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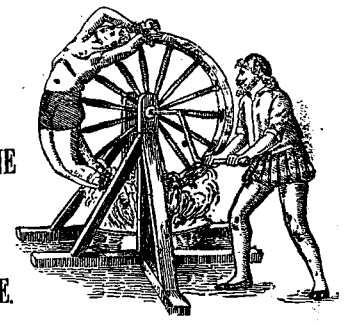
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Religion Producing Epidemics.

The reappearance of the influenza in Bucharest, Vienna, and Berlin at this time, when reports of sweeping epidemics among the destitute in the interior of Russia are coming out of that country, has revived interest in the theory which found much favor last year, that this disease had its origin at the Russian shrines and monasteries, where great crowds of pilgrims assemble annually under conditions which cause and nourish infectious disease. The New York *Times* recalls that the influenza began its course in the interior of Russia and moved from that country westward. In those parts of Russia where millions are now suffering from the direst poverty and from want of food, the conditions certainly favor the development of pestilence, and it is very probable that the influenza has been revived there, to be carried into the adjoining countries on the west by refugees and in other ways.

It is not difficult to find support for the theory that this mysterious and terrible malady has its birthplace in Russia, just as cholera has its home in India. In both cases the infection spreads through the agency of religious gatherings and pilgrimages. The annual outbreaks of cholera at Mecca and the holy places near the mouth of the Euphrates threaten all Europe, and the influenza engendered in the dirty huts of a colder clime is said to become epidemic at the holy places where the devout and destitute masses of Russia invite plagues of all kinds.

The persistent neglect of the simplest rules of sanitation by millions of people in any part of the world threatens the safety of the clean and the enlightened elsewhere. No considerable part of the human race can persistently and uniformly violate those rules without endangering the well-being of all mankind. In the field of national sanitation and decency "the injury of one is the concern of all." The "sanitary progress of India" was one of the subjects that engaged the attention of the recent Hygienic Congress, but the reports submitted to the congress indicated very little progress except with respect to the death-rate in the British army and in certain parts of some of the cities. The obstacles seem insurmountable. Millions of wretched human beings, whose habits are almost incredibly filthy, who use the same tank as a receptacle for all their sewage and as a reservoir from which their supply of water is taken, who poison the soil of their towns until there is no remedy except the abandonment of the sites, and who regard with religious abhorrence those who advise any change, cannot be reformed in a decade. Yet they must be reformed. We cannot allow these superstition-cursed hordes to kill us off now with epidemic any more than we could permit continuance of their former practice of murdering us with fire and sword. These people must hav their bigotry enfeebled and their common sense strengthened. The Mohammedans must be shown and reshown the folly of believing the Prophet inspired, and the Russian Christians must hav dinned into their ears the impossibility of their creed, till both cease flocking to their scenes of religious celebration under conditions so generativ of disease. The priests who vend shrine- and faith-cures and denounce hygienists must be unmasked, derided, and supplanted. The people must be taught to respect scientific teachers, the only ones who are capable of doing good.

And yet other points of Christian management must be altered. Epidemics may be furthered and spread not only by unsanitary concourse as remarked above, but by innutrition and other privation among a people. The famin in Russia has already either caused or aided many epidemics, and before it ends may produce great plagues little less dreadful than those of medieval Europe. And this famin is due to Christianity. This religion has, both by its direct operation and by its indirect operation as pillar of a tyrannical government, kept the Russians destitute of knowledge, improved implements and methods, independence, self-help, and every quality or resource by which the comparativly Freethinking peoples maintain their plenty.

Indeed, for what evil is religion not responsible? Turn where we will, some pernicious effect of it stares us in the face. There is no safety or rest for mankind while there remains on the face of the earth one being with the accursed folly in his brain.

Christ's Kingdom: Its Peaceful Establishment

That ancient lie that Mohammed's religion prevailed by the sword while Christianity was spread by peaceful means, having been so thoroughly exposed, we might think it unnecessary to speak of it at all, but of late it has been resurrected and sent broadcast through some modern essays, conspicuously through one of the Chatauqua series by a Mr. Muir, LL.D., etc., entitled "The Rise and Decline of Islam." "The armies of Islam conquered a nation and gave them the choice of accepting the religion of the Koran, paying tribute, or being put to the sword." And then he contrasts this method with the peaceful conversions by which Christianity was extended over other nations. Let us see! An army conquers and its commander offers to the conquered the choice of "religion, sword, or tribute." An emperor conquers or inherits the greater part of the known civilized and uncivilized world, and commands all his subjects to embrace Christianity, punishes those who refuse to obey, rewards and favors all who comply. The one is force; the other is moral influence. All the writers of the age—the fourth century—agree as to the main facts. It will suffice to quote Sozomen, whom no one will accuse of prejudice against Christianity. He lived and wrote while all the events were yet fresh in the memory of some surviving actors in them. He says that Constantine after his conversion by the vision of the cross with the letters, "Conquer by this" (conquer, mind), had the standard called Laburnum changed into a cross. "He did this chiefly, that by having it always in view and worshiping it, the soldiers might be led to abandon their old superstition and recognize the true God as their leader and helper in battle; for this symbol was always borne in front in the thickest of the fight." See chapter iv.

In chapter viii he says: "As soon as the sole government of the Roman Empire devolved on Constantine he issued a decree commanding all the people of the East to honor the Christian religion." He said that "God having accounted him worthy to reign he had been led from the British seas to the Eastern provinces in order that the Christian religion might be extended and its followers advanced to public honors. After making these statements he entered upon other details." He then goes on to show what these were. As the result of these details Sozomen says: "Christians were thus placed in almost all the principal posts of the Roman Government, the worship of false gods universally prohibited. He built churches and repaired others and furnished all with supplies and enjoined submission everywhere to the hierarchy. He made war on the Sarmatians and Goths, and when he had vanquished all he evinced his thanks to Christ by zealous concern to the business of religion and exhorted all the governors he placed over the vanquished to recognize the one true faith and way of salvation. He levied funds off all the tributary nations for the support of the bishops and other clergy. He marked the weapons of his soldiers with the sign of the cross to familiarize them with the new religion, and built houses of prayer for them and also carried a tent for worshiping in on their march and took priests along to perform services. Each legion had its own tent and its priests and deacons. He also enjoined the observance of the Lord's day, the day the Greeks devote to the Sun. He forbid all labor, etc., on that day because our Lord rose on it."

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And those were the peaceful means by which Christ's kingdom was established.

The Extension of Morals.

While pietists lament an imaginary laxness in morals which they say is spreading with the Infidelity of the age, the fact is that application of, and obedience to, the moral criterions, are steadily increasing. As an instance of this, the London *Spectator* points out that the class of monarchs, heretofore allowed to cut their capers quite above the interference of public opinion, are being brought under amenability to the moral standard like all other classes. They are judged like other men, and will no more be permitted to be separate in their manner of life or "peculiar" in their characters than other men are, or at least not without exciting resentment and disrespect.

On the continent, for example, the reign of an acknowledged mistress over a court, the Pompadour *régime*, has become next to impossible.

We doubt if an emperor could get drunk openly without directly shaking his authority, and are quite certain that conspicuous miserliness, a frequent foible among the very rich, would immensely diminish general respect. It is injurious to a king now to be even particular about money, though a hereditary foible of that kind largely helped to build the throne of the Hohenzollerns; but it is also injurious to be extravagant, especially in any unusual or inartistic way.

A king may even now waste a third of his life in hunting, as Louis XIV. did, because the world still hunts; but he may not gamble, because the world, though it gambles, holds encouragement to gambling to be a sort of superfluity of naughtiness.

He must be polite, too, and that on occasions when to private individuals some privilege of moderate discourtesy would possibly be allowed. The queen-regent of Spain, for example, is one of the best as well as ablest of the princesses of Europe, and she thinks it her duty to protect the throne of her little son until the time when he can mount it himself. It is her business, therefore, to be royal, her responsibility, so to speak, as trustee; and as she was born an archduchess of Austria, and is harrassed every day by republicans, she probably holds persons of those opinions in an almost religious dislike. Yet the democratic newspapers think it quite horrible that she should recently hav passed Senor Castelar, the leading republican of Spain, without any ceremonial recognition of his presence. She ought, it is felt, to hav suppressed all external manifestation of distaste, and hav perceived in Senor Castelar only the chief of all Spanish orators and a leader of many men.

Even eccentricities in manner are resented, and a sovereign would hav to be very popular before a habit of going bareheaded, or of wearing unusually easy hats—a whim of Frederick the Great—or of walking faster than his courtiers, would be cordially forgiven him.

The German emperor is the most popular of sovereigns, and almost independent of Parliament; but he is spoken of injuriously, because he measures his words by his own will and not by that of his subjects, and because, having much too many things to do, he has a passion for rapid driving.

The modern monarch, in short, so far from being the freest, promises to become the least free of mankind, and will hav, if he values or needs public favor, to keep strictly within the ropes, and liv the the life held to be least worthy of comment by those whom he is supposed to rule.

Whatever the cause, the fact is certain, that princes in constitutional countries will in future be required to observe the rules of conduct approved by their subjects, under penalty, first, of being actually disliked, a position intolerably painful to all but a very few; secondly, of being refused all their requests—and kings hav many requests to make—and, thirdly, of being compelled to vacate their thrones. That fate has fallen on five sovereigns or heirs-apparent in our time and in only one of the five cases could any reason be assigned other than personal conduct. Amadeo of Spain was, we believe, compelled to abdicate solely from the popular dislike of a foreigner, he himself being a very fair king who would hav governed well; but the other four—the duke of Brunswick, Queen Isabella of Spain, the crown-prince of Holland, and Dom Pedro of Brazil—were all dismissed on account of failures in conduct, which in the first three of those named were most grave, but in the last amounted only to eccentricity.

To tell the truth, the control over monarchs' lives which the public has come to exercise, bids fair rather to transgress on the side of zeal overmuch than to fail by slackness. It is disputed by many Liberal writers that the public has the right to concern itself with any man's private affairs with the closeness above instanced. But without entering upon that point here, we will content ourselvs with calling Christians' attention to the fact that as their religion is passing away morality is not being weakened, but on the contrary becoming strengthened at a rate unprecedented.

Liberty vs. Paternalism.

Speaking of some reforms wrought by the activ young emperor of Germany, the New York *Sun* reflects: "Nothing but the very soundest grounding in democratic principles suffices to restrain the citizen of a self-governing community from wishing that it might borrow an emperor of activ mind for a few months. How the elevated railroad managers' heads would swim, and cable railroad constructors take to their beds of pain after Commissioner Gilroy and District Attorney Nicoll had been favored with one imperial interview. What searching ordinances would the frightened aldermen not enact, and how would the startled police flit like gigantic chimney-swallows enforcing them. How would the ferries be encumbered with building inspectors, lost in a crush of builders, fleeing from the wrath to come. Pallid grand jurors would hand out indictments in sheaves; nor would four days be needed to impanel a trial jury, either, if a committee of an imperial legislativ body loomed in the background charged to inquire into judicial procedure and report." But the judgment of this paper, rarely unsound, does not fail to step in at this point with considerations of a quite opposit nature, as follows: "It is a sweet vision, but it may not be. And, it may be proper to add, this ideal emperor can be relinquished with a sigh which is only one of relief when we remember all that would hav to be accepted along with him in practice; the surveillance, the censorship, the suppression of free criticism. For it must be noted to man's credit that the hardest burden for him to bear is the interdiction of free thought." This is the correct way of looking at the matter. The few goods that are conferred by paternal government are insignificant beside the many and huge evils that attend it. The blessings and glories of freedom are uncountable; the evils of state domineering are endless. It is a true observation of Professor Oswald that since the dawn of history the lands of freedom hav produced fruits and flowers that refused to thrive on any other soil. For several centuries civilization was confined to a small country of republics: Attic and Theban Greece. "Study the wonders of that age," says Byron to his friend Trelawney, "and compare them with the best ever done under masters." Switzerland, in spite of its rocky soil, has for centuries been the happiest, as well as the freest, country of Europe. The prosperity of the United States of America, since the establishment of their independence, stands unparalleled in the history of the last eighteen hundred years; and, moreover, the degree of that prosperity has been locally proportioned to the degree of social freedom, and has begun to become general only since the general abolition of slavery. Freedom blesses the poorest soil, as despotism blights the most fertil, and it is only an apparent exception from that rule that Italy continued to flourish during the first two centuries of the empire. The change in the form of government was at first nominal, rather than real, and under the rule of Augustus, Trajan, Hadrian, and the Antonines, Rome enjoyed more real liberty than many a so-called republic of modern times. When despotism became a systematic and chronic actuality, the sun of fortune was soon eclipsed, and the social climate became as unfavorable to art and literature as to valor and patriotism. "Personal independence," Professor Oswald adds, "is a not less essential condition of individual happiness. Bondage in any form, and of silken or gilded, as well as of iron, fetters, is incompatible with the development of the highest mental and moral faculties. The genius of Poland and modern Italy has produced its best fruit in exile. The progress of modern civilization dates only from the time when knowledge once more flourished in a *Republic of Letters;* and for a thousand years the monastery system of mediæval literature produced hardly a single work of genius. Within the period of the last three or four generations the sun of freedom has ripened better and more abundant fruit in any single decade than the dungeon-air of despotism during a series of centuries. All foreign travelers agree in admiring (or condemning) the early mental development of American children, who hav a chance to exercise their intellectual faculties in an area untrammeled by the barriers of caste divisions and social restraints. They may yield to the pupils of the best European colleges in especial branches of scholarship, but in common sense, general intelligence, general information, in self-respect, in practical versatility and self-dependence, an American boy of twelv is, as a rule, more than a match for a continental European boy of sixteen; and the same holds good of the average intelligence and self-dependence of our country population. With the rarest exceptions the political economists of our Southern states agree that the agricultural negro as a freeman is a more valuable laborer than as a slave, and that emancipation, in the long run, has benefited the planter as well as his serf." Freedom from state control, whether that state consist of a monarch or of a majority, is the indispensable condition of every excellent work. Liberty, liberty, liberty, is the watchword that must be ever on our lips.

Life.

The admirable Edison has favored the public with some interesting views on the nature of life. When he was in Berlin, he says, he met Du Bois Reymond, and, wagging the end of his finger, said: "What is that? What moves that finger?" Reymond confessed that he could not tell; that the search of investigators for twenty-five years had failed to reveal it. Edison speaks without positivness, but hazards some conjectures. One view is that everything possesses some degree of life. "All matter livs," he says, "and everything that livs possesses intelligence. Consider growing corn, for example. An atom of oxygen comes flying along the air. It seeks combination with other atoms and goes to the corn, not by chance, but by intention. It is seized by other atoms that need oxygen and is packed away in the corn where it can do its work. Now, carbon, hydrogen, and oxygen enter into the composition of every organic substance in one form of arrangement or another. The formula CHO, in fact, is almost universal. Very well, then, why does a free atom of carbon select any particular one out of fifty thousand or more possible positions unless it wants to? I cannot see how we can deny intelligence to this act of volition on the part of the atom. To say that one atom has an affinity for another is simply to use a big word. The atom is conscious if man is conscious, is intelligent if man is intelligent, exercises will power if man does—is, in its own little way, all that man is."

Coming to the vital energy in the human system, our scientist remarks: "A beefsteak in the human stomach is equivalent to coal under a boiler. By oxidization it excites energy that does work. But what form of energy is it? It is not steam pressure. It acts through the nerve cells, performs work that can be measured in foot pounds, and can be transformed into electricity; but the actual nature of this force which produces this work—which makes effectual the mandate of the will—is unknown. It is not magnetism, it doesn't attract iron. It is not electricity—at least not such a form of electricity as we are familiar with. Still, here it is necessary to be guarded, because so many different forms of elec-

tricity are known to science that it would be rash to say positivly that we shall not classify vital energy as a form of electrical energy. We cannot argue anything from difference in speed. Nerve force may travel as fast as electricity, once it gets started. The apparent slowness may be in the brain. It may take an appreciable time to set the force going. It seems reasonable that there is a close affinity between vital energy and electricity. I do not say they are identical; on the contrary I say they are very like."

The possibility of an invention that would incomparably surpass in value any previous one made, is thus canvassed by our ingenious friend: "If one could learn to make vital energy directly without fuel, that is, without beefsteak in the stomach, and in such manner that the human system could appropriate it, the elixir of life would no longer be a dream of alchemy. But we hav not yet learned to make electricity directly, without the aid of fuel and steam. I believe this is possible; indeed, I hav been experimenting in this direction for some time past. But until we hav learned to make electricity, like nature, out of disturbed air, I am afraid the more delicate task of manufacturing vital energy so that it can be bottled and sold at the family grocery store will hav to be deferred."

This subject of life is a very interesting—indeed, a fascinating one. Rationalists may pursue its investigation with much profit and pleasure, while the benighted are learning to pronounce Beeltethmus and Elionaus, wondering why the prophecies of Habakkuk and Isaiah don't come true, and harrowing up their souls with the Five Points and other lacerativ theological growths. Büchner's "Force and Matter" would be a good book to begin with. This would be well succeeded by Spencer's "Biology" or Haeckel's "History of Creation."

Mr. Wettstein Writes About Mr. Bundy's Suit.

To The Truth Seeker Company in General, and the Editor in Particular, *Gentlemen:* Allow me to say through the columns of your inestimable journal that Colonel Bundy and his lawyers are slightly "off their bearings" in instituting suit for an alleged defamation of character in an article of mine under the heading, "Lincoln Not a Spiritualist," published in yours of November 7th. In the first place, said article is based upon a communication from the Washington correspondent of the Chicago *News*, under the heading, "No Faith in Mediums," in which said correspondent relates an interview with the former private secretary of Lincoln, John G. Nicolay, the sum and substance of which is that said Nicolay, in his capacity of private secretary, *positivly denies* that any séances were ever held at the White House, "*dismissing the statements of the medium, Mrs. Colburn Maynard, and their corroboration by Colonel Bundy, as idle stories having no foundation in fact,*" also that he, the said Nicolay, "*never heard of anything of the kind, and that he is absolutely positiv that nothing of the kind occurred.*" With these point-blank denials of the truth of the statements of Mrs. Maynard and Colonel Bundy, could the reader come to any other conclusion than that it was a scheme for the purpose of inveigling the credulous into the ranks of Spiritualism? My remarks being therefore well founded upon the Chicago *News* article, it is to *that* publication that Colonel Bundy should turn for redress, if anywhere, as its heading that Lincoln had "No Faith in Mediums" plainly indicates that he considered them humbugs, to express it mildly. And the plaintiff being known to hav been a violent opponent of Spiritualism prior to his assuming charge of the *Religio-Philosophical Journal* bonanza, which he was determined, after the assassination of its former proprietor, S. S. Jones, his father-in-law, to work for all it was worth, certainly looks as if but little faith could be placed in his Spiritualistic pretensions also.

But this is not the only ground upon which you can plead: *no ground for action.* The objectionable insinuations made by me were virtually retracted in yours of December 12th, wherein I said, under date of November 22d, that if a plausible explanation were offered why Mrs. Maynard—and by a subsequent intimation, Colonel Bundy—waited twenty-five years before projecting her, or their, book, in which they revealed to the world that "Lincoln was a Spiritualist," I would take my insinuation all back. Now, what could hav been fairer than this proposition? Here they had an opportunity to place themselvs in the right before your readers, or the world, and yet they availed themselvs not of it. They saw another bonanza in the endeavor to "mulct you to the tune of a few thousand dollars!" I placed it in their power to redeem themselvs in a very easy manner, to clear themselvs of the reflections made. It was a virtual retraction of all the charges made, if they would but giv one simple reason why they allowed a quarter of a century to pass before divulging to the world that Lincoln was a Spiritualist. And this retraction was made *before* notice of the complaint was served upon you. I don't know anything of the laws of your state, but if such a suit was instituted in Illinois, or I dare say in *most* states, the plaintiff or his solicitors would be hooted out of court.

A retraction made before any complaint is made of the alleged offense, and suit instituted in spite of the retraction—just think of it! Hav the people no right to know why twenty-five years should hav been allowed to elapse before being apprised of the Spiritualistic tendencies of our martyred Lincoln? Why has no explanation of this remarkable fact yet been given? What a pity if Mrs. Maynard or Colonel Bundy should hav passed away during these long years, and allowed their secret to be buried with them! Publishers of Spiritualistic papers are not generally slow to announce to the world the faith noted men hav in their doctrins. On the contrary, they are sometimes *overhasty*, as may be well remembered by many of your readers of the case of General Beauregard, who was reported killed at the beginning of our late "unpleasantness," and whose spirit communicated a message published in the *Banner of Light*, I believe, but said spirit not having left its physical "tabernacle" yet. Are we, therefore, not warranted in the belief that there is something decidedly "rotten in Denmark?" Waiting twenty-five years in keeping a secret, and then all at once *telegraphing* it to Eastern journals!

Why was this bit of news withheld from the world so long, and then sprung upon it so suddenly? I think the world has a right to demand an explanation, and with said explanation the plaintiff or plaintiffs stand redeemed. This is their natural and proper recourse, and we hav placed it at their command. Why did they not avail themselvs of it? A few plain, simple lines from Mrs. Maynard or Colonel Bundy and they would hav rendered themselvs, as far as *we* are concerned, as "pure as the driven snow." They would hav scattered my objectionable remarks to the winds of the heavens. They knew it, or ought to hav known it, for the virtual retraction was made and published, as I stated, in The Truth Seeker *before any complaint was made to you even.* If they were ignorant of this retraction, that is no extenuation in law. H. Wettstein.

Items of Foreign News Interesting to Freethinkers.

Foreign religious papers state that Emile Zola, the great French realistic writer and Freethinker, has joined the Catholic church. We suppose it is a French Sunday-school tale.

Six hundred Freethinkers assembled at Schaerbeek, Belgium, on November 15th, to witness the unveiling of a statue to the late Charles Dugardin, the Belgian Freethinker and philanthropist.

The state church in Germany is waging war against the immorality fostered by the theaters. In Germany, as here in the United States, sensible people prefer the theater, and in this fact the trouble lies.

Mr. Köster, editor of the *Volkstimme*, has been sentenced to four months' imprisonment for reprinting the fifty-year-old drama, "Death of Danton," by George Büchner. The drama is anti-royal and anti-pious.

Ferdinand D'Haurve, treasurer for the Freethought society, La Libre Pensée Gantoise, and one of the most prominent Belgian Freethinkers, is dead. The Secular funeral services took place November 1st.

Dr. Titus Voelkel, the exile and former editor of *Freireligiöses Sonntags-Blatt*, has entirely recovered from his late illness, and returned to his duties as headmaster of his pensionate in Zürich, Switzerland.

"Mrs. Laura Friedheim has willed about twelv hundred marks to the Freethought society of Berlin," says the *Menshenthum.* Let American Freethinkers do likewise to our state organizations and Freethought will prosper.

Though times are hard in Belgium, and especially so for Freethinkers, our brethren in that country in the months from September 20th to November 20th succeeded in collecting 244 francs for L'orphelinat Rationaliste (Orphan Asylum for Children of Freethinkers).

The Dutch Freethought association, De Dageraad, which was founded Oct. 4, 1856, and reorganized Jan. 29, 1879, has published its annual report. It numbers at present 531 members: 206 in the Amsterdam society, 28 in that of Haag, 72 in that of Rotterdam, besides 255 general members. The society publishes a monthly magazine, *De Dageraad* (Daybreak), which is well edited and always instructiv. It has 615 subscribers.

It is interesting to know that the Roman Catholic church possesses, and has possessed, some very rare relics. Space will, however, permit us to mention but few: Six heads of John the Baptist, several bottles of milk from the mammæ of the Virgin Mary, about one hundred of Christ's teeth, a piece of Christ's navel, half a dozen of his darbers, straw and hens from the barn (?) in which he was born, pieces of Noah's ark, a piece of Virgin Mary's nightdress, six big toes of St. Peter, and two skulls of Ignatius Loyola, one being of him when a child.

The last number of *Fritänkaren* contains a portrait and a sketch of George Brandes, the Danish litterateur of world-wide fame. Mr. Brandes, who was born Feb. 4, 1842, is a member of the International Freethought Association, and calls himself an Atheist. In 1867 he wrote his first work, "Dualism in Our Latest Philosophy." Since then he has published no less than twenty-three different works, all of which hav been translated into several foreign languages. In 1870 he passed the examination for the degree of Ph.D. The portrait of our late teacher is excellent.

The conservativ-clerical party is holding the reins in Belgium, and while all the other parties are busy revising the constitution, it is playing havoc with the public schools. There are at present over five hundred counties having no public school within their borders, yet the clerical party is not satisfied. The minister of public education has issued a permit allowing schools to be closed whenever it is deemed desirable to effect a saving in the expenses of a county, and a law guaranteeing a salary of one thousand francs to all teachers has been annulled. Such is the outcome of union between church and state, and it behooves American Freethinkers to organize and counteract any tendency to such union in this country.

In a late number of *Fritänkaren* we found a short contributed article which contained extracts of letters written by the great Swedish-American shipbuilder, John Ericsson, of Monitor fame. These extracts prove conclusivly that John Ericsson was if not a Freethinker then a Buddhist. In a letter to Cornelius H. Delameter he writes: "My dear Harry: Life is the greatest evil—annihilation the greatest blessing. To destroy individual existence, to finish the cycle of soul transmigration, to be liberated from the chain of life, is the goal for the Buddhist, and even, my dear Harry, for your devoted John Ericsson." John Ericsson's friends knew he was not a Christian, yet they allowed Christian ministers to insult his remains. Let us while alive leave such directions as will insure us an honorable departure.

Lectures and Meetings.

John R. Charlesworth's present lecture appointments are as follows: January 10th, Columbus, O.; 11th, 12th, Shreve; 24th, Kent; 27th, 28th, Farmdale; 29th, Pittsburgh, Pa.

Manhattan Liberal Club meets every Friday evening at 8 o'clock in German Masonic Hall, No. 220 East 15th street, New York: January 1st—The Republic's Downfall through National Bankruptcy of Gouldism (shown on blackboard), George Francis Train; January 8th—Vegetable Food as a Means to Higher Development, Mrs. C. Le Favre; January 15th—The Study of Applied Sociology, Dr. R. G. Eccles; January 22d—Theosophy, W. Q. Judge; January 29th—Thomas Paine (anniversary address), Moncure D. Conway.

Made Them Feel Good.

When Prince George of Wales took command of the gunboat Thrush he also took upon himself the usual duty of conducting the religious service on the vessel on Sunday mornings. Everything went on well, apparently, but at the end of about four weeks some one suggested to the prince that he was not reciting the liturgy according to Cranmer, although the ship's company was highly flattered by his rendering. He had been reciting fervently and humbly, "We hav done those things that we ought to hav done, and hav left undone those things that we ought not to hav done," and the crew had been accepting his statement of the case and feeling good.

Communications.

Was Christ Crucified?

BY A MEMBER OF THE CHICAGO BAR.

The believer who takes the New Testament for inspired, or the declarations of the Church for infallible, will, of course, not doubt Christ's crucifixion. Both the Scriptures and tradition clearly teach that Jesus was crucified. Those, however, who critically examine the evidence, without a belief in the supernatural, and take the scriptural and ecclesiastical accounts with no more credence than other ancient accounts similarly verified, must, if they critically examine the subject, raise the question whether there is adequate evidence of the crucifixion. The unbeliever who rejects the miracles must reject much else that is in the Bible, because it is inseparably connected with the miraculous. The same evidence is relied on to establish both, and if it is false as to the miracles it may be false as to the natural events. The latter are often related simply as parts of miracles—their circumstantial details—and, if the essential story is false, the details may be false, even if natural. I shall, accordingly, in this paper, examine the question whether there is adequate evidence of the crucifixion of Jesus.

This question is to be solved, as already intimated, by an examination of the evidences that lie outside of the Scriptures, and by using the Scriptures simply as ancient documents entitled to such credit only as other documents similarly circumstanced are entitled to. The question, accordingly, is, Have we sufficient evidence, without calling on our faith, to establish the crucifixion of Christ?

The chief difficulties in the way of accepting the common belief that Jesus was crucified are, that the Jews could not have crucified him, and that the Romans would not have crucified him for the offense charged. The Jews were a subject people who did not administer the laws in their own country, and were especially deprived of jurisdiction over capital offenses. A conquering people rarely allows another to exercise the power of life and death. The Jews, accordingly, could not have crucified Christ unless it was illegal (as the act of a mob), which, according to all accounts, it was not.

Nor would the Romans have crucified Christ for the offense charged. The infliction of capital punishment was regulated by law, and heresy to a foreign religion, which the Romans themselves did not accept, was not a capital offense. It is difficult to believe that any people would have executed one for an offense against a religion which they believed to be false.

The circumstances of the crucifixion, also, as related in the Gospels, were not in accordance with the customs of either the Jews or the Romans, but in several essentials were in direct violation of their laws; so that, whether a crucifixion occurred or not, it could hardly have occurred in the way related.

These are the difficulties stated in a general way. Before considering them, however, let us inquire what affirmative evidence we have of the crucifixion of Christ, and whether it is sufficient to overcome such improbabilities.

There is no contemporaneous evidence of the crucifixion at all, at least, none outside of the New Testament. No writer who lived at the time or in the country of Christ makes any mention of him, much less of his death. Not a word written near his time has come down to us that even touches on the subject. The Gospels themselves, according to the most critical estimates of the unbelievers, were not written till one hundred and fifty years after Christ; at least, there is no evidence that they existed before that time. The story that they were written by his disciples Matthew, Mark, Luke, and John, is generally discredited. The common opinion of unbelief is that they date between one hundred and fifty and one hundred and eighty years after Christ, and that they were then composed by collecting floating reports and working up a few fragments now lost. The vast number of miracles and other stories in these Gospels, which are incredible to unbelievers, also tends to make them nearly worthless as evidence. Books which tell so many falsehoods about the supernatural are not reliable when speaking of the natural; but an untruthful person will be untruthful about a natural thing as well as about a supernatural one.

Several of Paul's epistles are perhaps of earlier origin than the Gospels. They certainly are if the Gospels were written as late as A.D. 150. These epistles speak of Christ as having been crucified, and they are the only evidence which dates near the alleged event. Paul, however, was not a contemporary of Jesus—at least, so far as we can judge from authentic history. He did not attach himself to the followers of Christ till after the death of Christ. How long after this he wrote we cannot say. His letters in which he refers to the crucifixion may have been written in his old age, when he was removed a whole generation from Jesus, and when legends of Christ's death had begun to spring up from unreliable sources. The same is true of the epistles ascribed to several other Apostles, which are generally acknowledged to have been written, if not by the persons to whom they are ascribed, at least near their time.

It must, however, be said of the credibility of the epistles of Paul and of the other Apostles, that in the same writings in which they speak of the crucifixion of Jesus they speak of his miracles and of other matters which are universally rejected by unbelievers; so that nothing more can be inferred from them than that the crucifixion was then a tradition, or beginning to become one. There were reasons, of which we shall presently speak, why such a death should be ascribed to Jesus even if false, and why the report of it should rapidly spread. Among such an illiterate people, and in a country with limited means of inter-communication, strange stories arise easily, spread rapidly, and are never disproven.

Outside of the New Testament there are no writings composed anywhere near the time of Christ that refer to him at all; so that all that we know of Jesus or his death at the beginning of the second century, is what we gather from the few letters mentioned. We depend wholly on the New Testament for a knowledge of Christ and of Christianity for a hundred years after Christ. Not a word from any writer known to be written in the same century in which he lived refers to him. No Roman, Greek, or Jewish author mentions him. His history is in complete isolation and obscurity, except for the few gleams of light that come from the letters mentioned. Never was a man so shut off from the world which he has influenced.

Josephus, indeed, makes two references to Jesus, if we take the passages as genuine; but most writers, Christian and unbelieving, now repel those passages as spurious. The first Christian writer who mentions Christ is Clement of Rome, but none of his writings are known to be of earlier origin than one hundred years after Christ, and some historians place them as late as one hundred and fifty years after Christ. The next who mentions him is Ignatius, whose epistles were written between 107 and 116 A.D. Polycarp, Barnabas, Hermas, and the unknown author of the Epistles to Diognetus may have written their extant relics anywhere between one hundred and one hundred and fifty years after Christ. Besides these there is no Christian or other writing referring to Jesus that dates earlier than the middle of the second century, except a few fragments of Quadrato and Aristo written somewhere between 117 and 138 A.D.

It will thus be seen that we have not a scrap of literature about Christ or Christianity outside of the Bible that dates earlier than one hundred years after Christ.

We are shut up wholly to the New Testament and to a small part of that—several epistles—and what we cannot prove from that source we cannot prove at all. Pliny and Tacitus, indeed, have several short passages referring to Jesus, but their date is uncertain. Both of these men died about one hundred and fifteen years after Christ. Suetonius, who mentions the Christians, wrote still later. The first century of Christianity is a blank in history. We know nothing that occurred in it except through writings produced long subsequent to that time. We are two generations removed from Christ before a single word appears about him outside of the books of the New Testament. All this passed over to us across two generations came by legend or unverifiable tradition, and everybody knows how unreliable this is. The stories that should now come to us from such a distant time, handed down through so many mouths, from a country remote from civilization and among a people steeped in ignorance, would gain little credence; so that the weight of the evidence of tradition to the crucifixion is practically nothing. Few critical historians, even among Christians, give tradition any credit on a disputed point. The capacity of men for lying, and their incapacity to hand down correctly what they attempt to hand down truthfully, are too well known.

Such being the difficulties in the way of proving that Christ was crucified, and such being the materials from which we must prove it, if at all, let us betake ourselves to the task of determining whether it is certain, or even probable, that he was crucified.

As we are shut up to the New Testament accounts, in the inquiry, we have chiefly to determine whether from the details of those accounts the alleged transaction is in accordance with the laws and customs of the people who are alleged to have crucified him, and with other facts that are known to us in history.

And first as to the condemnation of Jesus by the Jews. We have said that the Jews had no power to condemn to death at the time of the alleged crucifixion. The Talmud says: "Forty years before the destruction of the temple the judgment of capital causes was taken away from Israel." Only the Roman authorities could exercise jurisdiction in capital cases. And yet according to the Gospel accounts, the Jews tried, convicted, and sentenced Jesus in their own court, and they did this without consultation with, or authority from, the Romans. It was not until after they had adjudged him worthy of death that they brought him to Pilate, or in any way sought a ratification of their action. According to the Gospels the Jews took the initiative, as if the Sanhedrim had original jurisdiction in such matters.

But whether or not the Jews had power to try Jesus for a capital offense, the trial was not according to Jewish law, and Jewish writers generally insist that it could not have taken place as related.

In the first place the preliminary examination of Jesus before trial by Annas or Caiaphas was illegal, it being the right of the accused to be free from any personal investigation whatever until brought for trial before his congregated brethren (Salvador's Institutions 1,366). The Jewish law instead of providing for a preliminary examination as some modern states do, expressly prohibited it. And yet we are informed in the Gospel of John that Christ was taken before the High Priest who asked him "of his disciples and of his teachings." The other Gospels also mention a preliminary examination.

As there is an apparent conflict between the Gospels as to this preliminary trial, it has been maintained that the preliminary hearing was the only trial had, and that it was at this trial that Jesus was condemned by the Sanhedrim. But, besides the fact that this is in direct conflict with the account of John which represents Jesus as being sent to Annas and by him examined and then subsequently sent to Caiaphas and tried by the Sanhedrim, there is a greater difficulty, inasmuch as the whole trial would, on that supposition, be contrary to Jewish law and Jewish custom.

For in the next place the trial could not, according to Jewish law, have taken place at night, as related by Matthew and Mark. Capital trials, says the Mishna (De Synedrüs iv, 1), are commenced only in the daytime, and must also be concluded only in the day. They may be concluded on the same day if there is a sentence of acquittal, but must be postponed to a second day if there is to be a condemnation. Here, however, the trial appears, according to two gospels, not only to have been held at night, but to have been commenced and ended on the same day (or night rather), without any intermission, both of which were illegal. The following is the regulation contained in the Mishna: "If a man is found innocent the court absolves him; but if not, his judgment is put off to the following day. Meantime the judges meet together, and, eating little meat and drinking no wine during the whole day, they confer upon the cause. On the following morning they return into court," and vote over again (Mishna, De Synedrüs v, 5, and vi, 1).

It was also provided that capital trials should not be held on the day before a Sabbath or a fast day (De Synedrüs iv, 1). The meeting of the council, however, at which Christ was finally condemned, took place on Friday morning, a day before the Sabbath (being the same day on which Christ was crucified). Or if it met, according to some, on the previous day it was continued into Friday. If the trial was on Thursday it was illegal because it was held at night, if on Friday it was held on a day before the Sabbath. It could not, accordingly, have taken place on either day. According to the Gospel accounts Jesus was arrested, tried, condemned, and executed before two days had expired, all of which was illegal, and, according to Jewish writers, could never have occurred; and the question already arises, whether when a transaction is related which in so many essentials is improbable, there is any truth in it at all. For while some may say that the Jews simply acted illegally, there is a legal presumption, which we shall presently consider, that it is less probable that the great Sanhedrim, which was composed of seventy-one members, would wholly disregard its own laws and precedents, than that this story is a fiction invented in after times like the miracles.

There are other legal difficulties in the way of accepting the story of the trial and crucifixion of Jesus.

One is, that Jesus was questioned in his own case, which was not permitted in Jewish law. For the Jews could not even plead guilty. "Our law," says Maimonides, "condemns no one to death upon his own confession." Nor could the judges make any judicial use whatever of his testimony. "It is a fundamental principle with us," says Barte-

more, "that no one can damage himself by what he says in judgment." And yet Matthew represents the High Priest as not only questioning Jesus, but persisting in his efforts to get him to testify: "Answerest thou nothing?" he says, "What is it which these witness against thee?" and the evangelist says that when Jesus held his peace "the High Priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the son of the living God," and that when Jesus answered that he was, the High Priest said, "He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard his blasphemy."

It is also related in the gospels that those who constituted the court—"the chief priests and the whole council"—went out of their way to find witnesses against Jesus, and false witnesses at that. That is, the judges made themselves the prosecutors of the accused, and worked up the case against him. They are represented as having determined on the death of Jesus in advance, and then manufactured evidence to accomplish it, thus not only deciding the case before the trial began, but suborning witnesses for the purpose of giving it an appearance of legality. Such proceedings on the part of judges are unprecedented, and especially on the part of such a large body of them. A lawyer could hardly believe the assertion. And yet Matthew says: "Now the chief priests and the whole council sought false witness against Jesus that they might put him to death." This is all the more strange since in the administration of the Jewish law the judges were understood to have somewhat the character of the advocates of the prisoner, like our judges-advocate at a court-martial, and to be charged with preventing any undue influence from prevailing against him. Even if the judges were corrupt enough to do what is here charged, it is hardly credible that they would have deemed it safe to do so, and especially that so many would do so—the whole Sanhedrim.

(CONCLUDED NEXT WEEK.)

Colonel Ingersoll On the Tariff.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your last number you gave an extract from the views of Colonel Ingersoll on the tariff and silver. He says that it is better to pay $30 for American rails and keep the money at home than $25 for English rails and send the money abroad. But his statement is very far from covering the whole case. His view is that of the English in England in the last century, who reasoned about the management of the colonies as if England were an individual and the colonies a farm. If a Western farmer has to pay rates on a railroad that costs twenty per cent more what benefit is it to him whether the owner of the railroad livs in New England or in England? Furthermore, there cannot be a railroad built in America without selling the bonds in England; so the colonel's statement lacks completeness. The Republican party demonetizes silver, and being no longer money it is shipped as a commodity to England for sale. The railroad that carries it is owned in England, because having demonetized silver we are short of money and hav to borrow in England to build. The money value of silver falls one-third by reason of its demonetization, and England gets the benefit. But here comes in another factor. Pig iron can be made for $1.50 per ton in Alabama and Tennessee. It can be made cheaper there than elsewhere in the world. The Southern producers do not ask for a protectiv tariff. They can keep out all English rails by underselling the English. And silver will pay for anything or any labor that is necessary in building a railroad. But here is yet another factor. The demonetization of silver lowered the price of bullion so that India would not part with her silver coin at such prices in payment of her debt to England, but ships wheat instead. This is what ruined our Western farmers and created the Farmers' Alliance, for they could not compete with the coolie labor of India in wheat-raising. Now, here is what happens when things are as the colonel and the Republican party want them. The railroad sells its bonds in England, and they are not only a mortgage on the railroad but on the property of the farmers who use the road. Twenty per cent more is paid for the road by reason of the "protectiv" tariff. The silver that would otherwise be worth thirty per cent more is sold to England as a commodity. If it were used as money it would pay the miners better, and would pay more of them, and they would buy more farm produce. And the rails would be bought in Alabama, not in England, and the poor African in the iron-works get what the Republican party has never yet given him—solid benefit. So here is what we would hav: more railroads, and hence lower rates; more work for the miners of the Rocky mountains, and higher wages; more work for the iron-workers in the South; more mouths at home to consume the bread raised by the Western farmer, and greater ability to pay a living price for it; no India wheat coming to England to compete with ours, and hence a greater demand in England for both our wheat and our silver. Why cannot this be done? For two reasons—Pennsylvania cannot make iron as cheaply as the South can; her nabobs will not consent to liv less grandly than they do, nor can they afford to furnish "fat" to carry elections out of fair competitiv earnings. The national bankers want silver demonetized so that they can use their bank bills in its place, and they depend on the Republican party to keep them going. The people hav been kept paying interest on a public debt longer than necessary, merely to keep the bonds as a basis for their circulating notes. That part is a square contest as to whether the money shall be made by the pick of the laborer or the pen of the rich banker. I am in favor of protecting the miner in his ancient right; Colonell Ingersoll favors the bald-headed bank president in his barefaced and bald usurpation.

We are constantly told by Colonel Ingersoll's party that the bullion in a silver dollar is not worth a hundred cents. It is, however. Nobody on earth will sell a silver dollar for less. But the bullion that is not in silver dollars is not worth as much. Hence we ought to restore the constitutional coinage of silver, and all the silver bullion in the world would at once rise in price to an equality with what is now in silver dollars. And the countries that produce the silver would gain that and England would hav to pay us the rise in silver and the rise in wheat, which would be in the same ratio if the other circumstances remained the same. Is it not strange that there are Americans who willingly see their own country and people fleeced by the English? Why do they do it? Solely because they get part of the proceeds of the fleecing. Religion used to be "the chief concern of mortals here below," as the hymn informed us. Now money-making has taken its place. At that time it was too grave and weighty a matter to allow an individual to settle for himself, so the government settled it for him, and if an individual did not think on the subject as the government directed he was treated as a criminal. Now, since trade is the greatest object in life, there seems to be a fear in the minds of some that the individual will not do just as well as he might, so the government only allows him to buy where the dominant party thinks he will do the best. It is a curious coincidence that Colonel Ingersoll's Puritan ancestors were among the enforcers of religious restrictions, and he of trade restrictions. I am not in favor of trading on the same terms with all nations. For instance, England thinks we ought not to discriminate against her manufactured goods, but she discriminates against our silver. Her act of hostility ought to be answered by our hostil tariff against all English goods. France and the Latin Union are willing to use our silver as money if we will set the example. So I should say, let us trade free with them except a revenue tariff. There are other reasons why we should be hostil to England. Canada is a club in the hands of England to be used on the first occasion to break our head. Common sense would tell us that we must never allow Canada to be benefited by trade with us. A prudent regard for our national safety demands that we keep Canada from growing in strength, wealth, and population as much as we can. Unless the whole continent of North America shall come under one union of states it will certainly repeat the present unhappy experience of Europe, and the business of life in each one of the North American countries will be fighting or being always ready to fight. There are objections to the unification of America, but the objections to remaining apart politically are greater. Reciprocity with Canada will retard union with Canada; reciprocity with Mexico would hasten union with her, and the same is true of Cuba. So I feel that a general rule of trading alike with friends and enemies, as the Democrats propose, is little, if any, better than the present arrangement. I wrote a pamphlet to this effect about five years ago, and a digest of it was published in a magazine in 1888. What a queer set men are after all! They all talk about liberty, and they all want to restrict some other man's liberty in some respect. Colonel Ingersoll fought for free labor, but now he thinks it ought not to be free, for labor is not free unless exchange is free. Women ought to be free to marry, but when once married they ought not to be free to get a divorce, no matter how ill suited with the husband and he with her. People ought not to be free to use any and all the gold and silver they can get as money. No, they are like children with candy—they would never know when they got enough. They might get too much. We must hav a free press, we say. But Mr. Comstock is to define its freedom, and if he thinks we are likely to hurt ourselvs he will make it a little less free. What a commentary on freedom that so many old free-soilers and their newspapers can find no more bitter reproach to hurl at their enemies than "free trader." What a sermon in the fact that Germany and Sweden waged long and bloody wars for religious freedom and then at this late day put Dr. Voelkel and Victor Lennstrand in prison for being free-religious and free-thinking. So it goes. Everybody loves freedom and everybody is afraid that some one else will get too much of it and it will make him sick. I hav listened to the genial colonel's lecture on the "Liberty of Man, Woman, and Child," and when I come across his pleas for their restriction in the matters of exchanging the products of their labor and of coining the silver that they dig out of the ground I hav to laugh in my sleeve. And I confess to a little feeling of revenge in it, for on one side I descend from over two centuries of slaveholding ancestors, who hav been reviled for being slaveholders till they must writhe in their graves, yet they did a rather good part by their dusky chattels, and now comes one of their chief revilers who advocates what Herbert Spencer says is only a modified form of slavery. Truly all things come to him who waits.

We are told that one of the reasons for a protectiv tariff is to keep up the wages of labor in this country above those of the pauper labor of Europe. But is it not showing a great deal of faith in humanity for the government to leave the division of the tariff benefits entirely with the capitalist? The laborers hav repeatedly demanded that there be a sliding scale, and when iron sells for a certain price wages shall be a given figure, and when iron rises wages shall rise correspondingly. But so far from granting it the capitalist calls them "Communists" for asking it. As long as we hav a tariff for protection I want to see every protected industry made to giv reports to the federal government like national banks, and be allowed, first, to set aside six per cent dividends over and above all expenses, including the wages now paid; second, a division between the capitalist and the laborers, *per capita*, of all the profit above that. In other words, the advantage to the business that comes from the shutting out of competition shall be equalized among those whose votes accomplish it. But that is not all. To be just, the federal government must also set a limit to the price that the mills may sell their product for in this country. This would rob the tariff of its sting, it would equalize its benefits among the three classes concerned—the mill-owners, their laborers, and the consuming public. This would put an end to trusts.

Lexington, Mo. GEORGE WILSON.

My Lecture Trip.

Leaving Eagle, Neb., I took the night train immediately after my lecture on Saturday night for Nebraska City, *en route* for Hamburg, Ia., where I was engaged for two lectures on the Sunday. I had got somewhat chilly and cold while waiting for the train, which enabled me to fully appreciate the snug warm coaches; indeed, they were too comfortable. I had not been long in the cars before Somnus asserted his despotic sway, and I fell fast asleep. On went the train, while I slept entirely oblivious of my surroundings, when suddenly I awoke with a start, only to learn that I had ridden a distance of sixty miles south of my destination. I made all manner of inquiries how to get back to Hamburg in time, and was coldly informed that I should hav to go to Atchison, Kan., to catch a return train to Hamburg next morning. There was no help for it; so to Atchison I went, and did not reach Hamburg until 4 o'clock next day, just one hour too late for my lecture, consequently the two lectures were given on Sunday and Monday evenings respectivly.

I was met at the depot by Franklin Steiner, late of Des Moines, and never did I meet with a greater surprise in my life. I had expected to meet a man well advanced in years, and you can no doubt imagin my surprise to meet with a young man not yet out of his teens. His writings and his work in behalf of Freethought hav already earned him the confidence and good feeling of all Freethinkers in this part of the country, and I can safely predict a good future for him. He is a close and earnest student, and bids fair to become one of the foremost Freethought advocates in the United States. My first lecture in Hamburg was given to a crowded house, the audience according me a hearty welcome. My second lecture also met with a good reception, and favorably impressed me with the earnestness of the Freethinkers of Hamburg. This town has a population of two thousand five hundred, and has an enormously large Liberal element in proportion thereto,

so much so that the churches hav to strain every point to keep open their doors. Hamburg bids fair to become one of the most activ centers for Freethought work in this district, thanks to the generosity of F. W. Toedt, one of its most prominent citizens, and who has kindly erected a Freethought hall in the center of the town, and which is to be dedicated to Freethought propaganda. Its erection is a sore blow to the churches, for in it they can realize another thorn in their crown. They can begin now to understand that Freethought is not a mere passing fancy, but a tree full of life and vigor, a tree whose branches shall spread over all lands, and shall awaken in every heart the pulse-beat of liberty. It is a handsome structure, and one that the whole city needs to be proud of. It will be known as the Lyceum. Already its name stands in large letters on the front part of the building. I can only express a fervent hope that each town and city in every state may soon be able to follow the noble example set by this generous and worthy Freethinker, F. W. Toedt. I succeeded in getting another resolution passed by the audience relating to the World's Fair and its closing on Sunday, the same to be forwarded to all interested parties in connection therewith. While here I was the guest of Mr. and Mrs. W. S. Golden, and though I may never be able to return them sufficiently for their kindness to me, I can at least acknowledge a heartfelt gratitude. I staid here about twelv days, and gave them four lectures in all. I was accompanied on the platform each time by Franklin Steiner, who made a short answer upon one occasion to a circular that had been issued by the religious element of the town. Mr. Steiner has made known his intentions to organize a state Secular Union in Iowa in the immediate future, and as there now seems to be a general desire among Freethinkers for a state Union, it is to be hoped that he will be able to get the support and sympathy of the Freethinkers of Iowa. I was very glad to meet with such earnest and Liberal workers as Mr. and Mrs. F. W. Toedt, Mr. and Mrs. W. S. Golden, D. R. Thompson, Gus. Wagner, Dr. Clarke, and several others.

From Hamburg I went to Ottumwa, where I gave two more lectures the week following. I arrived here on Thursday night, late, and was taken to the Ballingall Hotel, where I met J. W. Dayton, an activ, intelligent, and earnest Freethought worker, educated for a Presbyterian minister. He saw the hollowness and hypocrisy of the professors, and understood the untenableness of the doctrins and dogmas, so he became a Freethinker instead. His devoted wife is one of those few women who hav advanced so far as to appreciate and encourage Freethought propaganda, and detests the creeds of the Christian church with the intensity of her passionate and devoted nature. They are a young couple, and judging from the activ interest they take in our work, I shall expect great things from them in Ottumwa. Mr. Eaton is a clever, young, activ, and zealous worker for human freedom. Imbued with a tender and sympathetic nature, he revolted against the cruel creed of Christendom at an early age, and has now become one of the most advanced Freethinkers in Ottumwa. This city has now splendid material by which valuable work can be accomplished, and it is to be hoped that good use will be made of them. Ottumwa is a large and prosperous town of sixteen thousand inhabitants. It has quite a large number of Freethinkers, among whom are some of its most respected and valued citizens. Comprising as they do a large representation of the business portion of the community, it may be seen at a glance what a power they might become if only their opportunities were well utilized. Ottumwa is beyond doubt the ideal Freethought town of Iowa. I gave two lectures, on Sunday and Tuesday evenings respectivly. My first lecture here met with the greatest success of my trip; over two hundred people were turned away for want of room. When I first entered the hall there was scarcely standing-room to be found. Next morning the local press gave out a complimentary notice of the lecture. I gave the next lecture in a larger hall. While here I was the guest of J. W. Dayton at the Ballingall Hotel. It is Mr. Dayton's intention to establish (if possible) a lecture bureau for the state of Iowa, an undertaking with which I heartily concur. I am sure that no one could be better qualified than Mr. Dayton to establish such an institution; his practical knowledge of railway routes and his extensiv acquaintance among Freethinkers in the various towns of the state can be made of great value to Freethought lecturers. In fact, I am of the opinion that such a lecture bureau in each state would not only simplify matters for the Liberal lecturers, but would also be of greater benefit to them, because it would open out possibilities such as never before existed.

While here I was approached by a leader of the Salvation Army, who pressed me to purchase a *War Cry* from him. Immediately the thought flashed through my mind to make an exchange with him, if possible; whereupon the following conversation took place:

Salvation Chap: "Would you purchase a *War Cry*, please?"

J. R. C.: "Yes, if in return you will purchase something from me."

S. C.: "Well, that all depends on what it is; may I ask what it is you desire me to purchase?"

J. R. C.: "Yes; it is Thomas Paine's 'Age of Reason?'"

S. C.: "What is the cost of the book? I never heard of it before."

J. R. C.: "You say you never heard of the book before. Do you read anything at all?"

S. C.: "Oh, yes! We hav to read, you know."

J. R. C.: "But then if you hav never heard of this book before I am afraid that your studies hav been very limited. I am surprised that a gentleman of your profession should never hav heard mention of this work."

S. C.: "Well, you see, we only get an opportunity to read after meetings."

J. R. C.: "But you giv the whole of your time to this work, do you not?"

S. C.: "Yes, but we are visiting during the daytime, and the evenings are the only opportunity we get to read at all."

J. R. C.: "Well, did you ever hear of Thomas Paine?"

S. C.: "No."

J. R. C.: "What, never heard talk of Paine the great Infidel?"

S. C.: "No sir, I cannot say that I hav."

J. R. C.: "Well, my friend, if you purchase Thomas Paine's 'Age of Reason' from me, the cost of which is only twenty-five cents, I will purchase from you fifty cents' worth of your *War Cry's*."

S. C.: "I accept your offer."

J. R. C.: "Now, should I sell you this book will you giv me your word of honor as a man that you will read it, and not destroy it?"

S. C.: "I promis to do as you wish."

Whereupon the exchange was made, the Salvation Chap taking the "Age of Reason," and John Peck's "Christian Absurdities," which I presented to him; he then gave to me ten copies of the *War Cry*. When he had taken them he turned as if to go, but immediately demanded to know what I was going to do with his papers, to which I answered, distribute them of course, which I did.

My lectures in Ottumwa gave general satisfaction all round. I was informed that it was not my own personality that was speaking when on the platform, but the spirit of Thomas Paine who was talking to the audience through me. Of course I felt somewhat flattered; but I could not help thinking how foolish the local press must hav been in attributing the address to myself; but then, perhaps they were not aware of the actual state of affairs. I was very pleased indeed to meet with such an earnest Freethinker as Miss Pepper, an earnest and intelligent young lady and one devoted to the advancement of Freethought. I wish with all my heart that our cause had more like her—also Mr. and Mrs. McCarrol; Mr. and Mrs. Millersack; J. W. Lindsay; Joseph Wagg; Mr. Bolten; also Dr. Davis the chairman of my first lecture, and Mr. McConnel, the chairman of my second lecture, and who is also the editor of the Ottumwa *Democrat*. The above, assisted by J. W. Dayton and wife, A. L. Eaton and wife, constitute the advanced guard of Freethought in this town. I left here for Chicago on Wednesday morning, where I shall accept the invitation of our old friends E. A. Stevens and family and spend a few days with them at their home. I hav a few dates open to lecture in Ohio, Pennsylvania, and New York, for week-nights only, and friends wishing me to lecture may still address in care of E. A. Stevens, 498 W. Madison st., Chicago.

JOHN R. CHARLESWORTH.

Blasphemous Jokes.

EXPECTED THE SAME OLD THING.

"Do you want to come in?" asked St. Peter kindly, as a forlorn-looking soul rode up on a second-hand cloud.

"I dunno," was the dubious response. "Ain't the poor pew kinder drafty?"

"No, no; we hav no poor pew here!" Taking hold of his arm—"Come right in!"

"No, ye don't! I know what religion is, an' I know what heaven is. No poor pew, no religion; no religion, no heaven. So long!"

BAD CASE OF INSOMNIA.

I sleep no more in church, I don't,
Because there is another chap
That I catch smiling at my girl
When I, perchance, drop in a nap.

On the Pacific Coast.

News and Notes.

A reception was given to the Secular Pilgrim at the residence of Charles Haas, Stockton, Cal., on Friday evening, December 11th. About forty ladies and gentlemen were present. W. F. Freeman presided at the table, and when the company were seated said:

"Giving thanks before meals is not yet an obsolete custom. Personally, I believe in it, and if by a miracle this elegant and sumptuous repast was provided then I should deem it appropriate to thank God for it. But as the eatables and decorations were provided by the ladies and the wine presented by A. Schell, I shall, on behalf of those present, reverently and affectionately thank them for it."

After responding to a toast of generous welcome, the following were given and responded to by other guests present:

"Freethought national, its growth and influence"—H. B. Loomis.

"Freethought local, a retrospect of its history"—Dr. A. T. Hudson, first president of the Pioneer Liberal Society of Stockton.

"Germany, its people and its literature, true to the principles of Freethought"—Dr. A. S. Hudson.

"Organization and methods of presenting our opinions to the public"—Victor Heck.

"The Liberal press and literature"—Putnam.

"The society of Turn-Verein, although an offspring of a government of kings, is an exemplar of civil, political, and religious liberty in its broadest sense, ever ready to cooperate for their promotion or defense"—Charles Wagner.

The occasion was a delightful one, to be remembered for its bright companionship along the pathway of reform.

On Saturday evening I went to Lodi. Here my friend, George Hogan, had arranged for a lecture, and a larger number were present than I expected. The orthodox somewhat prevailed here. The Liberals, however, though few, are ready to do their level best. I shall try it again.

On Sunday evening at Stockton I address the largest audience I hav yet met in the state. The New Pioneer Hall was crowded to its utmost extent. I had appreciativ listeners. My subject was "Freethought and Morality," and I took occasion to reply to strictures made upon Freethinkers by the clergymen of the place. I gave the statistics of crime, which are not very favorable to orthodox virtue. I did not read "The Crimes of Preachers," for that would take too long.

I cannot but feel jubilant at the prospect of the work so far in California and the splendid results achieved by Stockton Liberals. At the first Freethought lecture given here years ago, only fifteen were present. Now one of the largest halls in the city is packed.

I must thank the members of the Turn-Verein Singer's Club for the beautiful music with which they aided the opening exercises of this Liberal meeting. Professor Wirth, the Simons Brothers, Messrs. Snyder, Diel, Didrick, Lambert, were our generous and melodious allies on this occasion, and their splendid songs were greeted with rounds of applause.

I leave Stockton on Monday morning and make a short visit at Sacramento, with N. D. Goodell, O. T. Davis, and R. Butterfield, with others. The capital city of the state is one of the most difficult places for Freethought lectures. I guess there is too much "boodle" here as well as orthodoxy. The Bible is read in the schools by order of the board of education. Think of that for California. A chaplain is always appointed by the legislature at $5 a day. The clergymen lobby with a great deal of unction for this "soft" job. An enormous cathedral is erected, one of the most magnificent and expensiv in the world; and no doubt the politicians look upon it with awe. There are votes connected with its palatial splendor.

However, I am going to keep up the fight at Sacramento. It is too important a point to surrender to the enemy. The "old guard" will stand by the guns.

Tuesday I come up to Gridley in Butte county—about fifteen miles north of Marysville. It has about a thousand inhabitants, situated in the midst of a fine and productiv country. Almost all kinds of fruits are produced here, including oranges and lemons.

I giv the first Freethought lecture at Gridley. The effect is somewhat startling. The ideas are so new, so extraordinary, that the people, most of them, are really dumfounded. It seems to take their breath away. There was a fair audience at my first lecture on the "Demands of Liberalism." I asked for a debate at the close. One gentleman arose

and inquired if I agreed with St. Paul on the Sunday question. I told him I most assuredly did. That seemed to satisfy him. I told him to come the next evening and listen to my lecture on "The Bible," and perhaps he would find that St. Paul and I were not harmonious on all points. He said he would come. I had a good attendance on the second evening. At the close of the lecture a clergyman came up and shook hands with me, but did not reply to my statements, or ask any questions. Evidently there was quite a commotion. One young man who had never heard the like before thought that I ought to be tarred and feathered. The clergyman's wife asserted that I had a very bad-looking head, worthy of the devil himself. I guess there never was such talk in Gridley before. It was as if a river had overflowed its banks, and the inhabitants were so amazed that they did not know what to do. I did not hav so many at my third lecture. The orthodox were shy. However, the opera house was well filled and my lecture cordially received. But I never did strike exactly such a place as Gridley. It has a peculiar make-up. The orthodox clergyman sent word to know if I was to be believed now, or when I was in the ministry. I told him now of course, for when I was in the ministry I was a fool—now I know a little something. I sent word that I hoped he would make the same advance, if not by "God's grace," at least by that of common sense. I am satisfied with what has been done. The stagnation is at an end. There will be movement now. If the orthodox are mad they will certainly do some thinking. The next best thing to convincing a Christian is to make him angry. That stirs his blood, sends it to his head, and the momentum of his brain is increased and a new thought is bound to flash and vibrate there. I am sure that the next time I come to Gridley I shall hav a warm reception. Of course the orthodox would like to make it so warm that I should be burnt up in the flames of hell.

Mr. L. P. Denney is the one who stood the brunt of the battle. I was called Denny's preacher, and it was a nine days' wonder as to what kind of man Denny's preacher was. Mr. Denny has been a Liberal for only a few years. He used to be a good Methodist. At fourteen years of age he entered the army and was in the war three years and a half. After the war he went to a Methodist school at Marengo, Ill., where he was so interested in religion that he conducted prayer-meetings and almost became a preacher. But he could not understand the "mystery of godliness," and so he decided to study mechanics and earn his living. He came to this country fifteen years ago and has won a high position in his business. He has aided in the geological reports of the state. He is well known for his mechanical skill. When any difficult undertaking is on hand he is called upon. A few years ago he came across a few torn leaves of the TRUTH SEEKER ANNUAL at a hotel where he was staying. This was the first light toward the Freethought path, but he stuck to it, and is a stalwart Liberal now, and I had a delightful time at his hospitable home. Mrs. Denney, although still on the rolls of the church, is an intelligent and cultivated Liberal lady, not quite so radical and enthusiastic, however, as Mr. Denney.

C. D. Carus is a good right-hand man with Mr. Denney. He is the village blacksmith and he can make the sparks fly in almost every direction. He is not afraid to speak his honest thoughts.

Wednesday morning Mr. Carus drove me over to Biggsville, about three miles from Gridley, and about as large as Gridley. There are some Liberals in this place, but they were not ready for a lecture at this time. I passed through some excellent country, with orchards varying from twelv hundred to three thousand acres in extent. Vast wheat fields are also in the vicinity, and immense vineyards.

On Wednesday Mr. Denny drives me over to Oroville. This is one of the oldest mining towns in the state, and has an air of '49 about it in its stores and hotels. The first railroad in California was built from Marysville to Oroville. Marysville was the head of navigation, and Oroville the center of the mountain trade. Since the mining industry has decreased this country is becoming famous for its early oranges, and round about Oroville, on the high bluffs in the colonies of Themalito and Palermo, are some of the finest groves in the state. The bottom lands are held at $500 an acre. Along the streets of Oroville are trees laden with luscious fruit. This is what is called the "Thermal belt," and the first oranges of the season are produced here.

Near Oroville the Golden Feather River Co. has constructed its wonderful flume and mining works, which are a marvel of enterprise. The flume is miles in length, and with its machinery, wheels, Portland cement walls, etc., cost $1,000,000. The object is to lay bare the bed of the river, which is supposed to be thick with gold, as if a hundred argosies had been wrecked on the tumbling Feather river and deposited their riches on its sandy bottom. For ages the wealth of the mountains has been silently drifting hither. Now this enterprising company, with millions of English capital, proposes to reap the unknown harvest. Mr. Denney drove to where this vast flume takes the waters from the original channel and hurls them along the mountain side. It presents a grand spectacle.

Our day's trip from Gridley to Oroville and return was an entertaining one, with its variety of scenery—the foothills; Table mountain; Feather river; the broad plains; Marysville buttes; orchards; groves; Oroville, with its mining reminiscences, "Gem of the Foothills," as it is now called, and Gridley comfortable and prosperous where the sun sheds its most genial rays.

There has never been a Freethought lecture in Oroville. There are Freethinkers here among the leading citizens of the place, and I hope some time to make a campaign where the orange and the pomegranate grow and Feather river dashes its golden tide. Some day I shall come back to Gridley too. Denney has put his hand to the plow and he won't turn back. Only think, the church right alongside his Infidel mansion was burnt to the ground and not a particle of injury did he receive. House, barn, everything, untouched by the devouring flame. Truly a "divine providence."

Gridley, Dec. 18, 1891. SAMUEL P. PUTNAM.

Quarterly Report of the Secretary of the Oregon State Secular Union.

Through the columns of your valuable paper I hope to reach all the members of the Oregon State Secular Union, and herewith, as secretary of the same, I submit my quarterly report of all money received and how disbursed. I also append the names of all those who so far hav contributed toward the $500 fund for the coming year. I hope all the Liberals in the state understand our obligations to Mrs. Krekel, and the reason we voted her added compensation. The office of field secretary was forced upon her after she had positivly declined twice to act in that capacity; so the Union could do no less honorably than to see that her expenses were paid. In order to do that we were forced to draw on the new $500 fund for the sum of $50 to furnish the payment of the $250 the convention voted should be paid her. The sum of $22.50 was contributed by friends, whose names are given below; the rest was drawn from the treasury. I hav written one hundred and seventy-three letters concerning the work for the coming year, and I wish to say here that I hope the Liberal friends will at least answer my letters and giv me what encouragement they can. I gladly giv my time to the work, but there must be coöperation among the members, and activ work especially among the vice-presidents, or our official work will be in vain. "One swallow does not make a summer," nor can three officers make a successful Union. We must hav hearty and willing assistance all along the line to accomplish any good. Remember, friends, our legislators are to be elected next June, and we must be prepared to stand by the fifth resolution of our last convention, namely, "That we, as members of the Oregon State Secular Union, will do all in our power to elect men to the legislature of Oregon in 1892 pledged to work for the repeal of all Sunday laws and for the enactment of laws making church property pay its just share of tax." In order to make that resolution mean anything we must begin work now in our several localities, and work with that resolution constantly in view.

At our last election of officers we elected no officer that was a resident of Portland, except C. A. Rohabacher, vice-president. Mr. Schroeder and I soon found we must hav more assistance in Portland to resist the encroachments of the church party led by the Catholic archbishop Gross.

So we appointed Mr. Henry Addis assistant secretary, Mrs. Sue R. Keenan vice-president for East Portland, and gave them official power to act in conjunction with Vice-president Rohabacher as a committee to collect funds, do any Liberal work to advance the good cause, and report progress to us. Mr. Addis has already done some excellent missionary work, distributing several hundred of C. B. Reynolds's pamphlets against Sunday law, a strong argument and a goodly array of facts which ought to be placed in the hands of every voter in the United States. I wish here to thank Brother Reynolds for his generosity in sending the pamphlets free. He is a grand worker in the Liberal cause, and is doing a splendid work in our sister state, Washington.

Let me again appeal to every Liberal in the state to come to our assistance as much as they can afford in the furtherance of the good work. Dear friends, let me hear from you as early as convenient so we will know what to plan for our next campaign.

NAMES OF CONTRIBUTORS.

J. Henry Schroeder	$2 50
Jas. McNaughton	2 50
David C. Stewart	5 00
Mrs. Sarah C. Todd	5 00
Mr. and Mrs. J. K. Olds	10 00
P. L. Spenser	2 50
Mr. F. Parker	1 00
H. C. Snodgrass	2 00
G. H. Briggs	1 00
J. Henry Schroeder	5 00
Hon. Lee Laughlin	5 00
W. J. Booth & Son	2 30
J. Henry Schroeder	1 00
Total	$45 00

Twenty-seven dollars of this amount was paid in during the last days of the convention, and used to defray the expenses. The rest has been paid since, and used to pay the balance due Mrs. Krekel.

I also send you a list of new vice-presidents as far as hav been appointed:

Mrs. Sue R. Keenan	East Portland.
Mr. C. A. Rohabacher	Portland.
Mr. D. Priestly, Milwaukie	Clackamas Co.
Mr. W. W. Jessie, New Era	Clackamas Co.
Mr. Robert Scott, Scott's Mills	Marion Co.
Mr. J. K. Sears, McCoy	Polk Co.
Mr. B. F. Hyland, Corvallis	Benton Co.
Mr. J. W. Dean, Talent	Jackson Co.
W. West, Scappoose	Columbia Co.
Mr. A. J. Shrum, Burnt Ranch	Brook Co.
Mr. J. D. Ward, Prineville	Lake Co.
Mr. Warren Carsner, Wagner	Grant Co.
Mr. Alex. Hardie, Lost Valley	Gilliam Co.
Mr. A. K. Jones, Union	Union Co.
O. P. Platter, Fox Valley	Grant Co.
Mrs. Dr. Pefferle, Baker City	Baker Co.
Mr. Wm. M. Richards, Grant's Pass	Josephine Co.
Hon. Lee Laughlin, North Yamhill	Yamhill Co.
Mr. Bruce Huston, Hillsboro	Washington Co.
Mr. D. C. Stewart, Forest Grove	Washington Co.
Mr. H. McElsander, Eagle Creek	Clackamas Co.
Dr. J. W. McClure, Silverton	Marion Co.

MRS. SARAH C. TODD,
Secretary Oregon State Secular Union.

Fallacy Swallowing.

From the St. Joseph Herald.

To show how some people write and others read and digest without thought, the article by the St. Louis *Republic* affords a fine example. It is entitled "The Rock of Moses," and has been republished in nearly all the newspapers of the Union and read with admiration by millions. It begins by asking how many know that the very rock struck by Moses when he commanded water for the famishing thousands in the wilderness is still to be seen, as natural as it was in the days of Moses. It quotes Dr. Thomas Shaw, D.D., regius professor of Greek, Oxford, England, one of the most learned of men and travelers. "It is a block of marble granit, six yards square." The waters which hav flowed out hav hollowed across one corner a channel about two inches deep, twenty inches wide. Besides, we see all over this channel a great number of holes, some of them four or five inches deep and two in diameter, living tokens of these having been so many fountains." Now just think of the size of the rock and channel and then think of the story as told. Six hundred and four thousand men armed and fit for war with all their women and children and many cattle came out of Egypt with Moses, about three million souls; all thirsty, too! All marched in three days some ninety miles, crossed the Red sea, went to Elam where were twelv wells and seventy-two palm trees, and rested, and were refreshed. Now just think of this three million people standing around a rock eighteen feet square to drink from a channel of the size described. Truly the miracle of the stricken rock and gushing waters was much; and the miracle of all these hosts of cattle and all this drinking was more, but greatest of all is that of so many millions of people reading such an article and swallowing it.

Protestants Hav Protested Themselvs Out of Christianity.

From the Catholic Review.

A recent Protestant paper uses this remarkable language: "It is impossible not to recognize that in the last fifty or sixty years something has happened. Stress is no longer laid upon the great distinctiv truths of orthodox religion. If a man works for the temperance cause, shows deep interest in the labor problem, is in sympathy with Christian Socialism, what matter is it whether he be a Jew or a Greek, a Unitarian or a Catholic? These are the sentiments that are molding us in spite of ourselvs." Could there be a more candid confession that, so far as the sects are concerned, the attempt to establish morality upon a supernatural Christian basis has proved a failure, and that "in spite of themselvs" they hav been forced by the world to go back to the inculcation merely of the natural morality of ancient paganism?

Letters of Friends.

We Shall Try to Keep It the Greatest Paper.

GOLDEN POND, KY., Dec. 15, 1891.

MR. EDITOR: Inclosed please find our check for $1. We want some copies of THE TRUTH SEEKER of Dec. 12, 1891. We are subscribers to your paper and hav been a long time. We think it the greatest paper in the world. We hav never had the pleasure of hearing a lecture at all, hoping some time to hav means to go far to hear one. Yours truly,

BOGARD & RODES.

Thinks the Pen Won't be Too Hot.

INDUSTRIAL HOME, DELAW RE CO., O., Dec. 14, 1891.

MR. EDITOR: I will take THE TRUTH SEEKER as long as I liv and hav the means to pay for it, and hope when I leave this country I will be able to explain through the columns of it the place where I settle down and intend to stay the balance of my time, and wish to say to its many friends that I am not going to purchase a return ticket. Therefore let THE TRUTH SEEKER prosper. SOLOMON HILL.

The Eagle Above the Cross.

SALINAS, CAL., Nov. 23, 1891.

MR. EDITOR: When the Bible Picture Book is issued without fail send me a copy. I hav the "Freethinkers' Pictorial Text-Book," and find it a stunner to religious bigots, liars, slanderers, cutthroats, and self-installed pulpiteers. I propose to stand by the cannon, and load her heavy; if the ball does not hit the concussion will shatter. The "Freethinkers' Pictorial Text-Book" in Benicia goes by the name of "Ostello's Bible." I want the other one for Ostello's cannon. I am pleased with you, gentlemen. Your work is my delight.

Sincerely yours to keep the eagle above the cross, J. H. OSTELLO.

Thanks from Ourselvs and the Rest of Mankind.

PAULINE, ARK., Dec. 3, 1891.

MR. EDITOR: Heston has done much good work in pictures, but I doubt if he has ever made a more striking one than in an October number of THE TRUTH SEEKER. The agonized look and tearful face of woman looking back through the vista of ages to that implacable tyrant in the skies! —it is enough to shame, if not to damn, all the priests and clergy in the world, for propagating such a hellish doctrin. Oh, the suffering and martyrdom of the human race! I am working silently for THE TRUTH SEEKER. Every subscription to it in my county has been through my efforts. For no other Freethinker has ever in this part of the country publicly expressed his views, denouncing priestcraft and superstition, but myself, which I do both in lectures and at home.

DR. W. R. BACHELOR.

No Hereafter.

TROY, N. Y., Dec. 12, 1891.

MR. EDITOR: Send a copy of Bible Pictorial Book, also "Mortality of the Soul and Immortality of Its Elements," "Materialism and Crime," "The Religion of Inhumanity, With a Glance at the Religion of Humanity," for which I send $1.65. In the letter in THE TRUTH SEEKER on the death of D. M. Bennett the writer expresses my views on death. There can be no resurrection or spiritual life after death, because that life, or force, then ceases. The conditions must be placed before we can reason intelligently. The brain must be well developed, the head a certain size. The dynamic force that conveys the impressions of what we see or hear through the senses by the nerves to the brain is elaborated by the various organs from the food taken into the stomach; when they cease to perform their function, spirit and body die.

WM. F. HARTNEY.

Hard Nuts for Christians to Crack.

BELLVIEW, COL., Dec. 20, 1891.

MR. EDITOR: There are a few things that I want to know. 1. Where did God go when Moses left the children of Israel in the wilderness? 2. Why could not God save the world without sending Jesus Christ that through him it might be saved? 3. Why does the Bible say that a bastard cannot enter the kingdom of heaven and then say that Christ went there? The Bible must lie when it says one can not, or else it lies when it says that Christ went there. 4. Why did God say that the sun rises and sets each day and flees with great swiftness from where it goes down to where it rises, when he ought to hav known that it stands still? 5. Being an honest and upright God, why did he tell the children of Israel to steal the earrings, and breastpins, and finger-rings, and gold and silver before they started? 6. Why did he not take them to the promised land when he promised to do so, when he foreknew all things and knew that he could not do it? 7. I would like to get a lock of hair off that cloud that overshadowed Mary. I want it to poison rats.

Aaron made a golden calf, but nowadays there are lots of calves sucking the Bible that are not gold. But after all, the Bible makes a good bait when you are trapping for fools. JOSEPH P. TROYER.

Interesting Points in Morals.

SANTA ROSA, CAL., Dec. 14, 1891.

MR. EDITOR: As a believer in that cold, but clean and progressiv, religion known as Materialism, I find much in your paper that pleases me. I must quarrel with you, however, in regard to something I find in your issue of the 5th of December. It is to be found in your reply to the Rev. Mr. Peters, and is as follows: "And it is a fact that Scotland, the most pious of all, is the most immoral, producing more illegitimate children and consuming more whisky in proportion to the population than any other country."

If the practice of morality consists in living honorably and in conformity with the laws of nature, then I claim that Scotland will bear favorable comparison with any other country, not even excepting the United States. The offense of begetting illegitimate children may be said to be contrary to social law, but it cannot be said to be any breach of natural moral law. I admit that the young people of Scotland are too often led astray, by giving way to the bewitching voice of passion, instead of using that self-control that reason would suggest; but when they do discover the unfortunate result of their indiscretion, they generally allow nature to take its course, instead of resorting to any unnatural expedient for the destruction of the unborn. Prenatal infanticide is unknown in Scotland—how is it in France and America, and what can be greater immorality?

Again, the consumption of whisky is only immorality when taken to excess or when its consumption is attended with immoral or injurious consequences.

J. H. TAYLOR.

Serene Close of a Truth-Loving and Beneficent Life.

SHERIDAN, Dec. 15, 1891.

MR. EDITOR: I send the following obituary: Departed from this life Dec. 2, 1891, Artemus Gleason, in the sixty-sixth year of his age. Mr. Gleason was born in the township of Durham, Green county, N. Y., Feb. 7, 1826. At the age of five years his parents moved to Ohio. In 1851 he was married to Amanda Brainard, and two years later moved to Michigan and settled on a homestead in the wilderness. He was one of the first pioneers of Montcalm county, and suffered many hardships and privations, but through industry and perseverance he acquired a comfortable property. Ten children were born to them, of whom seven are living.

Mr. Gleason was a man noted for his veracity and honest integrity of character. He was a ready sympathizer in time of trouble and often helped a poor man to his own pecuniary disadvantage. He did right from principle and not fear of punishment or for hope of reward in a future. He had been a subscriber to THE TRUTH SEEKER for twelv or fourteen years and was a most ardent supporter and defender of its cause. He boldly proclaimed his principles, and died believing that in this life only had we any hope.

He never sought for any social honors or distinctions. He was always at home unless business or duty called him away. He was a kind husband, an indulgent father, a true and faithful ifrend.

Mr. M. V. Moulton, of Grand Rapids, delivered the funeral address. The deceased was borne to his last resting-place by his six sons.

May we not say with Ingersoll: "With morn, with noon, with night, with changing cloud and changeless star, with grass and trees and flowers, with bud and blossoming vine, with all the sweet influences of nature, we leave our dead." Husband, father, friend, farewell.

A. M. SANDERS.

"Innate Ideas."

MILWAUKEE, WIS., Dec. 20, 1891.

MR. EDITOR: Having carefully read all under the above heading, December 5th, I fail to find a single gleam or ray of light. All is darkness profound. It may not inaptly be called a mass of profound speculation containing little, if any, actual knowledge, notwithstanding its being elicited from so many and such eminent and distinguished sources.

If anyone can tell what life is, when, where, and how it originated, that would be the first step in the solution and answer to the inquiry what thought is—when and how that originated. It is a demonstrated fact, proved by scientific research, that life is not spontaneous, but always preceded by former life. And it is also a fact, or truth, that there is no thought independent of life. Like the life germ, it had a preceding thought.

It is therefore beyond the reach of human intellect to answer logically a single question called out by that so-called investigation.

The principle or force existing throughout the universe, by some called deity, by theologians divine power or being, the uneducated, even the untutored savage "who sees God in clouds or hears him in the wind," knows just as much about as the theologian or philosopher.

And, further, the truths known, when compared with the unknown, are like a single gleam of light compared with the millions that flash from an unclouded noonday sun.

As well attempt to measure space, that has neither form nor outline; yet suns and worlds unnumbered hav a home there.

JOHN VAN DENBURGH.

Beauties of the Bible.

NEW HARTFORD, IA., Dec. 7, 1891.

MR. EDITOR: John R. Coats, in THE TRUTH SEEKER of December 5th, asks: "Where Was Christ Born?" Matthew says, in a house (see Matt. ii, 11); Luke says, in a stable (see Luke ii, 16). Now, was he born twice, or did God inspire one of the gentlemen to tell a lie? If so, which? And did Judas Iscariot die twice? Matthew says he hanged himself (see Matt. xxvii, 5); Peter says he burst asunder and his bowels gushed out (see Acts i, 16). Will our devout friends tell us which is true? We once asked a preacher these questions, and he was cute enough to answer thus: "Christ was born in a building used as a stable and house, so both Matthew and Luke were right. Judas Iscariot broke the rope when making the leap, and, falling headlong, 'burst asunder in the midst, and all his bowels gushed out.'" Said he: "You see, my Infidel friend, that the blessed Bible never contradicts itself." We immediately fired this at him: "In Gen. ii, 17, God says to the woman: 'But of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.' And, my Christian friend, you will observe without turning over the leaf in your blasted Bible that the devil says to the woman, 'Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.' And, my poor foolish, Christian imbecil, you hav only to turn the leaf over to find that God owned himself a liar, almost repeating the devil's words, thus: 'And the Lord God said, Behold, the man is become as one of us, to know good and evil.' And what's the matter with your old book when it says, 'No man hath seen God at any time. And he said, Thou canst not see my face; for there shall no man see me and liv,' and jumps from that, saying, 'And the Lord spake unto Moses face to face, as a man speaketh unto his friend?' My dear deluded sky-pilot, your old Bible is a network of lies from Genesis to Revelation, and there are not preachers enough in Iowa to defend the old rotten hulk against one man of common horse sense." We hav not heard from that preacher since, and, that the sky-pilots might hav a bone to pick at their leisure, we fired a similar dose at them through the columns of a Butler county paper, sending all within our reach a copy. We are not gifted with this world's goods, but we will giv $50 for a picnic from Genesis to Revelation with from ten to twenty thousand preachers.

Yours for all there is in it,

MEL PIERCE.

A Forcibly Written Letter on Money.

COOK, NEB., Dec. 14, 1891.

MR. EDITOR: In your issue of December 12th, under the head, "A Hard-Money Man Writes Ironically," permit me to say that A Hard-Money Man writes foolishly, when he says, "I can see no reason why the people should be taxed for the support of the government," etc. If Hard-Money Man will tell us what he means by government, "the gentleman of profound financial ability" will undoubtedly "solve" the "problem," but when Hard-Money Man goes to talking about the government collecting all the "old clothes from the country" and giving to every "man, woman, and child $50,000" he certainly has some being or beast in his mind that no other man has ever seen or thought of, and one too that would be wholly competent to lift itself by taking hold of the seat of its pants, and this thing (if his language has any meaning at all) is what he calls government. Had his mind not been weighed down by this fearful monstrosity he might hav derived some benefit from those "able letters" so that he would be able to see that hard money is a myth, a play upon words, and is only used by the ignorant or by those who hav played the part of the appropriators of wealth and who would continue by the same deception to filch year after year all that the toiling millions can compel stubborn nature to yield up to them. Now, Mr. Hard-Money Man, see if you can comprehend this idea: You go to your post-office for the purpose of buying fifty two-cent stamps. It will take one hundred cents to get them. You can get them with one hundred coppers, twenty nickels, ten pieces of silver, four pieces of silver, two pieces of silver, one piece of silver, one piece of gold, and one piece of paper, and each representing exactly the same number of units, one hundred cents, and each possessing precisely the same purchasing power. The postmaster is not the government, neither is he a part of the government only in the same sense that every other citizen is. But the post-office is part of the government. Now, the post-office (government) owes the citizen (postmaster) the units, one hundred cents. The government pays over to the citizen the one hundred cents received from you. The citizen (postmaster) goes to a jeweler and buys a gold pin for one hundred cents to present to his wife for a Christmas present, the purchasing power remaining the same though he uses either copper, nickel, silver, gold, or paper, and in neither transaction nor yet in hundreds of thousands to follow did or will the intrinsic value of the copper, nickel, silver, gold, or paper hav any power one over the others to that which is for sale, nor for any other purpose in which money has use. Neither is the man living that can tell the intrinsic value of either of the articles used to represent these units of one hundred cents. But, sir, when you bought your stamps you paid a dollar tax to the government, and it was a mighty good investment too—a great deal cheaper than you could hav delivered the fifty letters that the fifty stamps were put upon.

You see, sir, that your one hundred cents units (money) were simply a medium that enabled you to get the stamps and the postmaster to get the gold pin, and so *ad infinitum*, and the only power that government has in the matter is expressed by the Supreme Court's decision, wherein it says: "In the matter of law, the question whether, at any particular time in war, or peace, the exigency, if such, by reason of unusual or pressing demands on the re-

sources of the government, or of the inadequacy of the supply of gold and silver coin to furnish the currency needed for the uses of the government and of the people, that it is, as a matter of fact, wise and expedient to resort to this means, is a political question to be determined by Congress when the question of exigency arises, and not a judicial question, to be afterward passed upon by the courts. It follows that the act of May 31, 1878, is constitutional and valid, and that the tender in treasury notes reissued and kept in circulation under that act was a tender of lawful money. . . . Congress by the Constitution, we are irresistibly impelled to the conclusion that the impressing upon treasury notes of the United States the quality of being a legal tender is an appropriate means, conduciv and plainly adapted to the execution of the undoubted powers of Congress, consistent with the letter and spirit of the Constitution, and, therefore, within the meaning of that instrument, necessary and proper for carrying into execution the powers vested by the Constitution in the government of the United States." But, sir, there is no power by the government or by the Constitution to go out through the country and gather up rags and make them into notes and giv to every man and woman and child $50,000, and no man writes such stuff except for the purpose of deceiving and prejudicing the ignorant. We want postage stamps enough to put on our letters, and it would be an act of injustice to hav postage stamps so scarce that the people would be compelled to pay fifteen or twenty cents for them or go without writing to their friends, and a scarcity of money is much more unjust and tyrannical. There is not one-twentieth enough money in circulation to do the business of the country, and if there ever was a time that exigencies of the times demanded that Congress should exercise their constitutional power in issuing money, that time is now; and, in the language of the president of the National Republican League, John M. Thurston, "The man that says there is danger of getting too much money in circulation is a fool."

Respectfully, W. P. Brooks.

Lacerates Some Theories.

Charlevoix, Mich., Dec. 16, 1891.

Mr. Editor: I cannot think of getting along without my old companion of many years, the dear old Truth Seeker. I would hav to allow you to drop my name from your list, but there are so many good things in it from week to week that I cannot think of giving it up. I would rather liv on one meal a day less and hav the paper. Why, in the Friends' correspondence we are becoming acquainted with so many intellectual giants! There we find men who settle the land question with a few strokes of their pens, proving that all would be lovely if the land were only free. And yet we hear of places all over the country where men who own the land are abandoning it. Government difficulties are at once settled by doing away with all governments. Then will come the happy time of dynamite bombs. The tariff—well, the short way to settle that is, just open our ports and let everything come in free. Of course the foreign countries pay nothing toward the support of our institutions, and it is an outrage to exact anything of them for the privilege of our markets, when we hav prosperous merchants, manufactories, mechanics, and laborers who are abundantly able, and why should they not pay the whole expense of our government? Besides, it would make times in the old countries so much better if we would just open our ports. The money question—why talk of that when it is so simple? Just stamp One Dollar on a bit of paper and it is worth just as much as a gold dollar. Why, the Bank of Venice did business on paper for six hundred years, and the premium on her paper was going up so that the government had to fix the rate of premium of the paper securities at twenty per cent over gold. And yet I would not be afraid to wager that if the Man of Marengo had burnt the city and its bank, he and his men would hav burnt their fingers in poking among the ashes of the paper to find the melted gold. But the best thing of all is the knocking out of Bob's figures. That makes Bob appear small, and I guess he will wish he was dead. However that may be, long liv The Truth Seeker, pictures and all. Robert Miller.

Talmage Converted to Paganism!

Detroit, Mich., Dec. 13, 1891.

Mr. Editor: On the 11th inst., in the Detroit Rink, before a large audience which the press and clergy of this city had drummed up for the occasion, the Rev. T. De Witt Talmage gave one of his characteristic dancing-jack exhibitions and Punch and Judy shows, in the shape of a lecture entitled, "The Science of Good Cheer." The (so-called) "great divine" seemed at his best. With an unusually large and representativ audience to greet him, his physiognomic pucker-strings, suddenly becoming automatic in their action, wreathed his facial nerve-centers into a tangled mass, or reticulation of unique antics, of so grotesque and gruesome a nature that the risibilities of the audience became so exercised as to cause, as the *Free Press* reporter put it, "fully ninety laughs to be crowded into the hour and a half that the speaker addressed the audience, while a smile played constantly over the great preacher's countenance," etc. Now, it would be difficult for anyone not present to catch the faintest glimpse, even, of a treat so rare as to bring out "ninety laughs" from the audience and cover the lips of the speaker with a continuous ripple of smiles an hour and a half in length. After a few introductory remarks, mixed with a profusion of fulsome flattery, and a seemingly heartfelt expression of gratitude for the cordial reception accorded him, and after extending a warm (and no doubt sincere) invitation to all present to "come East and see him, to come to New York, and over to Brooklyn, and come to his house," etc., he then pulled himself together, launched at once into his subject, and with his right struck straight out from his divine shoulder and landed a "stunner" on the credulity of the audience in the following declaration: "My religion is sunshine." Now, inasmuch as the Rev. Dr. Radcliff, of this city, introduced Dr. Talmage to the audience as "a preacher of an orthodoxy as old as Calvary, but as new as the babe just born," I supposed, of course, as he began to define his religion, that he was about to say, "My religion is hell-fire and damnation for poor sinners and a gilt-edged passport to eternal rest for the rich ones." But I was disappointed when instead he said, "My religion is sunshine." And as he pronounced this, his new and brief creed, and without any reference to the Confession of Faith, or to the heresy of Professor Briggs, my mind wandered, and I was carried back to the old cynical philosopher, the immortal Diogenes, when he ordered Alexander the Great to "get out of his sunshine." By which he doubtless meant, "Get out of my religion." And here I was momentarily confounded and puzzled over the question how the Brooklyn divine—on whose lips "a smile played constantly"—could become a disciple of that old cynical philosopher. But I concluded that it must be a clear case of "obsession," and that Diogenes had come again to the front, taken possession of Talmage, and set him to talking "sunshine" instead of brimstone religion. But at this point I soon found myself in a labyrinth of religious bewilderment as to how he could hope to reconcile his new religion of sunshine with Christ's teachings when he said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned;" or with St. Paul's only religion of "Christ and him crucified." But I finally found a fire-escape from my dilemma in the reflection that Talmage's "religion of sunshine" was a new and radical departure from the religion of Christ and the Pauline religion of eighteen hundred years ago; and was a new phase or type of the Christian religion that was taking on and merging into the old Sabeans' religion of sun-worship, and that our exceptionally eccentric Brooklyn divine, late of the river Jordan baptizing episode, had, since his pilgrimage to Palestine and his sojourn in the Holy Land, become a convert to the old Oriental system of sun-worship. For, as he proclaimed his religion to be "sunshine," and as religion, according to Webster, "is a system of faith and worship," therefore, the sun, which dispenses his sunshine religion, must be the object of his worship, and hence his God. And I must say that this is not so bad a religion after all, for it has in it none of that awful "Hark from the tombs a doleful sound," etc. Nor has it any of that monstrous, selfish, brutal, ignorant, pernicious, tyrannical, and mischievous spirit of intolerance in it, which the Brooklyn divine's great teacher is said to hav promulgated some eighteen hundred years ago, more or less, when he declared that "he that believeth," etc., "shall be saved, but he that believeth not shall be damned"—that is to say, when relieved of its false priestly translation, "shall be condemned," ecclesiastically condemned as a heretic, and put to death, not by sunshine, but by blazing fagots, as was Servetus by John Calvin the divine, and as was Bruno by order of the boss workman, the head superintendent of the great religious manufactory at Rome, and as millions hav been thus put to death by Christian divines. But I must pause here to say that I certainly do think that Talmage has made a great improvement in adopting his new "sunshine religion," and that he has got a cinch on the church and on all such "divines" as those who recently undertook to sacrifice Professor Briggs for his "heresy" against the Calvin creed and brimstone-preserved religion of the Presbyterian church. Yes, I rather like Talmage's "religion of sunshine," and really I am not surprised that his finely chiseled lips and his classic features hav become usurped by, and the resort of, a continued ripple of laughter; for I think that a sunshine religion would be a real, genuin, laughing religion—something, perhaps, of the laughing-gas kind. It has no "hell-fire and brimstone" in it—just simply sunshine—"only this, and nothing more."

But, as before observed, it is not the *regular* Christian religion, but it is the religion of the grand old sun-, moon-, and star-worshipers of antiquity, whose religious anthems, swelling into hymns of devotion and rising into songs of praise, echoed on the plains of Shinar when the heavens were being mapped into shining constellations and the sky girdled with the great zodiacal belt was begemmed with the twelv mystic astrologic signs whose awe-inspiring greatness, grandeur, and glory bow the wisest heads of to-day in mute silence and wonder, and whose origin is lost in the twilight of prehistoric ages, and beyond which the crumbling record of the long-forgotten nations "runneth not to the contrary," and toward which the silent, ever-gazing Sphinx points in vain. Forsooth, history in its slow, steady, snail-like pace is about to repeat itself, and the old sun-worship, with its primitiv sublimity and astronomical glory, freed from its superstitious Christian excrescences, may be on the return. And the "sunshine religion" of Talmage may be the herald "of glad tidings and great joy." Who shall say that he may not be a second John the Baptist, who comes—not from the wilderness, a poor Buddhistic mendicant missionary, clothed with "a girdle about his loins," and subsisting on "locusts and wild honey"—but on the contrary comes in luxury in comparison to which Dives was a second Lazarus, and who, seizing the age of progress by the forelock, comes as the voice of one crying in the wilderness of steeples: "Prepare ye the way for science, Liberal thought, and labor-saving machinery! Make their paths straight! And thou monster, Christian superstition, stand not on the order of going, but go at once. For I, the great Talmage, hav come to roll back the dark pall of error, clear the sky from the fog of Christianized paganism that for ages shrouded all Europe in the almost impenetrable gloom of starless night."

Peradventure he comes to sing the song of hope and good cheer to anxious friends of the supposed eternally lost and loved ones—to laugh away their agony and bring the "religion of sunshine" and the science of good cheer to sorrowing mothers, whose pillows were wet with midnight tears, shed over their supposed lost darlings, whose agonizing cries, borne on the billows of raging fire and quenchless flame, disturbed their fevered dreams, that mocked with hope, that brought no relief, no fruition, until science ushered in a new era and a brighter dawn. But, ah! I hesitate, I doubt, I fear after all that Talmage's religion of sunshine is but a ministerial lecture fad—that he is only playing off his clerical pranks, as one of his huge jokes, for which he thinks himself an expert, abundantly able and eminently qualified to carry to a success—and that his sunshine religion is mere moonshine after all. And that the people who seem to hav a *penchant* for being humbugged will continue to laugh when he laughs, take it all in because he says it, accept what he preaches, and leave the old cancerous tumor and gangrene superstition still gnawing away on their fears and purse-strings, that the self-styled "men of God" may continue to feast on the fat of the land, and, like Talmage, laugh at the ruin they hav wrought. Oh! were I a minister, clergyman, or priest, in this, the nineteenth century, with the light of scientific exposure of Christianity glaring me in the face, I should blush scarlet with shame, instead of turning joker and becoming the champion laughing divine, while yet the groans of those they hav eternally damned were still echoing in my ears. And I should feel a sorrow too mournful for utterance as I saw the hope of immortality which I had helped to kindle in the minds of the people by sophistry, barefaced and unsupported assertion, dying out in incredulity for want of Bible evidence, thus shrouding the grave, which they hav already made dark and dreary, in still deeper gloom; and thus showing their preaching to be a farce and a sham, and proving the great army of non-producing divines to be dishonest villains, or blind leaders of the blind. In concluding his lecture Talmage gave a description of sunrise on the sea. And, as far as I could see, it was not strikingly unlike a sunrise on our great fresh-water lakes. But in his description of the action and appearance of his sun-god on the occasion, the Brooklyn divine pulled himself together in great shape. He seemed to shake off his customary looseness. The bifurcation of his lower limbs seemed to fall into line and gather into closer relations to each other, which gave him a more comely appearance. His arms, rising to an alarming altitude, struck out from the elbows at an angle of about forty-five degrees to the plane of the rostrum. His maxillars opened and closed slowly on their hinges as if undergoing lubrication. His tongue seemed to quiver as if the muscle that held it in place was yielding to its greatest possible degree of rhetorical tension. His eyes, rolling in their sockets, alternately twinkled and glared like dewdrops on a wild violet, or stars peeping up above the brow of a distant mountain. His lips assumed a horizontal elongation of marvelous proportions. His cheeks, like a blacksmith's bellows, seemed alternately to draw in and swell out, in manner and appearance not entirely unlike a blow-snake, or as if he had but just returned from his chase after the man he forcibly and against his will baptized in the river Jordan. His ears stood out like rabbits'. And finally, all at once, as if by a preconcerted signal, all his physical paraphernalia, his mental machinery and vocal organs, assumed a seriocomic appearance, and striking a melodramatic attitude which was simply prodigious, he began his description of sunrise on the sea. And as the sublime old sun-god of day rolled his fiery chariot above the waves, rose from the deep-blue sea, and from his golden locks shook the briny spray, so he too, the great Brooklyn divine, rose to his greatest hight, when lo, with a bow, one step, and two strides, he slid, as it were, from the stage, and "set behind" the curtains to be seen no more. And thus closed the lecture on "The Science of Good Cheer." Then the audience, sick of so much talk about sunshine, sunrise, etc.—surfeited with too much good cheer and tired of so much silly laughing—mid whispers of "Vanity of vanities, all is vanity" left the Rink and went to their several homes, declaring as they passed along that Talmage's sunshine religion was too old, too cheap, too diaphanous, and that they still liked "in theirs" a religion that had a slight brimstone flavor in it, that they seemed more at home with such a religion, and besides, the ministers could not get along well without it. U. K. B.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

In the Vale.

I would not walk on shining hights,
Seen of all men for praise or blame,
But let me keep the lowly lights
That never gleam for pride nor fame;
To lift a broken wayside weed,
And lure a heart from night to day,
Some stricken soul that knows the need
Of tender song to cheer the way.

A half-remembered mother-hymn,
Soft bugle blown in dreams afar,
Where laughing children walked the brim
Of summer hill and golden bar.
O melody of singing birds!
O breath from blossoms dead and gone!
Sing, Nature, psalms whose latest words
May bring my sheaves their Helicon.

MARY BAIRD FINCH.

Clearwater, Neb., Dec. 21, 1891.

Proper Self-Respect.

At the gates of heaven an angel pressed—
An angel newly and properly made—
And she was, and she knew it, so very well dressed
That nothing in heaven could make her afraid.

Through the gates of heaven she peered at the blessed,
As through paradise streets they wandered and strayed,
And gave audible thanks that she was well dressed,
For they were in garments most shockingly made.

Every angel she saw—and to see them thus dressed
Brought a blush to the cheek of this *a-la-mode* maid—
Wore a radiant garment, cut, it must be confessed,
Like those in which mortals in sleep are arrayed.

A positiv pain wrung her sensitiv breast
At the sight of this garb, which decorum forbade—
And the dread that she also must be thus undressed
On her sensitiv face cast a visible shade.

Saint Peter advanced with a bow of the best—
For the saint liked the looks of the trim little maid—
And he graciously said: "When you're properly dressed,
Your harp is all ready and waits to be played."

Just one glance all disdainful she cast on the blessed
In their garments of white, to Saint Peter salaamed,
And replied: "If in heaven one can't be well dressed,
I'll go—Somewhere Else, and be well dressed and damned!"

—*Thomas A. Janvier in Life.*

Corner Gospel.

MORAL NEEDS.

"How shall I make my children good children?" asked a parent the other day. "By being good yourself," was my reply. "Well, I am good enough." Still you might be better. There is no such thing as perfection. If so, there would be an end to endeavor. That which you might call perfection would be simply arrested development. Do not frown upon the children. If you do they will reflect that frown upon their own little brows. Do not get so tired that you cannot bear the patter of little feet; and dear papas should never become so deeply interested in newspapers, the tariff question, or free trade as to prohibit the questions of the little ones. Let them talk. Tell them all about that which you read. Teach them to be pitiful by yourself pitying the troubled and sorrowful. Be pleased at good actions and show it by smiles, words of praise, and admiration. Be indignant at wrongs; applaud the right. Show sympathy, patience, love, kindness, forbearance, and gentleness, if you would hav children sympathetic, patient, etc. Children are the greatest imitators in the world. Teach them to avoid the bad and imitate the good.

Like plants, children need sunlight—the sunlight of love and goodness. Deny them of it and they will show the lack at once.

S. H. W.

Story of a Dog Mother.

One of the most pathetic incidents to be read in dog biography is given by Dr. Dio Lewis in his "Life." He was traveling in the West and came to a ranch, the owner of which showed him a shepherd dog which he said he would not sell for $500. She had at that time four young puppies. While they were admiring the little mother and her babies on the night of their arrival, the assistant herder came in to say that there were more than twenty sheep missing.

Two male dogs, both larger than the little mother, were standing about, but the herder said neither Tom nor Dick would find them; Flora must go. It was urged by the assistant that her foot was sore, that she had been hard at work all day, was nearly worn out, and must giv her puppies their supper. The master insisted that she must go.

The sun was setting and there was no time to lose. Flora was called and told to hunt for lost sheep, while her master pointed to the great forest through the edge of which they had just passed. She raised her head but seemed very loath to leave her babies. The master called sharply to her. She rose, looked tired and low-spirited, and with head and tail down trotted wearily off toward the forest.

"That is too bad," said I.

"Oh, she'll be right back," was the assured answer. "She's lightning on stray sheep."

The next morning I went over to learn whether Flora had found the strays. While we were speaking, the sheep returned, driven by the little dog, who did not raise her head nor wag her tail, even when spoken to, but crawled to her puppies and lay down by them. She had been out all night, and scarcely able to notice her babies, she fell asleep.

How often that scene comes back to me! The vast, gloomy forest, and that little creature with the sore foot and her heart crying for her babies, limping and creeping about in the wild canyon, all through the long, dark hours, finding and gathering in the lost sheep.

A Helping Hand.

I am glad to see the children interested in our poor and helpless aged Liberals, and hope each one who can will send something to J. H. Cook, Columbus, Kan., and R. M. Casey, Bruno, Anderson county, S. C. Casey did a good thing for Liberalism when he got the name of Five Forks post-office changed to the noble one of Bruno, and I hope he will be remembered for that if for no other of his Liberal deeds. Both these men are needy and winter is upon them, so help is needed now if ever. Anxiously, AUNT ELMINA.

[OUR friend, Frederic May Holland, sends the following for the Corner. Our opinion is that little boys are not the only ones who say good-bye to God when they go off on a summer vacation.—ED. C. C.]

A friend of mine recently heard a clergyman at a prayer-meeting in New Jersey tell a story of a little boy in New York city who ended his prayers one night as follows: "Good-bye, God. I am going to New Jersey to-morrow morning to stay all summer."

Correspondence.

PHILADELPHIA, PA., Dec. 15, 1891.

MISS SUSAN H. WIXON, *Dear Madam:* I write you once more to let you know that my heart and my services are still in the interest of Freethought. I am still striving to obtain a greater knowledge of life and things of this world that I may become better fitted for activ duty, if such should ever be required of me. I want to feel myself capable of defending right and justice against superstition and oppression. My father has the "Freethinker's Pictorial Text-Book," and I hav been pouring over its leaves of pictures with unabated interest.

I cannot help but think, when looking at them, how little God concerns himself about the welfare of his children on this earth. One of these pictures, in particular, leaves a convincing force upon my senses. It is a picture in two parts, No. 1 and No. 2. No. 1 represents a man (religious) with his child in his arm, his other arm uplifted with a razor in his hand, and about to kill his child. No. 2 represents a dog bringing a drowning child from the water. Which, then, of these two animals did God inspire?

I will now close or I may weary you.

Yours truly, BESSIE SCHAFFER.

[Bessie should write oftener. She has ideas, and good ones, too. We are glad to number her among our friends.—ED. C. C.]

PALOUSE CITY, WASH., Dec. 13, 1891.

DEAR MISS WIXON: This is my first letter to the Corner. Papa takes THE TRUTH SEEKER and I like to read it. I am very much interested in the Children's Corner. There are a good many Liberals here, but as yet we hav no Liberal organization. I am eleven years old, and sometimes go to Sunday-school for the purpose of learning what absurd trash they teach the children, but I cannot believe it myself. We liv in a beautiful country, with great fields of wheat all around us, and they look nice during the summer and fall. I wish you could see them. We liv just inside of town and hav a good place. Papa keeps bees, and we hav a great deal of honey. It is so nice; papa says it is much better than Eastern honey. I go to school, and hav just been promoted to a higher grade. There are over three hundred school-children in Palouse.

Well, my letter is already too long, so I will close. Hoping to see this in print, I remain, Your Liberal friend,

NORA ANDERSON.

[The above is a good letter for the first one, to be followed, we hope, by many more from the same source.—ED. C. C.]

OAK MILLS, KAN., Dec. 15, 1891.

MISS SUSAN H. WIXON, *Kind Friend:* It is with pleasure that I again embrace the opportunity of indulging in a little chat with you and the readers of the Corner. Words are inadequate to express my gladness when I realize what a noble, intelligent crowd of boys and girls are represented in our Corner, and nothing givs me more pleasure than to chat with this happy crowd through the medium of the pen, and I only wish that I could hav the blessed pleasure of meeting them, one and all. Oh, what a happy meeting it would be!

Since I last wrote to the Corner a number of brave soldiers in the grand army of Mental Freedom hav passed away. Conspicuous among them is Dr. J. R. Monroe, the brave and fearless "ironclad" veteran of Indianapolis, Ind. Dr. Monroe was a peculiar man in some respects, yet he was a wonderful man—a self-made man. He was one of the most radical and outspoken Atheists that this country has ever produced, and no one can estimate the amount of good he has accomplished for our cause. Like our honored George W. Foote and George E. Macdonald, his writings combined the pith and point of the humorist with the grace and beauty of the poet and the deep thought of the logician. He was a great, noble-hearted man, and his memory should be justly honored.

I hav added a great many curious objects to my collection since the description of it appeared in the Corner. The following are some of the most interesting ones: Two large Indian stone pestles, one of them being over a foot in length; two Indian stone balls, a stone ax, some stone celts, a stone pipe, a flint hoe, a mound-builder's spear-head nine inches in length, several hammer-stones, a stone fishline-sinker, some flint drills, scrapers, and war-club heads, some fine pottery fragments, a copper ornament from an Indian grave in Ontario county, N. Y.; a bone whistle or call from an Indian grave on Devil's lake, in North Dakota; a curious tablet-stone from Indiana, and other Indian relics. The following relics from the Aztec ruins in New Mexico I prize more highly than all: An Aztec image made of pottery, a long string of slate and shell beads from a grave, some small arrow-points of smoky quartz, a turquoise bead, an amethyst charm, a shell charm, and some fragments of fine pottery, highly ornamented. I will furnish the readers of the Corner with a complete list of objects in my collection later on. I hav the finest collection in this state. I had other things to write about, but it would take up too much space in the Corner. Best wishes to all.

GEO. J. REMSBURG.

Letters of Friends.

Who Really Disgrace the Flag.

PHILADELPHIA, Dec. 22, 1891.

MR. EDITOR: Please allow me to express my opinion upon Mr. Secor's abuse upon your paper of December 19th. He charges you first of all with a terrible crime—that you sympathize with Anarchists; it shows that the gentleman does not know what the Anarchists are striving for, or if he does know then he is an enemy to freedom and justice. He says that the Anarchists offended the American flag, but does not prove it—where and when they did so. I say if the American flag ever was offended, then it has been done by gentlemen like Dr. Secor, for I am sure that the American flag could not be more offended than it was in 1887 in Chicago, by hanging five heroes for nothing but preaching the gospel of freedom and justice to the workingmen. And I think that as Anarchists are also readers of THE TRUTH SEEKER, it is proper that here and there it may be written in in behalf of our cause, but Mr. Secor I would advise to apply to that brainless and crazy Wilhelm of Germany for a position, as he is getting short of a man supplied with so much brain (?). I am sure Mr. Secor would beat Bismarck, and then he would hav a chance to deal out justice, and he would be sure of a good reward from the Anarchists. F. SYKES.

Can't We Settle This?

SACRAMENTO, CAL., Nov. 27, 1891.

MR. EDITOR: Inclosed find $1.50 for six months' subscription to THE TRUTH SEEKER. I am one of the *Freethought* subscribers. I would like to ask a favor. In your issue of October 31st a Mr. W. P. Butler made a statement to this effect. He stated that he and some other gentleman, at Aberdeen, S. D., on Aug. 8, 1891, made a full and complete exposure of Mrs. Annie Abbott, known to fame as the Little Georgia Magnet, showing her alleged marvels to be clever trickery, capable of being performed by any clever lady with the proper appliances and practice. He states that they, the Abbotts, canceled all engagements and went to Canada, and that since then Mrs. Abbott had taken a position in a Chicago dime museum under a new name, her career as "Annie Abbott" having been run, owing to the wide publicity given to the exposé. By this week's papers I am told that Mrs. Abbott is now in the city of London, and has created a sensation among the scientists, who are baffled for an explanation of her peculiar powers. She has been the theme of ponderous editorials in the London *Times*, and in short is a nine days' wonder for all England. This does not seem to harmonize with the dime museum engagement in Chicago. I do not exactly understand it, but let it pass, as it makes no difference anyway.

I sometimes indulge in the luxury of seeking the truth. That is why I take THE TRUTH SEEKER. Some time last winter at Pythian Castle, in Sacramento, Mrs. Abbott gave several exhibitions of her alleged power, and I in common with hundreds of others either witnessed a marvelous exhibition of some unknown force or were most cleverly deceived. In broad daylight, at a distance of not over ten feet from where I stood, I saw her lift not less than nine hundred pounds of living flesh in the persons of five large men seated in chairs. She raised them a distance of not less than ten inches from the fioor with no more apparent effort than would be required to lift a feather. Her arms were bare to the elbows, thus *apparently* precluding the use of any mechanical appliances, electric or otherwise, and the platform on which the performance occurred was improvised of rough boards laid on benches, under which a person could see plainly, thus *apparently* preventing the use of any stage illusions or trickery. I confess that the audience was completely puzzled, although the wiseacres of the burg unhesitatingly pronounced it a fraud, as they are wont to do when any strange phenomena come up for investigation outside of the domain of the orthodox superstition. But as they can giv no rational reason for their superstitious *beliefs*, so they could giv no rational reason for their *unbelief* in the Abbott phenomena.

I was greatly interested in this matter, and if it is a fake I should like to know it, and I would like to know how these tricks—if tricks they are—are done. I am in no sense a Spiritualist—never went to a séance in my life—know nothing about it one way or the other, and consequently hav no prejudice for or against either Spiritualism or the Abbott phenomena, believing that if they are true they are simply strange facts in nature, beside which the alleged apparition of Lourdes is insignificant and commonplace, and if they are simply clever illusions, turn on the light and they will disappear like all other phantoms of the dark.

Mr. Butler says he has evidence to substantiate his unbelief in the Abbott phenomena. Let us hav it. Let the light shine.

E. J. LEAVITT.

News of the Week.

WAR with Chili now looks probable.

WALT WHITMAN is very weak and may die any day.

THE nativ Christians massacred in the riots in China numbered one thousand.

THE pope is so feeble that he will not liv more than six months, and may die at any time.

NEWFOUNDLAND'S continual disagreements with the English and Canadian governments will probably drive her into the United States.

IN Upper Burmah during a drouth Lieutenant Pilcher ascended a hill fifteen hundred feet high and fired off two charges of gun-cotton of thirty pounds each. Rain ensued immediately.

A RICH nativ of Hunan, China, has distributed eight hundred thousand books denouncing the "foreign devils" and the religion of "the pig Jesus" and making dreadful charges against that belief.

THE partisans of Ex-Premier Mercier of Quebec talk of armed resistance to the government. Mercier is an eminent Catholic and was recently decorated by the pope. He has the Catholics of Canada behind him.

ON the 20th ult. in Puebla, Mexico, twenty-six priests arrested for plotting against the government were attempted to be rescued by a mob. One soldier was wounded, and one rioter shot fatally and one wounded.

ANNIE BESANT speaks in glowing terms of American audiences, dwelling upon the multitudes in the States willing to pay a dollar to hear her lecture. In England, as she points out, only scant audiences attend her lectures, even when no charge for admission is made.

THE quarantine officers at the New York port hav got news of the outbreak of that destructiv epidemic, Asiatic typhus, in one of the famin-stricken provinces of Russia, from which thousands of immigrants are coming to this country every week. The dread of its spreading westward has influenced the governments of Austria and Germany to consider the necessity of establishing a strict quarantine along the eastern frontier of these countries.

THREE months ago Bob Sims, the leader of a religious company in Choctaw county, Ala., was arrested for running an illicit distillery, which he claimed he had divine authority to run. Two of his brothers, fellow-believers, rescued him, killing a bystander and wounding the deputy in charge. One of the brothers was killed. Sims and the other brother escaped, and hav been hunted vigorously ever since. On the 23d ult. Sims and his gang reappeared near Womack Hill and attacked the house of John McMillan, who had been a member of the pursuing posse. Sims was chased and killed.

RUSSELL SAGE is to be sued for $100,000 damages by W. R. Laidlaw, the clerk for John Bloodgood & Co., who was so terribly injured by the explosion of the bomb in Mr. Sage's office. Laidlaw declares that Sage deliberately used him as a shield against the dynamiter. But for this, he says, Sage would either hav been killed or made to suffer as he, Laidlaw, has suffered. Laidlaw's worst injury was in the back, where he was struck by a piece of timber. "This piece of timber," he said, "would hav struck Mr. Sage in the stomach if I had not been standing before him, and I would not hav been standing before him if he had not held me there. There can be no doubt that his act of placing me between himself and the dynamiter was deliberate and saved his life."

THE Socialists in Germany hav formulated their immediate demands, which are for universal suffrage without distinction as to sex, a secret ballot, proportionate representation, voting on Sundays or holidays, the payment of members, the popular right to initiate or reject legislation, popular control of the state, provincial and communal administrations, annual votes on taxation, a popular decision as to peace or war, the creation of international arbitration tribunals, the right of free speech and free meetings, the abolition of state subventions to churches, the secularization of the schools, free education, universal military instruction, militia replacing the standing army, free justice, that judges be elected by the people, gratuitous medicin, state-supported doctors, a progressiv income tax, the abolition of indirect taxation, eight hours for a day's work, unbroken repose for thirty-six hours weekly for every workman, state surveillance of factories, mines, and other industries, the formation of labor bureaus, the coöperation of workmen in the administration, universal state insurance, prohibiting the employment of children under fourteen years of age, the prohibition of the truck system, and the right of workmen to form coalitions.

Gems of Thought.

BECAUSE I differ with my parents, because I am convinced that my father was wrong in some of his religious opinions, Mr. Talmage insists that I disgrace my parents. How did the Christian religion commence? Did not the first disciples advocate theories that their parents denied? Were they not false—in his sense of the word—to their fathers and mothers? How could there hav been any progress in this world if children had not gone beyond their parents? Do you consider that the inventor of a steel plow cast a slur upon his father, who scratched the ground with a wooden one?—*Ingersoll.*

ANOTHER great difficulty in receiving the Bible as the word of God is the manner in which its books hav been chosen. A large number of apocryphal books are known to hav been excluded from the Old Testament, though quotations from some of them appear to be used by the apostles; and the New Testament is the result of the votes of councils, some gospels and epistles having been rejected, while other epistles were retained by a bare majority, but all henceforth is the infallible word of God. When we revolt against inconsistency and error in it, we are told the finite must not judge the infinit, reason must giv place to faith. But it is faith in the Christian fathers that is needed.—*Robt. C. Adams.*

IT is a source of great satisfaction to me that that distinguished litterateur, the Ghost—usually yclept the *Holy* Ghost, for some reason I hav been unable to make out—has quite given up the literary profession. Nobody else would hav had any chance against him. He has written one book only, or rather a series of small tracts tacked together by nothing else but the binding. And, O Jerusalem, what a sale the work has! The Ghost's principal publishers in London are in Queen Victoria street, and his book goes off in hundreds of thousands of tons annually. Its sale seems to be, in great part, attributable to the fact that the work is written by the king of Heaven and dedicated to the king of England. All books proceeding from royal pens are, in character, quite exceptional, from the olden royal volume that treats of Abraham down to the recent royal volume that immortalizes Brown. Any ordinary mortal would hav supposed that the Ghost would hav found his publisher in Holywell street; but the Ghost is no ordinary mortal. He had the effrontery to offer his book in a far other locality; and effrontery was rewarded with its frequent concomitant, success. The profits out of his book alone must render the Ghost the wealthiest member of the trinity. Some optimists, including myself, are sanguin that he may yet buy out the other members of the firm. Much might reasonably be expected from this anticipated transaction. The father's character is exceedingly questionable; the son, to put it mildly, is generally suspected to be somewhat queer in the upper story; while the Ghost has many negativ merits. True, he got into some sort of scrape over a girl in Palestine; but generous minds will not make too much of this; and all else that is known of him is that he once transformed himself into a pigeon, and that he once, on a pentecostal occasion, took the form of "cloven tongues as of fire." Those who hav observed a pile of Pfeysandu tongues in a shop window can easily gather what the Ghost is like by fancying each tongue to be of red-hot iron, and cloven—that is, split, as boys split a magpie's tongue with a sixpence to make it speak.—*Saladin.*

I KNOW it is contended by many that the sage should never develop his opinions to the vulgar; that he should be a madman with the mad, and foolish among fools; no one, however, has yet ventured to say that he should be a knave among knaves. But if it be required that a sage should always join in opinion with the deluders of mankind, is not this clearly the same as requiring that he should not be an honest man? Would anyone require that a respectable physician should always be of the same opinion as charlatans? The sage is a physician of souls. He ought to bestow his remedies on those who ask them of him, and avoid the company of quacks, who will infallibly persecute him. If therefore a madman of Asia Minor, or a madman of India, says to the sage, My good friend, I think you do not believe in the mare Borac, or in the metamorphoses of Vishnoo; I will denounce you, I will hinder you from being bostangi, I will destroy your credit, I will persecute you; the sage ought to pity him and be silent. If ignorant persons, but at the same time persons of good understanding and dispositions, and willing to receive instruction, should ask him, Are we bound to believe that the distance between the moon and Venus is only five hundred leagues, . . . as the principal fathers of the Mussulman religion insist, in opposition to all the most learned astronomers? the sage may reply to them that the fathers may possibly be mistaken.—*Voltaire.*

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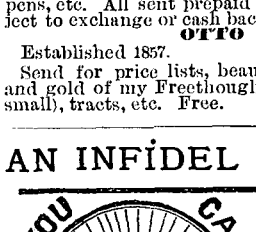
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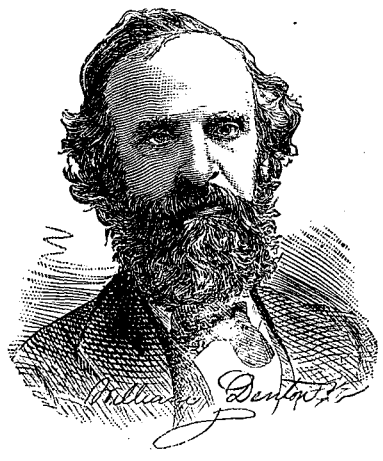
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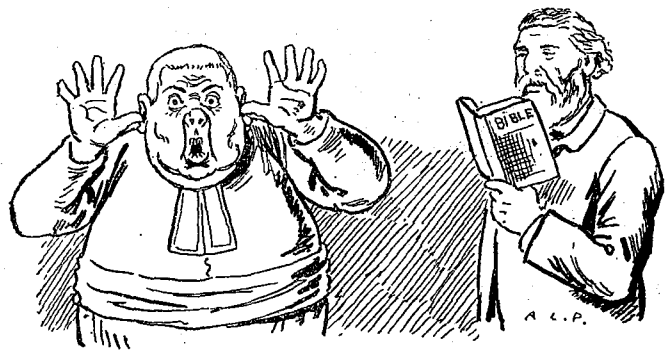


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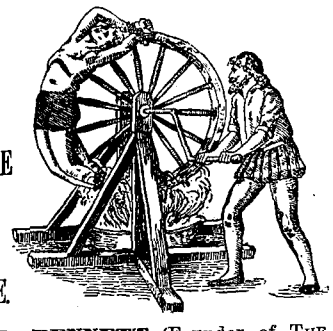
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We are in sore need of the amounts due on subscriptions and ask everyone who owes us money to be especially prompt in sending it.

This also is the time of year when a great many subscriptions expire, and an immediate renewal will be a favor to us.

Owing probably to the elections and the labor incident to gathering and marketing the great harvests our friends hav neglected to forward what is due us, and we are consequently compelled to somewhat urgently remind them of their remissness. As Mr. Bennett used to say under these circumstances, Friends, let us hear from you.

To the Friends and Subscribers of Freethought.

I sincerely hope that all who hav supported *Freethought* in the past will aid the work to which it has been devoted by becoming subscribers to THE TRUTH SEEKER. THE TRUTH SEEKER will carry on the work, but it needs your coöperation. It is a means by which I can reach you and push on the Pacific coast labors. Especially I ask those in arrears to pay what is now due to THE TRUTH SEEKER and place their names upon its list as cordial supporters for the future. SAMUEL P. PUTNAM.

A Violation of Our Rights.

There is a practice in the postal department of the United States which we desire each lover of liberty to speak against at every opportunity. It is the opening of private letters by the mail officials to whom they hav been delivered for transportation. We hav from time to time called attention to cases of this nature, and now a Washington official describes these occurrences as follows: "I noticed a short time ago that some objection was made by a Mr. Pell, of the San Domingo Shore Line road, to the opening of a private letter by the chief of the secret service bureau. It is not generally known that the rules of the post-office department empower inspectors to open suspicious letters at discretion. The public appear to be very much astonished at this proceeding mentioned, but I assure you that it is carried to a greater extent than even those who know all about it suppose. In fact, under the rules of the post-office department, almost any private letter can be opened and read. This will surprise some people, I presume, but it is nevertheless true, and a reference to the private instructions to post-office inspectors, which are in printed form, will convince anybody of it. Whether such secret privileges are ever used illegitimately would be difficult to find out. It is a good deal like arresting a man on suspicion. As a matter of fact, therefore, you will see the United States mails are no more sacred than the mails in Russia or any other country so far as government espionage is concerned."

This practice is a gross and abominable outrage. The impudence of public servants in prying into the character of written or printed matter which they hav been paid to transport is most reprehensible. The abuse must be checked. The inviolability of the mails is one of the dearest and most fundamental of the liberties of a people. One can not help fearing that a community who permit this right to be trampled on could, on occasion, be easily inveigled into yielding still other rights. Some may not appreciate the peril of allowing these precedents to be established—of permitting this custom to become rooted—but they will perceive the evil when there arrives at some time in the future some social trouble, over labor or ecclesiasticism or other matter, and the controling party utilizes this permission to domineer over private communication as an engin and means of tyranny.

Rain-Makers, Clerical and Scientific.

A New York paper declares the theory that rain can be produced by the methods recently essayed in the West, to be utterly unsupported by evidence or even by probability. The journal blames Congress for having appropriated money for experiments which it had no ground to believe of value. It argues:

"It is true that many worthy, ignorant persons believe that noise creates rain, but in the same way many persons believe that the quantity and quality of crops are determined by the phase of the moon at the time of planting. Why should not Congress hav appropriated money for experiments to test that theory?

"Again there are millions of persons in this country who attribute the ills that befall them to things supposed to bring 'bad luck,' such as carrying agricultural implements through dwellings, seeing the new moon over the wrong shoulder, turning back after starting on a journey, milking cows upon stones and the like. If these superstitions are true it would be of incalculable benefit to the people to hav the fact established. Why then does not Congress appropriate money for an inquiry into their accuracy?

"The first step of a great government before ordering experiments touching a matter within the domain of science should be to consult scientific authority as to the possibility of there being anything to investigate."

We hav not many remarks to make on this matter. We thought that our readers in the West would like to be kept informed on the latest opinion for or against the theory which gave them such pleasing hopes, so we reproduced this view.

However, we earnestly wish that the adverse paper's view may not turn out to be correct. It would be indeed a gratifying thing for the power of regulating rain to fall into the hands of the scientists and the farmers. This triumph and power of the devotees of science and the practicers of labor would indirectly effect a highly desirable diminution of the importance of the dealers in supernatural means of controling nature.

This brings us to the reflection that this government is paying large sums annually to a class of experimenters who hav produced far less proof of their abilities than those whom the above-quoted journal thinks hav not deserved appropriations. Our national and state governments, by salaries and appropriations and exemptions, expend vast treasure every year on a great corps of professionals who hav never furnished an iota of evidence that they can work any results of good to the people whatever. If the journal thinks the rain-making expenditure unwise, it must think the one of which we speak monstrously so. "Many persons," it says, "believe that the quantity and quality of crops are determined by the phase of the moon at the time of planting," and it thinks ridiculous the idea of Congress testing this theory. Then what does it think of Congress not even testing, but unhesitatingly lavishing money to practice, the theory that crops are improved in quantity and quality, and all human affairs prospered, by the sprinkling of water, the making of cabalistic signs, and other formalities equally absurd as the observance of the phases of the moon? The journal finds a deal of fun in the conceptions of Congress testing the unluckiness of "carrying agricultural implements through dwellings, seeing the new moon over the wrong shoulder, turning back after starting on a journey, milking cows upon stones, and the like." Will not the paper favor us with a little more in this vein, and say what it thinks of the government not investigating, but accepting uninvestigated, the notions that good luck attends the muttering of magic spell-words, the invoking of good and the exorcising of evil spirits, and the countless other mummeries for which the state daily expends our hard-earned dollars?

The Psalms.

The censure which has long been directed by Infidels against those passages of scripture which evince in the author, and encourage in the reader, a disposition of vindictivness and malevolence, is now being taken up by Christians in their turn. They hav long resisted the Infidel indignation at these infamous pieces of scripture but at last the more honest among them can no longer bring themselvs to laud and disseminate sentiments such as these.

The latest movement of this sort on their part was made at a meeting of Baptist ministers in this vicinity. Rev. W. Case, of Holmdel, N. J., read a paper on the Imprecatory Psalms. He said that the Psalms which hav been most viciously attacked by the critics are the 35th, the 58th, the 69th, and the 109th. There are passages in other Psalms similar to the controverted passages in these, but those other passages are not of the length nor of the sustained, and, as the critics would say, vituperativ strength of the passages in the Psalms mentioned above.

In the 35th Psalm David prays these things against his enemies:

"Let them be as the dust before the wind, and the angel of the Lord scattering them.

"Let their way be dark and slippery: and let the angel of the Lord persecute them."

In the 58th Psalm is this passage:

"Break their teeth, O God, in their mouths: smite the jawbones of the lions, O Lord: let them fall away like water that runs apace: and when they shoot their arrows, let them be rooted out.

"Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

"The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked."

In the 69th Psalm are found the following words:

"Let their eyes be blinded that they see not; and ever bow down their backs.

"For they persecute him whom thou hast smitten; and

they talk how they may vex them whom thou hast wounded. Let them be wiped out of the book of the living, and not be written among the righteous."

The 109th Psalm is regarded by adverse critics as the most inexcusable of all. In it are these words:

"Let his prayer be turned into sin. Let his children be fatherless and his wife a widow. Let his children be vagabonds and beg their bread; let them seek it also out of desolate places. Let there be no man to pity him, nor to hav compassion upon his fatherless children. Let his posterity be destroyed.

"Let it thus happen from the Lord unto mine enemies, and to those that speak evil against my soul."

Christians who hav found fault with these powerful imprecations hav pointed to them as proof positiv that the psalmist could not hav been verbally inspired in the production of his songs, that the Lord would never hav encouraged such a lack of charity and loving-kindness as these invectivs betray. Mr. Case himself made some sorry attempts at defense of the texts, but no other clergyman present joined in his endeavors or seemed confident that this sort of writing is the right thing.

Reluctantly and falteringly, it is true, but nevertheless surely, the Christians are following our lead into the paths of truth, outspokenness, and right feeling.

Russia.

The eyes of the civilized world are turned upon Russia at present, and the interest taken in that nation induces the publication of much information on it in all of its aspects. The most valuable of this information we endeavor to keep our readers supplied with. Russia is the most profitable object-lesson conceivable for those who need to be shown the injuriousness of religion and despotism.

Nature has provided Russia with ample means of subsistence. Southern Russia might be compared to the basin of the Mississippi. It has its teeming population, its soil of inexhaustible richness, its abundant harvests, and, in the rough, all its vast potentialities of prosperous production. Nature has done her best, and if the country has not come up to the standard of nature, the blame must be laid elsewhere. The whole region is fitted, not for starvation, but for feeding the world. The fact is that the great farming regions of Southern Russia are comparable only with those of the Western United States in extent and fertility. The yield per acre from these fields compares not unfavorably with that in Dakota and California. If the land were tilled as intelligently as in America it would be fully as productiv. But the modes of tillage are wretched almost beyond belief. The peasant often plows with a stick. The extremest ignorance and waste prevail in all his methods. Ecclesiastical and governmental tyranny hav kept him void of information and destitute of appliances, and hav crushed out of him every vestige of spirit, independence, and enterprise. The truth is, famin always prevails in Russia to a greater or less extent. Sometimes its ravages are confined to single provinces; then it is known as the *golodovka*, or the little hunger, which is never absent from some part of the empire. At other times it is national in its magnitude. The present famin is of such an extent that, in the words of one describer, "Within the next six months more Russians will perish from starvation than hav died in all her wars." Government officials report, not on rough estimate, but after careful investigation, that more than thirty-two million people in European Russia are at this moment in danger of actual starvation—a danger that can be averted only by extraneous aid. Multitudes hav perished already. The stories of individual suffering and death, of murder and suicide, of frantic and fatal efforts to maintain life against the heaviest odds, almost surpass belief. The *Novoe Vremya* tells one of a man and his two children found dying in the streets of Kiev. Restored for a moment, one of the children attempted to explain the cause of their condition. "We had nothing at all to eat," she said, "and when we cried for bread, father said we would be better dead. He put some poison in the beer and gave it to my brother and myself, and then he drank the rest. We took it because father said we should never be hungry any more. My brother——" but she became unconscious again and soon died, with the unfinished tale upon her lips. The same paper relates another story that illustrates most vividly the desperation of the starving. "One woman, a type of many," it says, "maddened by the pangs of hunger, left her husband and sold herself to an unmarried man, taking all the children with her to his house. 'At least I shall hav food,' she said in defense of her course, 'and it will be easier for my husband to rub along for a time without such a charge as the young ones and myself.'" Many hav had no bread for two or three weeks, and are sustaining life as best they may on grass and the leaves of trees. Pigweed, the sale of which has enabled many an unscrupulous speculator to add to his fortune, and the refuse left after the manufacture of linseed oil, are also used for food.

The only available food of some millions is what is called "hunger bread." The only ingredient of this that bears any relation to proper food consists of mill-sweepings and mill-yard scrapings. The latter is simply the upper layer of the ground surrounding the mill. It consists, of course, of a certain percentage of flour and grain, that has been trampled into the soil, but which has become almost entirely rotten. The remainder of the "hunger-loaf" is made up of the bark of trees, moss, and the leaves and roots of various weeds. How wholesome the "hunger-loaf" is may be imagined from the fact that farmers will not feed the mill-sweepings—its best ingredient—to their cattle, because, as they say, it causes spasms and bloating and fatal diseases, and does not even temporarily satisfy the cravings of hunger. And yet that is the only food that is being put into millions of human stomachs. Worse than this, in many places this "hunger-food" is made entirely without a trace of grain, its component parts being bark, chopped straw, pigweed, and the powdered excrement of cattle. This is the only food of millions.

In a month or six weeks, at most, it is calculated, the wretched resources of "hunger-food" even will be exhausted, and the famin will reach its culmination. The case is now unspeakably terrible. What it will be then defies imagination.

Yet, says a *Tribune* correspondent, "wretched as he is, the Russian peasant is so hardened, so callous, that he scarcely seems to realize his condition. Only the most extreme provocation can rouse his spirit. A few weeks ago, the sight of thousands of bushels of grain being shipped out of the country did madden him, and there was a wild outbreak of wrath. But even that has now subsided. The cry was raised that it was the Jewish speculators who were exporting grain, and so the wrath of the populace was deftly turned upon the much-suffering children of Israel. The truth is that no Jews were concerned in the grain shipments at all. The speculators were, every one of them, orthodox Greek Christians."

The measures taken against the famin are characteristically Russian. When the famin was foretold a year ago by the minister of finance, the clergy were the first to move against it—not with food and money, but with all the prayers prescribed in the official liturgy for such an occasion. These failing, the ignorant and superstitious peasants resorted to their time-honored plan to meet the threatened crisis. They unearthed the bodies of drunkards and threw them into rivers, lakes, and ponds in the pious belief that it would open the fountains of heaven and drench the thirsty fields with copious showers.

A communication from Russia confirms previous reports as to the manner in which the religious persecution has produced the famin, as follows:

"The customary system in the grain-producing districts of Russia is for the Jewish merchants to go about the country and buy the growing crops as they stand and advance the money to the owner for his harvesting expenses. This advance is most essential, because the landowner livs always upon his next year's profits and has no ready money of his own. This year, with a prospect of exile and spoliation staring him in the face, the Jew has done very little buying of any sort. His whole notion has been to realize, not invest. The result is that whole grain districts exist where no purchasers hav come around at all, and where the proprietors, getting no cash advanced, were unable to harvest more than an infinitesimal portion of their crops. I personally saw numerous evidences of this, and in Odessa received proofs that it is widespread."

Another dispatch (to the New York *Times*, to which we are indebted for several other of these items) repeats the information:

"One of the chief factors in Odessa's present tribulation is the enforced idleness or absence of the small Jewish middlemen, who formerly went through the grain country buying the crops as they stood and advancing the money for the harvesting expenses. This year, from fear of confiscation or expulsion before they could sell again, and also from their inability to get credit at the banks, they made no purchases. As a result, in whole rich districts the crops were never cut at all, but rotted where they stood."

Dreadful epidemics are springing up as a consequence of innutrition and the eating of deleterious foods. And to make matters worse, the peasants follow implicitly the orders of the clergy to depend solely on cures by faith, prayer, miracles, pilgrimages, holy relics, and additional fees to the priests. The people often oppose physicians. As if this were not enough—as if there were to be no end to the ills that follow in religion's train—the peasants are given to superstitious practices that abet the maladies. In the medical journal *Russkaya Medicina*, Dr. Skvortsoff, of Kostroma, complains that it is impossible for the profession to work successfully against the superstitious prejudices of the people in the case of contagious diseases. The men can sometimes be convinced by the learned physician to follow his prescriptions, but the women of the lower classes persevere in their superstitions with great tenacity. Dr. Skvortsoff says:

"I came to a village where scarlet fever was raging. At the bedside of a dying patient I found a number of children assembled to pay their respect to Mother Scarlet Fever. I ordered the children to be taken out of the room forthwith, lest they get infected with the terrible disease. The men present were willing to obey me, but the women objected. The children must stay in the room and eat of the food placed before them on a table near the bed of the invalid in order to propitiate 'Little Mother Scarlet Fever.' In another place a woman was brought to me suffering with chronic catarrh in the bowels and in the last stage of consumption. She had a child nourishing at her breast, whom she fed at intervals with crackers which she chewed up for him. I ordered her to stop nourishing or feeding the child with her expectoration. Her husband urged her to follow my advice, but she flatly refused to do so, for 'a child not nourished by its own mother will never be recognized as one of legitimate birth.' There are thousands of superstitions of this kind which foil all the medical scientists in their fight against contagious diseases."

Under the oppressiv and stunting despotism of the church and the state all activities languish. *Viestnik Europy*, a monthly magazine of St. Petersburg, shows that the Russian export trade of last year was less by seventy-six million rubles than that of the year previous. "This deterioration is the more sensible since our export trade is, at its best, very small in comparison with that of other governments." The trade of the interior has suffered in an equal proportion. Despite the protectiv tariff the sale of foreign goods in Russia steadily increases, while in the foreign markets, those of Persia and of Bokhara included, the demand for Russian wares steadily diminishes. Among the reasons for the deterioration the magazine from which we quote assigns the bad quality of Russian goods. "The foreign markets complain that our lumber is badly assorted; our flax is not properly cleaned and it is subject to rottenness if it is not immediately upon its arrival properly attended to; our liquors must be rectified and cleared of empyreumatical substances before the foreigners can use them; our steel and iron are as inconsistent as lead, not to speak of our manufactured goods, which are never of good quality." Such is the commercial morality that attends the prevalence of Christianity in its highest intensity and fullest force.

In the delightful land of Russia no man can exist without a passport. When the police take this passport away he is no longer alive in any civic sense. Every privilege appertaining to his human estate is suspended. He can appeal to no one. If it is the whim of some choleric barbarian in epaulets to send him to Siberia, off he must go, with no more chance of escape or redress than a captured

fish flapping in the sportsman's basket. Even if he be a stranger, with the passport of a foreign government, he is equally powerless. Only this past month Mr. Joseph Pennell had his passport taken from him at Berdichef, and was refused permission to either telegraph or write to the British consulate at Kiev or the American legation at St. Petersburg. It eventually pleased the provincial authorities to transport him to the western frontier. If they had decided to send him eastward instead, he would simply hav disappeared into Siberia without a sign.

Among the instructiv and amusing pieces of information on Russia for which there is at present such a demand, is the following in the *Sun:*

"In an almanac printed in Revel the statement is made that in some parts of Russia it is customary for a clergyman, officiating at a funeral, to put in the deceased's hands a letter with the following contents: 'We, by the grace of God minister of the —— church, write this to our master and friend St. Peter, the gatekeeper of the Lord Almighty. We announce to you that the servant of the Lord, N. N. [name of the deceased], has finished his life on earth, and we order you to admit him into the kingdom of heaven without delay, for we hav absolved all his sins and granted him salvation. You will obey our order on sight of this document which we put into his hand.'"

We find in the same paper the information that many Russians practice idolatry;

"A Russian missionary traveling through the Patchersky district found a sleigh packed with idols tied to a tree. On inquiring he found out that it belonged to a widow of the Greek church, who had consecrated them to the memory of her husband, also a professor of the Christian faith. All the Russians of that district keep such idols hidden in their houses, and believe in them as in real divinities. Their principal divinity they call Moom or Eelevbart. They believe that divinities of a second order, called Taadeptsy, exist in the woods and fields, and are capable of doing men harm or good. Their ministers or 'seers' carry sticks with the images of various Taadeptsy rudely carved at the upper end. They are called in the popular dialect Kheguees."

Underneath the fell structure of ecclesiasticism and officialism some points of which we hav set forth, there exists in a condition of hopelessness and mute suffering the Russian peasant who wears boots of bast instead of leather, does not even know what a bed is, never eats meat or butter, but plods on as stupidly and as hopelessly as his oxen. "They come into the world like insects, and die like summer flies."

Horrible is the spectacle which Holy Russia offers to the world. Appalling are the fruits of despotism and Christianity.

Colonel Ingersoll Quashes Dr. Buckley.

From the Evening Telegram.

In the issue of Saturday, December 19th, the *Evening Telegram* published as a contribution to the literature of the time a Christmas Sermon contributed to its columns by Col. Robert G. Ingersoll. The remarks of the great unbeliever did not please Dr. Buckley, the editor of the *Christian Advocate*, the official organ of the Methodist church. The *Christian Advocate* of the date of December 24th, under the head of "Lies That Are Monstrous," attacks Colonel Ingersoll and the *Evening Telegram* with abuse, putting some of the statements of the "Christmas Sermon" and certain passages of scripture in parallel columns by way of reply.

In the course of its article the *Christian Advocate* calls upon people of all religious faiths of this land, Catholic and Protestant, Jew and Christian, to boycott the *Evening Telegram* for exercising its right of printing news and the sentiments of people of all shades of belief and disbelief—which, in the widest sense of the term, are comprehended under the head of "news."

THE CHRISTMAS SERMON.

The publication to which Dr. Buckley objected is as follows:

The good part of Christmas is not always Christian—it is generally pagan; that is to say, human, natural.

Christianity did not come with tidings of great joy, but with a message of eternal grief. It came with the threat of everlasting torture on its lips. It meant war on earth and perdition hereafter.

It taught some good things—the beauty of love and kindness in man. But as a torch-bearer, as a bringer of joy, it has been a failure. It has given infinit consequences to the acts of finite beings, crushing the soul with a responsibility too great for mortals to bear. It has filled the future with fear and flame and made God the keeper of an eternal penitentiary, destined to be the home of nearly all the sons of men. Not satisfied with that, it has deprived God of the pardoning power.

And yet it may hav done some good by borrowing from the pagan world the old festival called Christmas.

Long before Christ was born the Sun-god triumphed over the powers of darkness. About the time that we call Christmas the days begin perceptibly to lengthen. Our barbarian ancestors were worshipers of the sun, and they celebrated his victory over the hosts of Night. Such a festival was natural and beautiful. The most natural of all religions is the worship of the sun. Christianity adopted this festival. It borrowed from the pagans the best it has.

I believe in Christmas and in every day that has been set apart for joy. We, in America, hav too much work and not enough play. We are too much like the English.

I think it was Heinrich Heine who said that he thought a blaspheming Frenchman was a more pleasing object to God than a praying Englishman. We take our joys too sadly. I am in favor of all the good free days—the more the better.

Christmas is a good day to forgiv and forget, a good day to throw away prejudices and hatreds, a good day to fill your heart and your house, and the hearts and houses of others, with sunshine.

The passages to which exception is taken were the second paragraph, the last two sentences of the third paragraph, and the last paragraph but one.

In reply to Dr. Buckley Colonel Ingersoll has furnished the *Evening Telegram* with the following interview:

COLONEL INGERSOLL'S REJOINDER.

"What hav you to say to the charges made by Dr. Buckley, of the *Christian Advocate?* He says that there are 'mountainous lies' in your Christmas sermon published in the *Telegram.*"

"I am much obliged to you for showing me the paper. There is in the article the true Christian spirit. Whenever an orthodox editor attacks an unbeliever, look out for kindness, charity, and love.

"The gentle editor of the *Christian Advocate* charges me with having written three 'gigantic falsehoods,' and he points them out as follows:

"First—'Christianity did not come with tidings of great joy, but with a message of eternal grief.'

"Second—'It (Christianity) has filled the future with fear and flame, and made God the keeper of an eternal penitentiary, destined to be the home of nearly all the sons of men.'

"Third—'Not satisfied with that, it (Christianity) has deprived God of the pardoning power.'

"Now let us take up these 'gigantic falsehoods' in their order and see whether they are in accord with the New Testament or not—whether they are supported by the creed of the Methodist church.

"I insist that Christianity did not come with tidings of great joy, but with a message of eternal grief.

"According to the orthodox creeds, Christianity came with the tidings that the human race was totally depraved, and that all men were in a lost condition—and that all who rejected or failed to believe the new religion would be tormented in eternal fire.

AN APT COMPARISON.

"These were not tidings of great joy.

"If the passengers on some great ship were told that the ship was to be wrecked—that a few would be saved, and that nearly all would go to the bottom—would they talk about 'tidings of great joy?' It is to be presumed that Christ knew what his mission was, and what he came for. He says: 'Think not that I am come to send peace on the earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother.' In my judgment, these are not tidings of great joy.

"Now, as to the message of eternal grief?—

"'Then shall he say also to them on the left hand, Depart from me ye cursed, into everlasting fire prepared for the devil and his angels.'

"'And these shall go away into everlasting punishment; but the righteous [meaning the Methodists] into life eternal.'

"'He that believeth not shall be damned.'

"'He that believeth not the son, shall not see life; but the wrath of God abideth on him.'

"'Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.'

"'And the smoke of their torment ascendeth up for ever and ever.'

"Knowing, as we do, that but few people hav been believers, that during the last eighteen hundred years not one in a hundred has died in the faith, and that consequently nearly all the dead are in hell, it can truly be said that Christianity came with a message of eternal grief.

AN ETERNAL PENITENTIARY.

"Now, as to the second 'gigantic falsehood' to the effect that Christianity filled the future with fear and flame, and made God the keeper of an eternal penitentiary, destined to be the home of nearly all the sons of men.

"In the Old Testament there is nothing about punishment in some other world, nothing about the flames and torments of hell. When Jehovah killed one of his enemies he was satisfied. His revenge was glutted when the victim was dead. The Old Testament gave the future to sleep and oblivion. But in the New Testament we are told that the punishment in another world is everlasting and that the smoke of their torment ascendeth up forever and ever.

"This awful doctrin, these frightful texts, filled the future with fear and flame. Building on these passages, the orthodox churches hav constructed a penitentiary, in which nearly all the sons of men are to be imprisoned and tormented forever, and of this prison God is the keeper. The doors are opened only to receive.

"The doctrin of eternal punishment is the infamy of infamies. As I hav often said, the man who believes in eternal torment, in the justice of endless pain, is suffering from at least two diseases—petrifaction of the heart and putrefaction of the brain.

GOD'S PARDONING POWER.

"The next question is whether Christianity has deprived God of the pardoning power.

"The Methodist church and every orthodox church teaches that this life is a period of probation; that there is no chance given for reformation after death; that God givs no opportunity to repent in another world.

"This is the doctrin of the Christian world. If this dogma be true, then God will never release a soul from hell—the pardoning power will never be exercised.

"How happy God will be and how happy all the saved will be, knowing that billions and billions of his children, of their fathers, mothers, brothers, sisters, wives, and children, are convicts in the eternal dungeons, and that the words of pardon will never be spoken!

"Yet this is in accordance with the promis contained in the New Testament of happiness here and eternal joy hereafter to those who would desert brethren or sisters, or father or mother, or wife or children.

"It seems to me clear that Christianity did not bring 'tidings of great joy,' but that it came with a 'message of eternal grief'—that it did 'fill the future with fear and flame,' that it did make 'God the keeper of an eternal penitentiary,' that the penitentiary 'was destined to be the home of nearly all the sons of men,' and that 'it deprived God of the pardoning power.'

"Of course you can find passages full of peace in the Bible, others of war—some filled with mercy and others cruel as the fangs of a wild beast.

"According to the Methodists, God has an eternal prison—an everlasting Siberia. There is to be an eternity of grief, of agony and shame.

NO IDEA OF INTELLECTUAL LIBERTY.

"What do you think of what the doctor says about the *Telegram* for having published your Christmas sermon?"

"The editor of the *Christian Advocate* has no idea of what intellectual liberty means. He ought to know that a man should not be insulted because another man disagrees with him. What right has Dr. Buckley to disagree with Cardinal Gibbons, and what right has Cardinal Gibbons to disagree with Dr. Buckley? The same right that I hav to disagree with them both.

"I do not warn people against reading Catholic or Methodist papers or books. But I do tell them to investigate for themselvs—to stand by what they believe to be true, to deny the false and, above all things, to preserve their mental manhood. The good doctor wants the *Telegram* destroyed—wants all religious people to unite for the purpose of punishing the *Telegram*—because it published something with which the reverend doctor does not agree, or rather that does not agree with the doctor.

"It is too late. That day has faded in the west of the past. The doctor of theology has lost his power. Theological thunder has lost its lightning—it is nothing now but noise, pleasing those who make it and amusing those who hear.

"The *Telegram* has nothing to fear. It is, in the highest sense, a newspaper—wideawake, alive, always on time, good to its friends, fair with its enemies, and true to the public."

ABUSE PROVES NOTHING.

"What hav you to say to the doctor's personal abuse?"

"Nothing. A man may call me a devil, or the devil, or he may say that I am incapable of telling the truth, or that I tell lies, and yet all this proves nothing. My arguments remain unanswered.

"I cannot afford to call Dr. Buckley names. I hav good mental manners. The cause I represent (in part) is too great, too sacred, to be stained by an ignorant or a malicious personality.

"I know that men do as they must do with the light they hav, and so I say:—More light!"

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Communications.

Was Christ Crucified?—(Concluded).

BY A MEMBER OF THE CHICAGO BAR.

A further incredible procedure is that no witnesses for the defense were allowed to testify. We are told that as soon as the case for the prosecution was made out the high priest asked, "What further need have we of witnesses . . . What think ye?" and we are told that "they answered and said, He is worthy of death." Now, in all Jewish times the right to put in a defense was guarded with most scrupulous care for the protection of the accused; and to condemn one on the completion of the prosecution's testimony alone, would be to end the trial in the middle, in fact to give no trial at all.

In the next place, Jesus could not have been legally condemned to death by the Sanhedrim for the offense alleged. Blasphemy was not then punishable by death, although that is the charge on which, according to the Gospels, he was condemned. Nor was any similar offense into which his conduct might have been construed, punishable by death.

Nor was the utterance blasphemous for which he was declared guilty of blasphemy. Blasphemy among the Jews had a strict technical meaning, and the law had to regard the technicality in criminal trials. Blasphemy consisted in the mention of the divine name, and the Mishna states that the blasphemer was not guilty until he expressed the name. To claim that he was the Messiah was not blasphemy. The Jews looked for a Messiah, and they would have been extremely illogical to put to death one who should present himself as the man whom they wanted. Even a false claim to be the Messiah was not blasphemous, and at the trial the Jews did not even consider the truth of his claim, but, according to the Gospels, pronounced him guilty from the fact that he made the claim, saying, according to Matthew, "He hath spoken blasphemy. What further need have we of witnesses?" Nor was it blasphemous to claim that he was the son of God. Every son of Israel was sometimes called a son of God, and the term had too many meanings to be legally criminal *per se*.

It will thus appear that no such trial as that recorded in the Gospels could have taken place had the Jews observed their own regulations. If any trial occurred at all, it was a very different or else a wholly illegal one. It is hard to believe that such a body as the Sanhedrim, the high ecclesiastical council of a great people, would act so contrary to so many of their laws and traditions, and with most remarkable unanimity; and it is still more difficult to believe that they would do this when they could in most respects have just as easily complied with their law, and so made their acts at least technically legal.

If we look, in the next place, at the part which the Romans are alleged by the Gospels to have played in the trial and crucifixion of Jesus, we find an equally unlawful and improbable procedure. We have said that the Romans could not have crucified Jesus for the offense charged. They would not have crucified him for any offense against the Jewish religion, or have delivered him over to the Jews for crucifixion if he had been found guilty of a crime against the Roman laws. It is commonly claimed that he was first condemned to death by the Jews for an alleged crime against Jewish law, and then taken by them to the Roman authorities and charged with a violation of Roman law—treason, or disloyalty to Cæsar, in setting himself up as a king, and stirring up the people. But this position is not tenable, since Pilate, the Roman ruler of the country, found him innocent of any such Roman offense, and so declared. "I find no fault in him," he says, or according to another Gospel, "I have found no cause of death in him." It is difficult to believe that the highest Roman official of the land, the pro-consul, standing in Cæsar's place, and having the Roman traditional pride in justice, or at least regard for its form, would outrage all appearance of justice by condemning a man to death whom in the same breath he declared to be innocent. In all history there is not such an infamous or illegal sentence as that ascribed to Pilate by John, "Take ye him and crucify him; for I find no fault in him."

It is obvious, moreover, that Pilate did not deliver Jesus to the Jews to be crucified, since the crucifixion was, according to John, conducted wholly by Roman officials. Pilate scourged him, the soldiers plaited a crown of thorns and put it on his head, Pilate wrote the inscription for the cross, the soldiers crucified him and cast lots for his garment, one of the soldiers thrust a spear in his side, and Pilate disposed of the body. The account is therefore plainly contradictory which says that the Roman authorities gave him up to the Jews to crucify him, and then proceeds to relate his crucifixion at the hands of the Romans.

A crucifixion by the Romans, however, is as improbable under the circumstances as one by the Jews. Not only was Jesus found innocent by the authorities, but he was not even charged with an offense for which he could have been crucified if he had been found guilty. Under the Romans no accusation of heresy, blasphemy, or false assumption of a prophetic or divine character was a capital offense (see Neander, Life of Christ, §284). Much less would he have been condemned or handed over to others to be crucified if these offenses had been committed against a different religion from that of the Romans and in violation of a different law from theirs. And yet Christ is represented in the Gospels as having been handed over by Pilate to the Jews to be crucified under their laws for an offense trivial to the Romans, and which, as we have seen, was not punishable with death even under the Jewish laws.

In the next place, crucifixion was not the appropriate punishment for Christ even if he had been condemned to death. This punishment was reserved for slaves and the very lowest criminals. No Roman citizen could be crucified, or even a freeborn person, except one of very low condition. By the *jus civitatis* exemption from crucifixion was declared to be the privilege of every Roman. Only for the greatest crimes, moreover, could one be crucified at all, as robbery, piracy, and assassination. It was illegal and unprecedented to deliver such a man as Jesus to the cross, or to deliver anyone to it for such an offense as that charged against him.

Nor, let us here remark, could Jesus have been legally crucified under Jewish law for the offense charged, even if he had been found guilty and condemned to death. Crucifixion was not a Jewish punishment. It was, according to many writers, unknown among the ancient Jews. The author of Rabbi Jeshua says that only four capital punishments were recognized by Jewish law—stoning, burning, beheading, and strangling. The latter was not a crucifixion, and, besides, it was very rarely employed. By this method the victim was seized by the throat by two men, who sometimes put a lighted taper in his mouth. There was, indeed, occasionally what they called a crucifixion of the dead body, but it was inflicted only after death, and consisted in tying the body to a stake. This was done when one had been stoned to death. The same writer says: "As a rebellious elder or a false prophet Jesus might have been put to death by strangling; as a blasphemer he should have been stoned" (Rabbi Jeshua, page 146).

Many incidental circumstances connected with the trial and crucifixion are related by the Evangelists which could not have occurred unless the proceedings were grossly illegal, so palpably illegal that it is hardly credible that any court, or high officer, would permit or sanction them.

The first of these was the scourging of Christ. This could not have been legally done before he was condemned. He should, according to law, have been first sentenced, then scourged, and then executed. And yet John says that he was first scourged, and afterward questioned and condemned.

The placing of a scarlet robe and crown of thorns on him was also illegal, as were the physical indignities offered, such as beating and spitting upon him, especially before his conviction, as related by John. The Romans protected their prisoners from popular insults at trial, and even after conviction. That so many proprieties, as well as laws, should be totally disregarded in Christ's case seems highly incredible.

It was also illegal to compel Simon of Cyrene to carry the cross of Jesus. Simon was a chance-comer (according to the three first gospels) whom they accidentally met as they led out Jesus; and to take a man wholly unconnected with the case and, without process of law, make him undergo this indignity was contrary to all precedent. The custom was to make the condemned carry the cross, or a part of it, as John says Jesus did: for John's account differs from the others, saying: "He went out bearing the cross for himself."

The inscription written by Pilate and placed on the cross was hardly according to law. The inscription on most crosses declared the crime for which the prisoner died. Pilate, however, wrote simply: "This is Jesus of Nazareth the King of the Jews," which does not give any intimation of his offense, unless indeed by remote implication.

The early removal of Jesus from the cross was also contrary to law, or at least to general custom. The body was usually allowed to hang on the cross until it decomposed, or was devoured by birds. A guard was commonly placed over it to prevent its removal. In this case, however, according to the Gospels, it was taken down and buried immediately after death.

It will thus be seen that the trial and crucifixion of Christ, as related by the Evangelists (leaving out the contradictions, or apparent contradictions, in the different Gospels), were, in many respects, grossly contrary to law, and against the customs of the people, whether Jews or Romans, who are alleged to have conducted them. The whole story is an anomaly and, to legal minds, almost incredible.

There are several other circumstances related by the Evangelists in connection with the crucifixion that are highly improbable, and go to discredit the whole story.

It is hard to believe that a people who had just given Christ a triumph, could so soon change about as to demand his death. Only a few days before, in the same Jerusalem, the populace welcomed him with songs and palm branches, and threw their garments at his feet, crying, "Hozannah! Blessed is he that cometh in the name of the Lord;" and now this populace is represented as crying with equal enthusiasm, "Crucify him! Crucify him!" Pilate himself is represented, with great inconsistency, as so afraid of Christ's popularity that he had to crucify him to suppress it, and so afraid of his unpopularity that he had to crucify him to please the people.

It is hard to believe, also, that when Christ was so popular that his enemies could not arrest him on a feast-day lest the people should make an uproar, but had to take him by stealth, through betrayal—it is hard to believe, we say, that such a popular person would be so demanded by the populace for crucifixion that the governor did not dare to spare his life. Why was it necessary that Christ should be betrayed, in order to be tried and executed, when the people wanted him to die? The service of Judas was wholly unnecessary, and could not, in those Jewish eyes, have been worth thirty pieces of silver.

Another difficulty in the way of accepting the story of the crucifixion is that no place can be found about Jerusalem to correspond to Calvary, where the crucifixion is alleged to have occurred, or to Gethsemane, the scene of Christ's previous sufferings. The traditional site of Golgotha, at least, could not, in view of all the circumstances, have been the place of crucifixion. If Christ was crucified at all the place has been lost to mankind, and it would almost seem that the scene was laid in aftertimes by persons at a distance from Jerusalem, who were not acquainted with the surroundings.

Another small matter of improbability is that Jesus should decline to drink the anodyne which was given to ease his pain. This was an acid wine mingled with myrrh, and was commonly given to sufferers on the cross out of pity. It is said that when he tasted of it he would not drink. It seems improbable, we say, that he should thus refuse to quiet his pain, especially as he was so soon after to ask for a draught to quench his thirst. The fact, moreover, that such a quieting draught was offered him seems strangely inconsistent with the inhumanity of the rest of the transaction, in which, according to the gospels, the crucifiers tried by insults and outrage to aggravate his sufferings rather than to mitigate them, and with the charge that the drink offered was "vinegar mingled with gall."

A more serious difficulty in the way of accepting the story of Christ's crucifixion is that his death is alleged to have occurred after six hours. His death could not, under such circumstances, have been the result of crucifixion. The time was too short. It usually required from two to three days to die on the cross. Crucifixion affected directly no vital organ, and was a lingering death. In some instances the crucified have lingered a week, and examples are given by several writers of persons who have been restored to health after hanging on the cross several days. It would seem from this circumstance alone, either that the whole story of the crucifixion is false, or that Christ, if crucified, never died from it. We are told that his disciples were charged with stealing his body from the grave. It is more likely, according to the natural theory, that they stole his body from the cross before he was dead and resuscitated him.

A last objection to receiving the story of Christ's crucifixion is that, after this event, he is alleged to have been seen alive, and by many persons at different times. As the unbeliever rejects the story of the resurrection, he must conclude, if Christ was subsequently seen, either that he was taken from the cross alive, as just intimated, or that the crucifixion never took place at all. In either event Christ was not crucified "according to the Gospel."

In view of all the difficulties named—historical, legal, and scientific—the question becomes a serious one whether Jesus was actually crucified. It is not a question merely of whether all the details as related are true, but whether the main fact occurred. For it is the essentials of the story that are most doubtful, and not the details. The trans-

action as a whole is involved in so many great improbabilities that those who do not accept the Scriptures as inspired cannot find sufficient evidence to establish it at all. It must, in their view, seem more probable that those who got up the miracles of Christ got up the story of his crucifixion, and that they were both the invention of a subsequent age (which for the purposes of propagating a religion required a dramatic and pathetic death quite as much as miracles). The startling extremes of goodness and badness, the keeping of them in constant juxtaposition through the whole transaction, and the crowding of so many dramatic incidents in one short space, could only be the work of a master imagination. The treachery by such a bad Judas of such a good Jesus, the betrayal by the most affectionate sign—a kiss—the forsaking by all his disciples of so faithful a friend, the denial by Peter on the heels of his protest, "Though all deny thee yet will not I," the corruption of all the judges, the perjury of all the witnesses, the hypocritical maladministration of Pilate and Herod, the choice by the people of Barabbas, a robber, in preference to Jesus Christ, the craziness of the mob and cruelty of the soldiers to such a tender nature as Christ's, the placing of the spotless Jesus between two thieves, the plea by the dying thief for remembrance (together with the instant promise by Christ of Paradise to him), and finally the piteous cries of agony mingled with the prayer for his crucifiers, constitute the greatest chain of dramatic situations found in either history or fiction, and such a whole as could not have actually occurred. All this, too, must be taken in connection with the fact that it is related with miraculous circumstances—the darkening of the sun and the resurrection of the dead—and that it follows in a life composed largely of miracles.

AUSTIN BIERBOWER.

English Notes.

DEAR TRUTH SEEKERS: Oh, dear! oh, dear! It often puzzles me where people keep their brains. Maybe they are preserved in their heads, but oftentimes I fancy they leave them at home on their pianos, or somewhere. Last Saturday I journeyed into Bedfordshire to address a quiet little provincial town, of some thirty thousand inhabitants, on the Sunday. A few months before the whole town was disturbed to the uttermost by a similar visit. This time, stir there was none. Walking through the streets on the previous evening, many good people recognized me, and now and again I was asked whether I intended to speak there on the morrow. To my surprise and sorrow, neither my questioners nor the townsfolk generally knew anything of the proposed lectures; and I soon learned that only a paltry five hundred handbills had been partially distributed in an unobtrusiv manner. My suggestion that I should speak in the morning in the open air and let folks know, was deemed to be ill advised; the consequence being that, in the morning, I had four people who came of whom but one remained; in the afternoon, quite a dozen came out, and in the evening there were at least thirty. What a falling off from the fine July audiences, varying from five hundred to a thousand, to whom I preached Secularism in the heart of their town! And how consoling to the lecturer to find that people who would gladly hav turned up stayed away through sheer ignorance of what was going on! Of course, the fault lies with leaving men who can not afford to be "too prominent" in our unpopular cause to jockey our efforts in out-of-the-way places. What the National Secular Society most needs now to giv emphasis to the work it has already done, is a small college of evangelists (to use an ecclesiastical phrase which will be better understood by Americans than by English Freethinkers), who will be allowed funds to hire a hall and pay printing bills and to act, so far as overt action is concerned, independently, letting those who wish join in the work and identify themselvs with it; but I am getting tired of being pressed to start work in a place subject to numerous injudicious arrangements, with the half-certainty of finding a variety of interesting reasons why the promoters should take a back seat when the fray begins. One can scarcely expect to find the converts rush to the front when their leaders tarry behind. Any man who undertakes to raise the Freethought banner in his village, town, or city should count up the cost first; and then, if he decides to unfurl the flag, he should pledge himself to carry the business through. It is because men are not frequently brave enough to do this, and in a financial position to bear the strain, that I am so anxious to see a body of men with roving commissions to stir up the people, and so let old Freethinkers see beforehand the chances of success if they throw themselvs into the work. It is the old, old story. We require all the tact and disciplin of a military army combined with the religious fervor of the superstitious; then could we make Liberalism, as you call it, or Secularism, as we call it, progress in our countries by leaps and bounds. During the past year Secularism has thus moved in England; but it is still hampered by being officered locally by illiterate and inexperienced captains. This progressiv movement should be our pastime, and if people really want Freethought to do its work properly, the more educated and refined ought to come to the front.

They say straws best show which way the wind blows. Perhaps they do; anyhow, there cannot be much mistake about the tendency of a new book, which I hav not seen, but which is revised in this week's number of the *Church Times*. The Rev. W. O. Newnham, in his "Alresford Essays for the Times," has come to the conclusion that "the nineteenth century requires a resetting of the jewels of the Catholic faith." Well, if truth is everlasting and the Catholic faith be the truth "which except a man keep whole and undefiled, he cannot be saved," and for the non-belief in which he "shall perish everlastingly," then the Catholic faith can need no resetting whatever; and so our author begs the question of truth right away. And how does he propose to reset this faith—we dare not say "truth" in the face of such an admission? He informs us that Adam and Eve were not newly created beings, but individuals chosen from a pre-Adamite race, and located among circumstances favorable to the breeding-up of a higher race of manhood than had as yet appeared. And this is how the author translates Gen. ii, 21: "And God caused an ectasy to fall upon Adam and he slept. And God took one of his female relativs and purified the fleshly appetites under her power." Very convincing, is it not?

Mr. Bradlaugh was inclined to believe, and many of us agreed with him, that some day the Christians and Atheists would hav to fight a sort of pitched battle, when Christians of all sorts would league together, and when they would let loose all their pent-up fanaticism, calling in any and every aid to destroy unbelievers from the face of the earth. In that day the truer Christians would amalgamate with Rome and assimilate their faith; the broader Christians would assimilate with us and fight under our banner. *Then* would come the crash and perhaps the most terrific religious struggle this world has ever seen. Some of our people do not believe in this. However, I can not help seeing the coming struggle clearly mapped out in things around us. Quite recently I referred in one of these letters to the infatuation of many Protestants for copying Catholic details in church arrangements. This week I was forcibly struck with a design for the new Whitefield Tabernacle in Tottenham Court Road, London. It is modeled on your American notion of what a church should be like, and is hopelessly foreign to anything known in ecclesiastical art of the ancient churches. The interior is amphitheatrical, with the platform-pulpit as the cynosure of all eyes; and in addition there is a church-parlor and every other available worldly convenience.

There is nothing to find fault with in the arrangements, *per se*; the remarkable part of it is that some Christians, and not a few nowadays, are beginning to build their churches in such a way that when the old faith has clean died out they will still be available, without alterations, for use as lecture-halls or concert-rooms. Did Christians fully believe in the continuance of the Christian faith, I scarcely think they would anticipate so very secular a future.

There is nothing very exciting to report this week in our Freethought circles. Perhaps that is as well, for they say, "No news is good news." Revivals and excitements are all very good in their way; but it is the steady, plodding work of old hands that tells in the end. Of course Christians are good enough to tell us that this even tenor of our ways is a sure sign of decay, and that the thoughtful and respectable refuse to become members of so wretched a fraud as the National Secular Society. Maybe that is true; on the other hand, it is delightful to know that they get there all the same, and that we are growing stronger day by day.

I heard a pretty good story after my lecture last Sunday. A friend at Luton, it seems, was busy walking along the street and distributing back numbers of the *Freethinker* as he walked. One recipient was thunderstruck by his gift, and held it at arm's length from him, saying in tones of surprise, "The *Freethinker*, by Christ!" "No," said the distributor, "by G. W. Foote." All being well I shall be giving Luton another look-up on Sunday, and shall then see how the movement is progressing there. A few months ago I was stoned, hooted, and bonneted by the Christian roughs of that town; maybe more awaits me.

SAM STANDRING.

The Freethought Society and Its Demands.

To help maintain the religious liberties of men and women in America, a compactly organized society, having a few, and only a few, clearly stated and definit demands, is needed.

This society should strive for,

First, the total separation of church and state.

Second, the abrogation of all Sunday laws, no matter upon what pretext enacted.

Third, the "unqualified non-censorship of the public press;" and,

Fourth, the unrestricted right of peaceable public assembly.

These demands will furnish us with plenty of work; they are few, but they cover all the ground that we, *as organized Freethinkers*, can profitably occupy, and they can be readily understood by all whose adherence would be of any value to us.

Mr. Henry Frank has animadverted at some length upon this subject in THE TRUTH SEEKER of December 26th. His first three demands include all of the above except the Fourth. Of his other demands the Fourth, Fifth, Sixth, and Seventh contain nothing not expressed or implied in the first three, being simply amplifications and dilutions of those clear-cut formulations, greatly weakening the platform as a whole, as all redundant conditions inevitably do.

His Eighth demand is a puzzle, attempting, as it does, to discriminate between what is prejudicial to the working classes and what is unjustly prejudicial.

His Ninth and Tenth demands contemplate work which may be done by individual Freethinkers, by Freethought papers and magazines, and by Freethought educational and fraternal societies. But the fighting executiv of a Secular organization whose battle is for the obtainment and maintenance of equal religious and civil liberties for its members and others has neither time, means, nor strength to fritter away upon such schemes. All of us hav plenty to do outside of a Freethought organization, and there is no lack of channels through which we can reach the people, no matter what position we take upon social and economic questions. The National Secular Society of our English co-workers is, in many respects, a good model for us. It possesses the great merits of concentration, definitness, and pertinacity, qualities sadly lacking in most of our organizations, as well as in the American character. The English Freethinkers, who constitute the Secular Society, hav confined their labors to the task of securing and defending the liberty of speech, press, and public meeting. We must do likewise if we would win a small portion even of the success which they hav achieved.

Mr. Frank's Eleventh demand is wholly superfluous in such a society as we need, and as we should hav were we to organize upon the three vital and fundamental principles which Mr. Frank first enumerates, and the additional and equally vital and fundamental principle of the right of undisturbed public meeting. We need to bend our combined energies to the work of establishing Free Thought, Free Speech, and Free Action upon a firm and enduring basis. These are now attacked by the church and her ally, the state, at three points, where we must stand united and unyielding or lose the modicum of liberty that we hav been permitted to retain. We must stay and ultimately roll back the tide of invasiv Sunday fanaticism; we must resist the encroachments and destroy the power of the Comstocks, and we must insist upon the right and necessity of unchallenged and uninvaded assembly. These are the essentials for us as Freethinkers, as organized Freethinkers.

At present the Adventists are doing much more than we are for Secularization. I am glad that the work is being done, but am sorry that unfortunate counsels hav for years paralyzed our activities. It is encouraging to know that the new president of the Secular Union is in favor of retracing some of the foolish steps taken since the countermarch was begun at Cassadaga. Judge Waite is wholly and emphatically right when he says that our demand should be simply and strongly "the repeal of all laws enjoining the observance of Sunday." Weak, pueril, and invasion-inviting is the post-Cassadaga deliverance—"the repeal of all laws enforcing the observance of Sunday as a religious institution rather than an economic one, justified by physiological and other secular reasons." Why, that is a Trojan horse in which could be smuggled into our citadel all the Shepards, Craftses, and Sunday Observance Leagues in the Union.

Now, will Judge Waite giv forth an equally uncertain sound in regard to the postal statutes, which strike a deadly blow at all that Freethinkers hold dear, and concerning which the Liberal League became suddenly dumb at the Cassadaga Congress? Is the League-Union at last ashamed of its seven years' tumultuous and unbroken retreat from its

most implacable and dangerous enemies? Is it prepared to cease trailing its guns and to turn squarely about and once more look Comstockism unflinchingly in the face? It has tried the experiment of gaining strength and prestige by running away from its logical and hereditary foe, *gag-law*. The ludicrous fiasco of Philadelphia has, I should think, satisfied the most enthusiastic champion of the policy of silence of the barrenness of the experiment. E. C. WALKER.

8 *Dana street, Crescent Beach, Boston.*

On the Pacific Coast.

News and Notes.

It was raining heavily when I left Marysville for Colusa, across country by stage thirty miles, at 6 o'clock in the morning. It was dark as midnight almost. We take the ferry at Feather river, which rolls quite tumultuously along. On the other side is Yuba City. Marysville is county seat of Yuba county, and Yuba City county seat of Sutter county —two different county seats almost looking at each other from opposit banks, a somewhat remarkable coincidence. Plashing through Yuba City and stretching over the level plain, while the sun is faintly rising and beaming, we reach Sutter City, ten miles away. Around Sutter City is one of the finest farming countries in the world. We pass on amidst increasing wind and rain, to Meridian City, another ten miles. The storm is at its hight at this place. After passing Meridian the clouds roll off, streaks of sunshine glitter, and the beautiful Marysville buttes are seen in lovely outline through the breaking mists. When we drive into Colusa the blue is over our heads, and the afternoon is radiant.

I find Colusa, however, under the clouds of orthodoxy. Somehow or other the people of this place seem to be afraid to think, or afraid to say that they think. I had a fair audience on Saturday evening, but not much Sunday afternoon and evening. However, I persevered, hoping for better times one of these days. There is a fine Liberal spirit among a few at Colusa, and under more favorable auspices there might be a successful work carried on. Of course, we cannot always expect victory. The fates will sometimes be upon the other side; not because the other side is so strong, but because of the enormous mass of indifference that somehow cannot be made to hav any thrill of life. The churches flourish on this indifference. It is their pasture-ground and main support.

Some stir has been made, however. There has been a discussion of Infidelity and evolution, and an attack on these is better than nothing; and in their attacks the clergy are forced to giv expression to some Liberal ideas.

I hav met stanch comrades here, and if I hav struck the picket line, the fires hav burnt, and there has been no cessation of cheer.

Judge John H. Leining is one of those who never givs up the fight. He has been a pioneer for over fifty years. He acted as chairman of our meetings and ably introduced the subject of the lectures and made my own efforts much more effectiv. It was like martial music to the soldier. My old fellow-officer in arms, Mr. I. G. Gardner, is with me in this vaster conflict, a Liberal to his heart's core and ready for the call. R. Blackburn, A. J. Hankins, and C. C. Hickok are cordial allies. Mr. R. Poirier, of the Colusa Hotel, is a landlord after my own heart, who givs the traveler a warm welcome. There is plenty of sociable life mixed with sterner realities. I hav not a dull moment. All the toil is made pleasant with remembrance of the past, with anticipation of the future. Monday was a day of marvelous beauty. The sunshine was perfectly golden. The sky was of a wondrous blue. How the landscape shone in the brilliant mingling of blue and gold! The great mountains seemed like jewels, gems of a bridal day—the marriage of earth to heaven. The wide plains were like a shining sea, and even the railroad appeared a silver ribbon in the luxuriant splendor. I speed through the summer's sunshine, and the red chambers of sunset, and the starlighted halls of twilight, and the moonlighted palace of early night, on to the flashing lamps of San Francisco, shattered into a million diamonds in the magnificent bay, on to the billowy and crested hills adorned with a thousand homes.

Well, a hard month's work is before me, but I find friends ready to join heart and hand. We are going to do our level best. Even if we hav been defeated, we do not propose to giv up. We shall hav a series of lectures in San Francisco the coming month of January, on the "Evolutions of a Century"—theological, religious, philosophical, scientific, social, industrial, and political. We shall hav a grand Paine celebration on January 29th. This will, undoubtedly, be the best we hav ever had on the Pacific coast. Our state convention promises to be of great importance. It is absolutely necessary for the advancement of Liberalism that state organizations be formed at once. From the Atlantic to the Pacific there should be a cordon of these state organizations, absolutely independent in themselvs, but working harmoniously together. Washington, Oregon, California, and Texas hav formed these organizations. Ohio is sweeping into line. Let us hav state organizations. Every state has its own separate issues, its independent work to do, and unless there are state organizations these issues will not be met, the work will not be done. Robert C. Adams, president of the Canadian Secular Union, suggests state organization as the remedy for existing difficulties. He is right. State organizations to the front. Through state organizations will come coöperations and national advancement. SAMUEL P. PUTNAM.

San Francisco, Dec. 25, 1891.

On to California.

I gave three lectures at North Bend, Neb., to large audiences, and made an earnest effort to get subscribers for THE TRUTH SEEKER and Boston *Investigator*, and although I was introduced to perhaps twenty different persons called Liberals, none of them could be persuaded to take either of these two grand Freethought papers. I could account for it only on the grounds of scarcity of money and the scarcity of thinking people.

A former member of the Salvation Army made a very fanatical attack upon me in a store, informing me that I was doing great harm in talking against the Bible, and moreover that I was no gentleman or I would not be engaged in such indecent work. I asked him, after his effervescence was over, if he prayed, and he assured me with great fervor that he did. I made the further inquiry whether he thought that his prayers were answered, and he was confident that they were. Then I suggested to him that he had never asked God for the blessing of common sense, or if he had that somehow God had neglected him.

This created a great laugh at his expense. Unfortunately the laugh did not do him any good. He still wanders about talking and thinking that he has lots of common sense. I enjoyed the hospitality of Mr. J. P. Jackson and wife. And notwithstanding my failure to get subscribers, I predict for North Bend a future in the cause of Freethought. Brother Jackson is a fearless and tireless worker, and I am sure he will push some of the half-and-half sort off the fence, and see to it that they drop on the right side.

At Friend, Neb., we hav but few straight-out Freethinkers. Mr. J. W. Gilbert is a whole-souled Freethinker and a fearless debater.

I gave only one lecture, but had the satisfaction of talking to a large audience, which was quite a surprise to me as well as to Mr. Gilbert and others.

I enjoyed the home comforts of Mr. Andrew Nelson and wife. The pilgrim lecturer who is taken care of by them will long and gratefully remember their kind ministrations.

After leaving Friend, Neb., I had a long ride to Kansas City, and after visiting a brother there I took a much longer ride to Dallas, Tex., where I gave two lectures. The first night the audience was large and greatly interested, but on the second night the numbers were less. Evidently some of the people did not like the tone of my voice. I was not surprised, for there is a vast amount of whangdoodle preaching in this country. The ministers whine and sniffle, and tell stories about being "prepared to meet God." The least bit of levity at the expense of religion passes for blasphemy.

Mr. Wm. Bondies and his brother, Geo. T. Bondies, are the activ workers. I did not hav any ladies to hear me at either lecture. They hav some very strange ideas in this country of what a woman may do and what she may not do.

From Forney I took another long but very pleasant ride to Flatonia, Tex., where I flung the flag of freedom to the breeze for one night. The audience was much larger than was expected, and although several next day congratulated me upon my success and the great satisfaction my lecture gave, and gleefully repeated some of my humorous illustrations, yet during the delivery of the lecture everybody, or almost everybody, was serious if not solemn.

I found some activ Liberals here, but they share the common calamity of hard times and could not subscribe for any papers. J. H. Sloma, Dr. B. W. Briston, H. W. Yeager, J. E. Faires, and T. E. Tanner are all earnest Freethinkers, and would contribute liberally to Freethought interests if times were better.

At San Antonio I gave three lectures, but the times were out of joint. Bad weather and disagreement among the Liberals prevented me from having large audiences. There are many Freethinkers in this old Mexican city, but they are not working at the business. This is a Catholic town and should breed Freethinkers on that account, and I hav no doubt that it does, but too many of this class are indifferent and do not read Liberal literature. I made an appeal at each lecture for subscribers for THE TRUTH SEEKER, but in vain. However, this field has been pretty well canvassed by Dr. York and Mr. Locke. A soft rain is now falling and the weather is as warm as May weather in New York.

W. S. BELL.

My Lecture Trip.

I left Ottumwa in good spirits, having had two very successful meetings, which eclipsed all previous records, and reached Chicago on Wednesday, the 16th inst. I spent a few days here at the home of my old friend E. A. Stevens, and was pleased indeed to find him in such favorable circumstances. All traces of Mrs. Stevens's late indisposition had disappeared, good health now reigned supreme, and so the few days I spent with them were devoted to sight-seeing and pleasure-seeking. The streets of Chicago were crowded with holiday-makers, a good-natured, good-humored, though a somewhat eager, crushing throng. The stores were all decorated with flags and bunting; some with representations of Santa Claus, which bring joy to the heart of every child. In our infancy we are taught to look upon Santa Claus as a reality; we believe him to be such; the infant mind, so susceptible to fairy tales of wonder, has eagerly grasped and clutched at the stories of the nursery, and has regarded these personifications of ideas as real and tangible beings; and then what must hav been the bitter anguish to find out, as they grew up, that they hav been worshiping but a phantom, a dream of the imagination. And as with children, so it is with men in the infancy of their civilization—the human mind loved to personify ideas: Good, Evil, Death, Justice, War, Beauty, and Love hav all been personified in one way or another, so as to convey to the human mind some tangible idea of the subject represented; and one can easily imagin the pangs that strike deep into the human heart when it finds that these paradise apples of superstition hav turned to ashes in their mouth.

Thus it has ever been with all the Gods ever worshiped, which are nothing more nor less than huge Santa Clauses set up for the supposed edification of the human mind; but, having been invested with certain attributes and passions, a fac-simile of their authors, they hav, instead of edifying, degraded mankind by dominating them and placing them in subjugation. Happily, however, the age of the Gods is passing away. Men are learning, though many of them in secresy and stealth, to break their mental fetters, and erelong our posterity will be able to gaze back with astonishment at this hideous nightmare which has appalled and oppressed so many of their ancestors. The world, however, is yet in its youth. Gods and devils hav been the playthings of its childhood, a theological Santa Claus or Jack-in-the-box set up for the amusement, and above all the profit, of those knowing babies in surplices, gowns, and lawn sleeves. But the world is advancing. The Gods, like the devils, must go. Light is breaking in upon the horizon of theology. The night has been long and terrible, in which centuries may stand for hours; but now the warm and ruddy tints of a coming day are perceptible. Already its dawn may be seen rising over the hills of progress, and vain will be the efforts of ignorance and self-interest to stay it in its onward course.

Chicago is now in her holiday attire; everything and everyone appear at their best; every face seems radiant with smiles, eyes that flash forth sparkling with joy; merry, rippling laughter is heard on every side; the whole of Nature and Nature's children seem happy, joyous, and gay. And yet, how many are there in our land at this very day who with heavy hearts, burdened with care, are perhaps cursing their very existence—who could not be made glad by all the fairy tales of Yule-tide! 'Tis now eighteen centuries since the God incarnate came to save the world—a mission yet unfulfilled—and now at this time, the anniversary of his supposed advent on earth, one can ask, and with sufficient reasons to justify the inquiry, Though the savior has come, whence comes salvation? I met once again our old Freethought friends in Chicago, Mr. Robertson and family, J. O'Neil and family, and Mr. Harris and family. Everything was done by them to make my stay in Chicago as pleasant as possible, and I was very loath indeed to leave

them. Duty calls, however, and I must go; so, taking a fond farewell of friend Stevens and family, I started again on my journey, this time for Strasburg, Ill., where I was engaged for two lectures. I was met at the depot by Dr. A. York, a well-known worker in the ranks of Freethought, and one who needs no commentary from me; for, as actions speak louder than words, by his deeds ye shall know him.

I was glad to meet here with such stanch and earnest Freethinkers as Mr. and Mrs. H. Bernhard, Dr. and Mrs. A. York, Amos Hanholtzer, J. A. Storms, and Harman Rauch.

Strasburg has only a population of three hundred, but it is well known as a good Liberal town; and, comparing its enterprises with its inhabitants, agricultural and otherwise, it seems to be a prosperous little town. My lectures were given very successfully indeed. For my own part, I was thoroughly satisfied with the general results thereof, although they did not quite approach the expectations of our Strasburg friends. My first lecture was attended by a good crowd, earnest and attentiv in the extreme, but on the second night a slight falling off in the attendance was perceptible, owing, no doubt, in a great measure to its being Christmas eve, and other attractions being held out to the inhabitants. For instance, the Methodist church gave an oyster supper, the Baptist church gave a prayer-meeting (there can be no doubt as to which was the more substantial entertainment of the two), and again some local musicians had arranged a dance, whereat the festivities ran high and long. Our meeting, however, was made very attractiv by instrumental and vocal music, furnished by Misses Pearl York, Minnie Simmers, and Lizzie Whitlatch. The compositions rendered were selected from the "Cosmian Hymn Book," and were well received by the audience. This should be encouraged at all our meetings. Dr. York has established here a lecture bureau, something that is needed in every town. He has by this means always funds at his disposal, so that when a Liberal lecturer writes asking for an appointment he can invariably write back telling him to come on. Each Freethinker in the town contributes his share, and if anything is made over and above the expenses the surplus is held until the next visit of a lecturer. This is certainly a good scheme and would work well in those towns where a society could not be maintained, and one that should be imitated wherever possible.

While in Strasburg I was the honored guest of H. Bernhard and wife at their magnificent home on the outskirts of this little town. Everything was done by them to add to my comfort, for which I tender to them my heartfelt gratitude. 'Tis Christmas day, Dr. and Mrs. York hav joined our throng, and we all sit down to a sumptuous feast in honor of the occasion. The viands disappeared with astonishing rapidity. The turkey we had may perhaps never gobble again in this world, but I can assure you that we gobbled him in a way that was certainly surprising.

On Christmas eve I went, in company with the younger members of the Bernhard family, after my lecture, to the dance previously mentioned. It was indeed a crude and curious sight that met my gaze upon entering the room. It was held in a large and empty store. There, seated upon a counter, were two youths, each with a violin, furiously scraping the bow across the strings in a mad attempt to keep time with the dancers. The dancers keeping time with the orchestra was out of the question. The strains that floated on the air sounded to me something like the old familiar air of "Pop Goes the Weasel." I stayed and watched two or three dances. They were alike; each time the "orchestra" (no offense, I hope) played the same old air, with the time modified a little so as to make it fit in. We did not stay here long. A few minutes sufficed, and so we wended our way homeward. We had been in the house but a short time when we were charmed by a melody from without which, floating on the breeze, wafted to our ears strains that sounded like celestial music. Listening attentivly we were enraptured by the beautiful chorus of "Whip-poor-will" from a party of serenaders, a blended chorus of male and female voices.

The serenaders were invited into the house and a very pleasant evening was spent by all. Everyone thoroughly enjoyed themselvs, until the morning hours were well advanced and the party broke up. We retired that night to dream only of little fairies, and huge turkey gobblers seeking revenge.

The next day I went on again to Centralia, to giv two more lectures. The weather is beautiful, and is undoubtedly the mildest I hav yet witnessed at this season of the year. One has to look at the calender, almost, to find out whether this is really Christmas time or the Fourth of July. There are no signs of winter here, no snows, but all around are a radiant sunshine and the fresh stir of healthful life.

I arrived at Centralia Saturday night and was soon located in a comfortable room at the Centralia Hotel, kept by F. D. Rexford, an earnest and Radical thinker. He gave me a cordial welcome and told me to make myself thoroughly at home, an injunction which I obeyed to the letter. I was pleased also to meet with such Freethinkers as Dr. Munsell, Dave Robertson, and "Bob" Dwyer. The latter, having been strictly raised a Roman Catholic, has developed into a Freethinker, and is now just as earnest and sincere in the fight for mental liberty as he was formerly an adherent to the Catholic hierarchy, a strange characteristic of all Roman converts to Freethought. My first lecture here was met with a very good attendance, considering the size of the place, and above all the terrible influence of the church over a large portion of its inhabitants. It is a strictly orthodox, church-ridden, priest-cursed town, this marking it as a good field for Liberal work. Here, as elsewhere, I found but a few who were willing to bear the brunt of the battle, the greater portion exhibiting a timid fear of that social ostracism should they be identified with our movement. It is indeed a sad thing that all men do not recognize that "truth" should be written across the horizon of the universe, so that all men might become partakers thereof, and not be whispered in secret confab over the counter in some store. And here let me say: Honor, then, to those who hav the courage to speak out now, for it is only by plain and honest speech upon these questions that liberty of speech can be won, and each who will speak out now makes liberty of speech easier for those that follow. Let us not be influenced by any dread of our exciting the delicate senses of our opponents, for while we can respect their honest feelings, still it must not be forgotten that we can effect no compromise with them. My first lecture was well received; the local press gave a detailed report of the same, extending over nearly a column, for which I publicly thanked the editor for thus fearlessly braving public sentiment in this orthodox town, by giving publicity under such circumstances to the "other side." My next lecture was attended with better results than ever; the hall was filled this time, and there were quite a number of ladies present. F. D. Rexford introduced me to the audience upon each occasion, and made quite a capable chairman. Although I had challenged the clerical fraternity to come and discuss the subject with me, they, perhaps very wisely, refrained from putting in an appearance, notwithstanding that the editor of the local daily had given publicity to and commented upon my challenge. Everyone seemed well pleased with my lectures and I had to assure them that I would visit them again at the earliest opportunity. A debate has been partially arranged between myself and the Rev. Mr. Spanhower, a preacher of the Baptist persuasion in Strasburg; if the debate does take place (there is nothing absolutely certain about it yet) it will occur some time about next June, and is to extend over a period of four nights. All that I hav to say is, that if the reverend gentleman can agree with me as to terms and propositions, then "Barkis is willing."

I hav still a few week-nights open for lectures upon my homeward journey, and friends desiring my services to lecture may address me in care of W. S. Moke, Massillon, O.

JOHN R. CHARLESWORTH.

Special Announcement.

The meeting for some time advertised, to inaugurate a movement looking to free thought, free religion, and social reform, under the management of Henry Frank, will be held on Sunday, January 10th, at Hardman Hall, Fifth avenue and Nineteenth street. Tickets for admission, free of charge, may be obtained at THE TRUTH SEEKER office, *Twentieth Century* office, Hardman Hall office, Nineteenth street, and by mail. Those having tickets will be first admitted; those without tickets will be admitted at ten minutes to 8. Mr. Frank will address the audience on "The Need of the Hour." An effort will be made to organize the movement.

INVITATION TO ATTEND A MEETING AT HARDMAN HALL TO INAUGURATE A MOVEMENT UNDER HENRY FRANK.

There is a movement on foot to secure the services of Henry Frank for a Sunday Liberal lectureship in New York city. To those of us who are acquainted with the history and ability of Mr. Frank, he appeals as peculiarly the very man who can utilize the present opportunity and develop a permanent organization of strength, culture, and usefulness. He has been a clergyman, but has long since outgrown ancient superstitions and religious puerilities. While his methods are aggressiv, he seeks to win all. He is no mere iconoclast or critic, but a reconstructionist and reorganizer. It would be his effort to develop a field of educational and reformatory labor among the masses which would appeal to Liberals and humanitarians of every grade and name. In his meetings, Universalists, Unitarians, Agnostics, Progressiv Hebrews, Free Religionists, Materialists, Spiritualists, Theosophists, and Liberal Christians of every phase would find a cordial welcome, as well as all workers along lines of economic reform. Mr. Frank believes in seeking the common ground of harmony which exists between the various schools of economic thought from the most conservativ to the most radical.

Why cannot such a movement succeed? Mr. Pentecost has retired from the platform and left a multitude of Liberal people without a Sunday rendezvous. The ethical culturists while doing a noble work are apparently narrowing their freedom of thought within certain self-assumed philosophical restrictions. Mr. Frothingham's distinguished and cultured audiences hav never again united.

Mr. Frank has the ability, the experience, the culture, the courage, and the eloquence to carry forward such a movement. All he needs is the encouragement of supporters to undertake the work. He has expressed his willingness to do so, if we can demonstrate sufficient enthusiasm and interest.

We hav therefore published this call and are mailing it to as many Liberals of all schools as we can reach. We urgently invite *you* to meet with us at Hardman Hall, Fifth avenue and 19th street, on Sunday, January 10th, at 8 o'clock P.M. (entrance on 19th street), where we look for a large audience, to hear an address from Mr. Frank, explanatory of the purpose and plan of the proposed society, and to discuss measures whereby the work may be carried on. Do not fail to be present and hear Mr. Frank's address. His subject will be, "The Need of the Hour."

COL. ROBERT G. INGERSOLL.	J. W. SULLIVAN.
MRS. ELIZABETH CADY STANTON.	CHARLES BROADWAY ROUSE.
	EUGENE M. MACDONALD.
SAMUEL GOMPERS.	PROF. GEORGE GUNTON.
EDGAR FAWCETT.	MISS HELEN GARDENER.
J. H. JOHNSON.	HYLAND G. KIRK.
CHARLES ECKHART.	DR. E. B. FOOTE.
MISS A. A. CHEVALLIER.	DR. M. L. HOLBROOK.
MAXIMILIAN GROSSMAN.	C. H. INGERSOLL.
THADDEUS B. WAKEMAN.	HENRY M. TABER.
FRED. C. LEUBUSCHER.	HUDORE GENONE.
EDWARD W. CHAMBERLAIN.	JOHN R. DUNLAP.
WM. B. DU BOISE.	A. L. LEUBUSCHER.

"Turning Over a New Leaf."

How beautiful and comely hast thou become in thy brand-new dress of 1892, O thou Seeker after Truth! and as thy beauty and comeliness are only excelled by thy merit and ability, so may they in the future never be surpassed save alone by thy success and prosperity. PETER ECKLER.

New York, Jan. 1, 1892.

Lectures and Meetings.

JOHN R. CHARLESWORTH'S present lecture appointments are as follows: January 10th, Columbus, O.; 11th, 12th, Shreve; 24th, Kent; 27th, 28th, Farmdale; 29th, Pittsburgh, Pa.

W. S. BELL lectures on his homeward trip to California, at El Paso, Tex., Phœnix and Tempe, Ariz., and San Pasqual, Santa Ana, Los Angeles, Monrovia, Porterville, and Hornitos, Cal.

MANHATTAN LIBERAL CLUB meets every Friday evening at 8 o'clock in German Masonic Hall, No. 220 East 15th street, New York: January 8th—Vegetable Food as a Means to Higher Development, Mrs. C. LeFavre; January 15th—The Study of Applied Sociology, Dr. R. G. Eccles; January 22d—Theosophy, W. Q. Judge; January 29th—Thomas Paine (anniversary address), Moncure D Conway.

THE Ohio Liberal Society, of Cincinnati, has leased the well-known and commodious hall known as the Douglass Hall, N.W. Cor. Sixth and Walnut, and will occupy it for regular Sunday evening meetings. The exercises at these meetings will consist of a lecture, occupying about one hour, followed by criticism and discussion. The following are the lecturers and their subjects for the remainder of January: January 10th—J. L. Cuppin, "Roman Catholicism;" January 17th—C. P. Spaulding, "Evolution and Progression;" January 24th—George Collins, "Buddha and Christ," with readings from Buddhist scriptures; January 31st—Prof. John E. Remsburg, of Kansas City, Mo., "The Sunday Question."

THE Freethinkers of Portage county, O., will hold a series of meetings in honor of Thos. Paine at the Opera House, Kent, O., beginning Sunday, Jan. 24, 291, at 2. P.M. Program: Music, lectures, discussion, and lifting of the debt incurred in adding he last fifty volumes to our library. Brother Charlesworth generously set the ball rolling by giving his services one evening—a noble example to others who make a living or profit out of the spread of the Secular philosophy. It is hoped that our brethren within reach will help us by their presence, and visiting friends will find a hearty welcome with the members. By order of the ex. committee Kent Secular Union.—Ira Marsh, Jos. Heighton, L. G. Reed, Geo. W. Andrews, M. H. Heighton; H. W. Doncaster, manager; M. Heighton, secretary.

Why Not Apply This to the Clergy?

From the Herald.

In one respect the Africans are in advance of the citizens of Kansas in their attitude toward rainmakers. If the African rainmaker's promised shower is too slow in arriving he is burnt at the stake. A provision for burning the Kansas rainmaker in case of his failure to keep his contract would hav an excellent effect in discouraging other rainmakers, but it is to be feared that no such provision exists.

Letters of Friends.

In Union There Is Strength for Ohio Freethinkers.

MR. EDITOR: I wish to say to the Freethinkers of Ohio that I am very much in favor of Mr. Charlesworth's idea of a state Union of Freethinkers of Ohio, and would like to urge all to unite. Come together, and make a grand success of our first effort. By all means let us organize.

S. M. BOWER.

Word from a Truth-Speaker to a Truth-Publisher.

SAN FRANCISCO, CAL., Dec. 17, 1891.

MR. EDITOR: On last Sunday I spoke to an appreciativ audience on the wharf, and distributed my papers from May last to date. I was aided by Brother Scott, who by the way is an earnest worker, and a pioneer in this particular work. I hope that our labor may result in opening the eyes of many to the truth of science and thus show up that greatest of impositions, the Bible. Yours for progress,

WM. PATTERSON.

An Improvement on Christian Morality.

PERRYVILLE, PA., Dec. 17, 1891.

MR. EDITOR: Find inclosed $5—$3 to pay for THE TRUTH SEEKER for another year, the other $2 to pay for two Bible Picture Books when they are ready. Now, this is the way I would like to see all of your subscribers doing—as soon as their time comes renew at once. As soon as I cannot pay for the good old TRUTH SEEKER I will let you know not to send it any longer. I do not think it is right to take your labor and then make you hav to beg for your pay. Yours truly.

ANDREW BEVERIDGE.

Important Subjects Lectured On.

Dec. 25, 1891.

MR. EDITOR: On Wednesday, 16th inst., the Liberals of Flatonia were entertained by a lecture by C. S. Bell, Esq., of Portland, Ore. His subject was "Liberty and Morality," and in an address of about an hour and a half's length he presented his view of this subject in a clear and logical manner. His idea was to present what is true Liberty and what are the proper functions of government, and how far Morality—that is, *mos, moris*, custom—should control us in our relations with our fellow-men. Brother Bell is an earnest and radical thinker, and has the courage to speak his convictions. We commend him to Liberals everywhere. B.

This Affection Is Well Placed.

BUFFALO, N. Y., Dec. 25, 1891.

MR. EDITOR: I hav been housekeeper in the family of one of your subscribers for five years past, and hav read and enjoyed your excellent paper, and hope that my few lines may find a place in it. I am a great admirer of noble men, women, and children (especially Mr. R. G. Ingersoll, hence my lines), and think to hold them up as patterns for others is the best stimulant to awaken the qualities of love of approbation and self-esteem, and so cultivate goodness, integrity, and sincerity of character, which so many people do not possess nowadays.

I LIKE INGERSOLL.

I like Ingersoll. Well, what for?
'Cause he's jolly and a good neighbor.

I like Ingersoll. Well, how much?
Just like a brother, when his hand I touch.

I like Ingersoll. It is when
He's more than a match for other men.

His love is free! He talks for all.
He works. I like Ingersoll!

We like Ingersoll. Now be true—
Don't you like him because he likes you?

THE FLAG.

Origin of the Y. M. C. A.

CONCORDIA, KAN., Dec. 19, 1891.

MR. EDITOR: I notice in a copy of your most excellent paper a book advertised which givs a history of the Young Men's Christian Association. I beg to add what little I know on the subject. In 1849, in the unsettled regions of California, the "yellow mule" (as a translation from the Mexican would make it) became so valuable that you could see signs up at every ranch like the following, "Yellow jacks here." Then came a rival, in the form of a white mule. Well, he had his run, and then some enterprising Yankee discovered that a cross between the yellow and white was most profitable. These probably had the best reputation of any, and "Yellow mule crossed asses" could be seen on all sides. At the same time there were a few psalm-singing young men in that part of the country who were getting up an association of a religious kind. Now let it be remembered that printing was very rare in those days. These mule men had been using large printed capital letters and "Yellow mule crossed asses" came to be simply Y. M. C. A. But it soon became a useless and unworthy enterprise. The young psalm-singing gents took up the discarded sign, as some of us persuaded them it was very appropriate, and after that it became very popular. I am sorry to see a society of this excellent origin abused as some thoughtless wretches are doing.

Yours exclusivly in the interest of truth,

B. R. ANDERSON.

A Rousing Lecture.

STRASBURG, ILL., Dec. 25, 1891.

MR. EDITOR: Once more it has become my duty to report. Mr. John R. Charlesworth gave us two lectures—first, "The Bible Not a Good Moral Guide;" second, "Why I Do Not Believe in God." The first night it rained, but friends came six miles to the lecture. The second night was gloomy. The Methodists had an oyster supper; the Lutherans a Christmas tree; the young folks a dance, while the Baptists are rallying to the "help of the Lord against the mighty." So our audience was not as large as it would hav been had there been no other attraction. But we enjoyed the lecture. The friends may want to know how we liked Mr. Charlesworth. We hav listened to Remsburg, Bell, Watts, and Reynolds, so after the lecture I said I would like to know how many felt as I did, and made a motion that we hav not listened to better lectures in Strasburg. The motion was carried with applause, which fired Mr. Charlesworth off again. He arose and poured forth for five minutes the grandest tribute to Liberalism that it ever fell to the lot of man to listen to. He is quite young, but no audience will be disappointed who secure his service. Were I making the scroll of the defenders of Universal Mental Liberty, his name would be found very near the top. We are better off financially than before he came, or in other words, he leaves us better than he found us. And may the species of the turkey that we devoured at Mr. Bernhard's never cease to gobble. A. YORK.

All Reforms Are Welcome Here, Sir.

D——, O., Dec. 20, 1891.

MR. EDITOR: I am going to write to you a short article on intemperance, but I do not suppose it will amount to anything. However, I am not advocating temperance, and I do not suppose you are publishing a temperance journal and I do not wish to occupy any of your valuable space for that purpose. Everyone, however, has his own views on intemperance. But, in regard to it, is it not a wonder they do not try to do something in this world to check intemperance—that is, try to hav people liv in this world instead of trying to hav them liv in the next world while they are living in this world? It would probably be better if some people did not liv in any world at all. Intemperance has come to be quite an annoyance here. The other night I had a window-glass broken in a side window by some one trying to take a snooze, and in repairing the damage the next day all the glass in the top of an eight-foot show-case was smashed, the show-case being in front and close up against the window. Now, in regard to intemperance I would say that Prohibition does not prohibit. We had Prohibition here at one time. High license does not prohibit intemperance, and besides, that givs a rich saloonist an advantage over a poor saloonist in carrying on the business. It is true the higher the license the fewer the saloons, but the more adulterated and the more injurious. Also two or three saloons can do a business equal to a dozen saloons. They can cause just as much intemperance and starve just as many families, etc. But how would this plan work, and why could it not be carried out: Hav every saloonist pay a reasonable license, but for each and every case of intoxication occurring in any town or city, hav each and every saloon where any such case occurs pay a fine of $5 to $50. No saloonist would then sell to any one when he had drank all that was necessary. A SUBSCRIBER.

An Unsilenceable Schoolteacher.

GROVE, TEX., Dec. 18, 1891.

MR. EDITOR: I liv in a community where superstition reigns supreme. All my neighbors, or nearly all, are not even Liberal enough to commune with each other—eat bread and drink wine. Though I am alone, I enjoy my own society, as I hav Darwin's, Huxley's, and "Tom" Paine's works to read, which are the very best that can be got. I teach school, which brings my religious views more before the public than if I was only a farmer. I keep nothing back that I believe or disbelieve, but speak on every occasion my own convictions in regard to religious superstition. I tell them I am tired of hearing the tragedy of the cross. I hav heard nothing for twenty-five years but blood! blood! blood! till I am tired and sick. They told me all my life if I would believe all this tomfoolery perhaps I would get a sugar-plum by and by. They tell me I must believe all that bosh about "the immaculate conception," which is the most ridiculous thing ever believed by man. They tell me God has all power, is all-merciful and all-wise; then tell me in the next breath God made the first man and woman, put them in a garden, put them in the great fine place surrounded with beautiful fruit-trees, endowed them with desires for eating the fruit, and still further made a serpent and sent him to our mother Eve to inform her in the uses of this desirable fruit, and damned Adam and his whole posterity to everlasting hell-fire for doing a thing he could not help. Think of damning all the world for the disobedience of one man and woman, and call this wisdom, love, and mercy! Then God made a plan to rectify his mistake and made such a blunder that he saves, according to religious statistics, only one out of one hundred. All this is done, they say, for his own glory. I am like Colonel Bob in all this. I think this doctrin was born of the grin of hyenas. It was born of the eyes of snakes—snakes that hung in fearful coils watching for their prey. I am like him—I hate it with every drop of my blood.

This is my first article on this subject to any newspaper. A. A. BRADLEY.

On the Dullness of Religious Papers, and the Conversion of Satan.

ADRIAN, MICH., Dec. 21, 1891.

MR. EDITOR: One has but to look over the columns of the New York *Christian Advocate* to realize the utter barrenness of the orthodox religion. You fail to find one genial expression in the religious department. The dry and stubbly matter has been thrashed over so much. Not an elevating idea or scientific conclusion has been evolved since its inception. Not one single cheering thought has been uttered nor one benign emotion created in the mind of man. Its teaching engenders gloom even to those its votaries. The doctrin is to the soul as the cold decoction is to the suicide who seeks death rather than endure a living oblivion of hope. Not a single ray of cheer to the devotee of superstition—all gloom—not one intellectual inspiration in the whole fallacy. What is more depressing or heartless than the Calvinistic doctrin to those who know it to be false? A doctrin that does not emit one flash of intellectuality or the slightest emotion of benevolence should be forever consigned to its early advocates and abettors, the murderers of Bruno and Servetus—John Calvin and his ilk. They should hav the felicity of an eternal wrestle with what they imposed upon their victims.

Allow me to descant briefly on the appearance of the devil in a recent number of THE TRUTH SEEKER. The inimitable design makes him look real purty. The astonishment of the priest is very manifest. No wonder. It is a startling request—to baptize the devil is something outside the usual routine. The devil asking for baptismal unction is of unusual *eclat*. He is already a mingler with church people, but wants to be a legalized brother. Baptize him, by all means. He is probably sincere; that qualification is not to be doubted. His conversion and status in the church will ultimately bring about universal salvation. But that will be a drawback to the sky-pilots. They will hav to seek other employment—scratch or go hungry. Yes, take the illustrious whelp in full fellowship. He has been with you a long time on probation. The possibility is, he will become a shining light among the brethering and sistering. It will relieve the other fellow of much worry if the devil is converted. You will ask, What shall be done with his trademarks? I suggest, dehorn him, lash his caudal appendage up his spine, be careful not to expose the spear on his tail above his paper collar—ah, his wings—yes, let him keep 'em, angels hav wings.

O. S. BENNETT.

Calls It a Glorious New Revelation.

FLAT CREEK, LA., Dec. 20, 1891.

MR. EDITOR: The great apostles of Infidelity, Colonel Ingersoll, Thomas Paine, *et al*, taught me to believe that "reason, experience, and observation" were the only basis of knowledge, and that reason was a safer guide than revelation. But now comes Dr. W. P. Brooks, who appears to be an inspired writer, and knocks reason out of the ring. The experiment of France, under the leadership of John Law, our own experiment with legal-tender paper during the late war, and the recent experiment of the Argentine Republic led me to believe that the fiat of government could not regulate the value of money, or of a paper substitute for money. Reason, experience, and observation taught me that the value of money depended upon the intrinsic value of the material of which money was made. Now Dr. Brooks mercilessly exposes my ignorance and tells us that gold and silver hav no intrinsic value and that the value of money depends solely upon the decree of government. This is a glorious new revelation. Why did God withhold it from us so long? When the children of Israel demanded a king, God told them that they asked for an evil thing, but he would grant them their request. Now the people are demanding cheap money, another evil thing, and God has made this revelation through Dr. Brooks, that the people may obtain what they ask. Now, as the value of money in no way depends upon the material of which it is made, when the church and the Farmers' Alliance hav succeeded in making a place in our national Constitution for their God, or a supreme being, and hav proclaimed Christ the king of nations and hav placed a vicegerent as a divine autocrat upon the throne, he can decree that a piece of any solid substance one inch square and one-tenth of an inch thick shall be called a dollar and be legal tender for debts, public and private. These dollars can be subdivided into halves and quarters, and the multiples of a dollar can be made in cubes, plates, and bars. As the value of money will depend only upon its size and shape and the fiat of government, it will not need any stamping or printing on it. No man will hav a monopoly of money-making material and every man can make his own money, and no law against counterfeiting will be needed. Money will become cheap enough to satisfy the most economical. The children can build doll-houses of dollars. What a glorious revelation!

P. F. SHUMAKER.

That "Hard-Money Man" Assailed.

ST. ANSGAR, IA., Dec. 21, 291.

MR. EDITOR: H. Murray, the "Hard-Money Man," in the December 12th TRUTH SEEKER, has all the reasoning faculty necessary for an orthodox debater, and should hasten to apply his money theory to theology and be ordained.

There is no metal the world could better dispense with than gold or silver. Take away from it the legal exchange power and all people would be better off. Suppose a nation of one hundred families began business without anything saved. They would hav a natural right to make an exchange medium to transact their business. Say they carve out fifty chips for each, and as a body make them all equally good. They hav then five thousand chips cash. Now they go to work, each in different industries, some fishing, others trapping, others inventing imple-

ments, and so on. The most industrious will hav a large surplus of produced wealth to sell for chips. The value of the commodity will depend on supply and demand and not on the chips any more than the pound would depend on the special make of scales. As the nation grew and misers hoarded the chips, the nation could make more chips, keeping within the value of saved labor, and chip millionaires would be as great freaks as would merchants nowadays who would get a desire for yardsticks to the extent of collecting them by the thousand or million. All the chips any man would care to hav about him would be just enough to balance with in trade. He would not care for more yardsticks or chips than absolutely necessary. These chips would be an exchange medium and the only honest money. To make a valuable commodity a money is nothing less than a swindle, and there would be as much reason for requiring all yardsticks to be made from gold and inlaid with diamonds as to require money to be made from gold. Money should hav no value in itself, merely represent value, and a note secured by the nation is far safer than one secured by gold without the nation's guarantee, and as long as it is the guarantee which makes the value, why fool with the orthodox superstition of metal money?

The last war illustrated what a curse gold or valued commodity is to a people as money. The man who owned $50,000 in property or green money was a patriot to the amount of $50,000, while the man with $50,000 in gold was a traitor to this country to the amount of forty cents on the dollar. I believe hard money a curse. Giv us our own confidence for exchange and sharks will leave from among us.

Among thieves a man's gold or other property is of small value, while among honest people it is of highest value. Then honesty and justice giv an increase of value to property, gold; and hence the honesty of a nation is a better standard for exchange than gold.

Respectfully, DR. A. J. CLAUSEN.

Hard On Unprompt Subscribers.

MILFORD, MASS., Dec. 24, 1891.

MR. EDITOR: Inclosed find $10—$3 for my TRUTH SEEKER, $2 in aid of the pictures, and $1 for Bible Picture Book; also $2 for a new subscriber and $2 for Bible Picture Books. Notice is given of a New Year's dress for THE TRUTH SEEKER—all right so far—but "it will appear in a more modern make-up, so arranged that the subscribers who desire to forward the paper to semi-Liberal friends, but are deterred because of a fear that the pictures will offend their semi-religious sensitivness, can remove the objectionable matter without destroying any of the reading matter." Do religionists remove objectionable matter from their publications on account of any sensitivness of the one they giv it to? Of course not. They act on the assumption that they are right in their belief, claiming that it is based on inspiration. I think less of such inspiration than I do of perspiration. They care nothing for the sensitivness of anyone. One who is afraid of sending the pictures because it might offend the sensitivness of the recipient must be a semi-Liberal, to say the least. Balzac said, "Sensitiv people are not sensible people." Very likely the "make-up" will cause an added expense to THE TRUTH SEEKER; if so I do not approve of it. Here is something that ought to make all semi-Liberals sensitiv enough to pay their honest dues, and if the "make-up" will obviate the necessity of publishing such a notice to so-called Freethinkers, I am in favor of it: "To Our Subscribers: We are in sore need of the amounts due on subscriptions. Owing probably to the elections and the labor incident to gathering and marketing the great harvests, our friends hav neglected to forward what is due us." An election that will cause Liberals to be so remiss as to infringe on decency and honesty, is worse in its effects than the old orthodox doctrin of election, which was only imaginary; but the trouble from such an election as this can best be remedied by obeying Paul when he said, "Owe no man anything." Horace Greeley's plan will help you to obey Paul. He said, "Avoid pecuniary obligations as you would famin or pestilence. If you hav but fifty cents and can get no more for a week, buy a peck of corn, parch it, and liv on it, rather than owe a man a dollar." I do not blame the Editor for publishing the above notice to subscribers, yet I hav an unspeakable aversion to whatever caused the necessity for him to publish it. The Freethinker that does not pay for THE TRUTH SEEKER if he is a subscriber, unless sickness has prevented, is worse than this description of a Communist:

What is a Communist? One who hath yearnings
For equal division of unequal earnings;
Idler or bungler, or both, he is willing
To fork out his penny and take up your shilling.

You do not fork out your penny but take THE TRUTH SEEKER, which shillings hav no value to adequately represent. Stop this travesty on being a Freethinker and pay for the best Freethought paper. Yours is only one, but remember to

Think naught a trifle though it small appear.
Sands form the mountain, moments make the year.

CHARLES C. JOHNSON.

An Accusation of Illiberalism.

ST. JOHNS, ILL., Dec. 22, 1891.

MR. EDITOR: It has been many months since I hav said anything through your paper, as my health has been very bad and consequently I not inclined to write; and as this may be my last letter, I feel it a duty to be plain as well as brief. I became a subscriber in September, 1874. With the exception of two years I hav been a regular subscriber all these seventeen years past. The cause of these two off years was, not being in a fit condition to read, in consequence of nervous headache, which I hav suffered much with in my past life—which has been lengthened to something over sixty years. I will also say, I hav always paid in advance for my paper. I do not think an honest man will remain on the subscription list of a paper and read it and not pay for it. Such men claiming to be Liberals are worse than Christians. I am sorry to say this, but I feel it a duty in my farewell remarks. There is something else that givs me mental pain to say. That is, that my time expires the 4th of January on the (with but few exceptions) greatest of Liberal papers. I now feel it a duty to myself and wife, the only family I hav, to say, when that time arrives discontinue it to my address. My health is so bad I am not able to do much work, consequently need the $3 to help bridge over life's journey the few remaining days we hav to stay here, and in connection with bidding a sad farewell to THE TRUTH SEEKER readers I also feel it a duty to say: While in the past deriving untold pleasure from perusing the grand old TRUTH SEEKER, I hav ofttimes been mentally disturbed by seeing articles penned by those claiming to be Liberals which to my mind were as illiberal and possessed of as much bigotry as it is common to find coming from a fanatical descendant of John Calvin. This spirit of intolerance has been exhibited in the discussion of Spiritualism. If I am possessed of sufficient intelligence to know what my present status of opinion should properly be termed, I am an Agnostic, Materialist, never having had evidence enough in my investigations of Spiritualism to say I was a Spiritualist. However, I find from observation through THE TRUTH SEEKER I am differently organized from very many who claim to be Materialists and Agnostics, notable among whom I may name the two Wettsteins, Ella Gibson, and many others who are so dogmatic and assume to know of so much fraud in Spiritualism, and can not—or do not—giv us any information whatever in regard to the question, Does death end all? I also observe that for the last few years we are seldom gratified to read articles from the fertil pens of such men and women as McArthur, Burr, J. R. Perry, Wetherbee, W. E. Coleman, Mrs. Lake, Mrs. Severance, and a host of others. My conclusions may be unfounded, but I am of the opinion they are disgusted with the illiberal, dogmatic manner of those who, while claiming to be Agnostic, know so much and explain so little. I will now close, for it is possible that I am taking softening of the brain. However, I endeavor to view matters calmly and am inclined to believe we are all what our environments hav developed our opinions to be. So let us find as little fault as possible. Wishing you and THE TRUTH SEEKER great success in all laudable enterprises, I am WM. A. THOMPSON.

Fear That the Reformed Ministers Are Not Reformed.

FORNEY, TEX., Dec. 19, 1891.

MR. EDITOR: Some of the people, myself included, of this thriving little town hav just been treated to two characteristic lectures from that whole-hearted Liberal, W. S. Bell. Bad weather prevented the attendance from being as large as it would otherwise hav been. It was such weather as to take the snap and vim out of anything, and I am satisfied if our Christian neighbors had not found out what a boomerang it was they would hav worked the providential intervention racket upon us, but of their present position in regard to the same there may be more aptness in likening it unto that of an egg-sucking dog who had been peppered and sickened so often that finally he would tuck his tail and run as if for dear life at the mere sight of anything looking like an egg. It is so sad I must weep a few; and then get back to Brother W. S. Bell's methods of spreading Freethought as displayed by his lectures here. One or two of our Forney Liberals seemed to think that, like vitriol, he was too cutting and biting, while others chuckled as if in him they had stumbled upon the best thing of their lives; and still others objected upon the score that he had remaining too much of the Christian ministerial tricks and mannerisms. Possibly the latter objection might not hav been found if Mr. Bell had not freely announced the fact that he was an ex-Methodist minister. Observing what miserable slaves we all are to habits acquired through early or long-continued environment, it would seem that we could not be too cautious here in fault-finding, to say nothing of the fact that we can see the hump upon our neighbor's back but not upon our own; or, as Epicurus puts it, "every man thinks that perfection that he is himself—that the only knowledge that he possesses—and that the only pleasure that he pursues." As, for instance, Mr. Jones thinks the rippling wit of Mr. Smith to be flippancy, while Mr. Smith retorts by thinking the earnestness of Mr. Jones to be stupidity, and the truth is, if either should try to act out the other's nature, it would be as miserable a failure as it would be with an elephant trying to take the soaring flight of an eagle.

In candor it must be said that my deepest respect is reserved for those Freethought champions who are ex-ministers of Christianity, as are such men as Shaw, Pentecost, Putnam, Bell, and York, because when they hoisted the standard of Freethought their means of subsistence were far more immediately cut off thereby than if it had been done by men following any other method of subsistence. Hence, in doing what these ex-ministers hav done there was more desperate courage than was required of Cortez in burning his ships. And thus my obeisance is made to them.

I believe, if it had been my fate to hav started in life as either of them did, I never would hav dared to step out in the cold without leaving the door open for a return to my warm, cosy orthodox pulpit. Threatened starvation would hav made me take to trembling flight, and from thence on I would hav humbugged the world to its heart's content—ay! with the envenomed spite of a cornered cat. And maybe we hav reached such a point that the most orthodox hell-fire and brimstone preacher would turn more faces toward Infidelity than one not so orthodox. But to resume about our latest Freethought lecturer. For my part, I hav nothing but praise for comrade W. S. Bell, if there be no fault in one having so thoroughly abandoned the anti-naturalistic ideas of Christianity as to be unconsciously influenced in speech and act as if a contemporary majority were nodding approval. A faint resemblance, it could be called, to the good old Methodist sister who, never having read anything but Methodist literature, came to think that if the majority of her contemporaries were not proclaimed Methodists, it was not because they were not so inclined.

And no doubt I hav this kind of a hump on my back as big as anybody.

GEO. T. BONDIES.

Great To-do Over a Lecture.

ORILLIA, ONT., Dec. 25, 1891.

MR. EDITOR: We hav had a field-day in Orillia, and Secularism has come out victorious. The Rev. Dr. Sexton preached twice on Sunday and lectured on Monday and Tuesday evenings of this week. On Sunday evening the church was crowded, but his plain way of putting things shocked the feelings of a great many of the goody-goody, and in anticipation of what was about to follow they did not show up at the lectures; but those who represent the advance thought and a higher plane of Christianity were on hand, and sending up a shower of questions brought out the truth in all its beauty, although it was mixed with a little theology and although he was lecturing in a Methodist church. This is among other good things in what he said: Heaven is not away beyond the stars; it was on this earth. He proved that the universe was eternal. The moment a man died he opened his spiritual eyes on the earth right where he lay, and this was heaven. He did not believe in hell, but seemed to think there was a kind of uncomfortable unsurveyed commons out back, or away back where the devil and a few of his friends might camp out until they could be provided for in some other way. We asked him if he thought that a true believer could drink poison without hurting him. His answer was, No—that the seven last verses of the last chapter of Mark were spurious and untrue and should not be in the book at all, and also many other parts of the New Testament. He did not believe that the sun and moon stood still, as recorded. He said that the early Christian did not convert the pagan but that the pagan converted the Christian, and that all our forms and ceremonies are pagan. Our holy days were days set apart to commemorate the birth of some pagan god. Even our Christmas, that is so near at hand and that we will celebrate with so much prayer and piety, was a day set apart for the worship of a heathen god hundreds of years before our Christ was born of a virgin (or begotten by a ghost holy or otherwise). The words in parentheses are mine. In fact, he upset many of the Christian Gods. He seemed to think that it was the last time he would get a chance to lecture in this church, and like a bull in a china shop, he broke as many gods as possible. When he sat down after finishing his last lecture two ministers of the gospel, one a Presbyterian and the other an English Churchman, objected to some of the statements, and we should hav had a lively time had it not been for the Rev. Dr. Gray, who cut off all further debate by moving a vote of thanks to the lecturer. But in doing so he unfortunately referred to Mr. Sexton's previous remarks on phrenology and corroborated his assertion that all intellectual giants of history had small heads, and stated that he had heard the great Dr. Chalmers preach and that his head was small, and inferior to that of the man who sat near him, who was a drunkard and so deficient in intellect that he ought to be in an asylum. This wild statement was not allowed to pass, but was flatly contradicted the next day by our local phrenologist, Mr. Madden, who submitted proof of the untruthfulness of his statement, and will publish the facts in a local paper.

The Rev. Dr. Sexton's lecture at all events will greatly increase the Freethought ranks in Orillia—which according to Mr. Duval, who lectured here a few weeks ago, is a regular hot-bed of Freethought. The Rev. Dr. Sexton in the course of his lecture twisted the Sabbath or seventh day into Sunday the first of the week. The process is called hocus-pocus—a new science used in the churches at present.

The Rev. Mr. Gray also said that doubting the Bible was a disease, and the poor victims were in the same fix as the drunkard, and the church should pray for them and ask God to open their eyes. If I had been allowed to reply to him I would hav told him that the great Dr. Chalmers was a doubter and all the great men of our day were doubters, but the man with the thick skull of which he spoke was no doubter. The asylums are filled with true believers.

T. W. MOFFATT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Kettle On the Crane.

A HOME SONG.

How many pleasant pictures does the recollection bring
Of home and bygone pleasures that around the fireside cling!
What tender reminiscences come thronging on the brain
When in dreams I hear the singing of the kettle on the crane!—
Hear it singing, singing, singing,
Loud and merry, fast and slow;
Hear it murmur, murmur, murmur,
Soft and low.

There's the broad, wide-open chimney, with its roaring, crackling fire,
Built up with logs of gen'rous size to make the flames leap higher;
And near the waiting table stands, spread bountiful and plain.
While cheerily the kettle sings and sings upon the crane.
Hear it singing, singing, singing,
Loud and merry, fast and slow;
Hear it murmur, murmur, murmur,
Soft and low.

Grandmother in the corner sits, and softly to and fro
She rocks, and dreams of friends and scenes in days of long ago;
Her face grows sweet and tender as the past comes back again,
While listening to the singing of the kettle on the crane.
Hear it singing, singing, singing,
Loud and merry, fast and slow.
Hear it murmur, murmur, murmur,
Soft and low.

I see the children caper, as with gleeful laugh and call
They watch the dancing pictures of the shadows on the wall.
And hear the baby cooing to the mother's low refrain
That follows the soft music of the kettle on the crane.
Hear it singing, singing, singing,
Loud and merry, fast and slow.
Hear it murmur, murmur, murmur,
Soft and low.

And ere the evening hour is done, with lingering step and slow,
A youth and smiling maiden come, and in the embers' glow
They read the future's story, and they see a wedding train,
And bells chime with the singing of the kettle on the crane.
Hear it singing, etc.

Oh! there's bliss supreme in home, when its joys are pure and sweet,
And life's most sacred memories around the hearthstone meet,
And the tenderest thoughts and saddest ones come borne upon the strain
Of the singing of the kettle as it hangs upon the crane.
Hear it singing, singing, singing,
Loud and merry, fast and slow.
Hear it murmur, murmur, murmur,
Soft and low.

—*B. Deane.*

The Old Year and the New.

Time, in its never-ceasing onward journey, has carried us all past the bounds which begin the new year.

The year just finished came a few months ago, as new, as fresh, as inviting, as full of hope and joyous anticipations, as the one just begun, and in a few short months the one just begun will, like the one just ended, with all its joys and sorrows, be banished from our presence in the past, and only in memory will it liv. The ever-changing scenes of time seem like a vast and endless panorama, exhibiting in rapid succession the various phases of human existence and the multiform operations and changes of nature. It is a gorgeous, enchanting picture, tinged with a cloudy mystery that the mind cannot fully penetrate.

If each could see themselvs in this picture as they are seen, some profitable lessons would doubtless be suggested; and this can be, since memory can bring up the past in full review.

Self-examination may not seem pleasant, but it is exceedingly profitable. If we would learn from the school of experience and know how to properly and profitably liv in the future, we must frequently scan the past. If we would make the coming year rich in its blessings to ourselvs and others, we must examin well our conduct in the year that is gone.

What an echo that word "gone" starts in the memory! It speaks to us of precious time wasted, of golden opportunities lost, of unkind words spoken, of uncharitable thoughts cherished, of a false pride unchecked, a low ambition fostered, of petty conspiracies to injure our fellows unrepented of, of the cruel taunt which sunk deep into the heart of a friend, and, alas! of all that we hav done that we should not hav done, and of the many, many things that we hav left undone that we should hav done.

Human deeds are eternal fixtures for good or ill! They may be modified by subsequent action, but can never, never be obliterated. How watchful we should be, then, of our every action. In reviewing the year that is past, and being conscious of our many mistakes, let us, so far as is possible, rectify them by a higher and nobler life in the future.

We hav wished one another "a happy new year;" let us hope that it was an honest, earnest wish of the heart, and not the flippant utterance by the lips of an empty, fashionable compliment. In order to be happy, we must deserve to be happy. All wishes and prayers to be happy, made by ourselvs and our friends, will not secure happiness, unless, by the lives we liv, we deserve it.

We should earnestly wish the great brotherhood of humanity happiness oftener than once a year; and as each succeeding day of the year presents itself a pure and unspotted leaf of time for the record of our deeds, and as each day is a new year's day to that of a year ago, let us each day wish happiness to all, and by our deeds giv such efficacy to our prayer that no foul blot or darkening stain shall taint life's daily leaf the coming year, and joyous benedictions shall rest upon us each day that our lives prove us worthy of receiving them.

Legend Continued.

Seth, Jane, and the raven lived, or starved, under a noble tree; rich Christians only said, when they passed, "They are industrious, let them work it through. We must attend to real beggars who stand ragged in the gutter." Mrs. Murdoc, immensely wealthy and a Christian, really tormented Jane, offering her useless presents, calling on her every day, for nothing, refusing the poor orphans money to buy coal, oil, and bread. Their lonely lamp hung darkly from a leafy bough, while Mrs. Murdoc and her pious friends prayed and sung hymns by moonlight. "Work on," she said; "God will send food when he thinks best. Do as I tell you, or you shall be driven from the shade of this beautiful tree." Mrs. Murdoc was a murderer by nature. She had married a poor young man, and tortured him until he drank to excess, pined away, and died. Widows and orphans fled when she approached. Her feeble, poor relations were thankful to die rather than liv on her bounty. Ignorance, sensuality, and an iron will furnish us with murderers, thieves, and criminals of every description. Jane braided her beautiful hair, a ringlet now and then escaping. She did not fling her locks loosely upon her white neck with the abandon of a wolf or shaggy bear. She walked a short distance to run in debt. Poor Seth was almost sick and needed nourishment. A rich woman invited her into her kitchen. With a cold shudder Jane accepted what she offered. "If you were richly dressed," said this prayerful woman, "I could treat you more like a lady and recognize you on the street."

The raven flew in with jewels worth the wealth of the world upon his neck and wings. "Vulgar woman," said he, "intelligence, honor, and virtue alone are attractiv to me. Come, dear Jane, we will purchase something for Seth. Leave this woman to her own proper hell, her foreclosed mortgages, stolen goods, murdering intrigue, and lying. Let her rot in the infamous grave she has constructed for herself." A black cloud, fringed with fire, suddenly appeared overhead, and the bolt that issued from it would hav destroyed this infamous person but for the exertions of the raven.

ALHAZA.

Correspondence.

WEST SUTTON, MASS., Dec. 21, 1891.

DEAR MISS WIXON: Inclosed is a composition of a pupil of a free public school, wherein morality instead of religion was taught, which I hav been permitted to copy from an unpublished work, "Life in Earnest," for the Corner, hoping it may please you and its many readers.

Truly yours, LUCY W. PHELPS.

[Thanks, dear, for the beautiful essay. Our readers will agree that "Life in Earnest" ought to be published at an early day.—ED. C. C.]

EAST SPRINGPORT, MICH., Dec. 20, 1891.

DEAR MISS WIXON: We are Freethinkers in this family. We take THE TRUTH SEEKER. I enjoy reading children's letters very much. I hav not seen any letters from East Springport, so thought I would like to write.

I go to school every day; I get along nicely with my studies. My age is twelv. I belong to a library society. We hav over sixty books and about thirty-five members. The oldest one of the society is sixteen.

I think it is nice to educate the young boys and girls.

Well, I think this is long enough for the first. I will close, wishing you a merry Christmas and a happy new year.

Ever your friend, LERNA M. FERGUSON.

DALEVILLE, IND., Dec. 28, 1891.

MISS SUSAN H. WIXON, *Kind Friend:* It has been quite a while since I wrote to you, and I thought I would write again. I went to the Christian church last evening and sat and watched some young converts; it was very interesting to see how they cut up last winter. They had a protracted meeting here and all girls joined but three—my sister, myself, and another girl. One young girl didn't want to join, but her parents hired her to join. They got her an organ and then made her be baptized. She did not hav any more religion than an old stump. Well, I guess I will close this time by wishing you and all Cornerit s a merry Christmas and a happy new year.

Your friend, ROSA REMSBERG.

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News of the Week.

In Nieder Wermelskirchen, Germany, a man has been fined $15 for calling another a Socialist.

Chili is investigating the attack on our sailors, seemingly because of the pressure of our demands.

In Mexico wholesale arrests of priests and monks continue. The law against religious orders suspected of treasonable intentions is being strictly enforced.

Jesuit Father Drummond, of Montreal, on the 31st ult. heard from a seemingly reliable source that the pope had been assassinated. Catholics became tremendously excited before undeceived.

The Roman Catholic churches at Vedislay and Buzski, Russia, hav been closed under the czar's decree that no non-Orthodox churches be repaired and those in a dangerous condition be closed.

The Arapahoe chief Left Hand and Cheyenne chiefs Whirlwind and Old Crow hav collected one thousand Indians and all are dancing the ghost dance, which they intend to continue till the messiah comes..

In gratitude for services rendered this nation by the czars, especially in menacing British warships who threatened hostility to us during our Rebellion, Western millers hav offered Russia forty-eight thousand barrels of flour.

The journalist Joseph Howard, Jr., at a New Year's dinner said that the editors of to-day hav the responsibility to ward off three threatening evils—the downfall of our schools in their unsectarian purity, a war of races, and a war of religionists.

Neal Sims, brother of the dead moonshiner and founder of a new religion, Bob Sims, is at large and resolved to avenge his brother. He firmly believes that Bob was a prophet from God, commissioned to exterminate the devil's agents, law officers.

During mass at St. Joseph's church, Hoboken, N. J., last Sunday, a stranger interrupted and began to harang the congregation. When he saw policemen coming he dropped on his knees and began to pray fervently, but his prayer availed not and the officers carried him off.

Miss Gladys Price, organist of the New York Mariners' church, who was shot some time ago by a religious maniac, has had another religious crank named Pearson arrested for annoying her. He has been following her and dinning into her ear, "Trust in the Lord!"

The wife of Ralph Whittle, an Episcopalian, of New York, in a plea for limited divorce says that she is a Catholic and that because of the difference in their religion she has been compelled "to submit to abusiv and foul language." He has been in the habit of calling her, among other things, a "priest's mistress."

William Hooley, a professional singer, of Nyack, N. Y., volunteered to sing at a Masonic fair, but afterward declined be cause forbid by Rev. Father Crosby, of St. Ann's Catholic church. Out of this a quarrel has grown that involves all the Masons and Catholics of Rockland county. Each party boycotts opposed merchants. Masons' wives refuse Catholic servants.

On the 31st ult. a large crowd gathered around the Convent of the Good Shepherd, St. Louis, to witness the efforts to escape of a girl who had climbed on the wall. She was pulled back. A reporter was refused access to the girl or to the mother superior, and denied information. It is said that the girl is named Cowena, has some Indian blood, and was placed there by Mrs. Kerens, a rich patroness of the institution.

The magistracy of Vienna, at the instance of the public prosecutor, hav issued a decree commanding the closing of the Methodist church there. They hav also prohibited Pastor Roesch from preaching anywhere in the city, on the ground that his "Methodistic denunciation of masses as 'blasphemous fables' and 'dangerous conceits'" is an insult against the Catholic religion, which is recognized by the state.

Hungarian and Polish miners of Beaver Brook, Pa., believe Mrs. Mary Paupkoe a witch. Mike Molla is the principal sufferer from her spells. She has, he says, caused his cow to die. At night, although she livs a mile away, she pulls his bedclothes, shakes the bed, and tweaks his nose. One night she pulled the pillow from under his head, and again jerked him out of bed. Getting out of bed in the morning he will run a splinter in his toe or step on a tack; at breakfast the coffee, boiling hot, will be spilt on his legs; picking up his spade and shovel to go to work, one of them will fall on his foot. In the mines he will be hurt by flying splinters from a blast or his fingers will be bruised by a fall of coal. At noon he will discover that he has taken one of his boarders' pails, and consequently does not hav enough to eat. Unless Mrs. Paupkoe stops causing these things, Molla says, he will kill her.

Gems of Thought.

When the million applaud you, seriously ask yourself what harm you hav done; when they censure you, what good.—*Colton.*

A Christian asked me: "What hav you to liv for now?" His tone implied that the loss of a belief in hell removed all impetus to benevolence and philanthropy. I replied: "A thousand-fold more than ever. To benefit men here and now, to promote commerce, to advance society, to influence the future of the race. The world has opened out before me full of possibility and hope, tempting me to effort by its opportunities and affording joy in its prospects."—*Robt. C. Adams.*

There was never any more inception than there is now,
Nor any more youth or age than there is now,
And will never be any more perfection than there is now,
Nor any more heaven or hell than there is now.

Urge and urge and urge,
Always the procreant urge of the world.
Out of the dimness opposit equals advance, always substance and increase, always sex,
Always a knit of identity, always distinction, always a breed of life.
—*Walt Whitman.*

Where did education come from? For a thousand years Christianity destroyed books and paintings and statues. For a thousand years Christianity was filled with hatred toward every effort of the human mind. We got paper from the Moors. Printing had been known thousands of years before, in China. A few manuscripts, containing a portion of the literature of Greece, a few enriched with the best thoughts of the Roman world, had been preserved from the general wreck and ruin wrought by Christian hate. These became the seeds of intellectual progress. For a thousand years Christianity controled Europe. The Mohammedans were far in advance of the Christians with hospitals and asylums and institutions of learning. —*Ingersoll.*

Men are everywhere inconsistent alike. They hav made laws by piecemeal, as breaches are repaired in walls. Here the eldest sons take everything they are able from the younger ones; there all share equally. Sometimes the church has ordered duels, sometimes it has anathematized them. The partisans and the opponents of Aristotle hav been both excommunicated in their turn; as hav, also, the wearers of long hair and short hair. There has been but one perfect law in the world, and that was designed to regulate a species of folly—that is to say, play. The laws of play are the only ones which admit of no exception, relaxation, change, or tyranny. A man who has been a lackey, if he play at lansquénet with kings, is paid with perfect readiness when he wins. In other cases the law is everywhere a sword, with which the strongest party cuts in pieces the weakest.—*Voltaire.*

How, then, your book discarded, am I to know anything about you? I shall lay aside your book, and take to your *church.* Your church, O Lord, not only has heard of you, but it knows you, has you, and *eats* you. Read, mark, learn, eat, and inwardly digest. Perhaps you are not aware of it, O Lord, but your creatures hav been gnawing away and eating at you for centuries. It is possible that you may hav the faculty of growing as fast as you are eaten. But, if you hav not this faculty, some day when you go to put on your sandals you may find that you hav got one foot only, and when you attempt to sit down at your father's right hand, which is your own right hand, you may find that you hav nothing in particular left to sit down with, but that it has all been eaten away. At your last supper you gave expression to some cannibal-like remark about eating your flesh and drinking your blood, and your saints and sinners hav, ever since, taken you at your word. Eating and drinking is quite in their line—in fact, eating and drinking are almost the only two functions that hav been conscientiously performed by a worldful of blockheads. Well, O Lord, your idiots took to eating you. Many millions hav eaten you in the sense that they hav made their living out of you by buffooning in pulpits and elsewhere; but that is not what I mean. I mean that millions and millions and millions are eating at you daily and hav been doing so for centuries. True, they eat very little bits of you at a time; but it must all tell in the long run. If you permit this eat, eat, eating to go on for another century or two, you will rise some fine morning to find yourself unpleasantly like a cabbage leaf that has been gnawed by caterpillars, or a carrot that has been perforated by worms. If I were in your shoes, I should stop this eating and eating at the altar and communion table.—*Saladin in God and His Book.*



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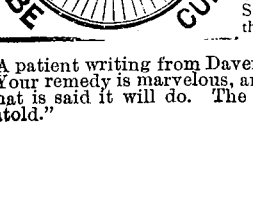
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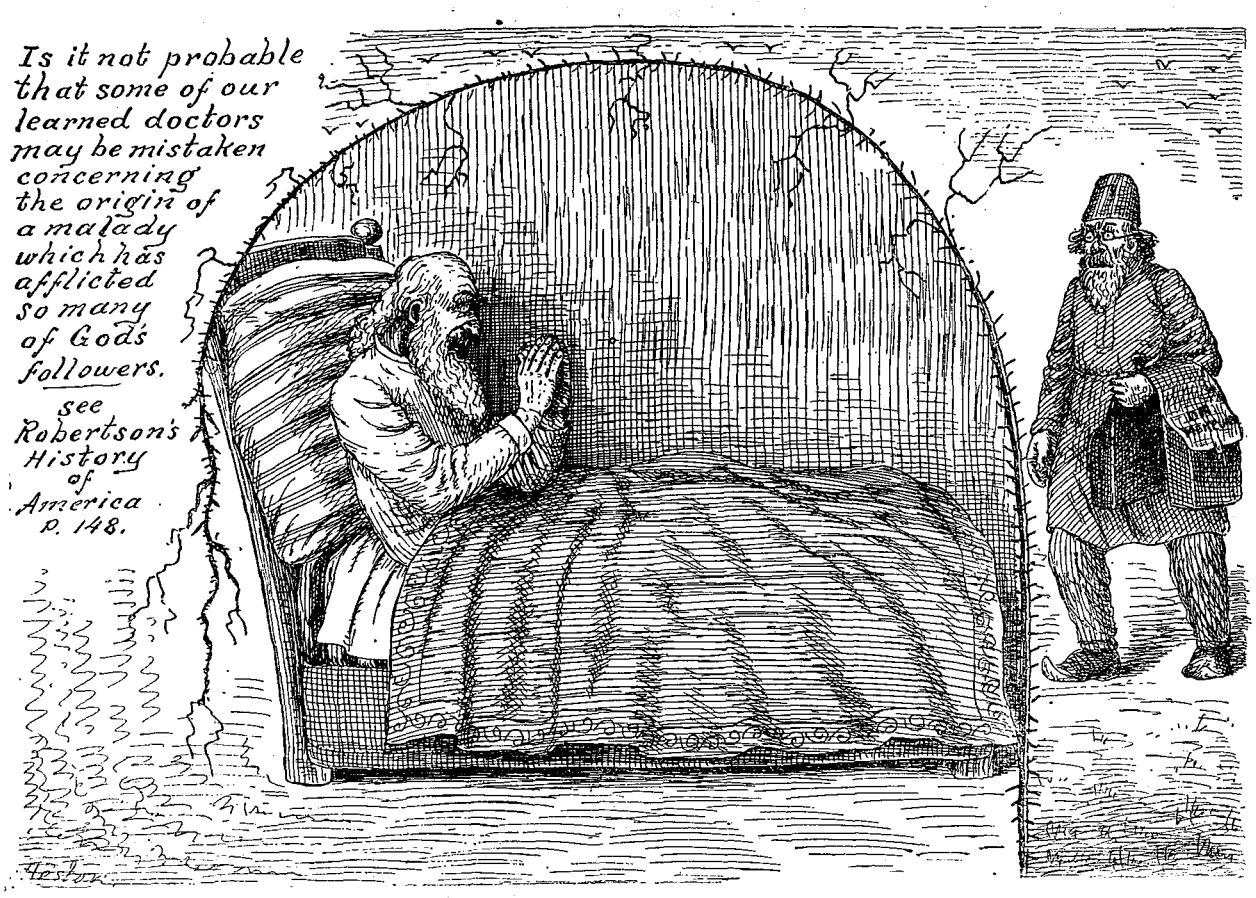
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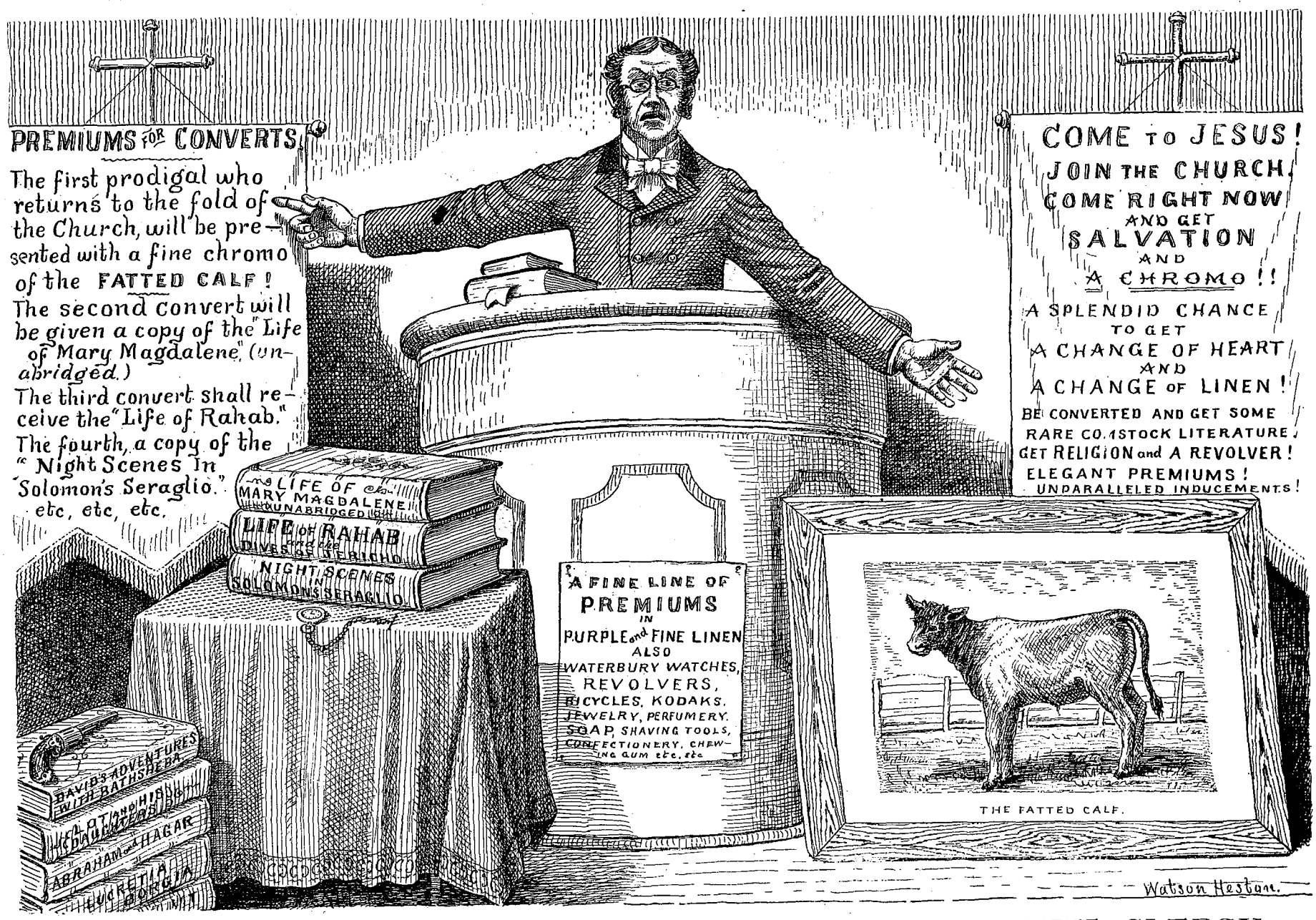
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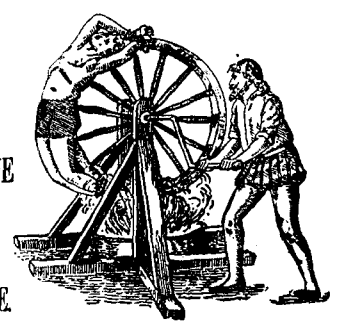
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Russia.

Freethinkers should, as we said last week, not neglect the present surpassing opportunity of observing the workings of the Christian religion in a people completely permeated with it—viz., the Russian nation. In that nation they now may witness the horrors that flow from undoubting belief in the Christian faith. They may behold it in its culmination, with its victims plunged in ignorance and barbarism, the coöperating state despotism swollen with hard-wrung gains and arrogant power, knowledge discountenanced, science eradicated, dissenters persecuted, the few brave patriots and rebels in prisons or convict colonies, and famins and pestilences arising from the whole of this misrule threatening to desolate the land. Observers, we say, may now see going on before their eyes in actual life the same train of events which they hav read of as occurring during the Middle Ages and which they expected, or at least hoped, never to know in directer form than through their histories.

In our present article we will first notice the persecution of heretics.

The Greek Catholic clergy and the public officials continue to war against nonconformists to the state religion as though mad. So extreme is the persecution that it is a perilous thing for one to be related in any way to a pervert. He is in danger of being taken to task for not preventing the perversion. The code says, in Article 192, that anyone who, knowing that his wife or children, or other persons for whom he is legally responsible, intend to secede from the orthodox church, does not strive to dissuade them from this sinful intention, or takes no lawful measures for preventing the secession, will be punished with imprisonment for a period not exceeding three months, and if he be a member of the orthodox faith will be handed over to the ecclesiastical powers for disciplinary punishment. Parents not leading their children to the sacrament (beginning when the children are seven years old), are to be subject to special disciplinary measures, and the attention of the civil authorities is to be directed to their conduct.

In a series of valuable letters to the New York *Times*, Harold Frederic thus characterizes the situation:

"The whole massed pack of Russian officials hav excited themselvs into a gigantic *wild-jagd* of heretics and unbelievers all over the empire. Franzos tells of a Polish prince, Czartoryski, who went gunning among the Jews of his district of Barnow 'because there was so little game left in the neighborhood.' There is a good deal of this same barbarous lust for blood-letting sport in what we are witnessing now. A shot is being taken at everything that rises: Mennonites, Stundists, the Molokani, the Finns, the Catholic Poles, the Germans, the Jews alike."

The same writer describes the inception of the present persecution of the Jews. He relates that in 1890 the position of the Jews had been growing more and more intolerable as the spirit of the Holy Synod more fully permeated the ramified branches of the bureaucracy. "It was reported about that the czar regarded the escape alive of himself and family from the terrible railroad accident at Borki as the direct and miraculous intervention of Providence. The facts were that the imperial train was being driven at the rate of ninety versts an hour over a road calculated to withstand at the utmost a speed of thirty-five versts; that the engineer humbly warned the czar of the danger, and was gruffly ordered to go still faster if possible; and that the miracle would hav been the avoidance of calamity. But facts don't get about in Russia, or pass unrecognized if they do. What was apparent was that a great devotional mood had seized upon the czar and the court circles. The contagion spread like wildfire; in a twinkling officials, soldiers, policemen, traders, moujiks, flocked to the churches, cabmen blocked the streets in front of shrines to make their obeisances from the driver's box, and the country roads were populated once more with concourses of tramping pilgrims. It was in the hight of this sentimental religious fervor that reports leaked out about the government's intention to revoke the guarantees of 1865, and put the May laws in force all over the empire. Copies of the proposed edicts were obtained, smuggled out over the frontier, and published to the world. The Holy Synod stopped counting its beads long enough to issue a categorical denial that any such measure had even been discussed, and Russian embassadors at foreign courts gave solemn assurances that the report was pure invention. When they had lied long enough, the edicts which they swore had never existed even in thought were promulgated. It was a triumph of medieval barbarism. Everywhere throughout Russia it was understood that, to celebrate God's protection of the czar at Borki, there was to be a burnt offering of Jews."

We are indebted to the same paper for a description of another feature of the cunning oppression of the Jews. This is the steady restriction of callings that the Jews were permitted to follow outside the pale. Under the system of 1865 all Jews who were "artisans" were allowed to reside in any part where they could show that they were proficient in their trades. To withdraw this privilege it only was necessary to construe more and more narrowly the interpretation of the term "artisan." One by one the trades of butcher, baker, manufacturer of vinegar, glazier, cook, musician, and printer were stricken from the list of those whose followers were artisans. As this policy drove back more and more of the wretched Jews from the places where they were seeking their living, the law by which they were forbidden to reside in "villages" and compelled to take up their homes within the ghettoes of the "towns" was construed more strictly and more unfairly. The result was a crowding of these unhealthy quarters that showed its necessary evil effect by the spread of phthisis, from which the Jews were formerly free, but from which they are now found, by the medical examination of the army recruits, to suffer even more than the orthodox.

In March a commission was appointed to make a searching investigation in Moscow to ascertain whether the Jews residing in its environs were *bona-fide* artisans. It had been decided as a preliminary measure that any artisan found unemployed was to be instantly expelled.

This is the extraordinary way in which this Russian commission executed its investigation: They simply stationed themselvs outside the houses of the Jews, and without entering one of them took the names of the dwellers and proceeded with very few exceptions to declare that they were unemployed.

Such injustice may seem incredible, but it is a fact. A Jewish tailor, seeing these inquisitors outside his house, went out and besought them to come in and see his workmen at their toil, that they might be exempted as activly employed. The commissioners refused, and entered the names upon the list of those to be expelled.

After going through this form of investigation in the city of Moscow, they continued the same in the Moscow district, allowing a few to remain here and there to carry out the idea of a discrimination based upon the principles supposed to regulate their inquiry. Such is the justice that obtains in Holy Russia.

The New York *Sun* provides this piece of news:

"*Russkiya Viedomosti* of Moscow has received the 'second warning' from the censor for 'publishing disquieting reports about the hunger in Russia.' Tolstoi's letter which appeared in that paper was the cause of the rebuke. The existence of this most liberal and thoughtful paper in the dominion of the czar now hangs on a thread, as the 'third warning' from the censor is followed by a decree to stop the publication."

This suggests to us to lay before our readers some account of the press Censorship of Russia. That there exists one need scarcely be told to a person who bears in mind that Christianity is omnipotent there and who also has read enough history to be aware that there never existed a land where that religion had power in which thought was allowed any freedom of expression. Conformably, the Russian press is under absolute censorial supervision. It consequently can rarely giv expression to opinion unless that opinion happens to coincide with the views of the government and the church. Any infringement of the press laws is, by the strict letter of the law, punishable according to the degree of the offense by the following penalties, viz.:

1. "Cautions" published in the *Official Gazette.*
2. Suspension for a certain period of time.
3. Prohibition to insert advertisements or sell by retail.
4. Total suppression.

It must not, however, be supposed that the list of penalties already given exhausts the armory of weapons at the disposal of the minister of the interior, and which he and his subordinates can and do wield, in order to keep the press in due submission and order. It is in many cases far more advisable to worry an obnoxious journal out of existence than to decree its suppression in the *Official Gazette.* By a series of vexatious and absurd restrictions, of provisional suspensions, of prohibitions to insert advertisements, or to sell by retail in the streets, and other persecutions, the carrying on of a journal can soon be rendered impossible, and this is found to be a much quieter

and safer plan. The daily provincial press, indeed, may be said to hav to a great extent disappeared under this course of treatment, inasmuch as among the journals which hav one after another given up the struggle and been worried out of existence were some of the most influential and important which the country possessed. Another favorit expedient of the government is to forbid a newspaper to write any articles, or even to make any comments at all, upon the very measures and topics which the journal was founded to advocate and discuss. Thus, a journal founded with the express object of defending Jewish interests, etc., would be prohibited from making any allusion whatever to the Jewish question. Again, a paper whose *raison d'être* was well known to be the discussion of internal reforms, would be forbidden, perhaps, to touch in any way upon domestic subjects. Once more—in the case of a provincial journal, the plan was sometimes resorted to of appointing a special censor for it who resided at a great distance from the place where the paper was published, perhaps even at the other end of the empire.

The definition of the scope of the Censure put forward with all needful clearness in the fourteenth volume of that hell of good intentions called, "The Complete Collection of Russian Laws," is as comprehensiv as the most tyrannical autocrat could well desire. "Its function is to scrutinize all productions of literature, science, and art destined to be circulated in the empire, with the exception of such as are expressly exempted from preventiv censure," which, indeed, are also scrutinized and judged with the same unbending rigor. This paradox is quite on a par with the statement of the Connaught clodhopper sent to see whether all the pigs were come home, to the effect that he was not quite sure as to their number; he had counted them all except one mottled pig with a curly tail, that kept running about in such a bewildering way that the wit of man could not count him. The Censure deserves to be regarded as an all-important factor in the history of Russian civilization, a sort of serpent-like Nithhöggr, gnawing away at the threefold root of modern culture—literature, art, and science. Striking out successivly in every direction, it contrives to hedge in thought in all its forms, crushing out every normal manifestation of healthy moral and intellectual life, and suppressing with the same ruthlessness a play, a picture, and a private letter. It would be impossible to point to any branch of science, art, or literature on which the Censure has not left deep and abiding traces of its nefarious influence, stunting it in its growth, and warping it from its appointed goal.

E. B. Lanin, the accomplished traveler whose personal observations of Russian affairs, communicated to the London *Fortnightly Review*, made a very considerable stir, informs us that the Censure does not hesitate to concern itself with papers and books on subjects that would seem the most foreign to its purposes. Not a printed thing is there, on a subject however harmless, that is not pried into and maimed and confounded by this all-domineering bureau. No Censor would dispense himself from reading professionally a cookery book on the flimsy pretext that the bearing of the culinary art upon Russian autocracy is so shadowy and remote that an error of judgment in estimating it would prove comparativly harmless. On the contrary, he would first analyze the work from a purely political point of view, and then pass it on to the medical censure, where the hygienic truths it contains would be sifted and winnowed from the heresies, and, the suggested changes having been made by the author, sanctioned for publication. If Lenten fare were descanted upon to any considerable extent, the work would most probably be also submitted to the ecclesiastical censure, whose deliberations are invariably characterized by incredible slowness. A book on logarithms or conic sections, or a treatis on medicin written in Singhalese or Celtic, or any other tongue of which no subject of the czar has an inkling, would, an uninitiated person might suppose, be wholly dispensed from the time-consuming formalities of the Censure Office. This, however, is not the case. The Censure in Russia is as universal as death; no book can escape it; and more than one purely mathematical work has been suffocated before it saw the light, owing to the disordered fancy of a harassed official. Should a special treatis of this kind contain a sentence in the preface or a footnote alluding to the enlightenment of the emperor or his father or grandfather, it would, after having been examined in the ordinary way, be handed over to the minister of the court, who would take counsel as to whether the allusion should stand or the work be allowed to appear. "How dare you allow a ribald scribbler to lampoon my imperial ancestors?" said the czar to the Head of the Censure a few months ago, alluding to an erudite history of Catherine the Great. A book that touches even incidentally upon marriage or burial, a saint or a ceremony, after issuing from the ordeal of the general censure must run the gauntlet of the ecclesiastical inquisition; a tragedy or comedy has to be scrutinized by the general censure, the dramatic censure, and then, according to the range of subjects incidentally touched upon, by the ecclesiastical, military, or other appropriate departments; a work on finance—say, Professor Jevons's book on money—would hav to pass through the censure of the ministry of finances; and a biography upon Russian contemporary celebrities would hav to be first sanctioned by all or nearly all of these various censures, and then by every dignitary and every influential writer mentioned in the work. Some works that pass out of three or four such ordeals unscathed are condemned in the last, and either wholly annihilated or placed in one of the pigeon-holes of the archives in Theater street—a storeroom of unrealized ideas, wishes, plans, and projects like those with which Ariosto filled the limbo of the moon.

Besides this, private persons are not even allowed to retain undisturbed possession of such printed matter as they hav. Mr. Lanin relates:

"Thus the law ordains that all books and papers in the possession of strangers or nativs crossing the Russian frontier be taken from them and forwarded to the Censure Committee of the nearest city, which may be hundreds of miles distant from the traveler's destination; and the circumstance that these are well-known Russian works, published in the empire and bearing the *imprimatur* of the Censure on the flyleaf, is not enough to censure their exemption from this costly and irritating formality. It is only fair to say that even to this rule there are some exceptions: 'A foreigner has the right to take with him one note-book, one almanac, one small dictionary, one album, and one keepsake,' if, in addition to other negativ characteristics, to be verified at the custom-house, they are found to contain nothing subversiv of morality and are not of a religious or political character. Rubinstein's musical manuscripts were taken from him in this way, as they aroused the suspicions of the officials, and the Censure in the fulness of time either confiscated or lost them. The maestro never saw them any more. A traveler who should take his *Encyclopedia Britannica* with him would probably be annoyed to see himself deprived of it on the frontier, and exasperated to find, on receiving it back, that hundreds of paragraphs had been blackened with printer's ink, and scores of pages cut out in a most slovenly manner."

This writer describes one of the ramifications of this gigantic tyranny thus:

"The Censure Laws depend largely for their efficacy upon the complete control exercised by the government over printing offices, type foundries, booksellers' shops, circulating libraries, and all cognate trades and callings in the empire; and the most analytical of German professors would gape in admiration at the wonderful minuteness and thoroughness of this control. None of the above-mentioned establishments can be opened without a very special authorization which it is a herculean labor to obtain. A most searching inquiry is invariably made into the antecedents of the applicant, the sins and backslidings of fathers being visited upon sons and daughters, and the imprudence of the children recoiling upon their parents. When the permission is finally obtained, the heavy responsibility that goes with it, the galling restrictions that fetter the successful applicant, and his helpless dependence in business matters upon a number of venal officials devoid of scruples of any kind, is sufficient to crush out whatever enterprise he may hav been originally endowed with. Every new printing-machine, every set of type bought, sold, or repaired, every book or pamphlet destined to be printed, must be first announced to the authorities, verified by them, next entered in detail in a number of books, and then sent to the Censure for examination. If a printer gets one of his presses altered and neglects to notify the fact to the authorities, he is fined five hundred roubles, besides being visited with other and more serious pains and penalties."

All the details of the machinery by which the Russian czars, nobles, officials, and clergy stifle the complaints of their victims, cannot appear here. We will afford one more paragraph from Lanin:

"It would be difficult to imagin a code of regulations more childishly pedantic, more wantonly irksome than the three hundred and six paragraphs of which the Censure Laws are composed, which, comprehensiv though they are, constitute but the warp of the web, the woof being made up of secret instructions and galling prohibitions which would seem positivly ludicrous to a Chinaman and oppressiv to a Turk. Editors are frequently summoned by letter, as members of Parliament are by a three-line whip, and enter the council chamber in Theater street in fear and trembling, uncertain whether they hav not committed an inexpiable crime, the wages of which is literary death. There they listen in silence to the High Priest of public morality, who reads out a list of topics to which they must under no circumstances allude—the emigration to Brazil, perhaps, the migrations of peasants in Russia, the famin in various districts of the interior, the frequent cases of armed resistance to the authorities, the drunken brawl between Prince X. and Count Y. at Cubat's on the Grand Morskaïa, the flight of T.'s wife, the movements of the czar, Tolstoï's 'Kreutzer Sonata,' and a dozen others."

In a previous paper we described the wretched agricultural status of Russia, and the resulting famin; we also touched on the epidemics and other ills. In the present article we hav spoken of the religious persecution and the censure of the press. Now, we wish every reader to reflect, and bring it home to his mind, that these disasters and oppressions flow, most of them wholly, and all largely, from the religion of Christianity, and a resolute combating of that faith is the sole defense of this and every other land against them in all their horrors. We must be unremitting in our contention against religion, against hierarchism, against state domineering, and against restriction of the press. Let none think that such lesser manifestations of these evils as we hav in this country can safely be passed over. Oppression intrudes and liberty falls back by gradual and unnoted paces. And to see what the final result is, behold the appalling spectacle of Russia.

If any of our readers hav a copy of D. M. Bennett's "Thirty Discussions" which they do not want they can find a purchaser by addressing this office.

We are requested to say that Ella E. Gibson has been prostrated for several weeks with heart failure and unable to answer correspondents or transact any business. The *Moralist* will be continued under another proprietorship.

L. De Witt Griswold, of Elmira, N. Y., has printed an essay on "Church and Civilization," being a rejoinder to the editor of the *Church News*, of Woodhull, N. Y., relativ to the history of the Christian church, its establishment, career, its influence on civilization, its false doctrins, opposition to science, persecutions, and its present conspiracy to rule the country. It is a forcible document and a few stamps sent to the author for copies will not be wasted.

We hope every reader on the Pacific Coast will pay especial heed to S. P. Putnam's call for the annual Convention of the California State Liberal Union, printed in this issue, and make arrangements to attend the meeting. The work to be done is of the utmost importance, and should not be neglected. Let California take its place among the redeemed states of the West. Theoretically, it is a secular state; practically, it is allied to the church. Let the Liberals change this, as Mr. Putnam suggests in the call.

The New York *Advertiser* has found a new line of distinction for that Universal Man, Colonel Ingersoll. The colonel, it says, "is known to be a versatil genius, but probably few of the thousands who admire him as an orator, a lawyer, and a statesman know that he has another accomplishment which he rates above everything else. 'Any man,' said the genial colonel at a dinner the other day, 'can be a fair lawyer if he has a fair amount of brains and is willing to work; there are plenty of orators to supply the demand for them, andpoliticians are a drug in the market. I am not unduly elated by whatever success I hav achieved in these lines, but there is one thing I do pride myself on—I can cook mushrooms better than any man on earth. To develop the latent possibilities of the

mushroom is the highest of the arts, and I claim to be its greatest exponent.' The eminent counsel who were present applauded, and Colonel Ingersoll invited them all to attend a little supper at his house at an early date, at which he offered to make good his claims or subscribe to the creed of the Presbyterian church."

The Kansas *Blade* thinks that in "thanking Almighty God for his escape from the dynamiter's bomb," Russell Sage was giving credit where credit was not due. Mr. Sage was saved from death by reason of his clerk being between him and the point of explosion. If it was "God's work," says the *Blade*, it was poor work for a God. His son Jesus did not show that partiality for the rich. One of his most commendable acts was to "scourge the rich money-loaners" with "a cat-o'-nine-tails," or something like it. His associates were the "poor and lowly," not the wealthy and opulent.

One of the subjects discussed at a recent Catholic congress in this city was "how to reach Infidels and Agnostics," with a view to their conversion. But none of the orators suggested that the best way was to go and see them and reason with them. The clergy prefer to fight Infidelity at long range; they can hit their men of straw without harm to themselvs, and there is less danger of their getting into controversial difficulties. But if the Catholic clergy really mean business in this matter the editor of this paper offers himself as an object for missionary effort for Archbishop Corrigan. We will debate the subject with him if he wishes, and if he can convince us that he knows what he is talking about we will join his church.

Lectures and Meetings.

JOHN R. CHARLESWORTH'S present lecture appointments are as follows: January 17th, Massillon, O.; 18th, Alliance; 19th and 20th, Canal Dover; 24th, Kent; 27th, 28th, Farmdale; 29th, Pittsburgh, Pa.

MANHATTAN LIBERAL CLUB meets every Friday evening at 8 o'clock in German Masonic Hall, No. 220 East 15th street, New York: January 15th—The Study of Applied Sociology, Dr. R. G. Eccles; January 22d—Theosophy, W. Q. Judge; January 29th—Thomas Paine (anniversary address), Moncure D. Conway.

THE Ohio Liberal Society, of Cincinnati, has leased the well-known and commodious hall known as the Douglass Hall, N.W. Cor. Sixth and Walnut, and will occupy it for regular Sunday evening meetings. The exercises at these meetings will consist of a lecture, occupying about one hour, followed by criticism and discussion. The following are the lecturers and their subjects for the remainder of January: January 17th—C. P. Spaulding, "Evolution and Progression;" January 24th—George Collins, "Buddha and Christ," with readings from Buddhist scriptures; January 31st—Prof. John E. Remsburg, of Kansas City, Mo., "The Sunday Question."

THE Freethinkers of Portage county, O., will hold a series of meetings in honor of Thos. Paine at the Opera House, Kent, O., beginning Sunday, Jan. 24, 392, at 2 P.M. Program: Music, lectures, discussion, and lifting of the debt incurred in adding the last fifty volumes to our library. Brother Charlesworth generously set the ball rolling by giving his services one evening—a noble example to others who make a living or profit out of the spread of the Secular philosophy. It is hoped that our brethren within reach will help us by their presence, and visiting friends will find a hearty welcome with the members. By order of the ex. committee Kent Secular Union—Ira Marsh, Jos. Heighton, L. G. Reed, Geo. W. Andrews, M. H. Heighton; H. W. Doncaster, manager; M. Heighton, secretary.

J. E. REMSBURG is now on a tour East. He expects to giv from one to three lectures in each of the following towns: Highland, Ill.; Grant Fork, Ill.; Litchfield, Ill.; Raymond, Ill.; Gillespie, Ill.; Virden, Ill.; Lorain, Ill.; Springfield, Ill.; Rock Island, Ill.; Elwood, Ill.; Arrowsmith, Ill.; Minier, Ill.; Ridge Farm, Ill.; Roodhouse, Ill.; Paris, Ill.; Olney, Ill.; Centralia, Ill.; Hillsboro, Ill.; Strasburgh, Ill.; DuQuoin, Ill.; Rensellaer, Ind.; Fort Wayne, Ind.; Dillsboro, Ind.; Vevay, Ind.; Henderson, Ky.; Clyde, O.; Lexington, O.; Alliance, O.; Orangeville, O.; Shreve, O.; Farmdale, O.; McConnelsville, O.; Sidney, O.; Huntington, W. Va.; Pittsburgh, Pa.; Butler, Pa.; Russell, Pa.; Benton, Pa.; Newmanstown, Pa.; Norristown, Pa.; Knoxville, Pa.; Lockport, N. Y.; Ithaca, N. Y.; Constantia, N. Y.; Saratoga, N. Y.; New York, N. Y.; Lancaster, N. H.; Lincoln, Me.; Portland, Me.; Boston, Mass.

On the Pacific Coast.

CONVENTION

OF THE

California State Liberal Union,

AT UNION SQUARE HALL,

421 POST STREET, - - SAN FRANCISCO,

January 30 and 31, 1892,

TO OPEN AT 10 O'CLOCK SATURDAY MORNING WITH BUSINESS SESSION.

To the Members and Friends of the Union, Citizens of California: The convention to be held this year is one of great importance. Standing as we do on the platform of civil and religious liberty, grave dangers confront us. Both in California and throughout the nation there is call to immediate action.

Determined efforts are being made for the enactment of a Sabbath law in California. Defeated at the last session of the legislature, the enemies of a liberal and rational observance of the Sunday are conspiring for a more strenuous effort in favor of ecclesiastical legislation, and with money and organizations, supported by the churches, are now carrying forward their campaign. Unless we are wide-awake and watchful a Sabbath law will be enforced in California, as it is now already enforced in a large number of its municipalities by local ordinances. We must understand the situation, arouse our forces and prepare for action. The issue is forced upon us, and we cannot avoid it.

In regard to the World's Fair, there is need of vigorous work. Never has the church made a more desperate endeavor to place its heel upon American institutions. It wants to run the World's Fair for the benefit of its religions and priests—to make it a church fair, instead of a World's Fair. Councils and conventions held in the interest of the churches hav declared for the closing of the gates on Sunday of this magnificent exhibition of art and industry. California should speak with no uncertain voice in a question of such infinit importance. To close the World's Fair on Sunday would be a union of church and state in this republic, fatal to human progress.

The Bible in schools question also demands our earnest attention. Great progress has been made in this matter, In Wisconsin, Oregon, and Washington legal decisions hav declared that the Bible is a sectarian book, and must be excluded from the public schools. We need the same decisions in California. The Bible is forced upon our schools. In Sacramento, the capital of the state, the Bible is read in the schools by order of the board of education. This is an outrage. An effort will be made to bring this matter before the courts of the state. Undoubtedly Bible-reading in the public schools is contrary to the constitution of California.

Another matter of great importance is appropriations out of the state treasury for the support of sectarian institutions. This is done in California. The Liberal tax-payer is compelled in this way to support the church, which, as Jefferson says, is "wicked and tyrannical." The following instance will illustrate the injustice of these appropriations. There is an institution in San Francisco called "The Ladies' Relief Protectiv Society." According to its constitution it is an unsectarian association, and as such secures aid from the state treasury for the support of orphans, to the extent of thousands of dollars a year. Within the last year an eminent Spiritual lecturer, Mrs. Watson, desired to adopt a little child, six years of age. She offered to this child, this "waif of humanity," a beautiful home, an opportunity for education and the care and protection of a mother. This society refused to giv Mrs. Watson the privilege of adopting this child, on the ground that she would not promis to send it regularly to an established Christian Protestant church and Sunday-school. Here was a religious test applied in the administration of a state institution. Here was a cruel act, worthy of the Dark Ages. Nothing could be said against the character of Mrs. Watson; she is known and respected throughout the state. She is a Spiritualist and a Liberal, and therefore she is denied the possession of this little child. The iron hand of ecclesiastical barbarism is put upon this orphan, and to-day it is compelled to remain in the asylum and not permitted to accept the generosity of the noble woman. And this is in the state of California, in an institution supported by all the taxpayers of California. It is an insult to the Spiritualists and Liberals of this state. All are compelled to support this institution, which for bigotry and superstition stands side by side with the Spanish Inquisition. Are the Liberals of the state so indifferent to humanity, to justice, that they will allow this act to transpire without protest?

The convention will take this matter into consideration and see if the state institutions of California are to be administered in this sectarian fashion.

Our platform has no creed—it is simply human rights. It is the immortal words of General Grant, "Keep the church and state forever separate." All Liberals of every belief—Spiritualists, Theosophists, Freethinkers, the liberal-minded Jew, the Christian who is willing to giv to others the same rights that he claims for himself—all are cordially invited to meet in this convention and aid in the triumph of justice, freedom, and equality.

Able speakers are expected to be present from all parts of the Coast. Music will be furnished by friends, and a splendid, sociable time is expected, together with work and inspiring addresses. There will be a grand Paine celebration on Friday evening, January 29th. A magnificent program will be presented in honor of one of the greatest of American citizens, who gave his life to the defense of truth and the rights of man.

The expenses of this convention and celebration will be about two hundred dollars. Will every friend who receives this circular contribute what he can, immediately? Aid this work. Every little helps. Giv something, each one. In spite of many discouragements, let us press on to glorious victory. Let us hav the grandest gathering of Liberals ever held in the state.

Answer this at the earliest possible moment. Direct all letters to my address: 101 Fifth street, San Francisco.

I hope for a generous response. If you can't come to the convention, at least help to make it a splendid success. Lend a hand.

Yours truly, SAMUEL P. PUTNAM,
President of the California State Liberal Union.
San Francisco, Jan. 1, 1892.

News and Notes.

I hav made arrangements for a series of four lectures at San Jose during the month of January in connection with the lectures to be given at San Francisco. San Jose is somewhat of a church town. It has a population of eighteen thousand and thirty-two churches. Three new churches are now being built. Fashion and power are evidently on the side of the priest. At the same time it is known that the majority of the people of San Jose are Liberals, but the most of them are indifferent to progressiv measures. A few are ready to take hold, and I hope that something will be accomplished by the present effort.

L. R. Titus has started a Liberal news-stand in one of the main thoroughfares of the city. THE TRUTH SEEKER is exhibited "as large as life," and attracts a great deal of attention. About half a dozen copies are in front of his establishment, with the illustrations in full view of the passer-by. The comments made from day to day are numerous and suggestiv. Mr. Titus says that it is both amusing and instructiv to hear what people say as they glance at the pictures, especially the orthodox crowd. A discussion is almost sure to take place, and of course these circles of agitation do great good. Mr. Titus keeps all sorts of Liberal books, and finds an increasing sale. A news-stand of this sort is one of the most effectiv means of advancing Freethought. Mr. Titus has the courage of his convictions, and in this enterprise has made a bold innovation that promises success. Mr. Davis, his partner, is an old newspaper man, and in every respect the business is skilfully conducted. Scientific books, modern fiction, and the journals of the day are for sale. There ought to be a Liberal news-stand in every large city.

The meetings during the coming month at San Francisco promis well. The Paine celebration and state convention will go off with colors flying, I am sure.

I am pleased with the work outlined by J. Henry Schroeder, president of Oregon Secular Union. That is the right thing, and I hope the Oregon Liberals will cooperate readily with their president in his admirable measures.

Mr. William Paden, one of the oldest Liberals in the city, died this week. The funeral services were held at the home of his daughter. Although a Liberal for over fifty years, and devoted to the cause, the services were conducted by a minister. He did not say anything about hell-fire, but he spoke of our friend as a "disciple of Jesus," which was contrary to the fact. The principles that animated the reformer were not remembered in his death. Mr. Paden was eighty-two years of age, was born in England and came to this country in 1845.

SAMUEL P. PUTNAM.
San Francisco, Jan. 2, 1892.

Communications.

Is the Union a Refuge for Crankism?

I cut the following announcement from the Chicago *Tribune* of December 15th:

Anarchists, Nihilists, Mormons, and all independent thinkers and theorists who hav been formally shut out from participating in the World's Fair auxiliary congresses to be held in Chicago during the Columbian Exposition, will be asked to attend independent congresses to be held in Chicago by the American Secular Union.

C. B. Waite, president of the Union, addressed the Chicago branch last night at No. 181 West Madison street, and made the foregoing announcement.

I can hardly believe this to be true; but if it is, as a Freethinker and Secularist of a radical type I protest against it and deny the right of Mr. Waite to thus use the Secular Union to divert it from its true mission. To invite the association of professed Anarchists, law-breakers, Mormonism, free lovers, or cranky advocates of doubtful morality, under the auspices of the Secular Union, would at least smirch its true character, and by inference connect it with all the wild theories of any cranks that might put in an appearance under the banner of the Union. If the advocates of dynamite to overthrow civil order by mob-law, while the ballot-box is the refuge of our republican form of government, through which errors of government may be corrected, or the advocates of Mormonism, or free love, or the pope of Rome, who is seeking to destroy our common schools and usurp our republican form of government, desire to hold a congress during the Columbian Exposition, let them do it under their own banners; but most surely, not under the shelter of the American Secular Union. It cannot carry such a load of smirch and retain the respect of true Americans. No possible good to the cause of taxing church property or any other plank in the Nine Demands would come of such a congress of conglomeration as is proposed, that would not be far overcome by connecting or associating the distinctiv objects of the Secular Union with such a tower of Babel.

The Union already has at least half a dozen more planks in its platform than it is profitable to press to the front at present. If the whole energies of the Union could be concentrated upon the single demand for the taxation of church and parochial school property, and against any use of public money, direct or indirect, for the support of churches and sectarian education, there would be far better progress toward eventually securing some of the other eight Demands of Liberalism, which, as formulated, do not cover all the demands of a true Liberalism. But let that one Demand be fought for and won and the balance would soon fall an easy prey to justice and freedom, while at present they hang up as scarecrows to help defeat securing the one most important to enforce. By demanding the whole earth at once, it is easy to defeat getting a forty-acre homestead upon which to work for additional territory.

The justice of the single Demand for taxing all private property equally, instead of exempting a portion and forcing other property to make up the deficiency, is patent to very many in almost all the Protestant churches; but some of the others as formulated to make up the Nine Demands of Liberalism act as scarecrows to neutralize their activity to secure what they know to be just in the one Demand. They would willingly take the one, but to ask them to swallow the whole compound decoction to secure the one they want is more than they can stand, and hence they are neutral, idle converts. This much as to individuals. And it is well known that the Adventists, now a large and growing and influential denomination, are advocates of this one plank. It is also well known that the large orthodox Baptist church favors church taxation as a principle of justice. In fact, on several different occasions it has made a clear utterance for this principle. But while half a dozen other planks which they are not quite strong enough to indorse stare them in the face, it is not reasonable to expect cordial and activ coöperation with the Union. So also a very large number outside of all churches, but leaning upon them for popularity, favor taxation, but are not self-reliant enough to openly bear the taint of Liberalism toward which so many are gradually but surely drifting. Hence they remain a virtually negativ force, while the Nine Demands are all kept to the front to invite opposition to the all-important *one*, which so many evidently favor.

When Gettysburg and Antietam are won, the final victory is virtually won.

Will not Secularists think of these things and conclude to accept a slice to giv them strength to secure a whole loaf?

It will be no credit to the Secular Union nor the cause it distinctivly stands for, to invite and mingle with Anarchists and Mormons, and all of the wild-eyed cranks of this decade. A contact with such will be sure to leave a taint that will not easily be eradicated, if such elements are invited to come under its flag and into its tent for a love-feast in the name of the Secular Union. It cannot afford, even by implication, to giv credence to the vagaries of Dr. Cyrus Teed, of Chicago; the "Koreshen" new "messiah;" nor to Dr. Schweinfurth, the "messiah" of Rockford, Ill., and their "heavens" with other men's wives and deluded women as companion "angels," nor to other newly discovered and incarnated "Jesuses" that abound in this age of fanaticism, bigotry, and superstition. I cannot believe that a man of Mr. Waite's reputation and reputed learning ever made such an announcement in the name of the American Secular Union. He surely had no authority to do so.

Shawano, Wis., Dec. 26, 1891. W. S. Wood.

A Letter From Mr. Heywood.

Dear Mr. Macdonald: In a second letter from my Washington correspondent, he writes again, as follows:

Executiv Mansion, Nov. 19, 1891.

I see no reason for interfering with this sentence. That there was a violation of law is clear, and the sentence is not extreme. The prisoner maintains his right to do what the law denominates crime, and none of the reasons suggesting a pardon are present. His health is referred to, but no sufficient evidence that it is in a failing condition is offered. Denied. (Signed.) Benj. Harrison.

Since Nov. 2, 1877, fourteen years ago, the United States government, per the intermeddling nose of Tony Comstock, has tried to "edit" our Princeton publications. In all the cases, of which this is the fifth, I hav been given to understand that if I would accept "corrected copy" all would be easy. In the state case, before Judge Aldrich, District-Attorney Blackmer said: "All I want is to hav the business of distributing such tracts and papers stopped; if Mr. Heywood will agree to stop, and stop at once, that is the end of it" (Worcester *Gazette*, Nov. 2, 1883).

Aldrich granted my motion for continuance, the case went over (meanwhile God very kindly removed Blackmer, he died) and came up before Judge Pitman, May, 1884, who did not aspire or perspire to "edit" us, and so quashed the indictment. President Harrison's offer to "edit" the *Word* is not accepted. The right to print and deliver (by mail or otherwise) reform newspapers to regular subscribers in these States (now temporarily abolished by the Republican party) is not to be surrendered by me at least. Neither in this case or any previous ones hav I ever signed a petition for "pardon;" Mr. Harrison's letters should be sent not to me but to the headquarters of remonstrance, E. B. Foote, Jr., secretary National Defense Association, 120 Lexington avenue, N. Y., whence the petitions issued, and were signed by many good men and women not quite ready to obey "spotting," "decoy," fraud, and violence as "law." Were Mr. Harrison president of the people, or even of a party, rather than president of fraud and violence, as he is, he would know (and hasten to act accordingly) that I hav violated no law. My action was not only within the Massachusetts Bill of Rights, but sanctioned by the rulings of Devens, Nelson, Pitman, Paul, Stearns—all exponents of law worth quoting—in previous cases. Deacon Gregory, the Princeton postmaster, said to L. V. Pinney, May 27, 1890: "My orders from Washington are, *not* to giv any opinion on matter offered by the Heywoods, *until a copy is deposited for mailing!*" That is, citizens are required to commit the offense in even trying to find out what is mailable! Mr. Pinney said, "I can't walk into that trap," and hence, of course, could not continue to assist us in the publishing business; so my family, by the murderous, utterly illegal "order," hav been robbed not only of my presence and services but of their main means of subsistence now nineteen months. For weeks Deacon Gregory had been lying to us. He received papers, charged postage, and thereby agreed to forward them, but did not forward them. Mr. Harrison either can not or will not look at the facts of the case; as I told the court: "It will ultimately be seen that I am the only person in this amazing transaction who has *not* violated law." As to whether the sentence is "extreme," it is the severest, with one exception, that has been imposed on any person in twenty years. As to "health," the president, like Inquisition doctors, stands by, watch in hand, to see how much torture a man can bear and not die—torture for doing his duty too well for personal or family comfort!

A Worcester man robbed a bank in Dakota of $25,000; Senator Hoar signed the petition for his pardon, and Mr. Harrison released him at once. Hon. John E. Russell, of Leicester, wrote me last winter, "It is a mean fear of the Comstock organization that keeps you in prison; only two or three more names were needed on the petition to hav released you long ago." The Worcester *Spy*, August 8th, said, "Large numbers of influential people hav signed the petition, but it lacks the names of influential local persons, because Mr. Heywood will not"—promis to be good. These local persons, responsible, as the *Spy* says, for the continuance of this great wrong, are, curiously enough, two Republican relations of mine, viz., Senator Hoar, a distant cousin, and my rich brother, S. R. Heywood, who foreclosed a mortgage and put my family on the street in 1878, and pursued us by suits and executions ten years; it is these two men, who conspired with Comstock and Deacon Gregory, who rejoice in their cruel power to inflict suffering, and stand coolly by and say to Judge Carpenter, "Sock it to him, your honor." It is all for morality's sake, Christ's sake, and the *votes* it fetches. But, whether I physically survive this or not, there is a day after to-day, and the people will erelong hav nothing but execration for power to do wrong now called "law."

As to censorship, I want light relativ to how and by whom it is done in Boston. In a resolution previously written for the meeting in Paine Hall, November 15th, it was stated that the Anarchists "were guilty of no overt act against life or property." In the resolutions as offered by Mr. Tucker, and printed in *Liberty*, the word "property" is omitted. In 1887 Mr. Tucker printed the falsehood that the Anarchists had "invaded life and property;" he now, by implication, repeats one-half of that lie, by voice and type. Can you tell me who expurgated and thereby falsified that resolution? A. H. Simpson and Carl Freide were prominent in the doings of that meeting; are *they* so far gone in "philosophical Anarchism" that they cannot tell the truth about the Chicago martyrs? You see I am "in pursuit of knowledge under difficulties." Again, all the talk was about cases years ago, and one thousand miles away; not a word for liberty suppressed in Boston and New York to-day; rather it is Chaseville, not Boston, a suburb of Comstockville, once known as New York; and yet John Most, greater than Lafayette, braver than Kosciusko, is in prison for free speech! When Phillips and Pillsbury spoke local, present wrong was denounced; we got the latest news in their eloquent wrath.

When Jefferson was inaugurated president in 1801 he spoke as a plain citizen saying, "We are all republicans and all democrats; it is for me to assure liberty to all." His life, as written by James Parton, shows intelligence, sight and strength to do right. Ingersoll says, "Men are rightly judged by the use they make of their power." Mr. Harrison makes history and cannot escape his record; as for myself, I hav no words to unsay or steps to retrace. Citizenship implies life, nerve to insist that others suffer no detriment; those who silently acquiesce in wrong show loss of faith, and even of the consciousness of their own perfidy. Thanks that so many are insurgent, that more and more women revolt. Activ love of truth, hot wrath, will burn up the cobweb statutes in which big bottle spiders, the president, the senator, now fatten on the life of innocent, useful persons.

Ezra H. Heywood.

State Prison, P. O. Box 1,001, *Charlestown, Mass.*, Nov. 29, y.l. 19.

Ingersoll Appears As a Prophet.

The New York *Herald* says that from time immemorial prophecy, though often unheeded, has always been harkened to, and the religious, political, and weather prophets hav been the seers in most constant popular demand. Accordingly that paper has collected prophecies on these matters by some eminent men, among the rest one by Colonel Ingersoll on religion. The paper says: "There is one big law office in New York where the clerks do not appear to be in a state between suspense and suspension like a condemned criminal or a prankish college student. This is the office illumined by the ready smile of the big smooth face of Col. R. G. Ingersoll. It is at No. 45 Wall street, and there Colonel Ingersoll put himself on the witness-stand and thus prophesied to his stenographer, who laughed as he noted the colonel's deep-throated deliberate sentences. Those who believe that the edges of the popular Freethinker's heterodoxy hav been blunted by time or contact with the great minds of orthodoxy in magazine conflicts are advised to read the prophecy upside down." The interview then follows, thus:

Question—What is your prophecy as to the result of the conflict between heresy and orthodoxy in 1892?

Answer—Of course there has been a conflict between orthodoxy and heresy for many centuries.

In all Christian lands, so called, there hav always been a few whose reason was too great or too clear to be entirely extinguished by the authority of the church. I say "a few," because during many centuries an overwhelming majority hav been absolutely orthodox—that is to say, they hav accepted and believed without question.

At that time people were equally ignorant on nearly all subjects, and their ideas on all subjects were what might be called in happy accord. Their geology and astronomy were just as ignorant as their religion.

Slowly, painfully, men found out a few facts in nature, and after a time enough of these facts were gotten together to substantiate a theory in conflict with orthodox religion. Some men refused to believe (after they found the size of the earth and the velocity with which it moves) that it had been stopped in its rotary motion for twenty-four hours to giv General Joshua time to kill a few Amalekites, or some other ites; or that the earth had not only been stopped, but had actually been turned back, to convince a Jewish king that he was not going to die of a tumor. So, after a few centuries the immensity of the universe began to be comprehended, and then it looked hardly reasonable that the creator of such a universe should hav tried to get even with an Egyptian king by covering him with lice. To many quite reasonable people this seemed absurd, and it also seemed past belief that the creator of all the stars should hav miraculously preserved the knees and elbows—to say nothing of the shoes—of the clothes worn by the Israelites for forty years in the wilderness so that not a knee got shiny and all the elbows came to the promised land without a hole.

Gradually and very gradually people began to think. Of course the church, being very powerful, was very arrogant, and at first these thinkers were answered with blows, or with chains, or with fagots, and these answers were for many centuries quite sufficient. But in spite of the methods used by those who loved their enemies the number of doubters increased and they hav kept increasing year after year until now. The church kept dividing, first you may say, into Catholic and Protestant, then subdividing into all kinds of Methodists and Baptists and Presbyterians, and again subdividing into Unitarians and Universalists, until now nearly every Christian is called a heretic by some other Christian, and that other Christian gets his revenge by calling all the rest heretics.

The beauty of it all is that now the church can do but little in addition to calling names. There was a time when the charge of heresy meant persecution to the death—when it meant a public execution, imprisonment for life, the confiscation of all property. It meant that the wife should be left a widow, that the children should be left orphans not only, but should be left to starve as the tainted children of a burnt heretic. The time was when the church went so far as to dig up bodies and try the dead for heresy, and upon conviction take property from the grandchildren of the corpse and giv it to the saints. Now, as men advance in science, as they know more about astronomy and geology and chemistry, they use this information or this knowledge for the purpose of correcting or changing their religious creeds. As they become acquainted with the creeds of other nations they find that their own religion is substantiated by the same kind of foolish miracles, by the testimony of the same unknown witnesses, and in about the same way. Day by day men are losing confidence in the miraculous and gaining confidence in human reason, in human effort, in human accomplishment. So, day by day, they are turning their attention to this world instead of another. They know now that when any plague strikes the earth it is not a judgment of God, but a natural result of conditions. They know it is altogether better to wash than to pray—that there is more salvation in cleanliness than in godliness. They are beginning to learn that if the earth is to be made better, man must do it; if the poor are to be taken care of, if the innocent are to be protected, it must all be the work of man. Consequently, heresy so called—and by heresy I mean being true to yourself—is growing day by day and year by year.

I do not believe the world will go backward in 1892. Of course, if there should be a good many earthquakes, or if there should be some frightful plague, undoubtedly the ignorant would rush back to the church, to the priest, for protection—would fall upon their knees and pray to the deaf heavens, as they always hav done. But I think the time will come when men will know that the gods hav nothing to do even with earthquakes, nothing to do with the storm or the flood, and that all the time spent in asking for their assistance is wasted.

In other words, I believe that more and more man will rely on his reason, more and more on what he can do himself, and less and less on supernatural aid. I believe that heresy is going on increasing day by day until no man can make a living in the supernatural business—when nobody will submit to the payment of toll on a highway that is supposed to lead to another world—that the time is coming when every man will do his own guessing for himself. I do not mean by this that churches are to be thrown down or that preachers are to be persecuted—they are to be outgrown, and in time the places of church and priest will be taken by school and teacher.

Now, unless the whole world is going backward, the year 1892 will see a greater growth of heresy than any other year has seen.

And so I say to the world, "A happy new year"—a year with more intelligence, less superstition; with more reason, less authority; with more happiness and less fear, than any other year has known. Orthodoxy is decay, heresy is growth. Orthodoxy is the dead leaf, heresy is the bud. Heresy is the eternal dawn.

Colonel Ingersoll to the Rev. Mr. King.

From the Evening Telegram.

TO THE EDITOR OF THE EVENING TELEGRAM: The Rev. James M. King—who seems to hav taken this occasion to become known—finds fault because "blasphemous utterances concerning Christmas" were published in the *Telegram*, and were allowed "to greet the eyes of innocent children and pure women."

How is it possible to blaspheme a day? One day is not, in and of itself, holier than another—that is to say, two equal spaces of time are substantially alike. We call a day "good" or "bad," according to what happens in the day. A day filled with happiness, with kind words, with noble deeds, is a good day. A day filled with misfortunes and anger and misery we call a bad day. But how is it possible to blaspheme a day?

A man may, or may not, believe that Christ was born on the 25th of December, and yet he may fill that day, so far as he is concerned, with good thoughts, and words, and deeds. Another may really believe that Christ was born on that day, and yet do his worst to make all his friends unhappy. But how can the rights of what are called "clean families" be violated by reading the honest opinions of others as to whether Christmas is kept in honor of the birth of Christ, or in honor of the triumph of the sun over the hosts of darkness? Are Christian families so weak intellectually that they cannot bear to hear the other side? Or is their case so weak that the slightest evidence overthrows it? Why do all these ministers insist that it is ill-bred to even raise a question as to the truth of the improbable, or as to the improbability of the impossible?

A minister says to me that I am going to hell—that I am bound to be punished forever and ever—and thereupon I say to him: "There is no hell; you are mistaken; your Bible is not inspired; no human being is to suffer agony forever;" and thereupon, with an injured look, he asks me this question: "Why do you hurt my feelings?" It does not occur to him that I hav the slightest right to object to his sentence of eternal grief.

MANY THOUSANDS DIFFER.

Does the gentleman imagin that true men and pure women cannot differ from him? There are many thousands of people who love and honor the memory of Jesus Christ who yet hav not the slightest belief in his divine origin, and who do not for one moment imagin that he was other than a good and heroic man. And there are thousands of people who admire the character of Jesus Christ who do not believe that he ever existed—who admire the character of Christ as they admire Imogen, or Perdita, not believing that any of the characters mentioned actually lived.

And it may be well enough here to state that no human being hates any really good man or good woman—that is, no human being hates a man known to be good—a woman known to be pure and good. No human being hates a lovable character.

It is perfectly easy for anyone with the slightest imagination to understand how other people differ from him. I do not attribute a bad motiv to a man simply because he disagrees with me. I do not say that a man is a Christian, or a Mohammedan, "for revenue only." I do not say that a man joins the Democratic party simply for office, or that he marches with the Republicans simply for position. I am willing to hear his reasons—with his motivs I hav nothing to do.

Mr. King imagins that I hav denounced Christianity "for revenue only." Is he willing to admit that we hav drifted so far from orthodox religion that the way to make money is to denounce Christianity? I can hardly believe, for joy, that liberty of thought has advanced so far. I regret exceedingly that there is not an absolute foundation for his remark. I am indeed sorry that it is possible in this world of ours for any human being to make a living out of the ignorance and fear of his fellowmen. Still, it givs me great hope for the future to read, even in this ignorant present, that there is one man, and that man myself, who advocates human liberty—the absolute enfranchisement of the soul—and does it "for revenue"—because this charge is such a splendid compliment to my fellowmen.

IN HARMONY WITH THE AGE.

Possibly the remarks of the Rev. Mr. King will be gratifying to the *Telegram* and will satisfy that brave and progressiv sheet that it is in harmony with the intelligence of the age.

My opinion is that the *Telegram* will receive the praise of enlightened and generous people.

Personally, I judge a man not so much by his theories as by his practice, and I would much rather meet on the desert—were I about to perish for want of water—a Mohammedan who would giv me a drink than a Christian who would not; because, after all is said and done, we are compelled to judge people by their actions.

I do not know what takes place in the invisible world called the brain, inhabited by the invisible something called the mind. All that takes place there is invisible and soundless. This mind, hidden in this brain, masked by flesh, remains forever unseen, and the only evidence we can possibly hav as to what occurs in that world we obtain from the actions of the man, of the woman. By these actions we judge of the character, of the soul. So I make up my mind as to whether a man is good or bad, not by his theories, but by his actions.

WHAT IS BLASPHEMY?

Under no circumstances can the expression of an honest opinion, couched in becoming language, amount to blasphemy. And right here it may be well enough to inquire:—What is blasphemy?

A man who knowingly assaults the true, who knowingly endeavors to stain the pure, who knowingly maligns the good and noble, is a blasphemer. A man who deserts the truth because it is unpopular, is a blasphemer. He who runs with the hounds knowing that the hare is in the right, is a blasphemer.

In the soul of every man, or in the temple inhabited by the soul, there is one niche in which can be found the statue of the ideal. In the presence of this statue, the good man worships—the bad man blasphemes—that is to say, he is not true to the ideal.

A man who slanders a pure woman or an honest man, is a blasphemer. So, too, a man who does not giv the honest transcript of his mind, is a blasphemer. If a man really thinks the character of Jehovah, as portrayed in the Old Testament, is good, and he denounces Jehovah as bad, he is a blasphemer. If he really believes that the character of Jehovah, as portrayed in the Old Testament, is bad, and he pronounces it good, he is a blasphemer and a coward.

All laws against "blasphemy" hav been passed by the numerically strong and the intellectually weak. These laws hav been passed by those who, finding no help in logic, appealed to the legislature.

Back of all this superstition you will find some self-interest. I do not say that this is true in every case, but I do say that if priests had not been fond of mutton, lambs would never hav been sacrificed to God. Nothing was ever carried to the temple that the priest could not use, and it always so happened that God wanted what his agents liked.

"REVENUE" AND RELIGION.

Now I will not say that all priests hav been priests "for revenue only," but I must say that the history of the world tends to show that the sacerdotal class prefer revenue without religion, to religion without revenue.

I am much obliged to the Rev. Mr. King for admitting that an Infidel has a right to publish his views at his own expense, and with the utmost cheerfulness I accord that right to a Christian. The only thing I hav ever objected to is the publication of his views at the expense of others.

I cannot admit, however, that the ideas contained in what is known as the Christmas Sermon are "revolting to a vast majority of the people who giv character to the community in which we liv." I suppose that a very large majority of men and women who disagree with me are perfectly satisfied that I hav the right to disagree with them, and that I do not disagree with them to any greater degree than they disagree with me. And I also imagin that a very large majority of intelligent people are perfectly willing to hear the other side.

OPINIONS NOT EXOTICS.

I do not regard religious opinions, or political opinions, as exotics that hav to be kept under glass,

protected from the frosts of common sense, or the tyrannous north wind of logic. Such plants are hardly worth preserving. They certainly ought to be hardy enough to stand the climate of free discussion, and, if they cannot, the sooner they die the better.

I do not think there was anything blasphemous or impure in the words published by the *Telegram*. The most that can possibly be said against them, calculated to excite the prejudice of Christians, is that they were true—that they cannot be answered except by abuse.

It is not possible, in this day and generation, to stay the rising flood of intellectual freedom by keeping the names of thinkers out of print. The church has had the field for eighteen hundred years. For most of this time it has held the sword and purse of the world. For many centuries it controled colleges and universities and schools. It had within its gift wealth and honor. It held the keys, so far as this world is concerned, of heaven and hell—that is to say, of prosperity and misfortune. It pursued its enemies even to the grave. It reddened the scaffold with the best blood, and kept the sword of persecution wet for many centuries. Thousands and thousands hav died in its dungeons. Millions of reputations hav been blasted by its slanders. It has made millions of widows and orphans, and it has not only ruled this world, but it has pretended to hold the keys of eternity, and under this pretense it has sentenced countless millions to eternal flames.

At last the spirit of independence rose against its monstrous assumptions. It has been growing somewhat weaker. It has been for many years gradually losing its power. The sword of the state belongs now to the people. The partnership between altar and throne has in many countries been dissolved. The adulterous marriage of church and state has ceased to exist. Men are beginning to express their honest thoughts. In the arena where speech is free superstition is driven to the wall. Man relies more and more on the facts in nature, and the real priest is the interpreter of nature. The pulpit is losing its power. In a little while religion will take its place with astrology, with the black art, and its ministers will take rank with magicians and sleight-of-hand performers.

REV. MR. DIXON'S LETTER.

With regard to the letter of the Rev. Thomas Dixon, Jr., I hav but little to say.

I am glad that he believes in a free platform and a free press—that he, like Lucretia Mott, believes in "truth for authority, and not authority for truth." At the same time, I do not see how the fact that I am not a scientist has the slightest bearing upon the question—but if there is any fact that I hav avoided or misstated, then I wish that fact to be pointed out.

When we take into consideration the fact that the Rev. Mr. Dixon is a minister and believes that he is called upon to deliver to the people a divine message, I do not wonder that he makes the following assertion: "If God could choose Balaam's ass to speak a divine message, I do not see why he could not utilize the colonel." It is natural for a man to justify himself and to defend his own occupation. Mr. Dixon, however, will remember that the ass was much superior to the prophet of God, and that the argument was all on the side of the ass. And, furthermore, that the spiritual discernment of the ass far exceeded that of the prophet. It was the ass who saw the angel when the prophet's eye was dim. I suggest to the Rev. Mr. Dixon that he read the account once more and he will find:

First, That the ass first saw the angel of the Lord; *second*, that the prophet Balaam was cruel, unreasonable, and brutal; *third*, that the prophet so lost his temper that he wanted to kill the innocent ass, and the ass, not losing her temper, reasoned with the prophet and demonstrated, not only her intellectual but her moral superiority. In addition to all this the angel of the Lord had to open the eyes of the prophet—in other words, had to work a miracle, in order to make the prophet equal to the ass, and not only so, but rebuked him for his cruelty. And this same angel admitted that without any miracle whatever the ass saw him, the angel—showing the spiritual discernment of the ass in those days was far superior to that of the prophet.

I regret that the Rev. Mr. King loses his temper, and that the Rev. Mr. Dixon is not quite polite.

All of us should remember that passion clouds the judgment, and that he who seeks for victory loses sight of the cause.

And there is another thing:—He who has absolute confidence in the justice of his position can afford to be good-natured. Strength is the foundation of kindness; weakness is often malignant, and, when argument fails, passion comes to the rescue.

Let us be good-natured. Let us hav respect for the rights of each other.

The course pursued by the *Telegram* is worthy of all praise. It has not only been just to both sides, but it has been—as is its custom—true to the public.

ROBERT G. INGERSOLL.

From the Evening Telegram of January 9th.

TO THE EDITOR OF THE EVENING TELEGRAM: Some of the gentlemen who hav given their ideas through the columns of the *Telegram* hav wandered from the subject under discussion. It may be well enough to state what is really in dispute.

I was called to account for having stated that Christianity did not bring "tidings of great joy," but a message of eternal grief—that it filled the future with fear and flame—made God the keeper of an eternal penitentiary, in which most of the children of men were to be imprisoned forever, and that, not satisfied with that, it had deprived God of the pardoning power.

These statements were called "mountainous lies" by the Rev. Dr. Buckley, and, because the *Telegram* had published the "Christmas Sermon" containing these statements, he insisted that such a paper should not be allowed in the families of Christians, or of Jews—in other words, that the *Telegram* should be punished, and that good people should refuse to allow that sheet to come into their homes.

It will probably be admitted by all fair-minded people that, if the orthodox creeds be true, then Christianity was, and is, the bearer of a message of eternal grief, and a large majority of the human race are to become eternal convicts, and God has deprived himself of the pardoning power. According to those creeds, no word of mercy to any of the lost can ever fall from the lips of the Infinit.

The Universalists deny that such was, or is, the real message of Christianity. They insist that all are finally to be saved. If that doctrin be true, then I admit that Christianity came with "tidings of great joy."

Personally I hav no quarrel with the Universalist church. I hav no quarrel with any creed that expresses hope for all of the human race. I find fault with no one for filling the future with joy—for dreaming splendid dreams and for uttering splendid prophecies. I do not object to Christianity because it promises heaven to a few, but because it threatens the many with perdition.

It does not seem possible to me that a God who loved men to that degree that he died that they might be saved abandons his children the moment they are dead. It seems to me that an infinit God might do something for a soul after it has reached the other world.

Is it possible that infinit wisdom can do no more than is done for a majority of souls in this world? Think of the millions born in ignorance and filth, raised in poverty and crime. Think of the millions who are only partially developed in this world. Think of the weakness of the will, of the power of passion. Think of the temptations innumerable. Think, too, of the tyranny of man, of the arrogance of wealth and position, of the sufferings of the weak—and can we then say that an infinit God has done, in this world, all that could be done for the salvation of his children? Is it not barely possible that something may be done in another world? Is there nothing left for God to do for a poor, ignorant, criminal human soul after it leaves this world? Can God do nothing except to pronounce the sentence of eternal pain?

I insist that, if the orthodox creed be true, Christianity did not come with "tidings of great joy," but that its message was, and is, one of eternal grief.

If the orthodox creed be true, the universe is a vast blunder—an infinit crime. Better, a thousand times, that every pulse of life should cease—better that all the Gods should fall palsied from their thrones, than that the creed of Christendom should be true.

All Christians should remember that facts are not sectarian, and that the sciences are not bound by the creeds. We should remember that there are no such things as Methodist mathematics, or Baptist botany, or Catholic chemistry. The sciences are secular.

The Rev. Mr. Peters seems to hav mistaken the issues—and yet, in some things, I agree with him. He is certainly right when he says that Mr. Buckley's cry to boycott the *Telegram* is "unmanly and un-American," but I am not certain that he is right when he says that it is un-Christian.

The church has not been in the habit of pursuing enemies with kind words and charitable deeds. To tell the truth, it has always been rather relentless. It has preached forgivness, but it has never forgiven. There is in the history of Christendom no instance where the church has extended the hand of friendship to a man who denied the truth of its creed.

There is in the church no spirit—no climate of compromise. In the nature of things there can be none, because the church claims that it is absolutely right—that there is only one road leading to heaven. It demands unconditional surrender. It will not bear contradiction. It claims to hav the absolute truth. For these reasons it cannot consistently compromise, any more than a mathematician could change the multiplication table to meet the views of some one who should deny that five times five are twenty-five.

The church does not giv its opinion—it claims to know—it demands belief. Honest, industry, generosity, count for nothing in the absence of belief. It has taught, and still teaches, that no man can reach heaven simply through good and honest deeds. It believes and teaches that the man who relies upon himself will be eternally punished—and why should the church forgiv a man whom it thinks its God is waiting somewhat impatiently to damn?

The Rev. Mr. Peters asks—and probably honestly thinks that the questions are pertinent to the issues involved—"What has Infidelity done for the world? What colleges, hospitals, and schools has it founded? What has it done for the elevation of public morals?" And he inquires what science, or art, has been originated by Infidelity. He asks how many slaves it has liberated, how many inebriates it has reclaimed, how many fallen women it has restored, and what it did for the relief of the wounded and dying soldiers; and concludes by asking what life it ever assisted to higher holiness, and what death it has ever cheered.

Although these questions hav nothing whatever to do with the matters under discussion, still it may be well enough to answer them.

It is cheerfully admitted that hospitals and asylums hav been built by Christians in Christian countries, and it is also admitted that hospitals and asylums hav been built in countries not Christian; that there were such institutions in China thousands of years before Christ was born, and that many centuries before the establishment of any orthodox church there were asylums on the banks of the Nile—asylums for the old, the poor, the infirm, asylums for the blind and for the insane, and that the Egyptians, even of those days, endeavored to cure insanity with kindness and affection. The same is true of India and probably of most ancient nations.

There has always been more or less humanity in man—more or less goodness in the human heart. So far as we know, mothers hav always loved their children. There must hav always been more good than evil, otherwise the human race would hav perished. The best things in the Christian religion came from the heart of man. Pagan lips uttered the sublimest of truths, and all ages hav been redeemed by honesty, heroism, and love.

But let me answer these questions in their order.

First: As to the schools.

It is most cheerfully admitted that the Catholics hav always been in favor of education—that is to say, of education enough to make a Catholic out of a heathen. It is also admitted that Protestants hav always been in favor of enough education to make a Protestant out of a Catholic. Many schools and many colleges hav been established for the spread of what is called the gospel, and for the education of the clergy. Presbyterians hav founded schools for the benefit of their creed. The Methodists hav established colleges for the purpose of making Methodists. The same is true of nearly all the sects. As a matter of fact, these schools hav in many important directions hindered rather than helped the cause of real education. The pupils were not taught to investigate for themselvs. They were not allowed to think. They were told that thought is dangerous. They were stuffed and crammed with creeds—with the ideas of others. Their credulity was applauded, and their curiosty condemned. If all the people had been educated in these sectarian schools, all the people would hav been far more ignorant than they are. These schools hav been, and most of them still are, the enemies of higher education, and just to the extent that they are under the control of theologians they are hindrances, and just to the extent that they hav become secularized, they hav been and are a benefit.

Our public school system is not Christian. It is secular. Yet I admit that it never could hav been established without the assistance of Christians—neither could it hav been supported without the assistance of others. But such is the value placed upon education, that people of nearly all denominations and of nearly all religions, and of nearly all opinions, for the most part agree that the children of a nation should be educated by the nation. Some religious people are opposed to these schools because they are not religious—because they do not

teach some creed—but a large majority of the people stand by the public schools as they are. These schools are growing better and better, simply because they are growing less and less theological, more and more secular.

Infidelity, or Agnosticism, or Freethought, has insisted that only that should be taught in schools which somebody knows, or has good reason to believe.

The greatest professors in our colleges to-day are those who hav the least confidence in the supernatural, and the schools that stand highest in the estimation of the most intelligent are those that hav drifted farthest from the orthodox creeds. Freethought has always been, and ever must be, the friend of education. Without free thought there can be no such thing—in the highest sense—as a school. Unless the mind is free, there are no teachers, and there are no pupils, in any just and splendid sense.

The church has been, and still is, the enemy of education, because it has been in favor of intellectual slavery, and the theological schools hav been what might be called the deformitories of the human mind.

For instance: A man is graduated from an orthodox university. In this university he has studied astronomy, and yet he believes that Joshua stopped the sun. He has studied geology, and yet he asserts the truth of the Mosaic cosmogony. He has studied chemistry, and yet believes that water was turned into wine. He has been taught the ordinary theory of cause and effect, and at the same time he thoroughly believes in the miraculous multiplication of loaves and fishes. Can such an institution, with any propriety, be called a seat of learning? Can we not say of such a university what Bruno said of Oxford: "Learning is dead and Oxford is its widow?"

Year after year the religious colleges are improving—simply because they are becoming more and more secular, less and less theological. Whether Infidelity has founded universities or not, it can truthfully be said that the spirit of investigation, the spirit of free thought, the attitude of mental independence, contended for by those who are called Infidels, hav made schools useful instead of hurtful.

Can it be shown that any Infidel has ever raised his voice against education? Can there be found in the literature of free thought one line against the enlightenment of the human race? Has free thought ever endeavored to hide, or distort a fact? Has it not always appealed to the senses—to demonstration? It has not said: "He that hath ears to hear, let him hear;" but it has said: He that hath brains to think, let him think.

The object of a school should be to ascertain truth in every direction, to the end that man may know the conditions of happiness—and every school should be absolutely free. No teacher should be bound by anything except a perceived fact. He should not be the slave of a creed, engaged in the business of enslaving others.

So much for schools.

Second: As to public morals.

Christianity teaches that all offenses can be forgiven. Every church unconsciously allows people to commit crimes on a credit. I do not mean by this that any church consciously advocates immorality. I most cheerfully admit that thousands and thousands of ministers are endeavoring to do good—that they are pure, self-denying men, trying to make this world better. But there is a frightful defect in their philosophy. They say to the bank cashier: "You must not steal, you must not take a dollar—larceny is wrong, it is contrary to all law, human and divine—but if you do steal every cent in the bank, God will as gladly, quickly forgiv you in Canada as he will in the United Sates." On the other hand, what is called Infidelity says: There is no being in the universe who rewards, and there is no being who punishes—every act has its consequences. If the act is good, the consequences are good; if the act is bad, the consequences are bad; and these consequences must be borne by the actor. It says to every human being: You must reap what you sow. There is no reward, there is no punishment, but there are consequences, and these consequences are the invisible and implacable police of nature. They cannot be avoided. They cannot be bribed. No power can awe them, and there is not gold enough in the world to make them pause. Even a God cannot induce them to release for one instant their victim.

This great truth is, in my judgment, the gospel of morality. If all men knew that they must inevitably bear the consequences of their own actions—if they absolutely knew that they could not injure another without injuring themselvs, the world, in my judgment, would be far better than it is.

Free thought has attacked the morality of what is called the atonement. The innocent should not suffer for the guilty, and if the innocent does suffer for the guilty, that cannot by any possibility justify the guilty. The reason a thing is wrong is because it, in some way, causes the innocent to suffer. This being the very essence of wrong, how can the suffering of innocence justify the guilty? If there be a world of joy, he who is worthy to enter that world must be willing to carry his own burdens in this.

So much for morality.

Third—as to science and art.

I do not believe that we are indebted to Christianity for any science. I do not remember that one science is mentioned in the New Testament. There is not one word, so far as I remember, about education—nothing about any science, nothing about art. The writers of the New Testament seem to hav thought that the world was about coming to an end. This world was to be sacrificed absolutely to the next. The affairs of this life were not worth speaking of. All people were exhorted to prepare at once for the other life.

The sciences hav advanced in the proportion that they did not interfere with orthodox theology. To the extent that they were supposed to interfere with theology they hav been obstructed and denounced. Astronomy was found to be inconsistent with the scriptures, and the astronomers were imprisoned and despised. Geology contradicted the Mosaic account, and the geologists were denounced and persecuted. Every step taken in astronomy was taken in spite of the church, and every fact in geology had to fight its way. The same is true as to the science of medicin. The church wished to cure disease by necromancy, by charm and prayer, and with the bones of the saints. The church wished man to rely entirely upon God—that is to say, upon the church—and not upon himself. The physician interfered with the power and prosperity of the priest, and those who appealed to physicians were denounced as lacking faith in God. This state of things existed even in Old Testament times. A king failed to send for the prophets, but sent for a physician, and then comes this piece of grim humor: "And Asa slept with his fathers."

The great names in science are not those of recognized saints.

Bruno, one of the greatest and bravest of men—greatest of all martyrs—perished at the stake, because he insisted on the existence of other worlds and taught the astronomy of Galileo.

Humboldt—in some respects the wisest man known to the scientific world—denied the existence of the supernatural and "the truths of revealed religion," and yet he revolutionized the thought of his day and left a legacy of intellectual glory to the race.

Darwin—greatest of scientists—so great, that our time will probably be known as "Darwin's Century," had not the slightest confidence in any possible phase of the so-called supernatural. This great man left the creed of Christendom without a foundation. He brought as witnesses against the inspiration of the scriptures such a multitude of facts, such an overwhelming amount of testimony, that it seems impossible to me that any unprejudiced man can, after hearing the testimony, remain a believer in evangelical religion. He accomplished more than all the schools, colleges, and universities that Christianity has founded. He revolutionized the philosophy of the civilized world.

The writers who hav done most for science hav been the most bitterly opposed by the church. There is hardly a valuable book in the libraries of the world that cannot be found on the "Index Expurgatorius." Kant and Fichte and Spinoza were far above and beyond the orthodox world. Voltaire did more for freedom than any other man, and yet the church denounced him with a fury amounting to insanity—called him an Atheist, although he believed not only in God, but in special providence. He was opposed to the church—that is to say, opposed to slavery, and for that reason he was despised.

And what shall I say of D'Holbach, of Hume, of Buckle, of Draper, of Haeckel, of Büchner, of Tyndall, and Huxley, of Auguste Comte, and hundreds of thousands of others who hav filled the scientific world with light and the heart of man with love and kindness?

It may be well enough, in regard to art, to say that Christianity is indebted to Greece and Rome for its highest conceptions, and it may be well to add that for many centuries Christianity did the best it could to destroy the priceless marbles of Greece and Rome. A few were buried, and in that way were saved from Christian fury.

The same is true of the literature of the classic world. A few fragments were rescued, and these became the seeds of modern literature. A few statues were preserved, and they are to-day models for all the world.

Of course it will be admitted that there is much art in Christian lands, because, in spite of the creeds, Christians, so-called, hav turned their attention to this world. They hav beautified their homes, they hav endeavored to clothe themselvs in purple and fine linen. They hav not been forced from banquets, or from luxury, by the difficulty of camels going through the eyes of needles, or the impossibility of carrying water to the rich man. They hav cultivated this world, and the arts hav lived. Did they obey the precepts that they find in their sacred writings, there would be no art, they would "take no thought for the morrow," they would "consider the lilies of the field."

Fourth: As to the liberation of slaves.

It was exceedingly unfortunate for the Rev. Mr. Peters that he spoke of slavery. The Bible upholds human slavery—white slavery. The Bible was quoted by all slaveholders and slavetraders. The man who went to Africa to steal women and children took the Bible with him. He planted himself firmly on the word of God. As Whittier says of Whitfield:

> He bade the slave ship speed from coast to coast,
> Fanned by the wings of the Holy Ghost.

So, when the poor wretches were sold to the planters, the planters defended their action by reading the Bible. When a poor woman was sold, her children torn from her breast, the auction-block on which she stood was the Bible; the auctioneer who sold her quoted the scriptures; the man who bought her repeated the quotations, and the ministers from the pulpit said to the weeping woman, as her child was carried away: "Servants, be obedient unto your masters."

Free thinkers in all ages hav been opposed to slavery. Thomas Paine did more for human liberty than any other man who ever stood upon the Western world. The first article he ever wrote in this country was one against the institution of slavery. Free thinkers hav also been in favor of free bodies. Free thinkers hav always said "free hands," and the Infidels, the wide world over, hav been friends of freedom.

Fifth: As to the reclamation of inebriates.

Much has been said, and for many years, on the subject of temperance—much has been uttered by priests and laymen—and yet there seems to be a subtle relation between rum and religion. Scotland is extremely orthodox, yet it is not extremely temperate. England is nothing if not religious, and London is, *par excellence*, the Christian city of the world, and yet it is the most intemperate. The Mohammedans—followers of a false prophet—do not drink.

Sixth: As to the humanity of Infidelity.

Can it be said that people hav cared for the wounded and dying only because they were orthodox? Is it not true that religion, in its efforts to propagate the creed of forgivness by the sword, has caused the death of more than one hundred and fifty millions of human beings? Is it not true that where the church has cared for one orphan it has created hundreds? Can Christianity afford to speak of war?

The Christian nations of the world to-day are armed against each other. In Europe, all that can be gathered by taxation—all that can be borrowed by pledging the prosperity of the future—the labor of those yet unborn—is used for the purpose of keeping Christians in the field, to the end that they may destroy other Christians, or at least prevent other Christians from destroying them. Europe is covered with churches and fortifications, with temples and with forts—hundreds of thousands of priests, millions of soldiers, countless Bibles, and countless bayonets—and that whole country is oppressed and impoverished for the purpose of carrying on war. The people hav become deformed by labor, and yet Christianity boasts of peace.

Seventh: "And what death has Infidelity ever cheered?"

Is it possible for the orthodox Christian to cheer the dying, when the dying is told that there is a world of eternal pain, and that he, unless he has been forgiven, is to be an eternal convict? Will it cheer him to know that even if he is to be saved, countless millions are to be lost? Is it possible for the Christian religion to put a smile upon the face of death?

On the other hand, what is called Infidelity says to the dying;—What happens to you, will happen to all. If there be another world, of joy, it is for all. If there is another life, every human being will hav the eternal opportunity of doing right—the eternal opportunity to liv, to reform, to enjoy. There is no monster in the sky. There is no Moloch who delights in the agony of his children. These frightful things are savage dreams.

Infidelity puts out the fires of hell with the tears of pity.

Infidelity puts the seven-hued arch of hope over every grave.

Let us then, gentlemen, come back to the real questions under discussion. Let us not wander away.

ROBERT G. INGERSOLL.

Letters of Friends.

Pre-Adamite Chinese, and Barbarous Jews.

WILSON, N. C., Dec. 18, 1891.

MR. EDITOR: Please inform me through your paper (1) how far back the Chinese are said to hav lived; (2) also in what part of the Bible I can find where three thousand soldiers or any other number were let loose upon a like number of maidens.

D. W. WINSTEAD.

[1. Chinese accounts giv their empire a duration of seven thousand years. The race is of course older. They were sufficiently civilized over two thousand years B.C. to calculate eclipses. 2. Numbers xxxi.—ED. T. S.]

Wants a Colony of Liberals.

RICHMOND, WASH., Dec. 28, 1891.

MR. EDITOR: Will you please send me information regarding the American colony of Liberals located near La Lagoa, Mexico, or send me the name of the secretary or some one connected with the colony who would giv me the desired information on application? A. L. RUDES.

[There is no colony of Liberals in Mexico. Some of the members of the Sinaloa Socialistic colony at La Logia, Mexico, are Liberals. Information in regard to the colony may be had of the Credit Foncier Co., 32 Nassau street, New York, but we should advise people to go very slow in investing cash in or joining the colony.—ED. T. S.]

Amid "Fat, Sleek, and Arrogant" Cheats.

TOLEDO, O., Dec. 23, 1891.

MR. EDITOR: Find inclosed $2 for a copy of the "Freethinker's Pictorial Text-Book," which please send me. I am a constant reader of your valuable paper. I get it through a newsdealer here, and after reading pass it around where it will do most good. I hav been here only one year, but hav sown some Liberal seed. I expect to send you two subscribers 1st of January. This city is a hotbed of orthodoxy. The priest and the preacher work harmoniously together and pool the receipts. The consequence is, they are fat and sleek and arrogant. I wish I could induce some good Liberal to deliver a lecture here, to get Freethought started on a sure basis. I will contribute $10 to that end. W. WINTER.

How Much Are We Robbed?

CATES, IND., Dec. 7, 1891.

MR. EDITOR: In a late number of your paper I remember there was mention of what Grant said as to the amount of church property in the United States. Now, as we hav in our neighborhood a man who lectures considerably, and at times on the taxation of *all* private property, and that, too, on a graduated scale, and says he should like much to hav such text on the matter as you are able to furnish, will you please publish as complete and full an article on the subject as you can, giving what Grant, Garfield, and others hav said, with reference to book, page, etc., where the same may be found, and oblige,

J. H. VANSICKLE.

[When the church statistics for the census of 1890 are complete we can comply with our friend's request. In the mean time see the "Freethinkers' Pictorial Text-Book," pages 38 to 42.—ED. T. S.]

The Magnet Didn't Magnetize These Men.

MADISON, GA., Dec. 25, 1891.

MR. EDITOR: Here is the answer below of the editor of the *Medical Record*, New York, to a correspondent inquiring about the Georgia Magnet. How an intelligent Infidel can giv credence to such an absurd pretension, can be only accounted for upon the principle of the credulity of the mind. There are scarcely any absurd things that do not find believers.

A. A. BELL, M.D.

MAGNETIC GIRLS.—A correspondent asks us how and when the tricks of the "Georgia Magnet" were exposed. The only magnetic girl who ventured to giv exhibitions in this city was a Miss Hurst. It was abundantly shown at the time that her apparent feats of strength were due to sudden, quick, and dexterous movements on the lady's part. The subjects operated upon were taken off their guard, and were really made to help in the apparent exhibitions of strength.

Thinks Us the Best Workers.

Jan. 3, 1892.

MR. EDITOR: In spite of a so-called national Secular organization, the only effectiv agitation so far has been carried on by your efforts. You hav done more than a dozen such organizations could hav done. Now, after hundreds of societies all over the country hav put themselvs on record in favor of opening the World's Fair on Sundays, the American Secular Union has at last concluded to call a mass-meeting for such purpose. Instead of leading it has tardily lagged behind; instead of firing on the picket line it has gone to sleep on post. Is such an organization capable of inspiring confidence? Will this one meeting compare with the work already accomplished? In the past I hav contributed a good many dollars to its treasury; in the future I shall let it do something before paying for promises.

Inclosed find $1 toward paying for the printing of your excellent letter to Congressmen. Send me a few of them and you will hear from me again.

Freethinkers should try to put their money where it will do some good. No organization can do as good work as THE TRUTH SEEKER. With a happy new year for Macdonald and Heston, A.

Would Beard Christians in Their Den.

MAGNET, MO., Dec. 8, 1891.

MR. EDITOR: Find inclosed $5, for which put me ahead one year, and send tracts as requested in subscription blank. I would willingly giv some one the benefit of the subscription price; but they are afraid to investigate for themselvs. The majority want a prop to lean on. They do not seem to think they could be men without some sky-pilot to intercede for them and a devil to frighten them. You will see by my address that I hav changed my residence from Kansas to Magnet, Mo. They seem to take to superstition more readily here than in my neighborhood in Kansas. They are having a revival here at present. By the way, one of my brothers is a member of this flock, and has been a punctual contributor. I hav been reasoning with him for seven years. He is getting quite Liberal. Two sky-pilots got word he was imbibing Infidelity. They came to see him a few days past to untangle their brother and reconcile the contradictions in the old fable. I was there when they came. We had a right interesting time for two hours. I made two quotations from the Bible which they denied flat-footed. They were these: 1. That Solomon was the wisest man that ever came on the earth, or that would come after him. 2. "Bring hither mine enemies that would not that I should rule over them, and slay them before me." I am confident I hav read these quotations in the Holy Queer. Drop me a card where I can find the quotations and whether I am right or wrong. I wish to tackle them right in their dens, while their powwow is at its hight. Accept my thanks for the light I hav received from that noble paper THE TRUTH SEEKER. I will pay for it and read it as long as I liv.

From an Atheist, A. CLOEPFIL.

[1. See 1 Kings iv, 29, and following verses. 2. Luke xix, 27.—ED. T. S.]

The Eagle Will Scream for Liberty.

LEWISTOWN, MONT., Dec. 15, 1891.

MR. EDITOR: Inclosed you will find $3 and a clipping from a Helena paper, which indicates there is one brave newspaper in Montana that dare publish its convictions against Puritanism.

Fraternally, W. H. CULVER.

The attempts of the Helena authorities to foist Puritanism upon its inhabitants show a deplorable lack of common sense. The New Northwest will always be found on the side of morality, order, and the observance of civil laws. It will, on the other hand, be the champion of liberty, when that liberty does not interfere with the happiness and well-being of others. What we refer to is the action recently taken in regard to closing the opera house Sunday nights. In our ignorance we supposed that this was a free country; that the pursuit of happiness was one of our inalienable rights, and that no dictator should point out the way to pursue it so long as our actions are harmless. It is too late in the world's history for the toleration of bigotry—people can no longer be burnt at the stake or fried on hot gridirons for not accepting a creed. There are zealots who might like to drive people into church at the point of a bayonet, but free Americans will scarcely submit to such tyranny.

Let us consider this case for a moment. Helena, considering its size, has a large floating population. It is well known that strangers in a city for a day or two do not hunt up a church, even if they belong to a church-going sect. Suppose the day to be Sunday, and the supper, or late dinner, as the case may be, to be over at the hotels; what is the stranger to do with his evening? There are plenty of places running wide open—saloons and gambling-houses and far worse places of resort which the authorities hav made no attempt to close. Here all the allurements of vice await him; the vicious of both sexes are waiting to take him in. On the other hand, to be sure, there are the churches; but a large percentage of traveling people never go to church under any circumstances. Between these two there is the opera house, with good music, a clean play, or a light opera. The place is light and warm, the stranger can rest and be amused until it is so late that he is willing to return to his hotel to sleep, unless he is a hopeless night-hawk.

Helena strains at a gnat and swallows a camel. Well, let her swallow him, hump and all. She will find that the people of Montana want no Puritan village for the state capital. We are not ready to adopt any Blue laws or burn any witches. Our state is too broad and too grand, too high up in the free air, for bigotry; and the Rocky mountain eagle intends to scream and shriek for liberty as long as he has a feather to his back or a wing to his body.

Thanks for Your Prayers, bnt Wonld Rather Hav Your Investigation.

MONTREAL, CAN., Jan. 1, 1892.

MR. EDITOR: I hav before me a copy of THE TRUTH SEEKER of December 26th. I am acquainted with many Freethinkers in Montreal, all excellent men in many respects. I am a believer in Christianity as taught by Christ and his Apostles, but I do not acknowledge that Christianity is responsible for the wild deeds of men who were only wolves in sheep's clothing. One of the things that surprise me to-day is the strange attitude of the churches toward Freethinkers. I always notice that secular papers contain only one side of the question. I presume that as fair-minded men who profess to be seeking after the truth you will allow something to be said in your paper in defense of Christianity. In all my experience with Freethinkers I find that it is not Christianity that they are attacking at all, but the counterfeit of Christianity. The men and system which you condemn were the very same kind of men and system that crucified Christ. It was not unbelievers and Freethinkers that crucified Christ, but the scribes and the Pharisees, who professed to be believers in the Bible. Let me giv you a short description of Christianity. Pontius Pilate said he found no fault with Christ and he wished to set him free. Huxley and Ingersoll say the same thing. Come with me for a little while back to the life of Christ. Behold him as a man of sorrows and acquainted with grief. He had not where to lay his head. How different from the pope of Rome and his cardinals, bishops, and archbishops. How different from the archbishop of Canterbury or the moderator of the Presbyterian general assembly or the president of the Methodist conference. Behold him going among the poor and despised classes of his day, sympathizing with them and comforting them in their sorrows. Look at him teaching those who flocked around him in the open air the following precepts: "Whatsoever ye would that others should do to you do ye so likewise unto them." "Love [even] your enemies," he tells them. He was despised and rejected by the rulers and the regular church-going people of that day because he healed a man on the Sabbath day. The so-called great lights of Montreal find fault with me because I do not ignore the Freethinkers as they do. There is something in Christianity that outsiders cannot understand. Even as Christ himself prayed for those who crucified him because they did not know what they were doing, so I pray for you that you may see Christ as I see him, the fairest of ten thousand and the altogether lovely. I could say a great deal more but I hav said enough if it will only be for the wastebasket.

NORMAN MURRAY.

Lincoln a Spiritualist.

Dec. 30, 1891.

MR. EDITOR: Speaking of a recent book by Mrs. Maynard claiming that Lincoln was a Spiritualist and attended séances at which she was the medium, Mr. H. Wettstein in THE TRUTH SEEKER of November 7th ridicules the claim and says:

"The fraud would hav been apparent even if Mr. Nicolay had not exposed it, for it is not at all likely that a quarter of a century would hav passed before Spiritualists had utilized the report that Lincoln attended séances if there was any truth in it."

In this Mr. Wettstein intends to convey the idea that this claim is a recent invention of Spiritualists, never before heard of by them. In this he displays a wonderful ignorance or a malignant prejudice, because the claim was made public more than a quarter of a century ago in Spiritualistic papers and has several times been stated in other papers since then. And it is *certain* that the story was privately current and believed among leading intelligent Spiritualists during Lincoln's lifetime, as some now living can truthfully testify. That it was not blazoned to the public at that time was because of the embarrassment it would hav wrought to Mr. Lincoln and the Union cause on account of the prejudice existing against Spiritualism among the masses when the president was bending all efforts to retain the confidence and support of the loyal people—even to the extent of using some expressions in his proclamations and public utterances that giv some plausibility after his death to the claim that he was at least a *quasi* indorser of the popular features of modern creeds and dogmas of Christianity, while his most intimate and lifelong friends knew that he was what is anathematized as an "Infidel" or a "Freethinker." The power of Christian bigotry, prejudice, and intolerance is so potent that had it been generally known that he was attending Spiritual séances and was a believer in the philosophy, a portion of even loyal Christians would hav withheld a portion of their support and confidence, while he was fighting not only the armed enemy in the South but also the semi-disloyalty that was cropping out in the North against his prosecution of the war to save the Union. I hav not seen Mrs. Maynard's book, but even the "exposè" by Nicolay as in the papers is an admission that Lincoln did attend séances and giv some attention to the subject "out of curiosity," so that his denial that Lincoln was a Spiritualist because he did not tell Nicolay so amounts to nothing, only to advertise the latter's prejudices. W. S. W.

Church News Breezily Written.

HARTFORD, KAN., Dec. 21, 1891.

MR. EDITOR: I want to tell you what the Campbellites are doing. Last year they got an evangelist named Hall to come here. Hall was a shrewd man and a great talker, claimed to stand second only to Clark Braden in his church, but when challenged to debate with an Adventist named Long from northwestern Missouri he flew the track. The Adventists could never get him to set a time when he would meet their champion. Nevertheless, Mr. Hall, with the help of a broken-up congregation in the country, succeeded in building up a membership of eighty here in the city, and got them to purchase a church building belonging to the trustees of a defunct Evangelical association. This fall and winter another evangelist named Cook made his appearance and began another revival, which continued five weeks and resulted in the accession of eighty more members.

Cook is a rather young-looking man, of small size both of body and brain, lantern-jawed, apelike forehead, and ears resembling a donkey. He did not attempt to prove anything he said except from the

Bible, and used that very sparingly. I heard him say in one of his sermons that "the question is not, Is the Bible true? or, Does science sustain the Bible? but, Supposing there is a possible heaven to gain and a possible hell to shun, which is the safest way?" And he pursued that line of argument (?) all the way through his five weeks' preaching. He did not hav much to say about Infidels except to ask occasionally what they had done for this country, and what had become of their prophecies concerning the downfall of Christianity. I tried to get an opportunity to answer these questions in the newspapers, but the privilege was denied me. Toward the close of the meetings I found time to extract the choice meat from twelv or thirteen late TRUTH SEEKERS for the benefit of my notebook and then hand the papers around. The Adventists hav a missionary-box at the depot and I occasionally put a TRUTH SEEKER in it. I find that they disappear much more rapidly than religious literature, and I can discover no evidence of their destruction.

On one occasion when there was a baptizing ceremony last month at the "pool" in the Campbellite church, it was told afterward by a lady member that a virgin was baptized at the critical period which happens about once a month and the effects thereof were discernible. The Holy Ghost was doubtless there on the occasion, for he knew when to visit Sarah, Mary, Elizabeth, and Samuel's mother. And, behold, the Virgin Nellie was baptized first with the other women and afterward the men, and the Holy Ghost was present, and the blood of the everlasting covenant was in the water.

Whenever anyone was taken into the pool the choir sang about the flowing fountain; but I could see no flowing water except that which rolled down off the convert as he came out. The way to heaven is made extremely easy by these Campbellites. They even warm the water for their converts to be baptized in. Mr. Cook said there were plenty of people in the town who were good enough to go to heaven without becoming Christians, but the Bible commanded something more than goodness. It required faith and baptism, and there was no other name given under heaven or among men whereby anyone could be saved. They got nearly a score of the hardest rakes in the community, and I'll be damned if I don't believe that some of them needed something more than their honesty and virtue to save them. It would be a tough request to ask me to call some of them brothers without seeing some restitution going on, but now they are bloodwashed or whitewashed into respectability, while I am one the pious can scarcely pray for without a shudder, all owing to my having my brains located in that very unfortunate place above my shoulders. A. H. DARROW.

King Solomon's Temple Demolished.

BALLSTON SPA, N. Y., Dec. 30, 1891.

MR. EDITOR: For the dimensions of the temple we refer to 1 Kings vi, 2, which says, "And the house which King Solomon built for the Lord, the length thereof was three score cubits, and the breadth thereof was twenty cubits, and the hight thereof was thirty cubits." Historians disagree slightly as regards the exact length of a cubit. Smith's Bible Dictionary says 18 inches; Josephus, 21 inches; others, as low as 17 inches; but none over 21 inches. Taking the longest length of 21 inches to a cubit, we find Solomon's temple to be 105 feet long, 35 feet wide, and 52½ feet high.

For its size it was a very expensiv building. Some idea can be formed by reading what David gave his son Solomon for the decoration of the temple. 1 Chron. xxii, 14, says: "Now, behold, in my trouble I hav prepared for the house of the Lord one hundred thousand talents of gold, and one million talents of silver, and of brass and iron without weight, for it is in abundance; timber also and stone hav I prepared, and thou mayest add thereto." There seem to be different opinions as to the proper value of a talent of gold and silver. Josephus givs the value of a talent of gold at $3,240, and talent of silver at $1,875. On this basis, 100,000 talents of gold would amount to $324,000,000, and 1,000,000 talents of silver would amount to $1,875,000,000, which added together make the enormous sum of $2,199,000,000. Now, we must remember that this is the smallest value placed on a talent of gold. Many writers claim a talent of gold to be worth $25,000, and a talent of silver $1,666. Calmet, "a man of great learning, and an acknowledged authority on such matters," claims that a talent of gold is worth $26,608, and a talent of silver $1,500. On this basis 100,000 talents of gold would be worth $2,660,800,000, and 1,000,000 talents of silver would amount to $1,500,000,000, which added together amount to $4,160,800,000. In addition to this amount David gave 3,000 talents of gold and 7,000 talents of silver, which added together amount to $90,324,000. In addition to this also the chief of the tribes of Israel gave 5,000 talents of gold and 10,000 talents of silver. This gift amounts to $148,040,000 (1 Chron. xxix, 4-7). By adding these three donations together, we reach the grand total of $4,399,164,000, all of which was used for the ornamentation of the temple. Ames's Encyclopedia says a talent of gold is worth $28,375, and a talent of silver is valued at $1,980. On this basis the grand total amounts to $5,078,160,000. After erecting a building the size of the temple, "allowing the side walls, front walls, and roof two feet thick of solid silver," making no allowance for doors and windows, there yet remains a balance of over $1,500,000,000 worth of silver. Then, after overlaying the entire interior of the building with gold one inch thick, we hav left over $2,500,000,000 of gold. Webster's Dictionary says a talent of gold is equal to 93¾ lbs. avoirdupois. A little figuring shows us that 108,000 talents of gold would weigh 50.62½ tons, and would load 506 freight cars. F. R. and C. R. Conder, in the "Hand-Book of the Bible," say a talent of gold is worth $26,280 and a talent of silver $1,642.50, and a cubit is 18 inches. The revised edition of the "Manual of Biblical Geography," by Rev. J. L. Hurlbut, D.D., acknowledges these figures to be correct. On this basis, the temple would be but 90 feet long by 30 wide. McCay, "a writer of many valuable works on Freemasonry," says in his "Cyclopedia and Dictionary of Freemasonry," page 338: "Masonic writers hav wasted much time in useless and pueril conjecture in regard to the wages paid to the artists and artisans who were employed in the construction of Solomon's temple. English writers place the sum at about $15,000,000, and Dr. A. G. Mackey thinks that about $4,000,000,000 were expended for labor and materials. A little reflection will show the unreasonableness of these estimates. A structure like that of the temple could not cost $4,000,000,000. All the monarchies of that age could not hav raised, by the severest system of taxation, one-tenth part of four billions, and that the Jewish people, a poor and feeble race of shepherds and rude agriculturists, could raise such an enormous sum to expend on one public work is impossible. The richest modern nation could not do it, and it may be doubted whether *all* modern nations could." Many more authorities might be quoted, but we consider the foregoing sufficient. Can anyone be found to-day who believes that over $4,000,000,000 were used for the ornamentation of one small building, a building similar to that of the temple? "Allowing the side walls, front walls, and roof to be two feet thick, making no allowance for doors and windows," it would contain but 34,822 cubic feet. We find that the silver alone contains over 160,000 cubic feet, hence after building the walls and roof of solid silver two feet thick there remains over 125,000 cubic feet of silver. Let us compare the temple with modern undertakings. The entire cost of thirty of the costliest canals in the United States and Canada was but $101,000,283, or one-fortieth of the value of gold and silver used in the temple. The capital stock of all the railroads in the United States in the year 1888 was but $3,999,508,508. The entire amount of gold and silver mined in the United States from and including the year 1849, until the year 1888, was but $2,376,583,720, or less than one-half the gold and silver used on King Solomon's temple. The whole amount appropriated by Congress "for all purposes" for the years 1882, 1883, 1884, 1885, 1886, and 1887 was only $1,329,673,438, or less than one-third of the gold and silver used on Solomon's temple. Taking the above facts into consideration, we are led to the conclusion that King Solomon, his temple, and the donations are myths, born in the imagination, and never had any foundation in fact. INVESTIGATOR,

Per WILLIAM THORPE.

Eloquent Exposition of Infidelism.

BRADFORD, PA., Dec. 27, 1891.

MR. EDITOR: My last article in your valuable journal stung to the quick some of my esteemed orthodox friends. They look at me in astonishment and are afraid to associate with me, in terror of the wrath to be doled out in the future by his infinit Lordship, Mr. God. They tell me some horrible accident will some day overtake me for making light of holy things—for hurting the feelings of the sanctimonious followers of the lamb—for saying that God could no more giv us the dimensions of space than I could, or make something out of nothing. Amongst my good friends are three or four gentlemen on the shady side of life, pretty well descended into the vale of years. They ask me, "Do you expect to die like the dumb brute of the field, without any hope of a continuity of life?" And to these good fellows I say, "Well, not exactly as the dumb brute, but as the honest man, as the humanitarian, as the well-wisher of everything good to every worthy 'man, woman, and child.'" And as to a continuity of life I hav but little hope, and that little is so small that I do not think it will ever come to a point large enough to make a speck that can be found with a microscope. Of what use could we be in an eternal life? Tell me how it can be possible we should inherit an eternal existence. Could we be of any use to anybody? To help God? No. Why? Because if there is such a being as that described it is conditionless, and you can do it no evil nor can you do it any good. Therefore let us giv ourselvs no uneasiness about it in any way, shape, or manner.

Now, then, to make myself perfectly plain upon this question, let us refer to the question of predestination—one of the strong points of the church. They tell me that long ages before anything was created this being that is so darkly wrapped in the folds of mystery planned the career and destiny of every being and animal in the universe, and knew exactly what they would do and under what circumstances they would do it. Now, then, if this be so (and here the question arises, for one instant no sane man ever thought it was): If we are predestined to go to hell, what is the use of going to churches? We must of necessity go there. And, on the other hand, if we are to go to heaven we are going there nevertheless, in spite of creeds and dogmas, and no devil can allure us into his fold, nor stop nor stay us. Our ticket is made out for heaven or hell, as the case may be, and we take our passage from the cradle through life, through the dark and yawning tunnel of death, over troubled seas of imaginary waters, to the final resting-place of his sooty majesty, Professor Mahound, or to the golden gates of everlasting joy. To anyone having hopes of everlasting happiness we now nor never had any objection. But for anybody entertaining expectations of eternal torture here we raise the standard of revolt. If God made you, it was not to be a sufferer in the regions of eternal pain. Banish these infernal ideas forever from your minds. They are only intended to be taught to wild beasts. Take all the comforts that there are in this life out of it, not forgetting to extend the same privilege to your neighbor at the same time. Be perfectly honest on all subjects and only advocate as far as your knowledge leads you, and when you follow a life from the cradle to the grave there let it rest and say in honesty and in all candor: We leave it here. We know no further. At the portals of the tomb, and beyond them, as far as we know, no sorrow, no harrowing pain, no ill nor evil, awaits the loved ones. And as for the truly honest, on all subjects relativ to the question of destiny let us say, The situation affords no evidence, and if we offer any opinions the chances are we might be wrong. And in the presence of all this let us be patient and await the results, and when we get there, to my mind we will hav the same privilege to behave ourselvs there as we did here. Let us giv our absolute attention to this world and the relations we sustain to one another. Use your fellow-man as you would like to be used by others. Do not beat your wife and children, and after being at church and partaking of the body and blood of Christ go home and throw them out into the street in the storm and all kinds of inclement weather. Rather hav a home on the humane principle. The poet Burns had a good idea of how to conduct a well-regulated home—

> To make a happy fireside clime
> For weans and wife
> Is the true pathos and sublime
> Of human life.

This sentiment ought to adorn the walls of every Christian home.

I candidly ask, Why should we sacrifice the happiness and comforts of this life for the promised bliss of one we know not of? For the present one we hav had to manufacture an experience to suit the occasion, and when we arrive at another life—if we ever do, and as for me I do not wish to—we shall hav the same opportunity to accumulate it there as we did here. I do not nor would not ask nor expect any such an after existence as some of our leading Christians want, viz., examining the wounds in Christ's hands and feet and turning alternately and taking a peep at the millions writhing in the throes of eternal agony in hades, and be happy, too, in this kind of employment.

Expectancy, thou art truly kind to the ever hopeful. What a blessing that only one man or woman in every three entertains such blessed hopes! The rest of us get along nicely without these ennobling influences. Notwithstanding, we use all alike. This comes under the head of "faith," that blind, eyeless entity so prevalent in Christians' minds. I believe that Paul, as he is now known—formerly Saul of Tarsus, the great Infidel—defined faith, and this definition has brought it down to our times intact: "The evidence of things not seen, the assurance of things hoped for." I might state here while I am passing that Paul knew just about as much on that subject as we do now, no more and no less. If anything we hav the advantage of the early Christians as far as knowledge is concerned. This I am absolutely sure of, and, this in our possession, we laugh at the absurd ideas held by Paul and all his contemporaries. Knowledge is power to the skeptic; ignorance is bliss to the follower.

I hav always said, and I say now to my special orthodox opponents (this term is not real, only descriptiv): "Come over amongst us and now and then enjoy the pleasure of a free, hearty laugh. Feel good. Be sociable. Shake hands with a 'glad to meet you' expression. Come and bring your family over with you and stay over Sunday along with us. We hav long disputed about creeds and such, but of course you know the human family is outgrowing all that kind of thing now, particularly since we hav had the public school system started in our country. Of course the folks in the old countries are still persecuting the opposers of the Christian system, you know, but that is hardly a reason for us in this splendid country to quarrel over such vague absurdities. However, be sure and come over. Mother would like to get acquainted with you folks. She has heard so much about your being so amiable and pleasing, she wants to see you and hav a talk with you. I hav heard her say more than once that her father and mother used to tell her never as long as she lived to read Tom Paine's books or associate with Infidels, and all that kind of thing, but you know the old people at the present are more enlightened than they used to be in the days when our ancestors shifted the scenes on life's busy stage—more in sympathy with light and liberty—think more of this life than their ancestors did—in fact, getting more Liberal and getting more in touch with educational development, and so on. You understand what I mean; cannot explain myself very good, you know, but I am reading some heretic and Infidel books lately, and of course we will understand each other in a little while. Glad we hav met. Be sure and come and" etc., etc. JAS. SPELLEN.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Song for Bedtime.

A little song for bedtime,
When, robed in gowns of white,
All sleepy little children
Set sail across the night
For that pleasant, pleasant country
Where the pretty dream-flowers blow,
'Twixt the sunset and the sunrise,
For the Slumber Islands, ho!

When the little ones get drowsy
And the heavy lids drop down
To hide blue eyes and black eyes,
Gray eyes and eyes of brown;
A thousand boats from dreamland
Are waiting in a row,
And the ferrymen are calling
For the Slumber Islands, ho!

Then the sleepy little children
Fill the boats along the shore,
And go sailing off to Dreamland;
And the dipping of the oar
In the sea of sleep makes music
That the children only know
When they answer to the boatman's
For the Slumber Islands, ho!

Oh, take a kiss, my darlings,
Ere you sail away from me
In the boat of dreams that's waiting
To bear you o'er the sea;
Take a kiss and giv one,
And then away you go
A-sailing into Dreamland,
For the Slumber Islands, ho!

—*Charles Kiely Shetterly in Boston Courier.*

Chestnut Trees.

I address these few lines to the children in the Corner. They will think none the less of them for coming from an old baby past his three score and ten. He who has been twice a child certainly has more experience than the first edition of God's image and likeness.

I wish to tell my remembrance of five chestnut trees that stood almost three hundred yards from the spot where I was born the 1st of January, 1818. I think I must hav been about four years old when I began to take an activ part in the picking chestnuts business in connection with my brothers and sisters. I was no silent partner. Well, we were all pretty activ from the time we scrambled out of bed, treading on one another's nightgowns, which always seemed too long for easy working, until the last chestnut that had dropped in the night was gathered.

These trees were very old seventy years ago. Each stood just far enough from the other that the nuts did not mix; no two were alike; the chestnut from each tree had its identity. The chestnuts on one tree would ripen two weeks earlier than those on the latest. While all were of a fair size, one tree was a special favorit.

Can anything be more beautiful than the chestnut on its dropping from its nest—its rich, lively, lustrous brown, comparing with the delicate white tints where it was attached to the parent burr which had sheltered it through the summer until the frost of September would compel it to drop its nurseling to the ground, which was the bone of contention with me and my little brothers and sisters. "Going up to the chestnut tree," was a familiar phrase. I hear its ring now. How often I would come to my mother and declare my foot was full of chestnut trees, for I could not stop to put on my shoes in my haste to be first at the tree. My mother would make coffee from the chestnuts for Thanksgiving morning every year; no coffee seemed like it. I seem to hav its exquisit flavor, perfumery, at this moment as much as when I held out my little mug at the breakfast table and demanded more, when my brother and sisters would look up to my mother in blank surprise, and say, in deprecating tones, "Georgie wants more!" Nevertheless, I always got it. Well, not one of these trees is in existence now. They gave up their vitality from pure old age. I did not see them come, but I lived to see them go, as I did my father and mother, brothers and sisters, and soon I will go where sleep is dreamless—to nourish other chestnut trees, perhaps. But never mind; what would we do if vitality had no end? It is pleasant to hav a grandfather and grandmother, and perhaps, now and then, a great-grandfather and great-grandmother, but it could hardly be pleasant to go back of these last.

Good-bye, little ones; be as happy as you can, and to be happy is to be useful.

A happy new year.

Old Man Paxton.

The Asphalt Lake of Trinidad.

Dear Young Friends: This lake is situated on the southwestern side of the island of Trinidad at no great distance from the strait known as the "Serpent's Mouth," which connects the gulf of Paria with the Atlantic ocean, whose waters wash the southern and eastern shores of Trinidad. At this point the neighboring continent of South America is distant only by a few miles of water. In an almost direct line with the Serpent's Mouth, the Orinoco flows into the gulf of Paria through its different mouths.

This lake, which is really an extensiv plain covered with bitumen or pitch, is perhaps one of the most extraordinary phenomena which is to be witnessed in the world. Situated in the district of La Brea, it lies about a mile inland from the low shore of the village of La Brea and about forty miles distant from Port-of-Spain.

A comfortable little steamer leaves Port-of-Spain, our capital, twice a week in the morning, and returns in the evening, thereby affording every opportunity to visitors to the island of seeing the lake, and one which, I think, ought not to be neglected.

The voyage going and coming he will find amusing and interesting. Amusing from the strange and mixed assemblage on board, mostly coolies and Chinese shopkeepers (carying on business in the small settlements along the coast), all neatly attired in their picturesque costumes. Alongside of them sits the industrious negro "marchande" or huckster, chattering or quarreling away, with her basket of fruits and vegetables for the San Fernando market, and no less an interesting character on board is the captain, who is as black as a coal, and who makes it a point never to refuse a drink when offered one. One has the opportunity of seeing from the steamboat some of the richest sugar plantations that exist. The first place touched by the steamer is San Fernando, a town of considerable importance and the center of the sugar industry of the Naparimas, next to Port-of-Spain as a commercial port.

After a very short stay the steamer steers for La Brea, and from this all along the coast. As the steamer slowly glides along its course a close observer will notice a change in the appearance of the soil on the beach, for at certain points it is of a much darker appearance than the soil as seen up at San Fernando.

The steamer stops opposit to the village of La Brea, and the passengers are sent ashore in boats. If the tide is high it is all right, but if the tide is low the landing is carried on the boatmen's backs—strong, sturdy negroes. If one, as sometimes happens, is a good heavyweight, and the one who bears him a little weak, a grand theatrical performance is presented free of charge.

On making the landing at La Brea, indications appear denoting what is to follow: Pitch here, pitch there, and pitch everywhere, and as the boat nears the shore she floats over a pitchy bottom, imparting a dismal hue of gloom to the surrounding waters.

Having been landed, the next difficulty will be to get to the lake about a mile distant, and here in the terrible heat that arises from all sides around him, for his very feet are burning as he stands on the half-softened pitch, the poor visitor might well feel dismayed. If it is a cool day, cool by rain having fallen the previous night, and small slight drizzles during your voyage, it is all very well, for it is more pleasant then to walk than to be at the mercies of carts and horses.

The road to the lake is a broad one, covered with a thick layer of asphaltum, and on both sides may be observed large deposits of pitch which are being dug, and which form part of the descending streams of pitch from the lake that hav moved down slowly after the manner of semi-fluid lava in motion for ages past. It is skirted by rich tropical plants, low palms, and numerous creepers. The appearance of the country is, for the most part, uncultivated, with the exception of a few patches of cassava and some corn.

The lake itself is surrounded on all sides by a forest of wood and low jungle growing with all the freshness and luxuriance of a new vegetation on virgin soil. The entire surface is pitch, a plain of pitch, most irregular in its outlines, expanding and narrowing, so that it is difficult to hav a just idea of its extent and form.

Pools of water round and clear can be seen here and there resting on its surface, which, on examination, will be found to be mostly fresh water, probably rain-water which has not had time to evaporate, or land-water in part that may hav flowed from the neighboring thicket. Patches of green grass on the black surface closely cling to a little dark soil that has been collected in cracks and crevices of the pitch. Lastly, and certainly the most striking feature, are little groves scattered in this pitchy desert exhibiting all the luxuriance of tropical vegetation — the favorit haunt of the tiny little hummingbirds and the noisy parrots.

Standing on the brink of this lake, one cannot but exclaim: "This is indeed an extraordinary work of nature." Once is sufficient to it. When once seen one does not care to see it twice, except those whose lives are thrown in and about it. H. S.

Loyal.

There are few more admirable qualities than loyalty.

To be loyal and true, faithful and constant,

To be worthy of trust, fidelity, and confidence,

To feel you hav a loyal friend who will be true to you in joy or sorrow, in adversity and affliction, is a blessing indeed;

And to feel yourself loyal to others is still better yet—to know that, let whatever come between, you will be a good, true, trusting friend and helper.

A grand and beautiful word is loyalty: and that we may all be loyal, true, and faithful to friends and to right, honor, and virtue is the hope of Aunt Elmina.

Conundrums.

What is it that makes everybody sick but those who swallow it? Answer: Flattery.

Pray tell me, ladies, if you can,
Who is that highly favored man,
Who, though he's married many a wife,
May be a bachelor all his life?
Ans.: A clergyman.

Why is a pair of skates like an apple? Ans.: They hav occasioned the fall of man.

Why is a schoolboy like knowledge itself? Ans.: He is learning.

Why do fine ladies squeezing wet linen remind us of going to church? Ans.: The belles are wringing.

Why is the sun like disorderly people? Ans.: It turns night into day.

How can the letter A be removed from the alphabet? Ans.: By B-heading it.

Why is an avaricious man like one with a short memory? Ans.: He is always for getting.

Why is coffee like an ore? Ans.: It should be ground before using.

In what month do ladies talk the least? Ans.: February.

What kind of snuff is that, the more you take of it the fuller the box will be? Ans.: Candle-snuff.

What trade is the sun? Ans.: A tanner.

Which can see better, a blind man or a man that has not eyes? Ans.: The latter, if he has one eye.

Can you make "new door" into one word? Ans.: "One word."

Why ought the stars to be the best astronomers? Ans.: Because they hav studded (studied) the heavens ever since the creation.

Why may a schoolmaster whose scholars are leaving him be certain that he cannot lose them all? Ans.: Because he always has a pupil in his eye.

Why may a man who is playing blindman's-buff be said to possess benevolent sympathies? Ans.: Because he feels for his fellow-creatures.

Why is an egg underdone like the same overdone? Ans.: Because it is hardly done.

What is that which nobody wants, yet nobody likes to lose? Ans.: A lawsuit.

Correspondence.

Hanoverton, O., Dec. 25, 1891.

Dear Miss Wixon: It is some time since I wrote to the Children's Corner, and as it is Christmas and there is nothing to go to, I thought I would write to the Children's Corner.

We are having vacation till after New Year. My teacher's name is John Brown. Christmas eve the Presbyterians had a Christmas tree, and our teacher treated his scholars at the church. I was not there. I do not go to church on any occasion, so he sent my treat to me by one of the neighbors.

I think it is too bad that they will go to the church to treat the school.

I like my teacher, but he is a member of the Disciple church, and also a member of the Junior Order.

I do not go to school till the religious exercises are over. The teacher said the one who got the most headmarks would get a prize. Ross Miller and I each had eleven marks, so teacher gave us each a quarter. He said the one that got the most headmarks would get fifty cents, and if there were two who got the same number they would each get a quarter at the end of the term.

As I am taking up too much valuable space, I will close by wishing you a happy new year. Your Liberal friend,

Alice Kintner.

[Alice is a bright girl who will never be caught in the snares of superstition. Her letters are always welcome.—Ed. C. C.]

DONALD KENNEDY

Of Roxbury, Mass., Says:

Strange cases cured by my MEDICAL DISCOVERY come to me every day. Here is one of Paralysis—Blindness—and the Grip. Now how does my MEDICAL DISCOVERY cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Humor.

Virginia City, Nevada, *Sept. 9th*, 1891.

Donald Kennedy—Dear Sir: I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your DISCOVERY, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted cataract. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your DISCOVERY was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I hav been using your DISCOVERY they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my *left* eye. I am wonderfully astonished at it, and thank God and your MEDICAL DISCOVERY.

Yours truly, Hank White.

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News of the Week.

By the end of 1892 most of the South and Central American countries will hav entered on reciprocity with us.

A Philadelphian has been killed by trying to swallow a rosary, in the belief that if he did so he would liv forever.

The Vatican and Chili will resume diplomatic relations. These were broken off while the clerical party was out of power.

Sunday opening of New York's Art Museum may be discontinued through efforts of those "conscientiously opposed" to it.

The high priests of Persia who forbade smoking in order to break up the tobacco monopoly, hav triumphed. The monopoly has been officially abolished.

The proposition to deviate from the custom of building synagogs so as to face toward Jerusalem is creating resentment among the main body of the Jews.

The latest pretended miraculous cures by Father Mollinger, of Pittsburgh, were performed on John Brennan, a cripple, and Thomas Frawley, a blind man.

Zanesville, O., is agitated by a war between secret societies and the clergy. The Methodist preachers lately refused to officiate at a funeral where a band of music was employed.

In the pope's reply to Emperor William's New Year message he wishes that monarch success in his struggle with Socialism, "the common enemy of religion and the empire."

Professor Totten, of Yale College, continues to advocate his belief that the millennium may begin at any time now and must arrive soon. He givs elaborate calculations based on scriptural prophecies.

The 1892 session will be the last of the present British Parliament. It will be made important by decisiv action on Home Rule, and perhaps by enactments to purchase land for landless laborers and to abolish hereditary legislators.

A Russian official says: "The present famin is not a bolt from heaven, a single phenomenon that has come suddenly and will as suddenly depart. It is the natural consequence of thirty years' bad management, and will become chronic. If it had not occurred this year it would hav occurred some other year. It is an inevitable result of a series of causes."

Peace has been made between the Catholic church and Indian Commissioner Morgan, who has been opposing Catholicism in Indian schools because "he felt that the influence of the Catholic church upon the Indians, in school work as well as in religious teaching, tended toward its own aggrandizement rather than to the benefit of aborigines, and he objected to the sectarian aspect of the work."

Neal Sims, his two sisters, and two men of his gang, hav been lynched. The girls had angered the lynchers by stoning them. They used to write and set type for the *True Way*, the paper in which Bob Sims promulgated his new religion. That religion was received with much favor by the moonshiners and outlaws, it consisting of a total repudiation of allegiance to human law and an interpretation of divine law to suit oneself.

Garza, the Mexican outlaw who is trying to overturn the government of President Diaz, and whom United States troops are after in Texas, is backed by the clerical party and is thought to be supported by money from the Catholic church. He says: "There is a system of religious persecution in Mexico that has gained Diaz the hatred of every good churchman and priest." Large numbers of priests hav been arrested for abetting revolutionists.

Father Foley last Sunday denounced the Protestant physicians of the neighborhood from the pulpit of his church in Long Island City, N. Y. He directed his flock to call none but Catholic doctors. He said that he had several times been insulted by Protestant doctors employed by his parishioners. It is known that he was offended recently by being asked to wait a few moments by a physician who with himself had been summoned to a woman with hemorrhage.

Mrs. Mary Macrae Stuart, who has left nearly her whole estate of $5,000,000 to public institutions and churches, has omitted to giv the New York Museum of Art anything, because of its opening Sundays. She always said that it was those who had done nothing for the museums that wanted them open on Sundays. In her bequests she skipped churches and seminaries that teach the newer theology and gave money only to the most conservativ. Dr. Briggs and the Union Theological Seminary get nothing, while Dr. McCosh and family and the Princeton Theological Seminary receive large sums.

Gems of Thought.

Whoever will deign to consult common sense upon religious opinions, and will bestow on this inquiry the attention that is commonly given to any objects we presume interesting, will easily perceive that those opinions hav no foundation; that religion is a mere castle in the air.—*D'Holbach.*

Artificial religion encourages all cruelties which are exercised in troops—conspiracies, seditions, pillages, ambuscades, surprises of towns, robberies, and murder. Each marches gaily to crime, under the banner of his saint. A certain number of orators are everywhere paid to celebrate these murderous days; some are dressed in a long black close coat, with a short cloak; others hav a shirt above a gown; some wear two variegated stuff streamers over their shirts. All of them speak for a long time, and quote that which was done of old in Palestine, as applicable to a combat in Veteravia.—*Voltaire.*

Here is what Mr. Talmage preaches, taken from the "Constitution of the Presbyterian church of the United States:" "By the decrees of God, for the manifestation of his glory, some men and angels are predestinated to everlasting life, and others foreordained to everlasting death." That is the doctrin of Mr. Talmage. He worships a God who damns people "for the manifestation of his glory"—a God who made men, knowing that they would be damned—a God who damns babes simply to increase his reputation with the angels. This is the God of Mr. Talmage. Such a God I abhor, despise, and execrate.—*Ingersoll.*

You will observe, O Lord, that I, the "creature," hav taken considerable pains to enlighten you, the "creator." But pray do not think, O Lord, that, for this, I expect or desire any of your tender mercies, or any distinctiv marks of your divine favor. Pray do not, in consideration of my services, think of elevating me to the position of one of your prophets. Thank you all the same; but I am much better as I am; and, without fee or reward, beyond the personal gratification involved in the consciousness of having enlightened you, I make you heartily welcome to all I hav done for you. To tell you the honest truth, O Lord, I hav a strong aversion to your considering me one of your prophets. I do not forget that Isaiah walked for three years *naked* for a sign (Isaiah xx, 3). Now, although I am a sort of mongrel Celt, whose Highland ancestors wore little beyond a tartan kilt and a bonnet surmounted by an eagle's feather, I should not like to be doomed to run stark naked like your friend Isaiah. Your friend Jeremiah was, to humor one of your divine whims, commanded to carry his girdle as far as the Euphrates, and there to bury it in the hole of a rock, and after many days to dig it up again (Jer. xiii, 4, 6). Now, I do not wear a girdle, but I wear braces, and I should not like you to play divine pranks upon me by sending me all the way to the Euphrates to bury my braces, and to be sent after many days to dig them up again, after the buckles were rusted and the worsted half rotten. You further commanded Jeremiah to make bands and yokes, and put them about his neck, and send them to several kings (Jer. xxvii, 2, 3). Now, I should like to be excused from doing this sort of thing, as I am not anxious to hav any dealings with kings, neither the king of kings nor any of his punier myrmidons. Perhaps you will remember too, O Lord, that you ordered your friend Ezekiel to draw Jerusalem on a tile and lay siege to it, build a fort against it, and set battering rams against it round about. Moreover, he was commanded by you to take an iron pan and set it for a wall of iron between him and the city, and to lie three hundred and ninety days on one side and forty days on the other. I sincerely hope you will not do me the honor to enroll me among your prophets. Then your prophet Hosea you commanded to take "a wife of whoredoms." Hosea obeyed you and had three children by this wife. You, O Lord, were so pleased with your servant marrying this harlot, Gomer, the daughter of Diblaim, that you yourself gave names to the children she bore to your prophet: the first boy you called Jezreel; then there was a girl, and her you were good enough to call Lo-ruhamah; and the next boy you named Lo-ammi, which was no doubt very good of you (see Hosea i, *passim*). Still, even at your command, I should rather not marry a lady-of-the-pavement; and I should rather that she did not bear me three children named respectivly Jezreel, Lo-ruhamah, and Lo-ammi. I am not worthy, O Lord, to be so honored by you. Just leave me to marry a simple maid of my own selection and call my children whatever I like, and I am not likely to call any of them Lo-ruhamah. It may be quite true that, in this treatis, I hav obliged you in various ways; but, I repeat, you are heartily welcome to all I may hav done, and I desire no recognition whatever.—*Saladin in God and His Book.*



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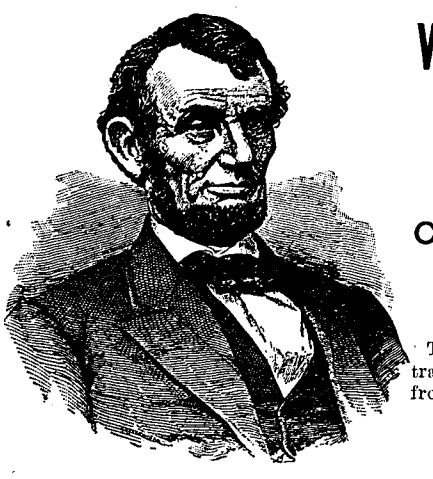
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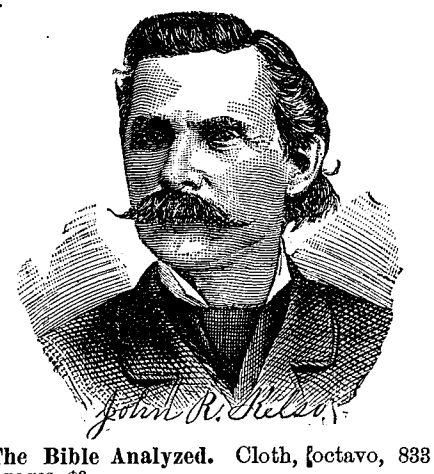
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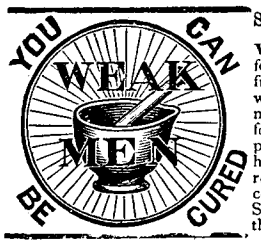
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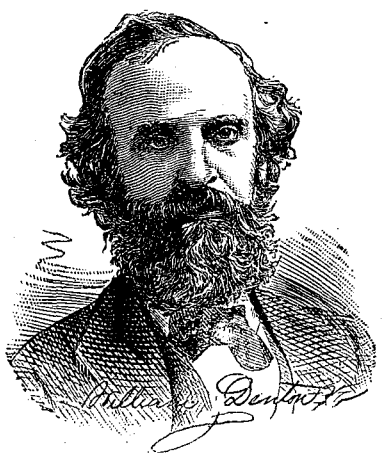
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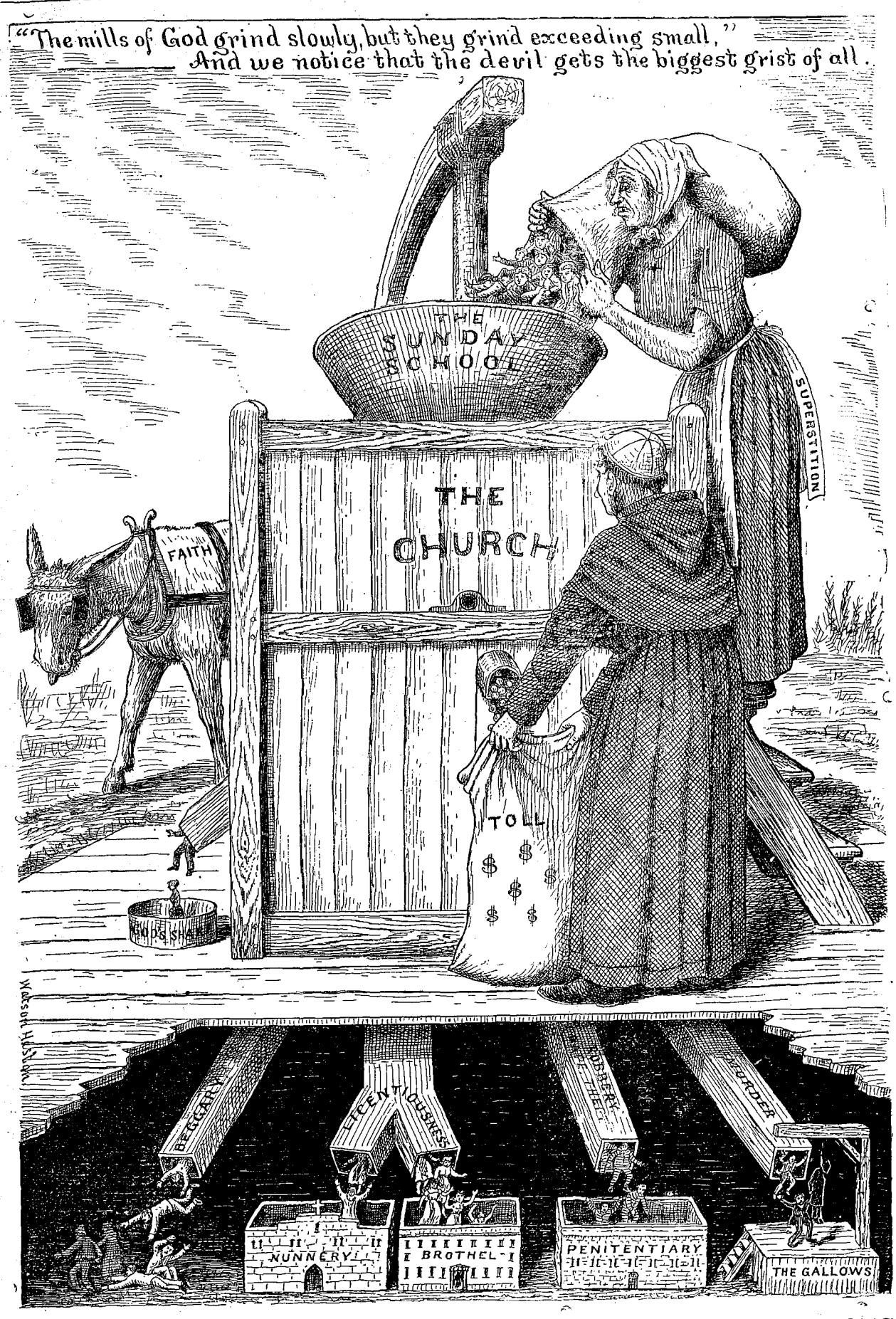
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A Proposed Constitutional Amendment.

Mr. C. B. Reynolds, as secretary of the Washington State Secular Union, sends here the following:

"The 'National League for the Protection of American Institutions' proposes the following amendment to the federal Constitution:

"'No state shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly, or in part under sectarian or ecclesiastical control.'

"This amendment is in harmony with every principle of right and justice. History of the past testifies that the union of state and church has always resulted in injustice, oppression, and persecution.

"The enactment of this amendment will wrong no one, for it insures full freedom of religious worship. Freedom for all, especial gifts, bounties, and privileges to none.

"The burden of taxation is heavy: appropriation of public money to any religious institution increases the burden, and does great injustice to all other denominations.

"All Liberals are interested to work for the passage of this amendment to the Federal Constitution. While we cannot indorse the platform of the National League, which is simply an association devoted to downing the Catholics and upbuilding Protestantism, we can yet avail ourselvs of the quarrels of the denominations to secure liberty and justice for all."

He accompanies it with the request that Liberals write to their representativs urging the adoption of the proposed amendment.

We must differ from our esteemed contemporary in this, unless the League shall substitute the word "religious" for sectarian. The League, however, will not do this, because it is a Protestant movement designed to put "unsectarian" Protestant Christianity into our government. In the *Investigator* recently Mr. J. W. Grigsby writes about this same amendment. He says: "This amendment looks to the unwary Secularist like what he wants, and he does not suspect that it is, in fact, a cunningly baited trap, set by his enemies—the National Reformers; but if he will read between the lines he will plainly discern the hook. How any Secularist can be imposed upon by it, emanating from the source it does, I cannot see, but perhaps a few words as to where it originated may not be amiss. Hon. John Jay, ex-minister to Austria, is president of the League, and the Rev. James M. King is secretary. Feb. 15, 1889, Dr. James M. King, then the representativ of the Evangelical Alliance, and now the general secretary of this League, appeared before the United States Senate committee on education and labor and argued in favor of the proposed Blair amendment to the United States Constitution."

That this amendment is not what Mr. Reynolds thinks it is, is evidenced by the fact that the *Christian Statesman* advocates it, and the *Statesman* is the Covenanter God-in-the-Constitution organ. Of the amendment it says: "It ought to receive the immediate and serious support of all loyal Americans. Rightly interpreted, it could not be used in any way as a lever to overthrow the Christian elements in our public schools."

The Adventist organizations recognize the Jesuitical character of this League, and hav published their opposition to it. Mr. Grigsby quotes from one of their tracts: "This proposed amendment to the Constitution of the United States is to be used only as a means of establishing so-called Protestant Christianity as a national religion. It looks to the same end as the so-called Blair amendment, but it is worse than that, in that whereas the Blair amendment plainly says what it means, this amendment means the same thing, but sets it forth in language that appears to promis precisely the opposit, leaving it to the interpretation of the League to secure by it what the League intends."

The *Independent* of the 14th instant publishes the views of twenty-six noted men on this proposed amendment. They are all Protestants and all in favor of the amendment. They all oppose appropriation of public funds for *sectarian* purposes, but none says a word against the nation paying for *religious* instruction. "Religious freedom" with them means only the right to hav *some one* religion, and all they ask is that no one sect shall be preferred above another. None of them would oppose the propagation of *Christianity* by the general government. Indeed, one of the objects of the amendment is to head off the growing power of Catholicism in Indian affairs and substitute therefor Christianity in general.

We trust that no Freethinker will help this League at all. Unsectarian Christianity is as tyrannical as sectarian Christianity. The state should not support either.

The World's Fair.

The bigots are doing their work. January 5th they had introduced in Congress a bill "to prohibit the opening of any exhibition or exposition on Sunday, where appropriations of the United States are expended."

This of course is directed at the World's Fair. Our readers are urged to circulate the letter to Congressmen on this subject to be obtained at this office, and to see that every representativ gets at least a hundred. Then he won't vote for any such bill.

Following the Swine Breeders' Association in requesting the closing of the Fair the Beer Brewers' Association has instructed its agents in Chicago to secure the coöperation of the saloonkeepers of that city and work for the closing of the show on Sundays. "It is calculated that from one hundred thousand to two hundred thousand people will visit the exhibition on Sundays, and that would take away the saloon patronage on that day," is the reason given for the action, and it is an honest business one, for certainly the saloonists care nothing for Sunday, though the majority of them are Roman Catholics. Let it go out to the world that the pigs and the saloonkeepers and the ministers want the Fair closed.

The following letter bears upon this subject:

"HOUSE OF REPRESENTATIVS, WASHINGTON,
"Dec. 29, 1891.

"C. A. LINDSAY, ESQ., P. O. Box 586, Butte, Mont.,
Dear Sir: Yours of the 19th instant is received. There are many petitions presented to Congress against having the Columbian Exposition open on Sundays, but I cannot say what the result of them will be.

"So far as I am concerned, I think the Exposition should be open on that day in order to giv people an opportunity to visit it who hav no other time to do so.

"Yours truly, W. W. DIXON,
"M. C. for Montana."

The Weakness of the Clergy.

The illogic and incapacity to reason of the clergy of this neighborhood hav never been more conclusivly shown than in the controversy between them and Colonel Ingersoll printed by the *Evening Telegram*. We hav reprinted but one side of the dispute because, so far, there has been but one side to it. The fight was started by James Buckley, of the *Christian Advocate*, who advocated boycotting the *Evening Telegram* for printing Colonel Ingersoll's little "Christmas Sermon;" but the brave and gallant doctor of a sick divinity has taken no part in the following warfare. The *Telegram* has sent re-

porters to various ministers and done all in its power to induce them to defend their faith, but, beyond saying just enough to giv Colonel Ingersoll a text for a further arraignment of Christianity, they hav been discreetly silent, with the exception of the Rev. James M. King and the Rev. B. F. Da Costa. And the former's "arguments" were so completely riddled by Colonel Ingersoll that he withdrew from a contest to which he was so manifestly unequal, and the latter fired his shot from his pulpit to a handful of sympathizing Christians, and the *Telegram* could therefore present but such portion of his sermon as the reporters could catch. This sermon, however, shows his weakness as a defender of the faith.

He begins by maintaining his adherence to free speech, though he evidently thinks that free speech should stop just short of "traducing ideas and institutions that we deem divine." Such free speech he finds "amusing" and distasteful. After this expression of mild bigotry (which shows that but for the logic of the situation he would advocate legal restraint upon Infidels) he proceeds to "answer" the letter by Colonel Ingersoll reprinted in these columns last week. And this is how he begins:

"Whatever is of God must stand. No revolution in human opinion can impair the existence of that which is divine."

Could any controversialist beg the very question at issue more completely? To make his statement of any value whatever he must first prove his God—which he makes no attempt to do—and he must show what *is* of God. Then he must tell us what *is* divine, and why, and how he knows it. But such establishing of a position is apparently the thing farthest from his thought. He just says things, expecting people to accept them without thinking of what he means. Of this character is his statement that "God is love." What does that mean? Is God a lot of love formed into the shape of a man? If not, what did Mr. Da Costa say? What did he mean?

Here is another glittering generality: "Christianity has taught mankind the priceless value and dignity of human nature. It has lifted man up by showing him he is a spark of the infinit." The first of these sentiments is an untruth; the second is a rhetorical rocket. Christianity has abased and degraded human nature, as its history shows. Simon Stylites was a good representativ of the Christians, and as much a spark of the infinit as anyone can be. What is a spark of the infinit, anyway?

The Rev. Mr. Peters, replying to Colonel Ingersoll, is just as unsatisfactory as is Mr. Da Costa. Here is a sample of his "arguments:" "Has not the Bible produced the richest and most varied literature the world has ever seen? Is not the Bible producing books in countless multitudes in every line of thought?" It is sufficient to that to say No, of course; but what shall we say of a man who thinks such an "argument" conclusiv, or even slightly convincing?

One statemant gabbled forth by all these pulpit parrots is that Christianity has given us all our civilization, our enlightenment, our sciences, our industrial arts and appliances and the comforts flowing therefrom. To the instructed, to the true students of history, how monstrous appears this perversion of truth, and how reprehensible its authors. Every science and art has come into being and struggled to its growth against the deadly opposition of the Christian church. Not only of the Christian church but of the Christian religion itself, which in its scriptures givs those false declarations which were used to combat the truths discovered. Geography—Lactantius, St. Augustine, Eusebius, Boniface, Pope Zachary, Tostatus, and countless theologians and hierarchs for centuries stifled the true doctrin of the earth's shape, declaring on the authority of Bible texts that it is a parallelogram, flat, and surrounded by seas. Astronomy—that the earth is stationary and the heavenly bodies move about it, this doctrin taken from scripture was taught by the church till two centuries ago; for asserting the true theory Copernicus and Galileo were persecuted and Bruno burnt; and all this on the warrant of scripture, in which, as Martin Luther cited, we are told that "Joshua commanded the sun to stand still, and not the earth." Geology—this science whose fossils and earth deposits revealed an age of the world a hundred times the six thousand years of Genesis, has grown up only despite endless ecclesiastical persecutions of its devotees. Chemistry and Physics—"Even before these sciences were out of their childhood," says Ex-president White of Cornell University, "the champions of that same old mistaken conception of rigid scriptural interpretation began their war; the catalog of chemists and physicists persecuted or thwarted would fill volumes." Meteorology—those who made their livelihood by petitioning the supernatural for favorable rains or dryness, heat or cold, persecuted to the death the few sage observers who declared the weather to be under natural law; the biblical conception of angels opening and shutting "the windows of heaven" and letting out "the waters that be above the firmament," proved the death of many an utterer of the true theory. Cartography—map-makers whose maps did not place Jerusalem in the center of the world (Ezek. v, 5; xxxviii, 12) were denounced as impious. Anthropogeny—those who hav numbered a score or so of years recollect the clerical vituperation showered on Darwin for discovering the true descent of man. Anatomy—dissection troubled those who looked for resurrection of the body, and it was interdicted as sacrilege. Medicin—countless investigators and physicians hav been persecuted or burnt by the rival dealers in cure by faith, masses, and miracle. Let us turn to the Industrial Arts. Agricultural Progress—we might, says Professor White, go over its battle-fields "and note how, by a most curious perversion of a text of scripture, many of the peasantry of Russia were prevented from raising and eating potatoes, and how in Scotland at the beginning of this century the use of fanning-mills for winnowing grain was denounced as contrary to the text 'the wind bloweth where it listeth,' etc., as leaguing with Satan, who is 'prince of the powers of the air,' and as sufficient cause for excommunication from the Scotch Church." Civil Engineering—here we see how the introduction of railways into France was declared, by an archbishop, to be an evidence of the divine displeasure against country innkeepers who set meat before their guests on fast-days, and now were punished by seeing travelers carried by their doors; and how railroad and telegraph were denounced from noted pulpits as "heralds of Antichrist;" and then we might pass to Protestant England and recall the sermon of the curate of Rotherhite at the breaking in of the Thames tunnel, so destructiv to life and property, declaring that "it was but a just judgment upon the presumptuous aspirations of mortal man." Leaving the Industrial Arts for Social Science—scrupulous pietists in Sweden and the United States opposed censuses because of the texts 2 Sam. xxiv, 1, and 1 Chron. xxi, 1. But volumes would be required to recount the sciences and the sub-sciences, the industrial arts and the fine arts, the inventions and the apparatuses, that hav been antagonized and long repressed by the Christian clergy with their doctrin. A library would be filled by the theological doctrins, the texts and applications of texts, the absurd religious notions, the crazy clerical cavils, the erratic and muddled pious reasonings, which for a dozen centuries barred the path of progress. Another library would barely hold the accounts of the persecutions and tortures, the murders and massacres, with which the church has ever met the seekers of the truth.

In all this controversy Colonel Ingersoll has not met a foeman worthy of him: they are but foils for his play. And the most striking thing about their attacks upon him is their weakness in logic and ignorance of what fairly constitutes arguments.

Colonel Ingersoll and Moncure D. Conway to Speak at the Paine Celebration.

The Paine Celebration in this city will be considerably bigger than usual. The Manhattan Liberal Club proposes to do justice to Thomas Paine and let Americans know to what extent they are indebted to him by hiring Chickering Hall on the evening of January 29th, and letting the people listen to Colonel R. G. Ingersoll and Moncure D. Conway. Paine is one of the world's great men deeply admired by Colonel Ingersoll, and Mr. Conway has written the best Life of him extant. They will undoubtedly do the Author-Hero ample justice. Tickets, 50 cents; addresses at 8 o'clock.

We regret to state that, if we may believe the daily papers, our good Presbyterian president worked—really *worked!*—last Sunday by attending a cabinet meeting of his own calling. But he is in favor of shutting up the World's Fair on Sundays and of a Sunday law for Washington which shall prevent any citizen of that city following his last Sunday's illustrious example.

Colonel Ingersoll's speech at the Unitarian dinner at Sherry's was a characteristic one, and we hav left all the disfiguring laughters and applauses in to show how the Unitarians took it. But because the colonel consented to instruct the Unitarians it is no sign he will join their church. On the contrary it is an indication that the Unitarians are becoming broader—approaching closer to Rationalism. The committee who waited upon Colonel Ingersoll, it is said, assured him that they wanted him to say anything he felt called upon to say and that the association individually and collectivly could stand it. Colonel Ingersoll's congratulations to the members, therefore, upon their acquirement of the virtue of "intellectual hospitality" were not an empty compliment.

Several English medical journals hav recently called attention to a fact, sustained by common observation, that the young women of the present day are better developed physically, taller, plumper, stronger, and healthier than the young women of fifty, one hundred, one hundred and fifty, or two hundred years ago, and that in this continuous and perceptible improvement of condition and aspect there are no steps backward. This, the journals say, is the result of improved health, the result of a more scientific mode of life, better hygienic conditions, larger latitude in outdoor exercise, better nutrition, better physical culture, and softening and equalizing of the climate. And we ourselvs will comment that the means by which we hav obtained this "more scientific mode of life, better hygienic conditions," more "exercise," and better "nutrition and physical culture" has been the dethronement of Christianity by science. It has been the displacement of the priest by the investigator and the teacher. It has been the diversion of attention from the supernatural to the natural. It has been the neglect of another world and attention to this.

A Catholic paper laments this sad situation: "There is every reason to believe that if the pope should appear in the streets of Rome like any other citizen it would giv occasion to insult and riot, and unless the authorities should be more prompt in interfering than they usually are, the pope would be in danger of his life from the Piedmontese rabble that has infested the city since the revolution." On this we will make these remarks: The citizens of Rome and Italy are those who hav been the most familiar with the popes. They hav known them longer and more closely than any other people. They hav been ruled by them more thoroughly and pervasivly than any others. Their condition thirty years ago, before the papal downfall and the rise of the Italian kingdom, was the result of unmixed papal rule, and they here had an unusually decisiv test of the value of that domination. If they are so ill pleased with those popes, and with that rule, that they would mob a pope on opportunity, it reflects very badly upon those ecclesiarchs and their methods.

In these days while Catholics are so importunately demanding control of our schools, an occasional glance should be thrown upon the educational condition in which Catholicism left the countries that she once ruled. The state in which she left Italy at the overthrow of her power in the years about 1860 and 1870, is thus recited by the historian Mackenzie: "Priestly influences had been studiously hostil to education, and the expelled despots

bequeathed to free Italy the care of a fearfully ignorant population. In 1864 eighty Italians in every hundred were unable to read or write, and in 1870 sixty-four in every hundred of the young men who came up for military service were similarly uninstructed. The Italian government applied with becoming energy a remedy to evils which were justly deemed incompatible with the stability of free institutions. A parliamentary grant, which has now swelled to nearly one million sterling, was voted for public instruction. No time was lost in adding to this grant the greater portion of the revenues enjoyed by the monastic establishments. Of these there were two thousand four hundred, inhabited by nearly thirty thousand idle and unprofitable men and women. The act of 1866 dissolved all these institutions; and after providing for life-interests on a scale which could not be considered inappropriate to persons who had undertaken vows of poverty and self-denial, the property was devoted to the education of the people."

On the Pacific Coast.

CONVENTION

OF THE

California State Liberal Union,

AT UNION SQUARE HALL,

421 POST STREET, - - SAN FRANCISCO,

January 30 and 31, 1892,

TO OPEN AT 10 O'CLOCK SATURDAY MORNING WITH BUSINESS SESSION.

To the Members and Friends of the Union, Citizens of California: The convention to be held this year is one of great importance. Standing as we do on the platform of civil and religious liberty, grave dangers confront us. Both in California and throughout the nation there is call to immediate action.

Determined efforts are being made for the enactment of a Sabbath law in California. Defeated at the last session of the legislature, the enemies of a liberal and rational observance of the Sunday are conspiring for a more strenuous effort in favor of ecclesiastical legislation, and with money and organizations, supported by the churches, are now carrying forward their campaign. Unless we are wide-awake and watchful a Sabbath law will be enforced in California, as it is now already enforced in a large number of its municipalities by local ordinances. We must understand the situation, arouse our forces and prepare for action. The issue is forced upon us, and we cannot avoid it.

In regard to the World's Fair, there is need of vigorous work. Never has the church made a more desperate endeavor to place its heel upon American institutions. It wants to run the World's Fair for the benefit of its religions and priests—to make it a church fair, instead of a World's Fair. Councils and conventions held in the interest of the churches hav declared for the closing of the gates on Sunday of this magnificent exhibition of art and industry. California should speak with no uncertain voice in a question of such infinit importance. To close the World's Fair on Sunday would be a union of church and state in this republic, fatal to human progress.

The Bible in schools question also demands our earnest attention. Great progress has been made in this matter. In Wisconsin, Oregon, and Washington legal decisions hav declared that the Bible is a sectarian book, and must be excluded from the public schools. We need the same decisions in California. The Bible is forced upon our schools. In Sacramento, the capital of the state, the Bible is read in the schools by order of the board of education. This is an outrage. An effort will be made to bring this matter before the courts of the state. Undoubtedly Bible-reading in the public schools is contrary to the constitution of California.

Another matter of great importance is appropriations out of the state treasury for the support of sectarian institutions. This is done in California. The Liberal tax-payer is compelled in this way to support the church, which, as Jefferson says, is "wicked and tyrannical." The following instance will illustrate the injustice of these appropriations. There is an institution in San Francisco called "The Ladies' Relief Protectiv Society." According to its constitution it is an unsectarian association, and as such secures aid from the state treasury for the support of orphans, to the extent of thousands of dollars a year. Within the last year an eminent Spiritual lecturer, Mrs. Watson, desired to adopt a little child, six years of age. She offered to this child, this "waif of humanity," a beautiful home, an opportunity for education and the care and protection of a mother. This society refused to giv Mrs. Watson the privilege of adopting this child, on the ground that she would not promis to send it regularly to an established Christian Protestant church and Sunday-school. Here was a religious test applied in the administration of a state institution. Here was a cruel act, worthy of the Dark Ages. Nothing could be said against the character of Mrs. Watson; she is known and respected throughout the state. She is a Spiritualist and a Liberal, and therefore she is denied the possession of this little child. The iron hand of ecclesiastical barbarism is put upon this orphan, and to-day it is compelled to remain in the asylum and not permitted to accept the generosity of the noble woman. And this is in the state of California, in an institution supported by all the taxpayers of California. It is an insult to the Spiritualists and Liberals of this state. All are compelled to support this institution, which for bigotry and superstition stands side by side with the Spanish Inquisition. Are the Liberals of the state so indifferent to humanity, to justice, that they will allow this act to transpire without protest?

The convention will take this matter into consideration and see if the state institutions of California are to be administered in this sectarian fashion.

Our platform has no creed—it is simply human rights. It is the immortal words of General Grant, "Keep the church and state forever separate." All Liberals of every belief—Spiritualists, Theosophists, Freethinkers, the liberal-minded Jew, the Christian who is willing to giv to others the same rights that he claims for himself—all are cordially invited to meet in this convention and aid in the triumph of justice, freedom, and equality.

Able speakers are expected to be present from all parts of the Coast. Music will be furnished by friends, and a splendid, sociable time is expected, together with work and inspiring addresses. There will be a grand Paine celebration on Friday evening, January 29th. A magnificent program will be presented in honor of one of the greatest of American citizens, who gave his life to the defense of truth and the rights of man.

The expenses of this convention and celebration will be about two hundred dollars. Will every friend who receives this circular contribute what he can, immediately? Aid this work. Every little helps. Giv something, each one. In spite of many discouragements, let us press on to glorious victory. Let us hav the grandest gathering of Liberals ever held in the state.

Answer this at the earliest possible moment. Direct all letters to my address: 101 Fifth street, San Francisco.

I hope for a generous response. If you can't come to the convention, at least help to make it a splendid success. Lend a hand.

Yours truly, SAMUEL P. PUTNAM,
President of the California State Liberal Union.
San Francisco, Jan. 1, 1892.

News and Notes.

The lecture at San Jose Sunday afternoon, January 3d, was not very well attended; but if the fair weather continues, and the balmy breath of spring still blows, perhaps there will be a better showing as time rolls on. Fortunately the cyclone and the blizzard do not visit here and there is some chance to fight orthodoxy with a fair field.

The audience was "fit, though few." Miss Anna Vastrousky inspired us with excellent music. Our good bishop was there; Mr. and Mrs. Magerheimer, whose hospitable roof givs welcome; Mr. and Mrs. Fisher; Mr. Dibble, of Santa, and Mr. and Mrs. Woodhams. They are talking of having one or two lectures at Santa Clara in connection with the campaign here. I was pleased to meet with Mr. and Mrs. R. H. Schwartz. The roses bloom again along time's march. I was delightfully surprised with the meeting at San Francisco, and so were all the "old guard." We did not expect half as many. The hall was full and every seat was occupied; in fact, there were not enough seats. Evidently we can put this series of lectures on the prosperous list. "The Evolutions of a Century" make an attractiv theme.

Old friends came crowding around. Dr. and Mrs. Whitford were present from Butte City; Kiershi, of El Paso; Burgess, of Livermore. It was quite a reunion of old comrades. Many new faces were seen also.

At the close of the lecture Mr. Thomas Curtis made an eloquent memorial address in honor of William Paden, who, both in England and America, away back from the Chartist movement, has been a noble supporter of Freethought. We were indebted to Mrs. A. Schou, of Oakland, for a beautiful piano solo at the opening of the meeting. Mr. Schou acted as chairman in the absence of our president, Mr. C. F. Burgman.

The San Francisco *Call* givs quite an extended notice of our genial Liberal comrade, Dr. W. Botsford, at whose home I find the generous fellowship that mingles pleasure with toil. Dr. Botsford occupies a high position in his profession, and is not afraid to openly acknowledge his Freethought principles. He is of old Connecticut stock, was born, however, in New Brunswick, but is a true American under our flag.

I hav received a letter from C. Beal, who is pushing his Liberal enterprise on the Columbia river with his usual energy. He is about to build a Freethought university and opera house at his new home. I would advise all Liberals who hav an eye to the coast, and want to find a place where there is intellectual companionship, to correspond with C. Beal, Cathlamet, Wash. I like the country about Columbia river. I believe it has a great future.

An instance has been brought to my notice of the value of "Christian charity." The church boasts of its charities, and the idea is abroad that these charities are of some service. Yet after all they are humbugs. The only true charity is secular charity, conducted on business principles, where help is given in a common-sense way without any religious fervor attached.

A gentleman of my acquaintance, of Catholic family, had a little sister sick with the diphtheria. He was able to pay for medical attendance but desired to place her in a hospital. He took her to a Catholic hospital, and, to his surprise, admittance was refused on the ground that the disease was contagious and could not be guarded against. My friend, uncertain what to do, applied to the French hospital, which is not under any religious auspices whatsoever. It is simply a scientific medical institution. The little girl was admitted at once. "But the disease is contagious," said my friend; "my sister has just been refused admission to the Catholic hospital." "Oh, we will take care of that," said the doctor in attendance.

Think of it, the Catholic hospital had God on its side, and the Holy Ghost, and all the angels, and the multitude of saints, and prayers innumerable, and yet it didn't dare to take charge of a little sick girl. What an infernal lie that religious hospital is—a miserable, cowardly institution. A secular hospital with only human skill and care to depend upon is not afraid to take charge of any sick person, as it is in duty bound to do. That's the difference between religious humbug and scientific humanity. SAMUEL P. PUTNAM.
San Francisco, Jan. 9, 1892.

Lectures and Meetings.

JOHN R. CHARLESWORTH'S present lecture appointments are as follows: January 24th, Kent; 27th, 28th, Farmdale; 29th, Pittsburgh, Pa.

THE Milwaukee Liberal Club's officers for the coming year are A. B. Severance, president; Eugene Low, vice-president; Miss Velma McManus, secretary; W. O. Greene, treasurer.

AT 104 East Sixty-sixth street, in the Educational Gymnasium, at 3:30 P.M., Sunday, January 24th, Dr. Ward will lecture on "The Church a Necessity as a Sociological Factor." A new type of "sermons" from the standpoint and on the authority of natural science.

THE Pittsburgh Secular Society will celebrate the one hundred and fifty-fifth anniversary of the birth of Thomas Paine, at the Curry University, Friday evening, Jan. 29, 1892, at 8 P.M. Oration by John R. Charlesworth, of New York. To conclude with social. Admission: Gentlemen fifty cents, ladies twenty-five cents.

THE Ohio Liberal Society, of Cincinnati, has leased Douglass Hall, N.W. Cor. Sixth and Walnut, and will occupy it for regular Sunday evening meetings. January 24th—George Collins, "Buddha and Christ," with readings from Buddhist scriptures; January 31st—Prof. John E. Remsburg, of Kansas City, Mo., "The Sunday Question."

THE American Secular Union will hold a mass meeting on February 27th at Central Music Hall, Chicago, to protest against closing the World's Fair on Sundays. There will be several speakers, occupying ten or fifteen minutes each, preceded from 7:30 to 8 o'clock by a musical program. Societies willing to coöperate are requested to appoint a committee or representativ to confer with the secretary of the Union, Mrs. A. M. Freeman, 402 West Madison street.

Items of Foreign News Interesting to Freethinkers.

Victor E. Lennstrand is shaking up the clergy in southern Sweden, and has during the past month organized several local societies.

A fox recently made his appearance in the Church of the Holy Heart at Montmartre, Paris. The Swedish paper, *Social Democraten*, thinks the only strange thing about the occurrence is that the fox had four legs.

Protestant sectarian papers in Germany are shaking the "bloody shirt." The Holy Coat in Trier, and the resolutions of the Catholic congress held in Danzig, make them fear that Catholicism will be the upper dog for a time to come.

The pope has through an apostolic letter declared Virgin Mary to be the patron and protectiv saint of the Congo States. Still both the Belgian and German governments continue to send gunpowder and cartridges there, evidently as assistant protectiv saints.

We are sorry to state that our German contemporary, *Neues Freireligiöses Sonntags-Blatt*, has ceased to exist. It was always a welcome guest. We hav now to depend on *Das Menschenthum* for news from Germany, and hope our friend, Dr. Specht, will see that it arrives regularly.

During the month of October last there was registered in Godall, province of Saragossa, Spain, two births and one death, and in neither case was the service of the church demanded. This is the best way to make the clerical beasts howl, remarks *Las Dominicales*. We think the same, and hope a continued howl will soon arise in the United States.

The wave of clericalism which not long ago struck Meaux, in department Seine-et-Marne, France, has already lost its force. *LeBriard* announces that citizen Victor Modeste, ex-mayor of Meaux, and author of important works on social science, gained a splendid victory over his clerical opponents at the late municipal election. Mr. Modeste is a hard-shell Freethinker, hence his election is a victory for Freethought.

The cost of legal proceedings necessary to the banishment of Henry V. Berghell, the Finnish-Swedish Freethinker, amounts to $60. This, however, is the smallest item. The disgrace Sweden has inflicted upon herself by heretic persecution cannot be estimated in dollars and cents. According to the latest news Mr. Berghell has left Kristiania, Norway, on his way to the United States. If this proves to be true, Mr. Berghell will please send his address to the writer of this news and direct same in care of THE TRUTH SEEKER.

Civil marriages belong to the order of the day in France. At the marriage of Mr. Griffet, secretary to the Freethought society of Nevers, to Miss Berthe Thallé, which was held in the state-room of the city hall, over three hundred persons were present. Speeches were delivered and an excellent band furnished the music, among other tunes La Marseillaise, when the ceremony was over. Our French friends hav evidently discovered the superiority of a sensible discourse to the twaddle of a priest and of the secular tunes to hymns.

Freethought will soon be agitated in Norway. A year ago Missionary A. E. Jenson left Kristiania with a recommendation in his inside pocket. It was given by one of the foremost clergymen in Kristiania, and stated that Mr. Jenson was very pious, a great evangelist and Infidel-smasher, and advised all clergymen to procure his assistance. Since he left Kristiania Mr. Jenson has visited Germany and Denmark, and at a visit to the Stockholm Freethinkers he found he had lost his Christianity. He has now returned to Norway and will there work for Freethought.

From a copy of the *Estates of France*, published in 1699, we gain the following information: France at that time contained 4,000 parishes, 18 archbishops, 112 bishoprics, 900 abbeys, and 12,400 priories. The clergy which used to manipulate and govern these amounted to 40,000 curates, 30,000 vicars, 16,000 canoneos, 13,000 singers, 6,000 choir assistants, 15,000 Capelanes, 20,000 Benedicts, 10,000 Carmelites, 40,000 clerical tenants, 20,000 Capuchins, 12,000 mendicants, 15,000 hermits, and 80,000 novices; besides these a secular clergy numbering 193,500. The cost of maintaining this enormous establishment was 300,000,000 fr. a year. And yet people wonder that the Encyclopedists appeared, and that they were followed by the glorious French Revolution.

In the year 1890 there was contributed by Protestants to foreign missions $13,500,000, distributed as follows:

		Cents.
France	per unit of population	2-29
Germany	" " " "	15-58
Holland	" " " "	15-58
Norway and Sweden	" " " "	47-145
Denmark	" " " "	56-125
United States and Canada	" " " "	257-290
Great Britain	" " " "	2 7-36

Which is about one and one-fourth cents per Protestant inhabitant of those countries, estimating, as we do, from Christian statistics, their number at one hundred and thirty millions.

As our readers are aware, our brethren in Belgium hav a Freethinkers' orphan asylum. To get this institution on a sound financial basis, the various societies giv celebrations, suppers, picnic parties, lectures, etc., besides contributing individually and directly. It occurs to us that the various Secular Unions in this country may do the same. We hav no orphan asylum, it is true, but we can work for the Secularization of the various states by sending out lecturers, giving steady employment to those who are in the field, contributing to the "literature fund" started by THE TRUTH SEEKER, and at each meeting recommending our Liberal papers and having THE TRUTH SEEKER for sale.

The Freethought societies from the eastern portion of France held a separate congress in June last, the proceedings of which appear in the October number of *Bulletin Mensuel*. Twenty-two societies sent delegates, and a local organization of Freethought in east France was brought about. Mr. Danaud, delegate from Mâcon, was elected president. The following demands were unanimously requested: 1. Cessation of an embassy to the papal court. 2. Compulsory military service for all (clergy included). 3. Prohibition of the wearing of religious garments outside of ceremonial worship. 4. Enforcement of law of Aug. 18, 1792, by which all religious orders were suppressed and their property sold as belonging to the French nation. 5. Return of the priest under the communal jurisdiction, all the consequences of this step to be strictly enforced, and continual work of Freethinkers until this has been realized. To bring this reform about there were proposed: *a*, Organization throughout France of a movement having a petition to this end as sole object; *b*, Demand of the representativs of the people, both before and after election, that they push the matter; *c*, Organized propaganda, through speeches, fly-leaves, congresses, to be held in even the smallest villages. 6. To forward to Parliament a petition demanding the immediate prohibition of all religious orders, and the confiscation of their property for the benefit of the state.

A Voice from the West Indies.

One of the most important cases in the annals of crime in Trinidad has just been decided. It created very considerable stir since the preliminary inquiry, but what makes it more so are the circumstances under which the crime was supposed to hav been committed.

A colored man was recently charged with the murder of another colored man. The case went through the several preliminary trials and also before the supreme court, with three judges and jury, and was decided by an acquittal. It was based on purely circumstantial evidence of a very strong character.

But what makes this case an interesting one to me is that the supposed murderer is an "obeah man," or a diviner or soothsayer. This obeah man was employed by a young man possessing some means to go about the pasture adjoining his house and discover whether there was a hidden treasure.

Digging had been going on for some weeks and the murdered man, who was considered to be well off, was supposed to hav a share in the digging. His body was found under a *Cois canon* tree, which is connected with the obeah practices.

The view I take of this case is that the murderer, having the aid of the murdered, who accompanied him to the spot, there offered him as a sacrifice to the obeah deities. It is generally supposed by the inhabitants of these islands that the devil is always to be seen, and can be invoked, under the *Cois canon* tree, as also another very large tree—the *Fromage* or silk cotton tree. Old Nick can there be seen at the ungodly hour of midnight, when all are at rest.

The finding of the treasure necessitated a sacrifice, and Old Nick being one of the deities, this unfortunately poor man was accordingly given away to him, so that he could divulge the hiding-place of the treasure.

Another notorious circumstance connected with obeahism is the mingling of its practices with Roman Catholicism, for the very day in which the murderer was found not guilty, he immediately repaired to a Roman Catholic church and there offered his thanks to Beelzebub's antagonist—God. Sometimes some poor old negro who merits more pity, compassion, and charity than derision is pointed out to me as an obeah man. The church is their seeking-place. One has the power of divesting himself of his skin, and is called a *soucouyan*. All of them are devout church-members.

Another most curious fact is that when one is in another West India island he is told if he wants strong obeah to go to another island, where the nativs are better versed in its practices.

The inhabitants around here—the ignorant ones—believe that when a candle is lighted by them and placed on the altar of any church, and a prayer is recited, that prayer, coupled with the candle burning, has the power of doing whatever mischief the one who prays asks for. It is rather curious, but not more curious than a tale which was told me from the island of Madeira on the coast of Africa. There is a church there, and whenever a drop of wax falls clear of the taper on the altar, it is a sure sign that some one has fallen over a precipice. These tales all require a little more salt.

Through some irregularity at the post-office here I hav not been able to read your issue of November 7th, containing the report of the Congress of the American Secular Union, before now, which I characterize as the most flimsy and poor congress that I hav ever read of.

Coming events cast their shadows before, and as such the American Secular Union cast its shadow of failure when Westbrook, D.D., and Miss Craddock were elected to the offices of president and secretary respectivly.

I thoroughly agree and indorse Mr. Wakeman's and Dr. Foote's attitude at the congress, as also the remarks which fell from them. If the American Secular Union wishes to be a success it must strike out boldly for Secularism as a system of philosophy and not hide under the Unitarian mask as it has done during the past administration. It must adopt the proposed amendment to the constitution made by Mr. Wakeman and work as the English, Canadian, and Australian Secular Unions. Then and not till then will it be a success.

Unitarians and Liberal Christians cannot be conscientious Secularists, and if they wish a political institution for the separation of church and state they are at liberty to do so. But for the present the American Secular Union must be rescued by the American Secularists from the Slough of Despond in which it has been unfortunately cast.

I am not against political action being made a side issue of the Union. On the contrary, it should work side by side with the philosophy of Secularism as taught by that great Secularist, Colonel Ingersoll: "The time to be happy is now, the place to be happy is here, and the way to be happy is to make others so."

E. S.

English Notes.

This evening I was scanning a religious newspaper. What a world of lessons one can find in the advertisement columns! Look at the titles of the books published and you can almost feel the pulse of the theological patient. You do not need to read the books. Every title-page indicates the uncertain state of modern theology and the disruption which Freethinking cannot help but bring about. Here, for instance, is the *British Weekly*, an undenominational print from Paternoster Row. First comes a book to whitewash those miserable tyrants, the Pilgrim fathers.

The book is entitled "The Pilgrim Fathers, Neither Puritans nor Persecutors." Well, I wonder what else they were. Perhaps they were Roman Catholics or Atheists. Anyhow the lesson is the same. It is quite permissible to the Christian conscience to twist history, theology, or common sense to mean just exactly that which answers the priestly purpose for the time being. Another seems to indicate that two thousand years of Christianity hav not fully demonstrated the use of churches: "The Mission of Christianity, or What are Churches For?" And yet when *we* try to explain it to the public we are pelted for our pains! What inconsistency! This work comprises "The Home, What Does Salvation Mean? The Nursery—Growth or Sacerdotal Magic? The Recreation Ground, The Church's Mission of Amusement, The Training School, Supernatural Christianity, and The Army—Christ's Utopia." Well, the price of this precious composition is close on a dollar, and it is highly recommended by the *Methodist Times*,

lying Hugh Price Hughes's paper. It just shows you what sort of stuff the Christians can and do read; and then they drop down on their knees and thank the dear Lord they were not born heathens. No wonder the poor heathens look down upon them with pity in their eyes.

The *Church Times*, which is the greatest champion of ritualism here, affords amusement to the lover of books. Any number of sermons, sermonets, and sermon notes are advertised in its columns, so that the most incompetent parson can make some sort of a show in his pulpit without much trouble. "Comfort of God" is especially designed for mourners, though what it will do for them is not quite apparent. One famous writer about the lives of saints, the Rev. S. Baring-Gould, publishes eight sermons on "The Birth of Jesus," without attempting to show how it came about. "Love Beyond the Grave" seems a little too previous, does it not? There is plenty of room amongst Christians for a little more love on *this* side of the grave, without their getting very excited about the other. But then the Rev. Arthur Brinckman wants to "comfort mourners" again. I do not know, of course, but it does seem that a religion which requires fasting, praying, watching, contrite hearting, and all that sort of thing to squeeze one's soul into heaven, and then leaves one's relations after death in such a state of anxiety as to what had become of one, is just about ten thousand years behind the peace and joy which comes from living without any God at all. I do know this, that for all the joy these parsons can deal out at a quarter of a dollar a time I would not leave my Secularism to fall back upon their Christianity. Would any of you?

Our Freethought world is quiet this week after the school board election. A serene calm has taken the place of feverish excitement; and so we shall hav time to look around us some and see how the Christians are enjoying themselvs. First of all then for your compatriots, Moody and Sankey. The Kentucky Evangelist, G. O. Barnes, who used to labor with his more famous craftsman, Mr. Moody, was telling me a few nights ago that he had been to hear them since their arrival in London, and that they had got off the old lines altogether and were preaching a quite (to him) unpalatable doctrin. It seems also that the Rev. Robert Thomson, parish minister of Penicuik, in Scotland, has raised his voice against the Americans. Rather than hav them in his church, as many of the parishioners wished, he would say good-bye to Penicuik and his profession; and before he would allow them to sing and preach there he would hav to be laid in the churchyard. I am so glad that Christianity is a religion of love. In these hard days it is quite refreshing to see how these Christians do love one another. Some excitement is still felt over the revision of the Confession of Faith. The London presbytery has modified it almost to annihilation and they are getting along very well without it. Save for all these changes and excitements the church would fare very badly. Not long since Dr. Parker started one-minute sermons. Another parson followed suit with five-minute sermons; and now a Chelmsford minister has started ten-minute discourses on various subjects. Evidently theology is as nasty as pills to church-going people.

A Scotch Baptist preacher has decided to relieve his congregation from the task of raising his salary and is innocently going to trust to two collecting boxes placed at the church doors. Quite a big minister tried the voluntary system in London and could not get bread and cheese out of it. Then the congregation pulled down the chapel, and it is down yet. What they want now is money to put it up again; but the public keeps winking the other eye without replenishing the exchequer. Now they want a parson as well.

The Methodists are all sixes and sevens. Somebody wrote that Methodism was only a bubble on the retreating wave of Protestantism. That upset the Rev. Charles Garrett so **much** that he felt bound to reply. For the last year, **he** tells us, the Wesleyan body has made 1,000 new members per week. Exactly, replies the critic, and if you work that out, the net gain is not a dozen a week. Suppose the annual increase of new members to be 52,000; deduct 6,000 for deaths, and we shall find no less a number than 46,000 withdrawals. Of course I do not vouch for the correctness of the statements, but the practical decline of Wesleyanism in Britain seems to bear the antagonist out. He also says that whereas there are over 30,000,000 Methodists in the world less than 1,000,000 are under John Wesley's conference. The growth of modern Christianity is all of a piece—what we call in England an Irish advance; whilst Secularism is increasing on all sides.

Just now the walls are thickly placarded with posters about a big meeting to be held at Exeter Hall, the home of Christian gatherings. It is to be a great demonstration against the opium trade. Among the speakers will be two of special interest, Mr. Cheok Hong Cheong, superintendent of church missions to the Chinese at Melbourne, Australia; and Miss Soonderbai Powar, an Indian Christian gentlewoman from Bombay. So saith the poster. It is a good thing for this question to be raised, whatever one's particular views about it may be. England is a Christian nation and therefore not to be overtrusted in international morality. You can judge that by a clause taken from one of the government licenses in Bombay. The little district of Broach contains a population of 326,930 men, women, and children. Clause I runs: "That he will sell at retail at the shops aforesaid not less than 12,492 pounds of duty-paid opium in the aggregate during the aforesaid period. If he sells less than that quantity, he will pay to the government in the manner and on the dates hereinafter specified penalty at the rates of rs. 5 per lb. on the quantity of opium required to make up the said minimum." Well, 12,492 pounds of opium make 5½ tons, to be consumed by 327,000 persons! And yet the government are eternally saying to the frenzied appeals of the wives and children of the opium-eaters that they are doing all they possibly can to restrain its use. For a good open-mouthed lie commend me to a Christian government. Atheists may be dreadfully immoral, but they are not in the hunt with their Christian competitors.

Yours fraternally, SAM STANDRING.

My Lecture Trip.

Previous to my departure from Centralia I had the great pleasure of meeting with many Freethinkers who, though not knowing me personally, still know me by reputation through the columns of our Liberal papers. One of these, Mr. J. S. Shaw, of Chicago, very generously gave me $5 as a contribution to aid me in my work, for which I must ask permission to take these means of publicly thanking him. The *Daily Sentinel*, the local paper of this town, published again a report of my second lecture, and although he had earnestly invited the local preachers to come out and defend their creeds, they failed to put in an appearance, but saw fit to call upon a local physician who had attended my lectures, to know what I had said. The result of this was a letter from some "very good Christian" in the issue of December 30th, which a friend had forwarded to me. The letter ran as follows:

THE LIBERAL LECTURER.

EDITOR SENTINEL: In your paper of yesterday is nearly a column of the teachings of the "Liberal lecturer" of Sunday eve, closing with the hope that some preacher may be selected to argue with him. I write to express my hope of the very reverse. When a boy, roaming the woods with my little dog Sancho, I found him engaged in a fierce debate with an unknown animal. Of course I took the dog's part, and with one blow stopped the fight, but had to run from the aroma which filled the air. From that day to this I hav always given a skunk of every kind the largest room to pass on the other side.

There can be no equality in a debate between a man of truth, honor, and decency and a "Liberal" who is regardless of either and delights in distilling the filthiness of his imagination into the ears of the young and thoughtless. The licentiousness and bloodshed of the French Revolution were the direct result of "unchaining the tiger" by just such teachings. So with the ignorance, depravity, vice, and crime of the slums of Chicago and New York and all large cities. "To the pure all things are pure, but to the defiled and unbelieving there is nothing pure, but even their mind and conscience are defiled." No, let all Christian people go on with the work of "feeding the hungry and clothing the naked and lifting up the fallen and blessing humanity in every way," and leave those who "delight in lies" to wallow in the mire of their own unclean imaginations until the end, when the sentence of the judge, "He that is filthy, let him be filthy still," shall seal them over to their own beloved lust forever.

SENEX.

Is not this a truly Christian letter, written in a truly Christian spirit? "Senex" should be the last to speak of the sentence of the judge upon the filthy, when we consider the exquisit sweetness of his language; but, being requested to make some answer thereto, I hav penned the following reply:

CINCINNATI, O., Jan. 5, 1892.

TO THE EDITOR OF THE CENTRALIA DAILY SENTINEL, *Dear Sir:* In your issue of December 30th last, which has been forwarded to me, I notice a strangely characteristic "Christian" letter, written no doubt by a strangely characteristic "Christian" gentleman, one who is evidently ashamed of the production of his own thoughts, seeing that he dare not attach his name thereto; posing as a champion of Christ, and yet hiding his identity under the *nom de plume* of "Senex." What moral courage, what heroic grandeur, he displays! What a self-sacrificing spirit it requires to-day to defend the religion of Jesus when he dares not to come out in the open light of day, prefering to cower under the walls of the churches, instead of venturing forth into the bracing morning air, where there is the fresh stir of healthful life!

Hide thy diminished head, thou thing of darkness, hide; and like the rest of thy class, keep forever in the shadowy darkness of thine own obscurity.

Happily, the age of intolerance is past; education is rapidly dispelling the clouds of orthodoxy; men are learning, though many of them in secresy and stealth, to break their mental fetters; and soon our progeny will be able to gaze back with astonishment at this hideous nightmare, which has appalled and oppressed so many of their ancestors.

It would perhaps hav been better for mankind had "Senex" kept to killing skunks, or has he at last found one that he has not the courage to face, but like a cowardly assassin, prepares to stab him in the back, and like a timid and braggart gladiator, enters the mental arena when the enemy has gone?

Truly, the professed followers of Christ, ever consistent with their own intolerant spirit, are ever ready to condemn those who cannot appreciate the cruel dogmas of their horrible creed. That which they cannot overcome by the force of argument or the love of truth, they must needs abuse. Slander has ever been an effectiv weapon in their hands, but this only shows how low a man may descend in the moral and intellectual atmosphere and yet remain a champion of the Bible. His reference to the French Revolution either shows the grossest ignorance upon the subject, or else a willful perversion of the true facts of history. The Atheistic party in the French Revolution were the Gironde, many of whom perished in their attempts to arrest bloodshed, while Robespierre, the Christian, continued the bloodshed until it drowned him. Paine, the Infidel, imperiled his own life for daring to stand up in the general assembly and vote against bloodshed. Danton, one of the chief figures in that fight for freedom, was an Atheist, and he lost his head under the horrible knife of the guillotin, trying to save the name of his country from shame. It is true the "tiger" was unchained, but verily, it was the Jesuitical tiger. But now I rejoice to say that with one fell swoop France freed herself from monarchy and priestcraft for ever.

Yes, "keep on feeding the hungry and clothing the naked and blessing humanity." Feed them and bless them as ye hav fed and blessed Ireland. Feed them and bless them as ye hav fed and blessed Italy, Spain, Mexico, Abyssinia, Africa, and others too numerous to mention, and ye will hav accomplished your deadly mission. "Think not I am come to send peace on earth," said Jesus Christ; "I am not come to send peace, but a sword." And wherever the Christian religion has gone it has carried out that text to the very letter. Rivers of human blood hav flowed in the holy wars; human lives were lost in numbers impossible to reckon; thousands hav perished upon the stake, the rack, and the gibbet, thus ever increasing the sum total of misery lying at the foot of the blood-red cross of Christ. Wherever it has gone, it has broken human hearts, and left its track in human blood.

"He that is filthy, let him be filthy still," is indeed a true exposition of the Christian creed. But we say, There shall be no more "filthy." Our work is to remove the uncleanness of society; to regenerate man both socially and morally; to fit him for a higher, a nobler, and a better moral plane.

Christianity has only to deal with men when they are dead. But we hav to do with the real and living man, telling him not to wait until he is dead for that which, living, he might enjoy. Howl on, ye demons of superstition; the wounded animal always whines. Howl on, ye votaries of faith; but your yells and curses are vain; abuse and slander can never hurt the truth; if hurled against it like the thunderbolts of orthodoxy, it glances harmlessly by; 'tis only in the breast of error and falsehood that it will rankle like a poisoned arrow.

To-day your curses are vain. Science has set the ball of education rolling. The chariot-wheels of progress are revolving with startling rapidity, and vain shall be the howls, yells, and curses of priestly superstition to stay them in their onward course.

Respectfully yours, JOHN R. CHARLESWORTH.

Taking leave of the friends in Centralia, I started again for Waterloo, Ind., to giv two more lectures; there had been a little miscalculation on my part with respect to the route, there being two Waterloos in the state. Hence a hurried correspondence took place between us, but I finally reached there in time. My arrival at the depot brought gladness to the heart of Jacob Saltsman, he having arranged for my lectures and having begun to doubt if I should reach them on time. We passed each other at the depot; never having met before, we did not know each other. I made a few inquiries for his house, and started off to find him, while he, expecting to find me a man well advanced in years, had gone running off after an old man with a gray beard. I was soon pointed out to him, however, so matters were made straight.

I gave two lectures here; one each on the 30th and 31st of December. My first lecture succeeded in completely filling the Opera House; there were not seats sufficient for all, so many had to stand up, but on the second night the house was packed almost to suffocation. A local sky-pilot took down a few notes of my first lecture, but he did not venture out again on the second night. As usual, he had nothing to say while I was there, but I hav been advised later that he eternally roasted the Freethinkers of Waterloo when safely ensconced in the coward's castle and when no one could hav an opportunity to reply. While here I was the guest of Jacob Saltsman and wife, who did their utmost to add to my comfort. Waterloo has a population of about eighteen hundred, and judging from my audiences, and from the way in which my lectures were received, I should say that it has an enormously large element of Freethinkers; who were so enthusiastic, and so well pleased at the result, that they hav now decided to hold a Freethinkers' picnic at Hamilton lakes as soon as the weather assumes a more genial aspect, which I hav promised to attend. I

was glad indeed to meet with such a large number of Freethinkers here, some of whom I cannot recall, but among them were my host and hostess, Henry Mull, John Sawvell, Charles Meeks, and the editor of the *Weekly Democrat*. A party gathered together at the house of Mr. Saltsman on New Year's eve, and a very pleasant time was spent until the new year came upon us. Everyone expressed the greatest satisfaction at the result of my lectures, and promising to visit them again at an early date, I took my departure for Angola, a town situated fifteen miles north of Waterloo.

JOHN R. CHARLESWORTH.

Ingersoll to the Unitarian Association.

MR. PRESIDENT, LADIES, AND GENTLEMEN: In the first place, I wish to tender my thanks to this club for having generosity and sense enough to invite me to speak this evening. [Laughter.] It is probably the best thing the club has ever done. [Renewed laughter.] You hav shown that you are not afraid of a man simply because he does not happen to agree entirely with you [applause], although in a very general way it may be said that I come within one of you. [Continued laughter.]

So I think not only that you hav honored me—that I most cheerfully and gratefully admit—but, upon my word, I think that you hav honored yourselvs. [Laughter and applause.] And imagin the distance the religious world has traveled in the last few years to make a thing of this kind possible! [Applause.] You know—I presume every one of you knows—that I hav no religion—not enough to last a minute—[laughter]—none whatever—that is, in the ordinary sense of that word. And yet you hav become so nearly civilized [a smile] that you are willing to hear what I hav to say; and I hav become so nearly civilized [audible smiles] that I am willing to say what I think. [Laughter and applause.]

And, in the second place, let me say that I hav great respect for the Unitarian church. [Applause.] I hav great respect for the memory of Theodore Parker. [Renewed applause.] I hav great respect for every man who has assisted in reaving the heavens of an infinit monster. [Repeated applause.] I hav great respect for every man who has helped to put out the fires of hell. [Loud applause.] In other words, I hav great respect for every man who has tried to civilize my race. [Applause.]

The Unitarian church has done more than any other church—and maybe more than all other churches—to substitute character for creed [applause] and to say that a man should be judged by his spirit; by the climate of his heart; by the autumn of his generosity; by the spring of his hope; that he should be judged by what he does; by the influence that he exerts, rather than by the mythology he may believe. [Loud applause.] And whether there be one God or a million, I am perfectly satisfied that every duty that devolves upon me is within my reach. [Continued applause.] It is something that I can do myself, without the help of anybody else, either in this world or any other. [Great applause.]

Now, in order to make myself plain on this subject—I think I was to speak about the Ideal—I want to thank the Unitarian church for what it has done; and I want to thank the Universalist church, too. [Applause.] They at least believe in a God who is a gentleman [laughter and applause]; and that is much—more than was ever done by an orthodox church. [Applause.] They believe, at least, in a heavenly father who will leave the latch-string out until the last child gets home [applause and laughter]; and as that lets me in—especially in reference to the "last"—I hav great respect for that church. [Applause.]

Now, let me lay down this proposition No. 1. The imagination of man has the horizon of experience; and beyond experience or nature man cannot go, even in imagination. Man is not a creator. He combines; he adds together; he divides; he subtracts; he does not create, even in the world of imagination. Let me make myself a little plainer: Not one here—not one in the wide, wide world—can think of a color that he never saw. No human being can imagin a sound that he has not heard, and no one can think of a taste that he has not experienced. He can add to—that is, add together—combine; but he cannot, by any possibility, create.

Man originally, we will say—go back to the age of barbarism—and you will not hav to go far [laughter]; our own childhood, probably, is as far as is necessary—but go back to what is called the age of savagery. Every man was an idealist, as every man is to-day an idealist. Every man in savage or civilized time, commencing with the first that ever crawled out of a cave and pushed the hair back from his forehead to look at the sun—commence with him and end with Judge Wright—the last expression on the God question—and from that cave to the soul that livs in this temple everyone has been an idealist and has endeavored to account in some way for what he saw and for what he felt; in other words, for the phenomena of nature.

The cheapest way to account for it by the rudest savage is the very way it has been accounted for to-night. What makes the river run? There's a god in it. What makes the tree grow? There's a god in it. There's a god in the tree. What makes the star shine? There's a god in it. What makes the sun rise? Why, he's a god himself [laughter]; and the moon. And what makes the nightingale sing until the air is faint with melody? There's a god in it.

They commenced making gods to account for everything that happens—gods of dreams and gods of love and friendship, and wars and heroism and courage. Splendid! They kept making more and more. The more they found out in nature, up to a certain point, the more gods they needed; and they kept on making gods until almost every wave of the sea bore a god. Gods on every mountain, and in every vale and field, and by every stream! Gods in flowers, gods in grass; gods everywhere! All accounting for this world and for what happened in this world.

Then, when they had got about to the top, when their ingenuity had been exhausted, they had not produced anything, and they did not produce anything beyond their own experience. We are told that they were idolators. That is a mistake, except in the sense that we are all idolators. They said, "Here is a god; let us express our idea of him. He is stronger than a man is; let us giv him the body of a lion. He is swifter than a man is; let us giv him the wings of an eagle. He is wiser than a man is"—and when man was very savage he said, "Let us giv him the head of a serpent. A serpent is wonderfully wise; he travels without feet; he climbs without claws; he livs without food, and he is of the simplest conceivable form."

And that was simply to represent their idea of power, of swiftness, of wisdom. And yet this impossible monster was simply made of what man had seen in nature, and he put the various attributes or parts together by his imagination. He created nothing. He simply took these parts of certain beasts, when beasts were supposed to be superior to man in some particulars, and in that way expressed his thought.

You go into the territory of Arizona to-day, and you will find there pictures of God. He was clothed in stone, through which no arrow could pierce, and so they called God the Stone-Shirted, whom no Indian could kill. That was for the simple and only reason that it was impossible to get an arrow through his armor. They got the idea from the armadillo.

Now, I am simply saying this to show that they were making gods for all these centuries, and making them out of something they found in nature. Then, after they got through with the beast business, they made gods after the image of man. And they are the best gods, so far as I know, that hav been made.

So that—but you all know it as well as I do, or you wouldn't be Unitarians—all this has been simply a growth from year to year, from generation to generation, from age to age. And let me tell you the first thing about these gods that they made after the image of men. After a time there were men on the earth who were better than these gods in heaven. [Applause.]

Then those gods began to die, one after another, and dropped from their thrones. The time will probably come in the history of this world when an insurance company can calculate the average life of gods as well as they do now of men. [Laughter and applause.] Exactly! because all these gods hav been made by folks. And, let me say right here, the folks did the best they could. I do not blame them. [Laughter.] Everybody in the business has always done his best. [Laughter.] I admit it. [Renewed laughter.] I admit that man has traveled from the first conception up to Unitarianism by a necessary road. Under the conditions he could hav come up in no other way. I admit all that. I blame nobody. [Laughter.] But I am simply trying to tell, in a very feeble manner, how it is.

Now, in a little while, I say, men got better than their gods. Then the gods began to die. Then we began to find out a few things in nature, and we found out that we were supporting more gods than were necessary—that fewer gods could do the business—[laughter]—and that, from an economical point of view, expenses ought to be cut down. [Renewed laughter and applause.] There were too many temples, too many priests, and you always had to giv tithes of something to each one, and these gods were about to eat up the substance of the world.

And there came a time when it got to that point that either the gods would eat up the people or the people must destroy some gods, and of course they destroyed the gods—one by one—and in their places they put forces of nature to do the business—forces of nature that needed no church, that needed no theologians. Forces of nature that you are under no obligation to; that you do not hav to pay anything to keep working. [Laughter.] We found that the attraction of gravitation would attend to its business, night and day, at its own expense. [Laughter and applause.] There was a great saving. [Laughter.] I wish it was the same with all kinds of law, so that we could all go into some useful business, including myself. [Renewed laughter.]

I say they found this. So, day by day, they dispensed with this expense of deities; and the world got along just as well—a good deal better. [Laughter.] They used to think—a community thought—that if a man was allowed to say a word against a deity that the God would visit his vengeance upon the entire nation. But they found out, after a while, that no harm came of it; so they went on destroying the gods. Now, all these things are relativ; and they made gods a little better all the time—I admit that—till we struck the Presbyterian, which is probably the worst ever made. The Presbyterians seem to hav bred back. [Laughter and applause.]

But no matter. As man became more just, or nearer just; as he became more charitable, or nearer charitable, his god grew to be a little better and a little better. He was very bad in Geneva—the three that we then had. They were very bad in Scotland—horrible! [Laughter.] Very bad in New England—infamous! [Renewed laughter.] Might as well tell the truth about it—very bad! And then men went to work, finally, to civilize their gods, to civilize heaven, to giv heaven the benefit of the freedom of this brave world. That's what we did. [Laughter and applause.] We wanted to civilize religion—civilize what is known as Christianity. And nothing on earth needed civilization more; and nothing needs it more than that to-night. [Applause.] Civilization! I am not so much for the freedom of religion as I am for the religion of freedom. [Applause.]

Now, there was a time when our ancestors—good people, away back, all dead, no great regret expressed at this meeting on that account—there was a time when our ancestors were happy in their belief that nearly everybody was to be lost, and that a few, including themselvs, were to be saved. [Laughter and applause.] That religion, I say, fitted that time. It fitted their geology. It was a very good running mate for their astronomy. [Laughter.] It was a good match for their chemistry. [Renewed laughter.] In other words they were about equal in every department of human ignorance. [Laughter.]

And they insisted that there lived up there somewhere—generally up—exactly where nobody has, I believe, yet said—a being, an infinit person "without body, parts, or passions." And yet without passions he was angry at the wicked every day. Without body he inhabited a certain place, and without parts he was, after all, in some strange and miraculous manner, organized so that he thought.

And I don't know that it is possible for anyone here—I don't know that anyone here is gifted with imagination enough to conceive of such a being. Our fathers had not imagination enough to do so, at least, and so they said of this God that he loves and he hates; he punishes and he rewards; and that religion has been described perfectly to-night by Judge Wright as really making God a monster and men poor hopeless victims. And the highest possible conception of the orthodox man was, finally, to be a good servant—just lucky enough to get in—feathers somewhat singed, but enough left to fly. That was the idea of our fathers. And then came these divisions, simply because men began to think.

And why did they begin to think? Because in every direction, in all departments, they were getting more and more and more information. And then the religion did not fit. When they found out something of the history of this globe they found out that the scriptures were not true. I will not say not inspired, because I do not know whether they are inspired or not. It is a question, to me, of no possible importance, whether they are inspired or not. The question is, "Are they true?" If they are true, they do not need inspiration; and if they are not true inspiration will not help them. So that is a matter that I care nothing about.

On every hand, I say, they studied and thought. They began to grow—to hav new ideas of mercy, kindness, justice; new ideas of duty—new ideas of life. The old gods, after we got past the civilization of the Greeks—past their mythology, and it is

the best mythology that man has ever made—the best (after we got past that), I say—the gods cared very little about women. Women occupied no place in the state—no place by the hearth, except one of subordination, and almost of slavery. So the early churches made God after that image who held women in contempt. It was only natural (I am not blaming anybody)—they had to do it, it was part of the *must!* [Laughter.]

Now, I say that we hav advanced up to the point that we demand, not only intelligence, but justice and mercy, in the sky; we demand that—that idea of God. [Applause.] Then comes my trouble—my trouble. I want to be honest about it. Here is my trouble—and I want it also understood that if I should see a man praying to a stone image or to a stuffed serpent, with that man's wife or daughter or son lying at the point of death, and that poor savage on his knees imploring that image or that stuffed serpent to save his child or his wife, there is nothing in my heart that could suggest the slightest scorn, or any other feeling than of sympathy—any other feeling than that of grief that the stuffed serpent could not answer the prayer and that the stone image did not feel. I want that understood. [Applause.] And wherever man prays for the right—no matter to whom or to what he prays; where he prays for strength to conquer the wrong, I hope his prayer may be heard; and if I think there is no one to hear it I will hear it, and I am willing to help answer it to the extent of my power. [Loud applause.]

So I want it distinctly understood that that is my feeling. But here is my trouble: I find this world made on a very cruel plan. I do not say it is wrong—I just say that it is the way it seems to me. I may be wrong myself, because this is the only world I was ever in; I am provincial. This grain of sand and tear they call the earth is the only world I hav ever lived in. And you hav no idea how little I know about the rest of this universe; and you never will know how little I know about it until you examin your own minds on the same subject. [Laughter.]

The plan is this: Life feeds on life. Justice does not always triumph. Innocence is not a perfect shield. There is my trouble; there is my trouble. No matter, now, whether you agree with me or not; I beg of you to be honest and fair with me in your thought as I am toward you in mine. That is my trouble.

I hope, as devoutly as you, that there is a power somewhere in this universe that will finally bring everything as it should be. I take a little consolation in the "perhaps"—in the guess that this is only one scene of a great drama, and that when the curtain rises on the fifth act, if I liv that long, I may see the coherence and the relation of things. But up to the present writing—or speaking—I do not. I do not understand it—a God that has life feed on life; every joy in the world born of some agony! I do not understand why in this world, over the Niagara of cruelty, should run this flood of blood. I do not understand it. [Applause.] And, then, why does not justice always triumph? Why is not innocence a perfect shield? These are my troubles.

Suppose a man had control of the atmosphere, knew enough of the secrets of nature, had read enough in "nature's infinit book of secresy" so that he could control the rain and wind; suppose a man had that power, and suppose that last year he kept the rain from Russia and did not allow the crops to ripen, when hundreds of thousands are famishing and when little babes are found with their lips on the breasts of dead mothers! What would you think of such a man? Now, there is my trouble. If there be a God he understood this. He knew when he withheld his rain that the famin would come. He saw the dead mothers, he saw the empty breasts of death and he saw the helpless babes. There is my trouble. I am perfectly frank with you and honest. That is my trouble.

Now understand me! I do not say there is no God. I do not know. As I told you before I hav traveled but very little—only in this world.

I want it understood that I do not pretend to know. I say I think. And in my mind the idea expressed by Judge Wright so eloquently and so beautifully is not exactly true. I cannot conceive of the God he endeavors to describe, because he givs to that God will, purpose, achievement, benevolence, love, and no form—no organization—no wants. There's the trouble. No wants. And let me say why that is a trouble—anybody can move to adjourn now at any moment [laughter]—I will tell you why that is a trouble. Man acts only because he wants. You civilize man by increasing his wants, or as his wants increase he becomes civilized. You find a lazy savage who would not hunt an elephant tusk to save your life. But let him hav a few tastes of whisky and tobacco, and he will run his legs off for tusks. [Laughter.] You hav given him another want and he is willing to work. [Renewed laughter.] And they nearly all started on the road toward Unitarianism—that is to say, toward civilization—in that way. You must increase their wants. [Applause.]

The question arises, "Can an infinit being want anything?" If he does, and cannot get it, he is not happy. If he does not want anything, I cannot help him. I am under no obligation to do anything for anybody who does not need anything and who does not want anything. Now, there is my trouble. I may be wrong, and I may get paid for it some time [laughter], but that is my trouble.

I do not see—admitting that all is true that has been said about the existence of God—I do not see what I can do for him; and I do not see either—I can giv my word of honor—what he can do for me, judging by what he has done for others. I do not.

And then I come to the other point, that religion so-called explains our duties to this supposed being, and we do not even know that he exists, and no human being has got imagination enough to describe him, or to use such words that you understand what he is trying to say. I hav listened with great pleasure to Judge Wright this evening, and I hav heard a great many other beautiful things on the same subject—none better than his. But I never understood them—never. [Laughter.]

Now, then, what is religion? I say, religion is all here in this world—right here—and that all our duties are right here to our fellow-men; that the man that builds a home; marries the girl that he loves; takes good care of her; likes the family; stays home nights, as a general thing; pays his debts; tries to find out what he can; gets all the ideas and beautiful things that his mind will hold; turns a part of his brain into a gallery of the fine arts; has a host of statues there and paintings; then has another niche devoted to music—a magnificent dome, filled with winged notes that rise to glory—now the man who does that gets all he can from the great ones dead; swaps all the thoughts he can with the ones that are alive; true to the ideal that he has got here in his brain—he is what I call a religious man, because he makes the world better, happier; he puts the dimples of joy in the cheeks of the ones he loves, and he lets the gods run heaven to suit themselvs. [Great laughter and applause.]

And I am not saying that he is right; I do not know. [Laughter.]

That is all the religion that I hav. It is to make somebody else happier if I can. I do not mean to take any great trouble about it, but if I can do it easily—[long laughter] that, it seems to me, is all there is of real religion.

I divide this world into two classes—the cruel and the kind; and I think a thousand times more of a kind man than I do of an intelligent man. I think more of kindness than I do of genius. I think more of real good human nature in that way—of one who is willing to lend a helping hand and who goes through the world with a face that looks like its owner was willing to answer a decent question—I think a thousand times more of that than I do of being theologetically right; because I do not care whether I am theologetically right or not. [Laughter.] It is something that is not worth talking about, because it is something that I never, never, never will understand; and every one of you will die and you won't understand it, either—until after you die at any rate. I do not know what will happen then.

I am not denying anything. There is another ideal, and it is a beautiful ideal. It is the greatest dream that ever entered the heart or brain of man—the Dream of Immortality. It was born of human affection. It did not come to us from heaven. It was born of the human heart. And when he who loved kissed the lips of her who was dead there came into his heart the Dream "We may meet again." [Great applause.]

And, let me tell you, that Hope of Immortality never came from any religion. That hope of Immortality has helped make religion. It has been the great oak around which hav climbed the poisonous vines of superstition—that Hope of Immortality is the great oak. [Long-continued applause.]

And yet the moment a man expresses a doubt about the truth of Joshua or Jonah or the other three fellows in a furnace, up hops some poor little wretch and says, "Why, he doesn't want to liv any more; he wants to die and go down like a dog, and that is the end of him and his wife and children." [Laughter and applause.] They really seem to think that the moment a man is what they call an Infidel he has no affections, no heart, no feeling, no hope—nothing—nothing. Just anxious to be annihilated! But, if the orthodox creed be true, I make my choice to-night. I take hell. [Great laughter and applause.] And if it is between hell and annihilation, I take annihilation.

I will tell you why I take hell in making the first choice. We hav heard from both of those places—heaven and hell—according to the New Testament. There was a rich man in hell, and a poor man, Lazarus, in heaven. And there was another gentleman by the name of Abraham. And the rich man in hell was in flames, and he called for water, and they told him they couldn't giv him any. No bridge! But they did not express the slightest regret that they could not giv him any water. Mr. Abraham was not decent enough to say he would if he could; no, sir; nothing. It did not make any difference to him. [Laughter.] But this rich man in hell—in torment—his heart was all right, for he remembered his brothers; and he said to this Abraham, "If you cannot go, why, send a man to my five brethren, so that they will not come to this place!" Good fellow, to think of his five brothers when he was burning up. Good fellow. Best fellow we ever heard from on the other side—in either world.

So, I say, there is my place. And, incidentally, Abraham at that time gave his judgment as to the value of miracles. He said, "Though one should arise from the dead he wouldn't help your five brethren!" "There are Moses and the prophets." No need of raising people from the dead.

That is my idea, in a general way, about religion; and I want the imagination to go to work upon it, taking the perfections of one church, of one school, of one system, and putting them together, just as the sculptor makes a great statue by taking the eyes from one, the nose from another, the limbs from another, and so on; just as they make a great painting from a landscape by putting a river in this place, instead of over there, changing the location of a tree and improving on what they call nature—that is to say, simply by adding to, taking from, that is all we can do. But let us go on doing that until there shall be a church in sympathy with the best human heart and in harmony with the best human brain.

And, what's more, let us hav that religion for the world we liv in. Right here! [Applause.] Let us hav that religion until it cannot be said that they that do the most work hav the least to eat. Let us hav that religion here until hundreds and thousands of women are not compelled to make a living with the needle that has been called "the asp for the breast of the poor," and to liv in tenements, in filth, where modesty is impossible. [Applause.]

I say, let us preach that religion here until men will be ashamed to hav forty or fifty millions, or any more than they need, while their brethren lack bread—while their sisters die from want. [Great applause.] Let us preach that religion here until man will hav more ambition to become wise and good than to become rich and powerful. [Applause.] Let us preach that religion here among ourselvs until there are no abused and beaten wives. [Applause.] Let us preach that religion until children are no longer afraid of their own parents and until there is no back of a child bearing the scars of a father's lash. [Continued applause.] Let us preach it, I say, until we understand and know that every man does as he must, and that, if we want better men and women, we must hav better conditions. [Loud applause.]

Let us preach this grand religion until everywhere, the world over, men are just and kind to each other. [Renewed applause.] And then, if there be another world, we will be prepared for it. [Applause.] And if I come into the presence of an infinit, good, and wise being, he will say, "Well, you did the best you could. You did very well, indeed. There is plenty of work for you to do here. Try and get a little higher than you were before." [Applause.] Let us preach that one drop of restitution is worth an ocean of repentance.

And if there is a Life of Eternal Progress before us, I shall be as glad as any other angel to find that out. [Laughter and applause.]

But I will not sacrifice the world I hav for one I know not of. [Great applause.] I will not liv here in fear, when I do not know that that which I fear livs. [Applause.]

I am going to liv a perfectly free man. I am going to reap the harvest of my mind, no matter how poor it is [laughter], whether it is wheat or corn or worthless weeds. [Renewed laughter.] And I am going to scatter it. [Laughter and applause.] Some may "fall on stony ground." [Laughter.] But I think I hav struck good soil to-night. [Prolonged laughter and applause.]

And so, ladies and gentlemen, I thank you a thousand times for your attention. I beg that you will forgiv the time that I hav taken, and allow me to say, once more, that this event marks an epoch in Religious Liberty in the United States. [Loud and prolonged applause.]

Letters of Friends.

Kind Wishes for Reform and for Us.

OAK MILLS, KAN., Jan. 6, 1892.

MR. EDITOR: Allow me to congratulate you upon the neat appearance of THE TRUTH SEEKER in entering upon the threshold of a new year. May the new year be a bright and prosperous one to you and the noble paper you are conducting, and may its new dress be the means of adding to your subscription list.

GEO. J. REMSBURG.

A Lamb Amid Wolves.

COOPERSTOWN, N. Y., Jan. 5, 1892.

MR. EDITOR: We are the only family who take your paper in Cooperstown. I think I could influence friends to take it or read it if there were no pictures. As for myself they do not disturb me in the least, for I am a Liberal. All my Freethought reading except your paper is lent out all the time. Only two families besides ourselvs read your paper. I am in favor of pictures, but in the form of books or albums. I think your paper the best I ever read. I do not argue my belief, though I could, but season my conversation with it whenever I can nicely.

Yours truly, MRS. LAWRENCE KAPLE.

Mr. Bowtell's Experience.

Jan. 1, 1892.

MR. EDITOR: Mr. E. J. Bowtell in THE TRUTH SEEKER of December 19th records an interesting experience which stands on its own merits, but in connection with it he theorizes a doctrin of pantheism that has the air rather of a preconception than of logical deduction from the experiences stated. Admitting these as facts, they presuppose a medium of vibration for thought analogous to the known atmosphere as a medium for those of sound and light; but that is not what Mr. Bowtell's language suggests. His is what I should expect to find in Spiritualists who are bent on sustaining the god idea. It is my impression that this divine squint was honorably absent from A. J. Davis's first book. How is that? M. E. L.

Deceived.

YORK, PA., Dec. 17, 1891.

MR. EDITOR: I hav read a great many books published by the Truth Seeker Company, and was once a whole-hearted believer in the doctrin of them. I am not as strong a believer in your views as I once was, for this reason: There is a man living in Dillsburg, Pa., who had sixteen running sores for years standing; could not do a day's work since they began. The doctors failed to giv him relief. He adopted the faith cure and was cured in one night. I did not believe it when I saw it in the papers, so I went to Dillsburg and saw the man personally and saw the scars on his leg. I am now confident he has been cured by faith. This man's name is Abram Fahle. I wish you would explain this and giv your opinion on it in your valuable paper, THE TRUTH SEEKER, and send me a copy. If you can throw any light on this I will be a regular subscriber to THE TRUTH SEEKER. I will inclose you a copy of the Harrisburg *Telegram* in which I first read the account of this man's cure. You can read for yourself. Please giv me your views on this in THE TRUTH SEEKER and do not forget to send me a copy. Inclosed find twenty-five cents for your trouble.

A. S. LEHR.

[The story is like hundreds of other stories—alleged miracles. There is no evidence that it is true, for a scar on a man's leg proves nothing. Mr. Fahle lied some, the reporter lied more, and Mr. Lehr has been taken in.—ED. T. S.]

Rhyme and Reason.

ANGOLA, IND., Jan. 4, 1892.

MR. EDITOR: I hav been a reader of THE TRUTH SEEKER for the last two years, receiving it through our newsdealer. I look forward for the arrival of your paper as I would for a letter from my nearest friend.

We hav just had a stirring up in the way of two lectures by the talented young orator John R. Charlesworth. About six hundred attended the two lectures. Among them were quite a number of that class of people who call themselvs Christians. I think all of them fell below the high-water mark after listening to Mr. Charlesworth's unanswerable argument on "The Philosophy of Secularism." It was the universal verdict that the two lectures were the best ever given in our city. I can truthfully say, all Liberals desiring to advance the principles of Secularism in their community can secure no better talent than Mr. Charlesworth. We hope to secure his services again should he chance to be in Indiana.

There has never been such an awakening
  Of Freethought here before.
It is the general topic
  On the street and in the store.

I think the Christian's faith
  Has been a little shattered,
While it has strengthened us
  And we are not so badly scattered.

And now to organize a league
  We surely will commence.
Around each and every church
  We will build a high board fence.

And when our work has all been done
  We'll hire a Liberal teacher,
For in those future days to come
  There will be no need of preachers.

FREMONT ROBINSON.

Why Blush for So Noble a Cause?

WATERLOO, IND., Jan. 2, 1892.

MR. EDITOR: On the 30th and 31st of December we were treated to an intellectual feast by that refined and intelligent young gentleman, Mr. J. Charlesworth. I considered him a second Ingersoll, and this, I consider, is the highest compliment that I could pay him, but I assure you he is in every way worthy of it. He made many friends here; even the Christians were favorably impressed by his strong arguments, and their freedom from vulgarity. I only wish that there were many more like him in the lecture field. It is men like him that giv credit to the cause of Liberalism, with so little offense to all classes. He was met by crowded houses both nights. A resolution was offered in favor of keeping the World's Fair open on Sunday, and was carried by a unanimous vote.

There are a great many Liberals here. The trouble is, there are about two-thirds of them afraid to own the cause. Personally, I and my wife are proud of it. And why anyone should blush to own so noble a cause is past my comprehension. Friends hav warned me many times against so plainly avowing my Infidelity, but I can truthfully say that I cannot see that it has ever injured me in the least; it has never injured my business or my credit. I can get all the credit I want from Christians as well as Liberals, and I hav lots of friends among the Christians, too, and I believe they respect me far more than they do your poor, half-hearted, milk-and-water Liberals, who do in Rome as the Romans do. And right here I wish to speak a word of encouragement to all faint-hearted Liberals. Do not act as if you was ashamed of your honest convictions; be true to yourselvs, true to your country, and true to your cause, and always endeavor to be consistent and to keep the flag above the cross. Long life to THE TRUTH SEEKER and W. Heston. I am so sorry that any who call themselvs Liberals can be so ill-Liberal as to let themselvs get delinquent on your books. That they will begin the new year by paying up, is the wish of

Your true friend, JACOB SALTSMAN.

Tariff.

BURLINGTON, IA., Jan. 3, 1892.

MR. EDITOR: I am a great admirer of Colonel Ingersoll, and hav received much pleasure and profit from reading his lectures and writings on Freethought and religion, but with some of the colonel's late utterances on political economy I hav been more amused than instructed, as they are about as wild and inconsistent as the utterances of the average sky-pilot on the question of religion.

Mr. Ingersoll says that if we would be prosperous as a people we must discourage foreign trade by putting a tariff on imports; and to prove this, a short time ago he introduced the people to a new and very curious method of book-keeping. And then shortly afterward he writes an article for the *Illustrated World's Fair*, in which he says: "Nations, like small communities, are in danger of becoming provincial, and must become so, unless they exchange commodities, theories, thoughts, and ideals. Isolation is the soil of ignorance, and ignorance is the soil of egotism, and nations, like individuals who liv apart, mistake provincialism for perfection, and hatred of all other nations for patriotism." And again, in an interview in the Cleveland *Press*, speaking of the work of foreign missions, he says: "Honest commerce will do a thousand times more good than all the missionaries on earth."

Now, the questions I would ask are:

1. Does not this nation by maintaining a tariff tax on imports impede the exchange of commodities between it and other nations, and are we not, therefore, in danger of becoming provincial?

2. Do we encourage "honest commerce" by building a Chinese wall around this country and placing a government officer at each gate with the power to demand a toll from those who wish to bring in commodities to exchange with us?

And until the above questions are answered satisfactorily I shall continue to think that on the tariff question "Our Bob" is like the average gospel-spouter on hellfire—he does more spouting than honest thinking. WILBUR MOSENA.

A Reformed Christian's Tale.

GOLDTHWAITE, TEX., Jan. 2, 1892.

MR. EDITOR: Unfortunately for myself (and perhaps the world at large to some extent), I was born, cradled, and raised in a hot-bed of old Bible superstition and ignorance. Born sixty-three years ago and soon as able to get around well in the sphere above-stated, I was compelled to carry a missionary box around town to solicit and receive contributions under the auspices of the Methodist church ostensibly for the purpose of sending rum and missionaries to the heathen. Now, if I could hav been enlightened on the rum business at that period of life, I might hav freed myself from the miseries of sin and death, in place of being drawn along by the Methodist doctrin, such as "Hate your father and mother and cleave unto Christ," and all other such rot as is taught in the Christian world. But as it is it took me sixty years to find my way out of the dark stinkpots of superstition and hypocrisy. But thanks to the Liberal doctrin the scales hav fallen from my eyes. About three years ago I found THE TRUTH SEEKER at a neighbor's house, and began to read and think for myself; am now a full-fledged Freethinker and a subscriber to THE TRUTH SEEKER, and expect to remain so during life. There are in and around this place upward of one hundred Freethinkers, good men and true, yet with three churches and their influence a great many are afraid to come to the front, owing to business and family relations, etc.; and in fact the churches hav got such a power over the women and children by preaching to them superstition and fox-fire, that the leaders of the hosts of Israel can well afford to say, Let the husband go to hell if he wants to, while at the same time they offer him a free gospel and appear to be very anxious for him to take it if he has got money enough to pay his way to the new Jerusalem.

I will send the money by our old friend, A. Lewis, for the Bible Picture Book. And we want blanks to throw our little influence toward keeping open those gates at the World's Fair in Chicago on Sunday. I hav given you this little experience for publication because there are tens of thousands of men that stand to-day as I did upon the dark edges of superstition looking for the true lights of Liberalism, and let me tell you they are coming in spite of all the bulwarks of cant and superstition that theology can erect.

Hoping you will long stand at the helm of THE TRUTH SEEKER, and that Heston with his illuminating pictures may soon be able to spread the light from continent to continent, driving out superstition, rum, missionaries, and priestcraft,

GEORGE WHITAKER.

P.S.—I hav come to stay.

Nearly As Bad As a Priest.

DAVENPORT, WASH., Dec. 8, 1891.

MR. EDITOR: I write you this with the hope that you will publish the same, with the account of how I and many others hav been entrapped by a notorious agent representing the Mutual Life Insurance Company, of New York. The way he proceeds is to tell what a great benefit it is to insure in said company, and how many of the business men of your town hav taken out policies, namely, merchants and doctors, which proved to be entirely fictitious; how the company paid eight per cent on money invested with them. But after you get the policy it only reads four per cent, and if you hav not the cash he generously offers to pay your first payment for the consideration of a note to be paid in two or three months without interest. My note was due the 1st of December, and what was my astonishment to find that my note was on two per cent interest, which had run up to $13.90.

My reason for asking you to publish this is to warn others of this mean villain. He is now working in Palouse country, and I see in the Palouse *Gazette* that he is doing the farmers up to a lively tune. I was told in the bank that he was under contract with the company to procure policies to the amount of $1,000,000. Freethinkers, look out for him. His stay is short and decisiv, and the means he employs is disreputable in the extreme. His name while here was G. M. Fennell. He is of high stature, good-looking, representing himself while here as an English nobleman. He will in all probability work through Idaho, Montana, and the Dakotas. Freethinkers in these states take notice. Warn the people. Respectfully, P. SELDE.

From the following article taken from the Colfax *Gazette*, many will doubtless recognize the gentlemanly young agent who flourished in the Big Bend to the sorrow of a number of people this fall. The *Gazette* says:

Life insurance agents by the dozen hav swooped down upon the farmers of the Palouse during the last few weeks. The competition thus created has made it a common occurrence for three to ten agents a day to solicit policies from the same person, and the high standing which most of the agents occupy in business and social life has helped to giv the entire fraternity a similar position. But the gullible hav been gulled at last. George McCroskey seems to hav been the first victim, though others keep turning up one by one, claiming to hav paid for a policy that never came, or for one that does not embrace the contract as the agent represented it should.

The fellow who works so smoothly pretends to be employed by the Mutual Life Insurance Company of New York, and he distributes cards that usually convey the information that his name changes with a change of location; his address, Acton, London W., England. He was in Colfax a few days ago, and probably is now working some other Palouse town. The age of this high-stepper is about thirty years, and he is very "English, you know." His collar reaches high up on the back of his neck, completely hiding a big portion of him from the gaze of the world. There seems to be no doubt that he is a *bona-fide* agent, but his methods hav convinced a good many that he is not. When he corners a victim he tells the innocent granger or business man that he has purchased a large block of insurance in the Mutual Life Company, and wishes to place a certain amount of it in that locality, which he can afford to do at a very cheap rate because the large block was given him on very favorable terms. Ordinarily he has only a few thousand dollars left for the locality in which he is working, so he represents, and is willing to put it out at favorable terms. He figures up enormous profits for the person taking out the insurance; and if in due season the policy comes, it is an ordinary policy which the victims are not willing to accept, as the case was with George McCroskey.

The same fellow seems to hav left his footprints in California and Oregon.

Intended for "Freethought."

HONGKONG, CHINA, Oct. 26, 1891.

TO THE EDITOR OF FREETHOUGHT, *Dear Sir:* Please inform me which are the best and more impartial works about the origin of Christianity and the development of its sects, besides the works of Strauss and Renan. What do you think of Chastel Etienne's "Histoire du Christianisme?"

Are there many newspapers, reviews, or books published in Ceylon, in India, or elsewhere, in defense of Buddhism and of other Eastern creeds? Could you tell me if there is any real difference between Christianity and the so-called pagan religions? Could anyone quote a sound Christian doctrin or precept which had not been taught by some ancient religions or sages?

I hav lately read an interesting disserta-

tion by J. Patouret, "La Condition Juridique de la Femme Dans L'ancienne Egypte." It is evident from the proofs adduced by the writer that Egyptian women formerly enjoyed far greater civil rights than do the women at present under Christian governments. Christian missionaries in China only succeed in converting a few ignorant and poor nativs, but some missions make a great deal of money and own large properties. Their members are known as being exceedingly troublesome. They do not follow all the injunctions and examples of Jesus. If a mob happens to destroy their chapel or insult them, they insist on getting an exorbitant sum of money and immense tracts of land for compensation. I hav heard politicians state that for carrying on intrigues a certain class of missionaries are cleverer than consuls, who dislike that kind of business. They need only very little encouragement from their government for them to stir up serious quarrels. All the wars in China hav been connected with the unbounded pretensions of the missionaries.

But not all the missions hav such a bad name. Some are of quiet disposition and very prudent.

China is truly the paradise of missionaries. They find their governments always ready to help them, although, as you are aware, the majority of European statesmen do not believe in Christianity.

Almost all the missionaries, except those who devote their time to cure poor Chinese or to teach sciences, are doing more harm than good to civilization. They are throwing, by their conduct before the eyes of rude people, more discredit on the religion which they preach than all the attacks of philosophers and Freethinkers.

Several Roman Catholic missionaries hav declared that they enjoy more liberty in China than in any Catholic country, yet they appear not to be satisfied. I believe they want to rule not only the consciences of the believers, but also the whole world.

Chinese government, like that of old Rome, does not interfere with religious liberty. It is said that all Chinese scholars are either Agnostics or Atheists.

Chinese welcome foreign merchants, as they understand the value of having good trade. How can people who hav not been reared in Christian superstitions and those who reason well accept Christianity, when its very foundation is false, and the whole Bible is full of absurdities and contradictions?

The doctrin of the original sin is a foolish myth which the Jews had copied from their conquerors the Babylonians. We know for a certainty that death could not be the result of the punishment, as asserted in the Bible. Millions of years before the apparition of man, animals had lived, struggled, and died in the same way as we see them now.

Nor does this earth differ much from countless other worlds.

Scientific discoveries will completely dispel the few remaining biblical myths.

The numerous Christian sects, differing in many vital points and which hav been the cause of long and bloody contentions, the animosity which these sects bear to each other shows that Christians are not sure about the tenets of Christianity.

Chinese laugh at the pretensions of those who think of converting the "heathen."

As long as people would or pretend to believe in so-called revealed religions there is no hope of abolishing wars, of improving the condition of the laboring class, and lessening other evils. All those religions hav been and are the curse of the world. The great poet and profound thinker rightly exclaimed, "*Tantum potuit religio malorum suadere!*"

The only true religion, and that which will survive all others, is that of Humanity. I believe the reason why China, unlike other ancient nations, has not disappeared and is full of vitality, is because her legislature had the common sense to reject the farce of adopting a "supernatural religion." I remain, dear sir, yours truly,

TRAVELER.

[On the origin of Christianity we recommend "Bible Myths," "Supernatural Religion," Jacolliot's "Bible in India," Scott's "English Life of Jesus," Fiske's "Myths and Mythmakers," Oort and Hooykaas's "Bible for Learners," Ingersoll's "What Must We Do To Be Saved?" Keeler's "Short History of the Bible," Knight's "Ancient Art and Mythology," Inman's "Ancient Pagan and Modern Christian Symbolism," etc. On the development of the sects see Gibbon's "History of Christianity," D'Aubigne's "History of the Reformation." Kurtz's "Church History" (Funk & Wagnalls pub.) is late, and as good as a book written from a Christian standpoint can be.—ED. T. S.]

Ingersoll as a Theorist.

HARTFORD, KAN., Dec. 29, 1891.

MR. EDITOR: There is scarcely anything in the derogatory line which one cannot hear concerning Colonel Ingersoll. A few years ago a leading Kansas City newspaper published under boastful headlines the statement of a prominent railroad official to the effect that Mr. Ingersoll was a rabid rebel in sentiment during the late war of the Rebellion. But only a few days ago a pensioned soldier told me that was all a mistake; that Ingersoll was a Unionist always; but, for the glory of God and Methodism, he added that he had been told by others that Mr. Ingersoll showed himself a coward on the battlefield. I think that if there had been any truth in this latter assertion Mr. Ingersoll would hav gone over to the popular church party long ago; for, as a Campbellite evangelist recently admitted, that is the place where cowards and hypocrits flourish, and there are no hypocrits among Infidels.

Mr. Ingersoll says that the man who first accused him of predicting the downfall of the churches in ten years has taken the lie back; but it will nevertheless be reiterated to the end of superstition's reign, just as the base lies about Paine and Voltaire are told, without proof and against proof.

It is now asserted, in the face of his own flat declarations again and again to the contrary, that Mr. Ingersoll opposes all marriage laws. This assertion will no doubt be believed, as most other things are believed, without evidence, by church people, and will be used in sermons and Sunday-school lessons to frighten big and little children away from Infidelity.

When the Christian world felt the stalwart blows of this apostle of freedom and manhood shaking the platforms under their feet, and dared not meet him upon the rostrum, they invited discussion within their own chosen arena. It had been confidently claimed that Mr. Ingersoll was a shallow reasoner; that his oratorical powers alone gave him prestige; and that he could not endure the ordeal of a calm and logical sifting of his arguments in the columns of the great monthly and quarterly reviews. Well, the ordeal was accepted, eagerly courted, and triumphantly sustained. The peerless champions of orthodoxy who instituted that ordeal were the ones who retired from it in discomfiture and disgrace. Their acknowledged failure to verify their own predictions stamps them as the successors of the false prophets of ecclesiastical history, and the fabricators of the slanders which they hav heaped, and are heaping, upon the characters and memories of honest men. Their silence alone, after the issue of such a momentous conflict, would be sufficient to declare their views of the result, but some of them hav even broken that silence to affirm the disastrous finale of their cherished hopes. Among the lovers of truth and defenders of liberty throughout the ages Robert G. Ingersoll stands preëminent. Solid and brilliant, good and great in everything, he is as worthy of the plaudits of emancipated men and women of the nineteenth century as Gibbon the majestic writer, Voltaire the caustic critic, Hume the philosophical essayist, or Paine, the bold enunciator of axiomatic common sense, were of the comparativly dark ages in which they lived.

Of late years there has sprung up in the ranks of reform a mushroom rabble, comparable only to the Flagellants of the sixteenth or the Robespierre faction of the eighteenth century, who cannot patiently endure the existence of law, order, decency, rationality, or stability in the world; and so, as per consequence, each of these hobbyists must assail Mr. Ingersoll and berate him for his inability to confine himself to their narrow apprehensions. The obscenist rails at him for his decency, the Spiritist for his rationality, the Anarchist for his appreciation of the blessings of peace, law, and order; and the Communist and paternalist are unhappy because Mr. Ingersoll cannot consistently fall in with their wild vagaries. Truly Mr. Ingersoll is having a hard time to please the whimsical Dame Grundy within Freethought lines; for

> Was ever maiden in such humor wooed?
> Was ever maiden in such humor won?

In your issue for December 26th Mr. Gleason takes the colonel in hand, somewhat like a schoolboy trying to spank his teacher, and endeavors to instruct his preceptor in the first principles of finance. It seems to me that, whether Mr. Gleason is a practical farmer or not, it would be much better if he would first instruct himself in the principles of farming before he undertakes to lecture anybody upon the tariff question. When he asserts that "the raw material in a bushel of corn is not worth one-tenth of a mill," is he not aware of the fact that corn grows from the seed and that it requires on an average about two and one-half mills' worth of forty-cent corn as seed from which to raise a bushel of corn in Kansas? Besides this, it requires about eight square rods of land, worth, say, $1. In New York or Massachusetts the land would be worth much more, even in its raw state. And when he givs us to understand that the relativ profits from marketing corn as corn or as pork, beef, and horses depend entirely on the relativ price of each, has he forgotten one of the first elements of profitable farming, the principle that grain impoverishes while live stock enriches the soil?

Passing now more directly to the tariff issue, when Mr. Gleason asks, "Would it not be a good thing to giv a bounty for every bushel of corn or wheat raised in the United States?" we may well answer that a protectiv tariff on imported corn and wheat, the amount *ad valorem* of which was doubled at the last session of Congress, accomplishes, as has been abundantly proved in reference to all imported products, exactly the same result as a bounty when it excludes competing foreign products and thereby raises the price of the article raised at home, all of which is done without the evils of taxation incident to a bounty. The producer receives his bounty in the shape of an increase in the price of his produce, which the foreigner pays in the shape of either a reduction in the price of the article which he sends here to sell, or in a diminished market for his produce, or both. You may ask how he pays it when he ceases to contribute to our market altogether. The answer to this is that he pays it by transferring his profit on sales in our markets to the producer in the United States.

In his remarks on the question of steel rails Mr. Gleason runs wide of his bearings. The ton of steel rails, which he supposes to hav been traded for seventy-five bushels of corn, constituted actual wealth to the manufacturers, and enabled them to liv, not only without competing with the farmer, but actually by helping to furnish the farmer with a market for his corn. If the farmer had been compelled to purchase (through the railroad companies, of course, in the shape of fares and freights) his ton of steel rails abroad, he would hav sold on a glutted market instead of a grasping market in Liverpool, and would not hav been able to realize even the $25 on his seventy bushels of corn which was necessary to buy the English rails. Why? Simply because the steel rail manufacturers in the United States would not be making steel rails but farming, raising corn to glut the foreign market and lower the price. This has been the history of every trial of free trade everywhere, and those who are not so blind as to perpetually study maxims instead of markets are aware of the fact. The nations of the world know that we are increasing in wealth faster than any other nation, that our laborers are better fed, clothed, and educated, and they attribute the fact to our protectiv tariff. The last of the colonies of Great Britain has deserted her—has renounced her free-trade policy, and the farmers of England clamor for protection. English Cobdenites expend annually hundreds of thousands of dollars to advertise free trade, while English citizens and laborers are starving and rioting in their streets, destitute of help or employment. When the resurrection morn for truthful ideas arrives, Mr. Gleason will find his theories rated as "wood, hay, stubble."

The free-trade policy is the policy which English theorists hav always advocated for Americans. When they had the power, the English enforced that policy among us. I hardly know how to characterize the ignorance or mendacity of the opposit assertion.

When $2,500,000,000 worth of farm produce is consumed in any country, it is worth that amount to the people of that country, or that amount would not be paid for it; and the same assertion is true of an equal value's worth of manufactures, or anything else. The same values would not hold good under free trade, for manufacturing would decline to somewhere near zero, while farm production would reach such a stagnation as an exhaustless surplus would necessarily engender. Our country would retrograde in wealth, intelligence, and morality, and our population be gradually relegated to anarchy, pauperism, and barbarity.

Mr. Gleason makes the astonishing assertion that the American farmer cannot compete with the Russian farmer in wheat-growing, because he is charged nearly twice as much for his machinery, either ignorantly or in defiance of the testimony of our American consul and others who inform us that the machinery of the same kinds and quality used by European farmers costs them one-third more than the same machinery sells for in the United States. Free-trade theorizers are only half converted from orthodox methods. They reason precisely as the theologian does, starting with some unproved assumption and building their theories upon it. The bottom fact of the free-traders is the assumption that a tariff duty upon an imported article is of necessity a tax paid by the consumer upon every article of that kind sold in the country imposing the duty—which is no fact at all, but a fallacy which is being exploded everywhere, which is demonstrated to the satisfaction of everybody but human moles or self-made bats, who will not see anything revealed by the sunlight. The fact is, we hav never extensivly manufactured an article in the United States without eventually, if not immediately, reducing the price not only of the home-made article below what we ever could buy it for abroad, but also of the foreign-made article in our markets to the level of the home-made, minus the tariff duty. Protection has cheapened and will cheapen the price to us of everything which we now buy abroad, and which we possess the necessary facilities for successfully making at home in such quantities as will supply our own markets.

"It will hardly do to say your theory is all right but you cannot put it in practice," says Mr. Gleason, and I advise him and all other free-trade visionaries to smoke that cud in their own pipes, for their theory has never yet in the history of the world been applied without disastrous consequences. Thos. Benton, a revenue-tariff Democrat, admits that destroying the protectiv features of the tariff of 1828 was one of the causes of the hard times which began in 1837.

As to Mr. Ingersoll's alleged heresies in advocating good money instead of shinplasters, I hav already stated, in a previous number of THE TRUTH SEEKER, what I consider the basic principles of finance, and will not repeat here what I then said, and what no one has seen fit to attempt to refute, except to state that money is that which possesses value in itself, and that the kind of money Mr. Gleason thinks the government makes is simply a promissory note or certificate of indebtedness, possessing no more value on earth than that of the Christian would in heaven without a redeemer. Flooding the country with promissory notes and trafficking upon the people's indebtedness would be the quickest way of unsettling all values and precipitating universal bankruptcy.

I think Mr. Ingersoll is entitled to respect yet awhile in politics as well as religion.

A. H. DARROW.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Ned and His Sled.

A little Ned once had a sled,
And kept it in his father's shed,
And while this Ned was in his bed,
Down came the snow from overhead.

When morning came he rubbed his eyes,
And looking out he soon espies
The snow that came down from the skies.
"Oh, dress me, mother, quick!" he cries.

Soon little Ned was on his feet,
And dressed from top to toe complete.
His mother kissed his lips so sweet,
And let him out into the street.

Then little Ned took down his sled,
And, meditating, soon he said,
"I'll go and call Jim, Joe, and Fred."
And off to Jim and Joe he sped.

Jim, Joe, and Fred and little Ned
Hied to the hill beyond the mead.
Decided who should go ahead—
Down went all four as quick as said.

'Twas plain each one enjoyed the fun,
But now the uphill work begun.
One way they could go by the run,
But uphill work they could not shun.

Each took the bitter with the sweet,
For from the task there's no retreat;
So up the hill eight little feet
Pressed onward, proud of such a feat.

Not long they wait but soon decide
To hav another rushing slide,
So, swiftly rushing side by side,
Ned's sled upon a sudden shied

Across the track, and so collided,
Against which they had not provided,
And all with one accord decided
That Ned his sled had badly guided.

To meet so soon with such rebuff
Ned thought such play was rather rough;
Of uphill work he'd had enough,
And downhill summersaults were tough.

So feeling rather sad within,
Said he: "I'll not try this again;
For sliding I don't care a pin!"
And turned him homeward with chagrin.

The other boys stood still to see
With eyes as big as eyes could be—
What Ned could mean. To think that he
Should quit the sport and leave the three!

Their faces all looked rather wry,
For Ned would not the third time try;
Nor did he bid the three good-bye,
And none could tell the reason why.

Warmed by the early rising sun,
And sliding had but just begun,
The triple urchins all as one
Said: "Now we three will hav some fun!"

Ned, when he left the other boys,
Could hardly keep his equipoise;
And yet he made but little noise,
Which many another boy employs.

But hastening home he saw his ma,
And by her side this Edward's pa
Stood in the doorway ajar,
For Eddie's home was not afar.

"What luck," said pa, "has my son had?"
"I guess," said ma, "his luck was bad;
At any rate your face looks sad;
But tobogging should make you glad."

Ned up and told her all about it
Loud as his little tongue could spout it
And then as loud as he could shout it
Declared he'd rather go without it.

B. F. R.

My Dream.

On the 31st of December I had thought of making resolutions, but was greatly discouraged by having made them before and broken them. Then in a fit of despondency I said to myself: "Why do I care to make myself better? I am only a girl; besides, there are so many such as I; I am but a drop in the bucket. When I die the world will go on just as before; and as there is so much—so much—to learn, I will just quit where I hav begun. Let me liv in quiet and content, and that will be all anyone will ask of me."

Everyone is liable at times to get stuck in the "slough of despond." How many unfortunates are there who, once in, are only sunk deeper by their efforts to extricate themselvs without the aid of friendly hands whose owners are on the firm rock of success and wisdom!

I had commenced the study of several books, and, not being able to comprehend all that was in them, had plunged into this state of despair, in which I doubted whether life was worth the effort it takes to struggle through it. But now, thanks to the kindly hand that aided me, I hav crawled from the "slough," shaken the mud from me, and hav gone far enough away from it so I will never slip into its stagnant pools again.

In the evening after several hours' study in Compayré's "Lecture on Teaching," and as my eyes involuntarily closed over its thought-compelling pages, I decided to retire.

I immediately fell asleep, and no sooner was I asleep than I was transported to our orchard as mysteriously as Danhasch conveyed Badoura to Camaralzaman.

It was summer. I was seated beneath a faithful old cherry tree whose boughs were cracked and gnarled with age, yet they were covered with such clusters of green leaves and half-ripe fruit as to effectually shade me from Sol's hot rays. The birds were singing merrily in the trees.

I was speaking with an old man, white from head to foot, reminding me of the genie of Aladdin's lamp. The sun's heat seemed to make no impression on his venerable head.

Right here I wish to remark on this incongruity often found in dreams. It was summer when this sage was speaking to me about that which was more befitting the 31st of December.

Unfortunately I am unacquainted with the mysteries of short-hand writing; but as near as I can recollect, these were his words: "So thou hast made no resolutions for thy future conduct in life?

"My daughter, canst thou look me in the face? Canst thou look upon this storm-battered tree which in its death puts forth its greatest effort, and is not rebellious—canst thou look at nature, and not blush to own that thou hast said thou wouldst make no rules for thy bettering? But I would not chide thee. I wish that thou whom I advise wouldst think over what I say.

"Everything is advancing. Art thou content to stand still? Dost believe what thou hast read in thy favorit 'Henry Esmond,' that honor and fame count for nothing? (The old gentleman was well read.) Hast thou determined to abdicate thy right—nay, thy duty—of taking a part, even if small, in this world's struggle? Truly, then, thou foregoest thy heritage; for thy fathers and all that follow thee hav taken and will take their part in the world's strife. How canst thou tolerate the thought of giving up ambition?

"I mean not, my child, that thou, in fulfilling thy ambition, shouldst wrong others; thou hadst better die unknown. But do thy very best in life, so, when thou diest, thou shalt go satisfied that thou hast done thy part. Oh, my child (here he quoted a verse),

"How dull it is to pause, to make an end,
To rust unburnished, not to shine in use!
As if to breathe were life."

He spoke this so impressivly that it rings in my ears yet. His eyes were fastened upon the limbs of the old tree as if he recognized in it the symbol of himself. I wondered. Plucking up courage, I said: "Who—what art thou, my benefactor?"

Looking me steadfastly in the eyes, he replied: "My child, I represent that spirit of ambition in the past generations whose luster was tarnished by an ignoble rusting; but after years of slothful action, the mortals came to realize that there is more in life than they had made of it. But the realization came too late, and their remaining years were remorseful." (This accounted for his melancholy appearance.)

He continued: "Daughter, consider that thou livest but once; that all are in the world having an influence, either good or bad; thou canst liv so thou wilt be remembered—so that posterity will know thou hast not lived in vain. I know this is a selfish world, but make the best thou canst of it."

"Oh, father, forgiv me for my rash mistrust of the gift of life," cried I. "Nay, child; show thy repentance by living a life of usefulness if not of note."

I fell upon my knees and was in the act of devoutly kissing his hand, when his white figure vanished, gazing reproachfully at me.

All was still. The birds ceased singing. A cloud passed over the sun, and its shadow flew over the orchard and over the rolling meadow beyond. I heard a gentle whisper as if the unseen spirit still hovered near:

Wouldst fashion for thyself a seemly life?
Then fret not over what is past and gone;
And spite of all thou mayst hav lost behind,
Yet act as if thy life were just begun.

I awoke at this point to find myself staring at the white window curtains, while the wind was sighing and moaning in the pine trees outside.

I think my dream, unlike Nebuchadnezzar's, does not need an interpreter. What do you think, friends?

Versailles, Ind. EMMA STOCKINGER.

What the Little Folks Are Saying.

It was little Dot's first visit to a farm, and she went with her aunt to see how the pigs were fed. The little one gazed in astonishment at the young porkers for a moment, and then, placing her hand on her curly hair, she said reflectivly: "Auntie?" "Yes, dear." "Does 'oo put all the piggies' tails in curl papers?"

A little girl, who made too much noise in her sick mother's room, was put out into the hall, and soon after a miserable old rag doll, of which she was very fond, was tossed out to her. This was the "straw" that did it. Snatching up her beloved, and hugging it tightly in her arms, with streaming eyes, she sobbed out to her grandma: "I would'nt 'a' tared, but what has Judy done?"

There was company for dinner at Dilly's house, and they were enjoying the first course, which consisted of oyster soup. Dilly made away with hers some time in silence until she had nearly cleaned the plate, when she suddenly paused, and, looking at her mother across the table, said in a stage whisper, "Mamma, what you fink? Dere's hair in the soup!" "Hush, Dilly," said mamma, frowning; "it's nothing but a crack in the plate." Dilly moved the bowl of her spoon back and forth over the supposed crack, and then exclaimed triumphantly: "Kin a crack move?"

Correspondence.

CROMWELL, IA., Jan. 4, 1892.

DEAR MISS WIXON: It has been a long time since I visited the Corner, but in this time there has been but little change in my life and surroundings. I believe the last time I wrote was some three years ago, and during that time I hav had the pleasure of hearing but two lectures, both given this fall.

The first was by J. E. Remsburg, who lectured at Creston on September 8th. We liv six miles from there, but a distance of sixteen miles could not hav kept us from going.

Once there, we enjoyed one of the best of lectures, filled with the most witty sayings. I think it was almost too rich for the blood of some, for a few got up and left the room about as fast as feet could carry them. I think one or two of them must hav knocked out about all the sense they had in trying to get out of the door in such a hurry. But the majority were greatly pleased, and many of them came the next month and listened to a lecture by W. S. Bell. At this time the roads were very bad, and it was quite cold; but what did we care for that, with the prospect of seeing Mr. Bell once more? Some five years ago he was at our home for four days. I can well remember how he held my little sister, now eight years old, on one knee, and I sat on the other, while he told us stories innumerable. Anyone who knows him can well imagin how he entertained us those four days, and our delight upon seeing him again, well and hearty. I think I never enjoyed a lecture as much as I did his.

Here we seldom see a Liberal. I hav a Liberal friend living fourteen miles from here. But she is attending the Highland Park Normal School, at Des Moines, at present, so you see I am utterly alone.

I get very lonesome sometimes, and for consolation I read, paint, or play on the violin or organ. I am very fond of reading, and read almost any kind of literature, from a dime novel to the Bible and Bell's "Handbook of Freethought." I like fiction as well as good common-sense reading, and would like to exchange THE TRUTH SEEKER or Boston *Investigator* with some one for a good weekly story paper.

MINNIE GEIER.

[PRINTED BY REQUEST].

FARIB ULT, MINN., Jan. 3, 1892.

MR. GEO. J. REMSBURG, Oak Mills, Kan., *My Dear Sir and Brother in Truth*: Your postal of the 16th ult. at hand, it having followed me in my travels, hence the delay in replying.

I highly appreciate correspondence of brothers in the cause of mental liberty, and if I can prove myself competent to correspond with you, I assure you I will be glad to be your humble servant. I hav noticed several of your articles in THE TRUTH SEEKER and they all hav the right ring to them. I am glad to see young talents arrayed on our side, as it is certainly through them we may hope to redeem the world from the blighting influence of superstition.

Some time ago I noticed a slight mention in THE TRUTH SEEKER of a children's paper being started. Now, this is the right move, and I think I remarked in a letter to Miss Wixon the pressing need of such a paper, and I think I said, also, that with such help as yourself and many others of our bright young Liberals, it could be made a literary success, and I believe that the Liberals would be glad to make it a financial one. When we hav such help as our intelligent Miss Wixon it seems to me that we are standing in our own light if we do not come forward with our cooperativ attention and establish a nice little journal if only issued monthly for a time until it could be made a weekly.

It seems to me suggestiv to good results to hav the paper similar to the *Youth's Companion*, with some fine pictorial work on the first page, as it would attract the attention of our young readers, like ourselvs with THE TRUTH SEEKER, anxious to see what the next issue will bring from the brush of the artist. My friend George, I am sure there is no question that a good paper for children will do more to help us along than all the work that can be done among the older people who hav their superstition ground into them so deep that it would spoil the fabric in dusting them out. I presume your father is hard at work as usual casting pearls before the swine. I wish we had more like hm, Ingersoll, Jamieson, Putnam, Reynolds. and others.

Giv my regards to your father and tell him I hav not forgotten the pleasant visit I enjoyed with him, and that he may liv long enough to see orthodoxy kindly buried and the standard of desire for truth and mental liberty in its stead.

With best wishes for you and yours I beg to be fraternally yours,

W. A. JOHNSON, Per G.

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UNDERWOOD-MARPLES DEBATE.

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News of the Week.

CARDINAL MANNING is dead.

ANARCHISTS on the 8th attempted to pillage Xeres, Spain, but were repulsed by soldiers.

SINCE the attempt on Russell Sage New York's rich men use body guards or other similar means of defense.

THERE are conflicting reports as to the existence of ghost-dancing at the Pine Ridge agency. A revolt in spring is feared.

LUTHERAN schools in Russia hav been notified that their teachers will hereafter be appointed by the government and not by themselvs.

TORTURE of prisoners to extort information is said to be practiced by the Chicago and the Denver police. The prisoners are confined in a "sweat-box."

OUR affair with Chili has caused attention to be directed to the fact that the government of that country owns the railroads and makes a yearly profit of $2,000,000.

THE Salvation Army in Eastbourne, Eng., has been severely injured by a mob. It complains that, because of religious intolerance, the authorities neglect to protect it.

AT Mount Carmel, Pa., on the 3d, three men on their way to church got into a religious argument, and renewed it angrily after services, when Chumas stabbed Saduskie fatally.

THE law to put every habitual drunkard under a guardian, which was defeated in the German parliament despite the emperor's favoring it, is likely to be brought forward again.

THE supreme court has affirmed the constitutionality of the Habitual Criminal act aimed at professional criminals. It provides that for a third felony one may be sentenced to twenty-five years.

HENRY GEORGE sent the pope a copy of his book in reply to Leo's labor encyclical, but it did not reach him, as his cardinals decided that it would be beneath the dignity of themselvs and Leo for them to present it and him to receive it or reply to it.

IN the case of Clarence Lay, the Burlington, Ia., boy who died under Christian Science treatment, the coroner's jury find gross neglect and censure the parents, ordering prosecution of Mrs. Vandewater, the Christian Scientist who treated the boy.

PRESIDENT DIAZ of Mexico, who believes in separation of church and state and has always disfavored the priests, is now imprisoning large numbers of them who are conspiring against the state. The ignorant class hate him, and revolution may result.

THE Berlin *Kreuz Zeitung* thinks a mistake was made in releasing the Jewish butcher at Xanter accused of murdering a Christian boy to use his blood in religious rites. It says that the belief that Jews do such things is not a superstition but a truth.

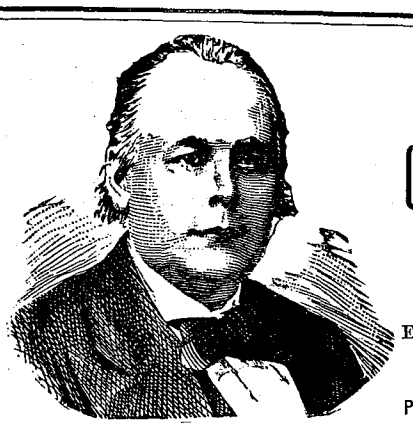
A REPORT from Veronzh, Russia, says that in that province the death-rate has doubled. Marriages hav ceased. The gentry fear a peasants' revolt in the spring. There is a great demand for fire-arms by all classes. "The peasants show an entire lack of self-help; they rely entirely upon the czar."

THE suppression of Methodism in Vienna, though done ostensibly at the instance of the Catholic church, was really brought about by the Lutheran church, which has harassed the Methodist church out of jealousy ever since the wealthy Baroness Von Langenau left the Lutheran church for the Methodist.

THE latest new religion is being preached at Princeton, Ky., by Mr. Terry. He has made a calculation from the Bible that Christ came to the earth in 1784 and is still here, and that the world will end in Octobre, 1914. He says that people hav been living in the dark ages and the truth has been revealed only by him.

CONGRESS daily expects a message from the president calling for war with Chili. That nation has given new offense by finding fault with a United States captain for firing a salute to the Spanish minister there. The minister was a Balmacedist, and is a refugee. Chili offends also by denying the right of our legation and ships to shelter refugees.

THERE is still trouble between the French government and the Catholic church, arising from disobeyal of the government's order to bishops to organize no more pilgrimages to Rome. The Freethinking Roman populace assault the pilgrims, and this leads to trouble between the governments of France and Italy, which the former wishes to avoid.



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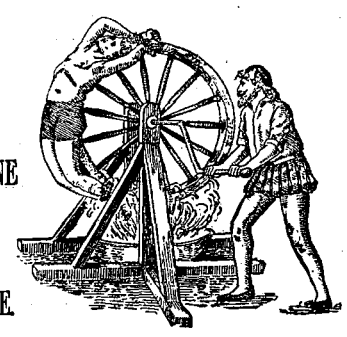
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IN olden times, when the heavens were visited by comets, war, pestilence, and famin were predicted. If wars came, the prediction was remembered; if nothing happened, it was forgotten. When eclipses visited the sun and moon, the barbarian fell upon his knees, and accounted for the phenomenon by the wickedness of his neighbor.—*Ingersoll.*

So shall they build me altars in their zeal,
Where knaves shall minister, and fools shall kneel;
Where faith may mutter o'er her mystic spell,
Written in blood—and bigotry may swell
The sail he spreads for heaven with blasts from hell.
—*The Veiled Prophet in Moore's Lalla Rookh.*

IT often happened, that the specific gravity of epileptics, whose fibers and muscles withered away, was lighter than water, and that they floated when put into it. A miracle! was instantly exclaimed. It was pronounced that such a person must be a demoniac or a sorcerer; and holy water or the executioner was immediately sent for. It was an unquestionable proof that either the demon had become master of the body of the floating person, or that the latter had voluntarily delivered himself over to the demon. On the first supposition the person was exorcised, on the second he was burnt. Thus hav we been reasoning and acting for a period of fifteen or sixteen hundred years, and yet we hav the effrontery to laugh at the Caffres!—*Voltaire.*

THE phrases "mortal body" and "immortal spirit," which hav been repeated *ad nauseam*, are misnomers altogether. Exact thought might possibly reverse the adjectivs. The body in its individual form or shape is indeed mortal, but it is not so in its constituent particles. Not in death only but throughout life it changes unceasingly, as we hav seen; but in the wider sense it is immortal, since not the smallest particle of it can be annihilated. On the other hand we see that what we call spirit, soul, consciousness, disappears with the individual combination of matter; and it must appear to the unprejudiced mind that this action, having been brought about by peculiar and very complicated unions, must come to an end with its cause, that is to say, with the cessation of those peculiar combinations. To-day the indestructibility or permanence of matter is a scientific fact firmly established and no longer to be denied. It is interesting to observe that former philosophers and thinkers also possessed a knowledge of this important truth, although in an incomplete form and rather as a presentiment than as a scientifically known and established certainty. The experimental proof thereof could only be yielded by our balances and retorts.—*Büchner.*

O LORD, . . . when Christ died, some eighteen centuries ago, did somebody come and bury you? He affirmed, "I and my father are one;" and yet he got so muddled as ultimately to cry to himself to save himself. The Ghost does not appear to hav been so vexatiously like either of you. He seems to hav descended from heaven in the shape of a pigeon. This is, no doubt, an exceedingly convenient form, and would, most likely, quite obviate his mistaking himself for either the father or the son. Still, this particular guise is not without its dangers. Some day, before he can say "Knife!" he may find a quantity of slugs or sparrow-hail driven into his gizzard by some unconsciously profane sportsman, and next day he may find himself baked, along with a number of others, into a pigeon-pie, with his divine feet sticking up through the crust. One other of you, father or son, was once worse treated than this. The Romans nailed you up, as a farmer nails up a weasel to a barn-door; and, instead of finding yourself, heels uppermost, in a pigeon-pie, you found yourself in hell. Perhaps you will remember that, near a trifling town in an unimportant country, you had the misfortune to get executed. . . . Was it you or your son that was in hell, or were you both there, or was neither of you there? Or can you not, at this distance of time, make out which of you was there? If you were both in hell for three days, was there no God representing heaven and earth during that time except that poor pigeon? It is in vain I ask. Once, to a horde of ignorant Semites, you were garrulous; now, to the nations of educated Aryans, you are dumb. Once you walked in the garden in the cool of the day, and cried, "Adam, where art thou?" now, in the torrid heat of noon, I walk in the wilderness of the universe and cry, "God, where art thou?" But the sun blasts and the desert burns, and to my despairing cry there is only silence eternal.—*Saladin in God and His Book.*

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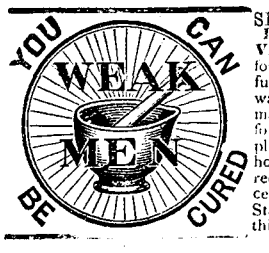
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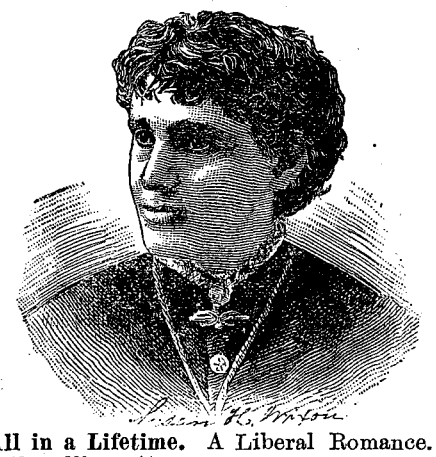
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A Christian Corrects an Error About Infidels!

The churches of Rome and England hav frequently since the radical policy prevailed in Paris made the charge that the Infidels had not only made the public schools of Paris "Godless," but had gone to the extreme by using an Atheistic catechism as a text-book in them. The Catholic journals in this country hav been particularly assiduous in circulating this fable, and in England the bishop of Manchester made the charge publicly. That the allegation is untrue the bishop has since been compelled to acknowledge, which he did in a letter to the editor of the Manchester *Courier*, as follows:

"*Sir*: At the last meeting of the Diocesan Conference in Manchester I reported, on the authority of Archdeacon Emery, that certain questions and answers of an anti-religious character taken from the 'Manuel de l'Instruction Laique, par Edgard Monteil,' formed part of the course of instruction for children in the public schools of Paris. The correctness of this report was challenged, and with the help of Mr. Lomax and others I hav made as thorough an inquiry into the matter as I could. I find that the report is based on nothing more definit than on the use of the manual in certain schools of Paris which are not public schools, and on an attempt which was made, but was frustrated by the government, to introduce it into the libraries of the public schools.

"I am convinced that the manual was never admitted as a book of instruction into the public schools of Paris. I am assured of this by witnesses whose knowledge and good faith are above suspicion, and by an examination of the authorized syllabus and official instructions by which the work of the public schools of Paris is directed.

"Under these circumstances, I hav to express my great regret that such a statement as that which I quoted should ever hav been made, and my greater regret that I should hav contributed to giv it a wider currency.

"Yours, etc., J. MANCHESTER.

"*Bishop's Court, Manchester*, Jan. 1, 1892."

Of course it would be as unfair to make the schools supported alike by Infidels and Christians Atheistic as to make them Theistic. Public schools should teach nothing whatever on the subject of religion. They should be maintained for the sole purpose of secular education, leaving the religious training of pupils to the parent.

We are glad that the bishop of Manchester has the honesty to acknowledge his error. It remains to be seen if the Catholics of this country will follow his good example.

Catholics Overriding the State.

A reader of the New York *Sun* asks of that paper this question:

"A couple (Catholics) were married by a justice of the peace; they kept house several years, and parted without a divorce. Both hav been married again to different parties (Catholics) by a priest, who held that the first marriage was not legal. Hav they not committed bigamy?"

The reply is given:

"Undoubtedly they hav. Marriage by a justice of the peace is perfectly legal in this state, and the officiating priest made a grave mistake in remarrying them, if your statement be correct. The church of Rome does not consider the first marriage as valid; but the law does, and the man and woman are liable for bigamy.

Cases like this are continually coming to light. Our civil laws are habitually transgressed by Roman Catholic priests, and by laymen under their direction. And whenever they wish but fear to break the law, they do not hesitate to denounce it and its enactors, and pray vehemently for the time when their church shall be able to scorn the statutes and crush their champions. Utterances of this sort are thick in every Catholic paper and book. Untouched by modern civilization—unconvinced by its arguments, unconverted by its proved merits, unconciliated by its fairness, unenlightened by its knowledge—the Roman Catholics continue in the fanatical devotion to ecclesiasticism that once well-nigh shipwrecked mankind, and they would gladly replunge the race in it at the first opportunity.

Mr. Buckley's Degradation of Himself.

The Rev. James M. Buckley, D.D., editor of the official organ of the Methodist church, has at last broken silence, so to speak, on the controversy in the *Evening Telegram* between Colonel Ingersoll and the ministers. Mr. Buckley, it will be remembered, started the controversy by advocating the boycotting of the *Telegram* for printing a "Christmas Sermon" by Colonel Ingersoll, and which Mr. Buckley politely denominated "lies that are mountainous."

In the *Advocate* of January 21st our doctor of divinity has nearly two pages of additional vituperation. He proposes, he says, no reply to Colonel Ingersoll, and he certainly sticks to his proposition. He maintains that the *Telegram* had no right to send Colonel Ingersoll's "blasphemies double-leaded, and surrounded with every artifice which the press can use to make the poison palatable, into homes where parents were teaching the children the Christmas carols, to declare to those children that their fathers were teaching them a base deception, and their mothers were instilling into them folly and falsehood, and that those parents are themselvs among the simpletons and feeble-minded of the world because they hav believed the teachings of their parents before them, that pure Christianity means 'Glory to God in the highest, on earth peace, good-will toward men,'" and he asserts that every copy of that issue of the *Telegram* was as a South American scorpion coiled in a basket of fruit, and he calls "upon Christian people to treat it as they would a butcher who would procure diseased meat and send it in with the family order."

Turning his illustrious attention from the publisher to the writer of the "Christmas Sermon" he defends the Methodist belief against the Calvinistic creed, claiming that Colonel Ingersoll confused them, and then catalogs some men more or less famous who believed in the justice of expelling from heaven and punishing those who persistently sin against all God's efforts and pleadings; which is as strong an argument, perhaps, as he can advance, but which no one knows better than he (for Dr. Buckley is no half-educated country parson) is not worth a straw in support of the theory that there is a God who punishes and rewards.

After this he leaves all pretension to argument aside and descends to personalities, discussing "The Man." He calls him coarse and blasphemous, unphilosophical, says he is the most vigorous opponent of the laws to prevent the circulation of obscene literature in the mails, quotes as making him the advocate of drinking the letter he wrote to a sick friend in sending him some whisky (which letter was, as probably intended, quite as cheering as the whisky), and says that among the long list of blasphemers Colonel Ingersoll shows the least delicacy, the least sense of responsibility, the most hardihood, and the most recklessness, takes the least pains to be accurate, makes the most unguarded and untrue statements, is most the slave of his words, most the creature of his moods, and thus he is, among the Infidels of modern times, the least difficult to meet, owing to his being ignorant of many things of such a discussion and the reckless inaccuracy of his assertions.

It was well for Mr. Buckley to say that he did not propose to answer Colonel Ingersoll. He has not; but he has answered anyone who hereafter shall say that J. M. Buckley is a decent and truthful man. He has revealed the weakness of his own

character, the littleness of his disposition, the narrowness of his mind, and admitted the utter uselessness of trying to defend his religion. Controversially he has sunk to the lowest depths, and can take his place beside Clark Braden.

As a matter of fact, there is not in all Colonel Ingersoll's works a coarse word, nor an indelicacy of expression, nor a statement he cannot support. And as a further matter of fact, and of record, Colonel Ingersoll is not an opponent of the law to prevent obscene literature being mailed. We wish he were, for that law has been outrageously abused by unscrupulous men, and its repeal could not lead to one-tenth the damage to decency that its retention upon the statute book has done to endanger the liberty of the press. But Colonel Ingersoll never asked for its repeal. This slander is a favorit one with the clergy who lie for the glory of God, and has probably been a thousand times repeated.

Colonel Ingersoll once wrote to a friend that he had "no time to reply to the poor little reverend dogs who bark at him," but that his friend was authorized to state, and state publicly, that the Rev. C. O. Brown, of Dubuque, Iowa, who made the same charge now made by Dr. Buckley, was a liar. In THE TRUTH SEEKER of April 7, 1888, we went through the whole history of the attempt to modify or repeal the Comstock law, and Colonel Ingersoll's connection therewith. In that review we proved that Colonel Ingersoll never at any moment favored the repeal of the law, but only its modification, so as not to include Liberal literature which Comstock boasted he would, with its aid, soon "stamp out." Colonel Ingersoll never spoke against the law to any senate committee, or to anyone else; but he did leave the National Liberal League because that organization favored the repeal of the law. And at the congress of that body, before his withdrawal he said of these laws:

"They ought not to be repealed. Some of them are good. The law against sending instruments of vice in the mails is good, as is the law against sending obscene books and pictures, and the law against letting ignorant hyenas prey upon sick people, and the law which prevents the getters-up of bogus lotteries sending their letters through the mail."

If anything can settle the disputed question that ought to.

Now, let us see what relation the Rev. James M. Buckley, D.D., sustains to this law. We are not going to accuse him of advocating its repeal or modification, for he was never broad-minded enough for that; but if the New York *Times* has not misstated things, he ought to hav been arrested under it for advertising a book containing obscene pictures. In 1890 the Methodist Book Concern, the business organization publishing the *Christian Advocate*, sold a new book on Africa, about which country great public interest had been aroused by Henry M. Stanley. Of this book the *Times* said:

"It becomes almost an imperativ duty to say that this book by reason of its illustrations and some passages of its letter-press, is one that no man could put upon his bookshelvs or show in his family without shame. It seems to hav been the intent of the publishers of the volume to illustrate every phase of African nudity that has been made available either by the sketches of travelers or the creations of a filthy imagination. And yet, disgusting as is the edition sold by the Methodist Book Concern, there is an earlier edition containing sixteen coarse wood cuts of naked negro women that hav been omitted from the religious edition. For what purpose could these obscene images hav been so plentifully introduced in the book except to cater to prurient tastes and increase the sales? Does not all the world know that most African races reject the fig-leaf as burdensome? Would not one or two examples of Ethiopian fashions hav served all proper historical and anthropological purposes?"

In this matter, with these facts in view, Colonel Ingersoll can well afford to let the public judge between him and Mr. Buckley.

In this controversy on Christianity Dr. Buckley had the opportunity of his life to make name and fame as the defender of the faith which givs him his living. He has deliberately and cowardly shirked the issue and made name and *in*famy for himself by such mud-slinging and lying as would ill become the smallest-brained Methodist preacher ever imposed by a conference upon a backwoods congregation. He has shown his nature to be essentially small and mean.

The American Secular Union.

In response to our invitation the president of the American Secular Union this week outlines the future work of the organization.

We are gratified to note that the Union has adopted the suggestion made in these columns some months ago that the Union should arrange for an International Congress of Freethinkers during the World's Fair in 1893. But we also note, and with sadness, that it is proposed to do nothing else in the mean time but to arrange for that, except to hold a mass-meeting next month to protest against closing the Fair on Sundays. There is a good deal which can be done meantime, and one thing is especially urgent—opposition to Mr. Breckinridge's proposed Sunday law for the District of Columbia, which is national territory. That eminent Congressional pietist, at the behest of the American Sabbath Union, has again introduced his bill making it "unlawful for any person or corporation, or employee of any person or corporation in the District of Columbia, to perform any secular labor or business or to cause the same to be performed by any person in their employment on Sunday, except works of necessity or mercy, nor shall it be lawful for any person or corporation to receive pay for services performed or rendered in violation of this act."

The National Religious Liberty Association of Seventh Day Adventists will oppose this bill, and the Secularists ought not to lag behind the sectarians in the fight for separation of church and state.

The project for building a hundred-thousand-dollar building at Chicago is, we fear, impracticable; but it is practicable for the Union to find out why an officer of a religion draws a salary from the Fair funds.

The invitation to the speakers at the mass-meeting next month specifies as a danger threatening this country, "the aggregation of large amounts of capital into the hands of a few individuals, enabling them to control the industries of the country." That this may be a danger there is no doubt, but what has the Secular Union got to do with it? The Union has just issued a circular setting forth its principles as follows:

1. Taxation of church property.
2. No religious instruction and no Bible in the public schools.
3. No laws enforcing the observance of any Sabbath.
4. No appropriation of public funds for sectarian purposes.
5. No chaplains paid out of the public treasury.
6. No religious festivals or fasts by public authority.
7. A simple affirmation instead of oath in courts of justice.
8. Judicial protection of American citizens in their rights of conscience.
9. The principles of civil and religious liberty to be maintained, and all encroachments of the church upon the state to be resisted.

There is nothing in this about aggregations of capital, nor is it fitting that a meeting to protest against closing the World's Fair should be allowed to be diverted from its purpose to abuse millionaires, however much they may deserve it. The labor question has no business in that meeting.

It seems impossible to get officers for the Secular Union who will leave out of its propaganda their own peculiar fads and attend to the real work of the Union, which is opposition to the attempted legal encroachments of the church upon the liberties of the citizen, and the repeal of laws now existing by which church and state are practically united.

He Didn't See the Point.

A little while ago Colonel Ingersoll made a speech in Chicago. A Christian accused him in that speech of "ignoring the marriage rite and advising universal divorce." Thereupon THE TRUTH SEEKER quoted Colonel Ingersoll's exact words to show that the Christian lied, as almost all Christians do when speaking of Liberty's Champion.

In his speech Colonel Ingersoll said he regarded the family as the unit of government. Now Mr. B. R. Tucker is possessed of a burning desire to know if THE TRUTH SEEKER agrees with Colonel Ingersoll and he professes that he "shall be grateful to Colonel Ingersoll or to Mr. Macdonald if either of them will take a careful survey of contemporaneous nations" and tell "him the result of their observations" as to "whether every good government is made up of good families."

Mr. Tucker will please excuse Mr. Macdonald. What we intended to prove by quoting Colonel Ingersoll's actual words was that the Christian lied about him—not that the colonel was right in his opinion. And we proved it. But we cannot see the need of an essay describing the human unit of government, though if we should write one Mr. Tucker would probably agree with it.

For the benefit of an alleged army nurse in destitute circumstances in Cleveland, O., an alleged Professor Hackett, "an Infidel converted to Christianity," was to lecture on Infidelity, but failed owing to the non-appearance of the audience. For the benefit of those curious as to the "professor's" standing in heretical ranks we may say that he is not known at all as an Infidel among Infidels. And as the war department does not know Nurse Bradley, we fancy the church will make little capital from their efforts.

The letters to Congressmen are having some effect. W. E. Hooker, of Philadelphia, sends us papers containing the news that the letter signed by himself, Alice W. Denny, and others, has been brought to the attention of the House of Representativs and referred to a committee. This is as it should be. Let everyone in favor of having the World's Fair open on Sundays send a few stamps for these letters, get them signed, and mail them to his representativ in Congress.

Anthony Comstock will no doubt be pained to learn of the closing up, under the criminal laws of Missouri, of the Kansas City *Sunday Sun*. They were colaborers in the same vineyard. Both were consecrated to the work of suppressing "vice" and purifying morals. Both hypocritically sought the encouragement and protection of the church and clergy. Both grew fat upon the cash made in their work. Both succeeded in pulling the wool over the eyes of some really good people. Both stood in with "vice" when it suited them to do so. And the only thing we hav to complain of is that both were not wiped out of existence instead of one. Their claims upon Liberals for sympathy were equal. But Liberals do not believe in lawless liberty—the liberty of one man to violate the liberty and rights of others—but in a liberty which holds, or ought to hold, in check such invasiv scamps as Comstock and the proprietor of the *Sun*.

At the "convention of the apostolate of the press," held here last week, a point was made by politician David Healy on his Catholic brethren. One of the delegates thought it would be a good idea to "blarney" the politicians to work for such a scheme for restricting the liquor traffic as would not hurt either the politicians or the saloonkeepers. To prohibit people from drinking any but good whisky would be a step in the right direction, the delegate thought. "I am opposed to truckling to the politicians on the temperance question," replied Mr. Healy. "We could go a long way toward solving the problem if we could get the ten thousand Catholic liquor-dealers in New York out of that business and into some reputable trade. The delegates to this convention in their wanderings through the city must hav been struck by the great number of obviously Catholic names over corner ginmills. As a Catholic, I say I would be glad to see the number of Catholic saloonkeepers lessened and the number of Catholics in legitimate enterprises increased."

PAINE ANNIVERSARY

Under the auspices of the

Manhattan Liberal Club,

CHICKERING HALL, FIFTH AVENUE AND EIGHTEENTH STREET,

Friday Evening, January 29th, at 8 o'clock.

Addresses by

COLONEL ROBERT G. INGERSOLL

—AND—

MONCURE D. CONWAY.

Tickets, 50 cents, for the Benefit of the Club.

On the Pacific Coast.

News and Notes.

Sunday, January 10th, was like a June day in New England. One might imagin it was opening summer as he sped along from San Francisco to San Jose. The hills are green, sunshine fills the sky, the hunters are out on every hand; but the game is scarce, for the birds fly high in the blue and soft empyrean.

The audience at San Jose is three times as large as on the Sunday before. If the weather holds good we may win against those thirty-two churches —some of which with their heavy and solemn walls remind us of the Dark Ages. The Romish element is prevailing here.

The Sunday evening meetings still increase at San Francisco. The hall was filled to overflowing Sunday night. I discussed Spiritualism, Theosophy, and Infidelity, while frankly criticising the positions of the first two and standing entirely upon the platform of the last. I concede the moral value of these beliefs—and essentially they represent something that is grand and beautiful. They are on the side of human progress. When it comes to a question of liberty, they are thoroughly opposed to orthodoxy. We may differ in ideas, but the supreme issue is not, simply what ideas are true, but the right to express what ideas we really think to be true. In the great battle that is coming the Spiritualist and Theosophist are our allies. They are antichurch. They believe in liberty, brotherhood, and advancement. I am a Materialist and an Atheist. I never expect to be anything else. I hav not the slightest faith in God or immortality; but I know that the great controversy of many years to come is not mainly as to the truth of my positions, but as to my right to hold them, true or not, without any interference of king or priest. In this mighty battle Spiritualism and Theosophy as movements are for the enfranchisement of the human being.

As Emerson says, let us first of all understand the points in which we agree, and then we can better understand and discuss our points of disagreement.

I shall giv this same lecture at Stockton February 7th. The Liberals are preparing for a grand Paine celebration at Stockton. N. F. Ravlin will giv the main address.

After the lecture Sunday evening the Freethought Society held a business meeting; committees were appointed to prepare for the Paine festival, to raise funds, secure music, speakers, etc. Great interest is manifested. The committee met on Tuesday evening. It was determined to hav ten-minute speeches from English, German, French, and Italian Liberals to make the celebration an international affair, for all can claim Thomas Paine as their representativ man. He was for the whole world.

We are not by any means in the swim; comparativly few are willing to work; but for all that we intend to make the Paine celebration in this city a brilliant affair.

I receive encouraging letters and support from all over the state in regard to the convention. Under the inspirations of the Paine festival we purpose this to be a working convention; to get ready for the fight. I expect a large attendance from outside the city.

On Thursday morning, with Mr. and Mrs. Emil Lemme, I went out to the Cliff House and Sutro hights. It was a gala day. The ride from the city to the seashore is most attractiv. We see the Golden Gate and the beautiful hills surrounding, and the ocean flashing far away in its glorious immensity. It was the day that the press delegation visited the place, and the elite of the journalism of the world was there to enjoy the wonderful panorama—a view of sea and shore and sky unsurpassed in magnificence. Mr. Sutro is building sea-baths on an extensiv scale, equal to the old Roman baths in convenience and splendor. My friend Lemme, an ardent Liberal, is the successful architect. He has won the prize against many competitors. He has only been established a year in his profession, and has already made a mark. The Liberals of Santa Clara hav made arrangements for lectures there.

After the convention I expect to make a lecture trip through southern California, Arizona, Texas, New Orleans, Mississippi, etc.

The Los Angeles Liberals are arranging for a Paine celebration. SAMUEL P. PUTNAM.

San Francisco, Jan. 16, 1892.

Items of Foreign News Interesting to Freethinkers.

Mr. Sluys, superintendent of the normal schools of Brussels, Belgium, is the most noteworthy of the many who, during the month of December, joined the Committee on Moral Laws, the president of which is Mons. Jean-Paul-Ce .

"It is safest to let the great Freethought child lie in peace," says *Dagens Nyheter*, the Stockholm daily paper, in speaking of a proposed attempt to prohibit Freethought Sunday-schools in Sweden. It is agreeable to read such items, for they prove that our cause has come to stay in Sweden.

Dr. Voelkel's *Freireligiöses Sonntags-Blatt* has at last got a successor. Mr. G. Tschian, Freereligious lecturer, Breslau, has begun the publication of a central organ for the Freereligious societies of Germany. It is called *Freireligious Familienblatt*, and appears twice a month. We hope soon to giv our readers news from the "Vaterland."

Those of our readers who are hero-worshipers, and especially such as hav a weakness for Napoleon I., will be pleased to hear that in Russia there are thousands of people who worship the French emperor as a god. The "Skopzi" (the name of the sect) believe Napoleon was Christ, who reappeared on earth to destroy the antichrist (the czar) and liberate the Russian peasants.

In "Holy" Russia there is a famin, and in the most Christian city of Vienna 12,000 schoolchildren are wondering how and when they will get their dinner. Last winter 12,300 gulden were subscribed, and 3,000 schoolchildren had a warm meal once a day at least. This year 4,800 children can be fed, but the rest? Well, they can comfort themselvs with the thought that the Lord will provide.

Fritänkaren continues to improve under the editorship of Viktor E. Lennstrand, who has, since the departure of our old friend, Captain Thomson, secured the assistance of Knut Wicksell, Ph. D., and Mrs. Anna B. Wicksell. We advise our Swedish friends each to subscribe for *Fritänkaren* for a year and hav it sent to one of their newly arrived countrymen who cannot read English.

Under the title of *Moderne Götterdämmerung* Mr. Wolfgang Schaumburg has introduced in an excellent translation Col. R. G. Ingersoll's well-known lecture, "Gods," to the German public. The book, which has sixty-seven pages, is issued by Schaumburg-Fleisher, Leipzig, is well printed, and we hope German Freethinkers will not be slow in presenting a copy of the same to a Christian friend.

While American Freethinkers, viz., the American Secular Union, do court, and hav for the last two years courted, the favor of the church people, and done nothing except issue a semi-orthodox manual, the Freethinkers of France hav made their Federation the strongest and most activ, and secured the respect of the clericals, and yet they hav societies bearing names like this, "Neither God nor Priests." Let us cease minding the feelings of church people; they do not regard our feelings.

In one of the last numbers of THE TRUTH SEEKER we mentioned several rare relics which the Catholic church possesses. Since then we are informed that in the church of Doleran, Mecklenburg, Germany, which owns many holy relics, there is yet shown to visitors, among other rare things, a piece of Jacob's ladder, a piece of the Egyptian darkness (kept in a bottle), Delila's scissors with which she cut Samson's hair, and some bones of Adam's grandmother. The Milwaukee *Freidenker* is responsible for the above statement.

Arbejderen is the name of a lively Danish weekly journal published in the interest of reform, both social, political, religious, and moral. From an "ad" in the same paper we gather the information that there are given weekly (Sunday) lectures under the auspices of the Freethought Association of 1886. As a member of the general committee of the International Freethought Association we are particularly interested in Freethought movements, and hav written for information as to the Danish society. We are requested by the president of the International Association to urge the American Secular Union to join this society, but owing to the inanimation of the Union we hav not done so. Does the American Secular Union exist or is it a thing of the past?

The Australian Secular Association.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am instructed by the executiv council of the Australian Secular Association to ask you to be good enough to giv publicity to the following facts in your widely-circulated paper, as they may induce a prominent lecturer to visit this country. Our association was started in 1882. Its first president and lecturer was Mr. Thomas Walker, now member of Parliament in Sydney. In 1884 Mr. Joseph Symes, of England, was engaged, who continued lecturing for the association till June, 1888, when dissensions arose which brought about a serious disrupture in the association and ultimately led to a lawsuit in the supreme court, owing to the fact of Mr. Symes and some of his followers having jumped the association's land and erected a hall thereon. The trustees of the association got judgment against Symes in March last, which judgment was confirmed on appeal to the full court in October last. We are now carrying on our Sunday night meetings on free discussion lines, and the inclosed circular and rules will giv those interested in our movement an idea of the work the association is doing. Our hall is centrally situated, capable of holding twelv hundred people, and though we are only making a collection on Sundays at present we can legally charge for admission and intend doing so again if we can secure the services of a first-class lecturer. Our committee are opposed to paying any lecturer a fixed salary, but would treat with him as to giving him a percentage of the takings, being sure that such an arrangement would be more satisfactory to both parties. Dr. York, who visited this colony some years ago, would, I dare say, be in a position to giv anyone who is willing to come to these shores any further information.

Trusting that this letter may be the means of inducing some first-class lecturer to visit us, and thanking you in anticipation, I hav the honor to be

Yours fraternally, OTTO HORWITZ,
Sec. Australian Secular Association.

Fitzroy, Melbourne, Aus., Dec. 4, 1891.

The Australasian Secular Association holds its principal meetings on Sunday evenings at the Secular Hall, Victoria Parade, Fitzroy. The committee has since July a. c. made a new departure in the way of conducting their meetings by inviting prominent ladies and gentlemen to favor them with addresses, and so far with the greatest success. The time allotted for an address is from 7:45 till 8:15 or 8:30; then follows discussion, each speaker being allowed ten minutes till about 8:50, when the opener replies, he generally taking about fifteen or twenty minutes to do so.

No charge is made at the door, a collection only being taken up to defray expenses. The following is a list of the names of ladies and gentlemen who hav lectured at our hall, viz.: Mr. J. T. Kelly, "Why Do Men Starve?" Mr. B. O'Dowd, B.A., "Walt Whitman, the Poet of Democracy;" Mr. M. Miller, "Human Physiology;" Mr. Marshall Lyle, "The Judicial Murder of William Colstan;" Mr. C. Drake, "The God of the Bible;" Mr. W. D. Flinn, "Australia for the Australians;" the Rev. W. H. Fergurson (Chalmers church), "The Authenticity and Inspiration of the Bible;" Mr. T. T. Phillips, "The Romance of Jesus's Childhood;" Mr. M. Miller, "Scripture in Relation to Astronomy;" Mr. B. O'Dowd, "Dogma in Freethought;" Mr. Robert Jones (Carlton grammar school), "The Folly of Flesh Eating;" Mr. H. K. Rusden, "Deathbeds;" Fraulein Lepper, "How to Regain Health Without the Use of Drugs;" Mr. C. Drake, "Why I Am a Teetotaler;" Mr. A. Miller (Sydney), "The March of Progress and Whither Tending."

Prospectiv lectures: Dr. J. W. Barrett, "The Source of Human Energy;" James Stirling (government geologist), "Rambles of a Geologist."

Nov. 1, 1891. OTTO HORWITZ, Sec. A. S. A.

SEND for catalog of our publications. Sent free on application.

Communications.

The American Secular Union.

I hav been requested to say something about the future of our organization.

The permanent future of the American Secular Union depends much upon the degree of harmony which is to prevail among its members and supporters, and upon their willingness to work earnestly and vigorously together for the accomplishment of a common object.

Freethinkers and advanced Liberals—those who might be denominated "come-outers"—constitute the bone and sinew of the organization. To them we must look for success in the future. While we will gladly accept assistance from whatever quarter, it is not to be expected that a member of a religious organization will spend much time or money in aid of a society which is well known to consist in the main of those who look upon all the religions of the day as but so many forms of superstition.

We must carry the work forward by our own efforts, and with our own money.

The immediate future of the Secular Union relates to the World's Fair.

Our board of directors hav decided to call a congress of the friends of civil and religious freedom throughout the world, to meet in Chicago during the year 1893. The session should continue several days, or, which would perhaps be better, be held on a certain day in each week for several successiv weeks, so that as many can attend as possible.

At this congress the platform should be absolutely free.

By this I do not mean that discussion should be invited upon all subjects, but when any subject is up for discussion all should hav an opportunity to participate. No questions should be asked as to the speaker's views upon any other question than that before the house, and further he should hav the privilege of illustrating his arguments in any way he may choose.

For the abuse of the privilege he will of course be responsible to the audience. That is a matter that cannot be anticipated or provided for beforehand.

With a free platform, this Congress will stand out in bold relief, contrasted with the Religious Congress for the assembling of which preparations are being made. That congress is under the management of the World's Fair Auxiliary, so-called, which is acting with the sanction and under the auspices of the World's Fair directory. In the *North American Review* for October there is an elaborate statement by the World's Congress Auxiliary, from which it will be seen that in the religious branch of this congress "the discussions are to be limited strictly to an exposition of the points of contact or agreement between religions, while all discussions upon their differences are to be strictly eliminated." That "the Buddhist, the Mohammedan, the Brahmin, and the Confucian will all receive the most careful attention in their respectiv explanations of those points *in which their religion and the Christian religion are in accord.*"

While the Buddhist, the Mohammedan, the Brahmin, and the Confucian is thus to be prohibited from discussing any point wherein his religion differs from the Christian religion, is it not manifest that Christian ministers will find it difficult to refrain from discussing any doctrin of their religion, whether it should agree with other religions or not?

Suppose they were to keep within the limits prescribed; what sort of a discussion is that which is confined to points on which the parties agree? It has been heretofore supposed that discussion necessarily involved points of difference. But now, in this model congress, there are to be discussions over points of agreement.

It has been reported in the public journals, and is generally understood to be the fact, that the president of the Congress Auxiliary is drawing a salary of $5,000 per annum from the board of directors of the World's Columbian Exposition. The act of Congress provided for "an exhibition of arts, industries, manufactures, and products of the soil, mines, and sea." Those who contribute money, either as stockholders or otherwise, are supposed to hav in view the objects specified in the act of Congress. By what authority this money is appropriated for outside congresses, gotten up for the purpose of exhibiting, among other things, the points of agreement among religions, is yet to be determined.

While some are, as it is seen, precluded from saying anything against the Christian religion, others are precluded from saying anything at all. The Mormon, for instance, is expressly notified that he will not be afforded "an opportunity of presenting his religious views, as they are in direct antagonism to recognized moral and social laws."

There may be good reason for excluding the Mormon, since no Christian minister of whatever sect can hold his own in discussion with a Mormon. Polygamy is expressly sanctioned in the Bible. It is true it is condemned in the Book of Mormon, but the Mormon uses his own Bible to establish other doctrins, and when he comes to polygamy he falls back upon the Old Testament.

For the accommodation of this free Congress it will be necessary to hav a hall capable of accommodating a good-sized audience; at least a thousand; or better still, several thousand people. Such a hall should be under the entire control of those using it, and if possible should be owned by them. A movement for providing such a hall should be started at once. There is plenty of money among us. Can we not put up a building of our own? There is yet plenty of time for such a project. One hundred thousand dollars would suffice for such a building, four stories high, including cost of ground, though $200,000 would be better, and in either case, the structure, exclusiv of the hall, would pay five to six per cent net upon the investment. The hall should be free during the Fair year, and could, if thought desirable, be rented a portion of the time afterward. Are there not a hundred persons in the United States who would invest from one to two thousand dollars each in this manner? In such a project Freethinkers and Spiritualists might unite, and perhaps also the trade and labor assembly.

We would be glad to hear from the friends of civil and religious liberty upon this subject. If anything is to be done it should be done soon, so that work can be commenced next spring, giving a year for the erection and completion of the building.

The first movement of the American Secular Union for the current year is to be a mass meeting, to be held under its auspices at Central Music Hall, in this city, on Saturday evening, the 27th of February next, to protest against closing the World's Fair on Sunday. The Secular Union takes the management of the meeting, but other societies will assist, particularly societies among the working classes. These are beginning to see that they hav much in common with us; especially are they opposed to Sunday laws and other religious legislation.

A letter lately received from a prominent leader in the labor movement, who had been invited by our board of directors to address the February meeting, givs evidence of the prevailing sentiment. He says:

> The dangers you cite, as threatening this country [these had been specified as twofold, to wit: the aggregation of large amounts of capital into the hands of a few individuals, enabling them to control the industries of the country; and the movements tending to a union of church and state], are well defined, and fully recognized by myself, and, in my humble way, I am fighting the good fight against them, using as the most effectiv weapon such public agitation as tends to stimulate public thought; for with thought comes knowledge and with knowledge the unholy alliance of millionaires and ministers will come to naught.

We trust that all the friends throughout the country who can conveniently do so will attend this meeting. Free tickets for seats will be furnished to anyone applying by letter, but the seats will not be reserved later than till 8 o'clock.

Thus much of the purposes and projects of the American Secular Union. It will be seen that it is proposed to make the next two years, years of unusual activity. It is hoped that the result will be for the Union a successful and glorious future.

C. B. WAITE,
President American Secular Union.

Chicago, Jan. 18, 1892.

The Sabbath Union in Des Moines.

On Wednesday and Thursday, December 16th and 17th, the American Sabbath Union held its third annual convention in Des Moines. We did not attend it, but we read a report of its proceedings in the Des Moines *Leader*, which we accept as authority in all our statements concerning the actions of the Union.

As this was a national convention, delegates were present from nearly every state in which the Sabbatarians are organized. Elliott F. Shepard, who prints a scripture text at the top of his editorial column every day, was on hand. He is a Torquemada and Simon de Montfort combined. He would enforce to the letter the command given in Deut. xiii, 7, 10, and if he had the power would hav every Atheist banished or imprisoned. There was Herrick Johnson, D.D., of Chicago, who, like J. M. Buckley, has written a book assailing the stage and the actors, vilifying a profession tenfold more honorable than his own, and the members of which are equally as moral. Then followed a long array of reverend D.D.'s. Besides these there were some ladies, possibly from the Women's Christian Temperance Union. This high and mighty body met in the Presbyterian church, where for two days they raved at the terrible wickedness which is secularizing the Sabbath, keeping the people away from church and the quarters out of the contribution-box, and warning the priest that he will soon find his occupation gone. Rev. Dr. Knowles said: "The secular newspaper, the tendency toward Sunday amusements, the opening of museums, etc., are some of the evil agents we must combat." Rev. Dr. Thompson, of San Francisco, drew a discouraging picture of the Sabbath in the West, and its almost total lack of observances. Rev. T. J. Lamb, of Madison, Wis., said, "Year after year, the breakers of the Sabbath are becoming more numerous and bolder."

The evils of allowing the Columbian Exposition to be open on the "Sabbath" were glowingly depicted by Dr. Johnson. He said: "It is against the consciences of ten million citizen church-members to open those gates on Sunday. It would be a fearful menace to social order, for with Sunday morning one hundred thousand Sabbath-breakers would be dumped into the streets of Chicago. Sunday would become the devil's harvest, and parts of Chicago would become a veritable pandemonium." We giv these quotations to illustrate the tone and temper of the assembly before we notice its other features.

Heretofore, the Sabbatarians tried to hide the cloven foot of the devil of Ecclesiasticism that they are trying to engraft into our government by asserting that the Sunday law that they are laboring for is not based upon religious grounds, but that it is a civil measure, made especially for the benefit of the workingman. They tried this in Des Moines, but the attempt was a complete failure. The mask of hypocrisy has been used so much that it is almost worn through, and all intelligent persons can see the hideousness of priestcraft behind it. So plain did this appear in their recent convention, that one of their number arose and admitted that the term "civil Sabbath" was deceptiv, which is equal to saying that the Sabbath Union has been willfully misrepresenting its real object for the past four years. When Rev. Wilbur F. Crafts was in Des Moines over a year ago, he positivly denied that the organization of which he was secretary had any intention of forcing religion upon the people, just as Rev. Mr. Frisbie did at the Des Moines convention, and declared that it was not in any way connected with the movement. To hear him talk you would think that, like Dr. Westbrook, he believed in a Sunday law justified by "physiological and other secular reasons." Yet, this same W. F. Crafts, in an address before the Knights of Labor in Chicago, Sept. 21, 1888, said these words: "A weekly day of rest has never been permanently secured in any land, except upon the basis of *religious obligation. Take the religion out, and you take the rest out.*"

We will giv another fact as evidence of their duplicity. When the first Sunday bill was introduced into Congress by Senator Blair, the real object of the movement was not concealed—*i. e.*, to force people into the church by closing all other places of amusement, recreation, and instruction. The bill was headed, "A bill to secure to the people the enjoyment of the first day of the week, commonly known as the *Lord's day*, as a day of rest, and *to promote its observance as a day of religious worship.*" But the ecclesiastical viper had not yet completely coiled himself around our national legislature. The spirit of Washington, Jefferson, Hamilton, Madison, and Thomas Paine still animated the minds of some of our statesmen, declaring, with the experience of fifteen hundred years behind them, the untold evils that union of church and state invariably bring. So this bill was defeated. The Sabbatarians did not despair, but brought forth another one, the substance of which was the same, but the title different—just enough to make it deceptiv. It read, "A bill to secure to the people the privileges of rest and religious worship, free from the disturbance of others, on the first day of the week." Read the first bill and then the second, and you will find that their provisions are the same in every particular, and the title of the first one expresses the object of the enactment of both.

We now come to the question of the relation of the workingmen to Sunday laws. Oh, how pathetic Sabbath Union orators become when describing the tortures of laboring men, railroad employees, and post-office clerks, groaning and sweating under Sunday work! Like Niobe, they are all tears. To hear them you would think that the great labor question that is now agitating the minds of the best

thinkers of the age is wholly involved in the Sunday question, and that when it is settled there will be no more labor troubles. They also try to make us believe that laboring men themselvs are so anxious to hav a puritanical Sunday law put into force. They tried this plan in Des Moines, but, like the "civil Sabbath," it fell flat. With the fact that the Knights of Labor, almost to a man, resolved to hav the World's Fair open on Sunday staring them in the face, they were stupefied to know what to do. Then came the humiliating proceeding.

> But yesterday the word of Cæsar might
> Hav stood against the world; now lies he there,
> And none so poor to do him reverence;

for here they were, down on their knees to the laboring men, *asking* their coöperation in the work of closing the Columbian Exposition on Sunday. They sent a telegram away down to Birmingham, Ala., requesting the Confederation of Labor convention there in session to aid them in their schemes. Had their former assertions been true, we would hav seen the labor organizations sending delegates to the Sabbath Union conventions. Instead of the Sabbath Union sending telegrams to labor organizations, we would see telegrams coming from the latter to the former, bidding them God-speed in the good work. Still hope remained for the third annual convention of the American Sabbath Union. They fished about and brought to the floor a so-called laboring man—one who does most of his laboring with his tongue—who said that he was in favor of closing the Exposition on Sunday. This cannot other than cause a smile to come upon the face of everyone who knows the true character of this "laboring man." They know that he is a man who will speak upon any side of a question that will bring himself into prominence, and will go to any meeting where he is allowed to spout. Another fact that the attention of the Sabbath Union people should be directed to: Some eight months over a year ago this same man, in connection with others of his kind, undertook to organize a laboring man's party, to take part in a pending city election, when, to their surprise, the officers of the Des Moines labor organizations came out under their own signatures and said that these persons were not looked upon by Des Moines laboring men as representativs of their organizations, denouncing them, in substance, as demagogs, and warning genuin laboring men not to be deceived by them; and we think that he was as much the representativ of genuin laboring men in the Sabbath Union convention as he was when he aspired to political distinction. But to do justice, both to the man himself and to the Union, we will say that he was only present as a visitor and not as a delegate; but he was utilized by the convention to make the people believe that laboring men were in sympathy with its work. We will giv another instance, similar in some respects to this one, to show how false is the cry that is continually made by Sunday law advocates, which we read in the *American Sentinel*. In Washington, D. C., Feb. 18, 1890, Wilbur F. Crafts brought before the committee on the District of Columbia a Mr. Schulteis, who claimed to represent Local Assembly No. 2,672, K. of L., and that that assembly had indorsed the Breckinridge Sunday Bill. Unfortunately, however, Mr. M. F. Hobbes, master workman of the whole federation of Knights of Labor in the District of Columbia, was present, and hit the lie on the head. He said:

"No one has been authorized by the Knights of Labor to speak in favor of this bill. Mr. Schulteis is not authorized to speak for the Knights of Labor. It is true, Mr. Schulteis is a member of a committee having charge of certain matters, but that committee has nothing to do with this question. The Knights of Labor are virtually opposed to this bill. Some are in favor of some parts of it; some are in favor of all of it; and some are entirely opposed to all of it. For this reason the Knights of Labor of the District, as an organization, hav refused to hav anything to do with it.

"We are all in favor of a day of rest, some of two days; but we are afraid of the *religious* side of this question. What benefits the Knights of Labor wish to obtain we think can be better secured by our own efforts, through our own organizations, than by the efforts of others through the church."

One who was present and heard Mr. Hobbes speak thus describes the effect of his utterances:

"This speech, coming as it did, was more or less of a surprise to all; but to Mr. Crafts and his party it was 'a stunner.' It instantly crushed to atoms the whole pet theory which they had so nicely framed and so pathetically presented in behalf of 'the poor workingmen who are so cruelly oppressed by being forced to labor on Sunday,' and of the church's gallant effort to liberate them from 'the Egyptian bondage of Sunday slavery.' Nothing could hav happened that would more clearly expose the perfect hollowness of the plea that is made by the American Sabbath Union that this movement is in the interests of the workingman than did this unpremeditated and wholly unsolicited speech."

Where did this "Sabbath" movement start? Did it start in labor organizations. No! It began in the church—hatched by priestcraft in the nest of superstition. Who started it—laboring men? No, preachers; who know that they cannot do any business on Sunday unless they hav a monopoly of that day. Do labor organizations and labor journals agitate the question? No! Who does? Preachers, churches, and religious journals. We believe that the American workingman is intelligent enough to know his own rights and powerful enough to demand them, and when he has to call upon the men with black coats and white chokers to look after his interests, those gentlemen will be duly informed of it.

The prospect of the World's Fair being open on Sunday seems to worry our Christian friends exceedingly. If so, there would be no end to the evil that would result. But experience has shown that whenever museums, libraries, and other reputable places of public resort hav been thrown open to the people on Sunday good has resulted from it. On the other hand, where strict Sunday laws hav been enforced, and the people had thereby no reputable recreation, they invariably rushed into disreputable ones. After years of agitation the Metropolitan Museum of New York city was opened to the public on Sunday. Were the results demoralizing? Let a Christian journal speak:

> The experiment of opening the Metropolitan Museum on Sunday has now been tried over four months, and the success has been so great that all opposition has been done away with, and the trustees who at first objected hav yielded frankly and fully, deciding to make the Sunday opening a permanent thing if the necessary money can be raised. In the first eighteen Sundays over a hundred thousand people came. Some damage was done, but not much. *To the majority of the great crowds who went in it was a new experience*, and a few did not know how to behave themselvs, or to appreciate the opportunity. But they will learn this, together with much other valuable knowledge, and the public and the press will never hav to regret their efforts to force open those tightly-closed doors.—*Christian Union*, October 31st.

W. C. Gannett, in his essay on "The Workingman's Sunday," says:

> There is the public library reading-room. In Boston, it took ten separate struggles, during a seventeen years' campaign, beginning with a hardly-listened-to proposal in 1856 and embracing long discussions in the city councils and the papers, repeated hearings of petitioners and remonstrants, two mayors' vetoes, and two appeals to the legislature, to open the doors to him (the workingman). Feb. 9, 1873, saw him at last allowed to enter. He has scanty time for papers or magazines through the week, and there he finds a feast of them. If you go there you will see him any Sunday afternoon or evening. According to the last report of the Boston Library, at its central reading-room it takes on the average that day four hundred and seventy-six periodicals to feed him and his fellows—the winter average apart from the summer much exceeding this—and on full Sundays the congregation overflows into the next room. A very considerable portion are persons who do not or can not visit the library on week-days—reporters, mechanics, and those who work early and late. The Milwaukee Library ventured to do the same in 1869 or 1870. In Philadelphia, the Mercantile Library also followed suit in 1870. Before the second year was out the attendance averaged seven hundred, "*nearly all young men*," and it reports gradually increasing numbers ever since. The Cincinnati Public Library opening its doors on a March Sunday of 1871, has the past year averaged over eleven hundred in its Sunday reading-rooms. . . . In Philadelphia the new Academy of Arts is open on that day at the week-day price; the attendance is larger than on week-days and of about the same character; many in humble life who could not come through the week enjoying the exhibition to their heart's content—some even carrying babies rather than not come. The Zoological Gardens there are also open and at the usual price the attendance on Sundays is at least three times greater than on week-days; the class of visitors averages about the same, and it *is always orderly*. Abroad, the thing is past experiment. In the German city Sunday is the people's free day at the galleries. In Berlin, it is Monday that sees them closed and their custodians resting. In Paris, it is said that the book most applied for at the leading libraries on Saturdays is the guide-book to the museum for the next day's treat. The next day the Louvre opens its apartments exceptionally wide. Going there you find the rooms possessed by workingmen and peasants, whole families down to the awed children, each one dressed and mannered at his best, enjoying it together. In English Birmingham they dared the experiment three or four years ago with good success. In Dublin, both the Botanical and Zoological Gardens are opened on Sunday and hav three times as many visitors as on all the other six days together.

We would like for the croakers of evil to refute these facts, or forever hold their peace about the Sunday opening of museums, fairs, etc., having a demoralizing influence. But some say that the Sunday opening of the Columbian Exposition will deprive the Fair employees and the railroad men of the privilege of rest. This argument is on a par with others advanced by the same persons. It is well known that there are thousands of men all over the country out of work, and when the public convenience demands it, both the Fair commission and the railroad companies can employ extra help. A very good suggestion to close the Fair on Monday for the workmen to rest has been made, and, if carried out, would work well with the public at large.

No class of men will be injured by it except the ministers. If they are unable to endure competition, they hav no right to exist. Secularists do not wish to abolish Sunday as a day of cessation from labor. On the contrary, they would divest it of the theological gloom that overshadows it. They would open every avenue by which amusement, instruction, and recreation could be brought about on that day. They would make those fifty-two days of the year the brightest and happiest of all. What they do claim is, that personal liberty should not be curtailed on Sunday any more than on any other day; that we should exercise all the freedom we want providing we do not interfere with the rights of our neighbor, and with that great principle of our government so little observed at the present day, "the greatest good to the greatest number." On the other hand, what would the clergy do? They would shut up all means of elevating the people. Theaters, libraries, lecture rooms, concert halls, and museums would all be closed. The masses would then either hav to go to church, or seek some debasing amusement. In fact, everything must cease, so that these men can hav all the time to instill their poisonous superstition into the minds of the people, just as in the olden time the sun and moon are said to hav stopped so as to enable Joshua to murder more of his fellow-creatures.

Des Moines, Ia. FRANKLIN STEINER.

Plays and Players.*

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Question: *What place does the theater hold among the arts?*

Answer: Nearly all the arts unite in the theater, and it is the result of the best, the highest, the most artistic, that man can do.

In the first place, there must be the dramatic poet. Dramatic poetry is the subtlest, profoundest, the most intellectual, the most passionate and artistic of all.

Then the stage must be prepared, and there is work for the architect, the painter, and sculptor.

Then the actors appear, and they must be gifted with imagination, with a high order of intelligence; they must hav sympathies quick and deep, natures capable of the greatest emotion, dominated by passion. They must hav impressiv presence, and all that is manly should meet and unite in the actor; all that is womanly, tender, intense, and admirable should be lavishly bestowed on the actress. In addition to all this, actors should hav the art of being natural.

Let me explain what I mean by being natural. When I say that an actor is natural, I mean that he appears to act in accordance with his ideal, in accordance with his nature, and that he is not an imitator or a copyist—that he is not made up of shreds and patches taken from others, but that all he does flows from interior fountains, and is consistent with his own nature, all having in a marked degree the highest characteristics of the man. That is what I mean by being natural.

The great actor must be acquainted with the heart, must know the motivs, ends, objects, and desires that control the thoughts and acts of men. He must be familiar with many people, including the lowest and the highest, so that he may giv to others, clothed with flesh and blood, the characters born of the poet's brain. The great actor must know the relations that exist between passion and voice, gesture and emphasis, expression and pose. He must speak not only with his voice, but with his body. The great actor must be master of many arts.

Then comes the musician. The theater has always been the home of music, and this music must be appropriate; must, or should, express or supplement what happens on the stage; should furnish rest and balm for minds overwrought with tragic deeds. To produce a great play, and put it worthily upon the stage, involves most arts, many sciences, and nearly all that is artistic, poetic, and dramatic in the mind of man.

Question: *Should the drama teach lessons and discuss social problems, or should it giv simply intellectual pleasure and furnish amusement.*

Answer: Every great play teaches many lessons and touches nearly all social problems. But the great play does this by indirection. Every beautiful thought is a teacher; every noble line speaks to the brain and heart. Beauty, proportion, melody suggest moral beauty, proportion in conduct and

* The questions occurring in this article were submitted to Colonel Ingersoll for the purpose of suggesting topics on which his views would be especially welcome to members of the profession and to all friends of the stage.—EDITOR DRAMATIC MIRROR.

melody in life. In a great play the relations of the various characters, their objects, the means adopted for their accomplishment, must suggest, and in a certain sense solve or throw light on many social problems, so that the drama teaches lessons, discusses social problems and givs intellectual pleasure.

The stage should not be dogmatic; neither should its object be to directly enforce a moral. The great thing for the drama to do, and the great thing it has done, and is doing, is to cultivate the imagination. This is of the utmost importance. The civilization of man depends upon the development, not only of the intellect, but of the imagination. Most crimes of violence are committed by people who are destitute of imagination. People without imagination made most of the cruel and infamous creeds. They were the persecutors and destroyers of their fellow-men. By cultivating the imagination, the stage becomes one of the greatest teachers. It produces the climate in which the better feelings grow; it is the home of the ideal. All beautiful things tend to the civilization of man. The great statues plead for proportion in life, the great symphonies suggest the melody of conduct and the great plays cultivate the heart and brain.

Question: *What do you think of the French drama as compared with the English, morally and artistically considered?*

Answer: The modern French drama, so far as I am acquainted with it, is a disease. It deals with the abnormal. It is fashioned after Balzac. It exhibits moral tumors, mental cancers, and all kinds of abnormal fungi—excrescences. Everything is stood on its head; virtue livs in the brothel; the good are the really bad and the worst are, after all, the best. It portrays the exceptional, and mistakes the scum-covered bayou for the great river. The French dramatists seem to think that the ceremony of marriage sows the seeds of vice. They are always conveying the idea that the virtuous are uninteresting, rather stupid, without sense and spirit enough to take advantage of their privileges. Between the greatest French plays and the greatest English plays of course there is no comparison. If a Frenchman had written the plays of Shakspere *Desdemona* would hav been guilty, *Isabella* would hav ransomed her brother at the *Duke's* price, *Juliet* would hav married the *Count Paris*, run away from him, and joined *Romeo* in Mantua, and *Miranda* would hav listened coquettishly to the words of *Caliban*. The French are exceedingly artistic. They understand stage effects, love the climax, delight in surprises, especially in the improbable; but their dramatists lack sympathy and breadth of treatment. They are provincial. With them France is the world. They know little of other countries. Their plays do not touch the universal.

Question: *What are your feelings in reference to idealism on the stage?*

Answer: The stage ought to be the home of the ideal; in a word, the imagination should hav full sway. The great dramatist is a creator; he is the sovereign, and governs his own world. The realist is only a copyist. He does not need genius. All he wants is industry and the trick of imitation. On the stage, the real should be idealized, the ordinary should be transfigured; that is, the deeper meanings of things should be given. As we make music of common air and statues of stone, so the great dramatist should make life burst into blossom on the stage. A lot of words, facts, odds and ends, divided into acts and scenes do not make a play. These things are like old pieces of broken iron that need the heat of the furnace so that they may be molded into shape. Genius is that furnace, and in its heat and glow and flame these pieces, these fragments, become molten and are cast into noble and heroic forms. Realism degrades and impoverishes the stage.

Question: *What attributes should an actor hav to be really great?*

Answer: Intelligence, imagination, presence; a mobil and impressiv face; a body that lends itself to every mood in appropriate pose, one that is oak or willow, at will; self-possession; absolute ease; a voice capable of giving every shade of meaning and feeling, an intuitiv knowledge or perception of proportion, and above all the actor should be so sincere that he loses himself in the character he portrays. Such an actor will grow intellectually and morally. The great actor should strive to satisfy himself—to reach his own ideal.

Question: *Do you enjoy Shakspere more in the library than Shakspere interpreted by actors now on the boards?*

Answer: I enjoy Shakspere everywhere. I think it would giv me pleasure to hear those wonderful lines spoken even by phonographs. But Shakspere is greatest and best when grandly put upon the stage. There you know the connection, the relation, the circumstances, and these bring out the appropriateness and the perfect meaning of the text. Nobody in this country now thinks of *Hamlet* without thinking of Booth. For this generation, at least, Booth is *Hamlet*. It is impossible for me to read the words of *Sir Toby* without seeing the face of W. F. Owen. *Brutus* is Davenport, *Cassius* is Lawrence Barrett, and *Lear* will be associated always in my mind with Edwin Forrest. *Lady Macbeth* is to me Adelaide Ristori, the greatest actress I ever saw. If I understood music perfectly, I would much rather hear Seidl's orchestra play "Tristan" or Remenyi's matchless rendition of Schubert's "Ave Maria" than to read the notes.

Most people love the theater. Everything about it, from stage to gallery, attracts and fascinates. The mysterious realm, behind the scenes, from which emerge kings and clowns, villains and fools, heroes and lovers, and in which they disappear, is still a fairyland.

As long as man is man he will enjoy the love and laughter, the tears and rapture of the mimic world.

Question: *Is it because we lack men of genius or because our life is too material that no truly great American plays hav been written?*

Answer: No great play has been written since Shakspere; that is, no play has been written equal to any of his. But there is the same reason for that in all other countries, including England, that there is in this country, and that reason is that Shakspere has had no equal.

America has not failed because life in the republic is too material. Germany and France, and, in fact, all other nations, hav failed in the same way. In the sense in which I am speaking, Germany has produced no great play.

In the dramatic world Shakspere stands alone. Compared with him, even the classic is childish.

There is plenty of material in this country for plays. The republic has lived a great play—a great poem—a most marvelous drama. Here, on our soil, hav happened some of the greatest events in the history of the world. All human passions hav been and are in full play here, and here, as elsewhere, can be found the tragic, the comic, the beautiful, the poetic, the tears, the smiles, the lamentations, and the laughter that are the necessary warp and woof with which to weave the living tapestries that we call plays. We are beginning. We hav found that American plays must be American in spirit. We are tired of imitations and adaptations. We want plays worthy of the republic.

Some good work has recently been done, giving great hope for the future. Of course the realistic comes first; afterward the ideal. But here in America, as in all other lands, love is the eternal passion that will forever hold the stage. Around that everything else will move. It is the sun. All other passions are secondary. Their orbits are determined by the central force from which they receive their light and meaning. Love, however, must be kept pure. The great dramatist is, of necessity, a believer in virtue, in honesty, in courage, and in the nobility of human nature. He must know that there are men and women that even a God could not corrupt. Such knowledge, such feeling, is the foundation, and the only foundation that can support the splendid structure, the many-pillared stories and the swelling dome of the great drama.

ROBERT G. INGERSOLL.

English Notes.

DEAR TRUTH SEEKERS: Christmas eve! Well, a merry and happy Christmas to you all, though it will be a thing of the past when this reaches you; but the wish is a "now" thing, and is just as good as though you heard me say it. "A merry Christmas and a happy New Year:" that is our old English greeting which, I am quite sure, your American portions of the great English family will reciprocate most highly. I wish we knew more of each other. Americans are ogers till you get to know them. Englishmen like Americans about as much as Frenchmen like Germans, till they get acquainted with them; and then our lords and somebodies cannot rest till they hav installed in their castles and homesteads some beautiful flower from Jonathan's prairies. As in everything else, you hav the best to be had in Secularism. We hav no Ingersoll in England; but perhaps we hav a more fiercely burning desire to spread Secularism amongst the masses than you good folks possess. If Ingersoll is a grand preacher, G. W. Foote is a grand worker and an almost unrivaled speaker in the bargain.

Well, I am just leaving London for my new work in Lancashire. Manchester is to be the center of the new life. Liverpool is close at hand. That work of organizing which I tried upon a small scale in the north of Middlesex—that is to say, the northern suburbs of London, is to be continued on a larger scale in those counties where towns are as thick as villages in most parts of the world. And then in the course of two or three years, when this work shall hav been completed, I hope to be in a position to run across the Atlantic and visit your own Freethought societies and those of Australia, New Zealand, and India, so that I can be in touch with the actual workers in all the Anglicized parts of the world. How much I should value a brief letter with details, no matter how dry or unimportant they may seem to the writers, from every Secular society in the United States! I want to *know* exactly what is being done throughout the world, and to register the names of those who are faithful and true.

Letters addressed to me "Dalton Inn, Morton street, C.-on-M., Manchester, Eng.," would be like refreshing rain in the midst of a dry summer. Please favor me.

Our Baptist friends are feeling the advance of Liberal views in England. They are increasing, it is true, but not in proportion to the increase of population. Allowing for births and deaths they are not gaining ground; allowing for conversions they must be going downhill without let or hindrance. Their Handbook for 1892 shows that, in Great Britain and Ireland, the denomination has 3,798 chapels, with sitting accommodation for 1,225,097 persons. The number of churches is 2,812, with a membership of 334,163, an increase for the year of a miserable 4,000, more or less. I understand the difference here between a church and chapel to be that between an organization and a meeting-place. The usual term, "the church and congregation worshiping in Little Bethel," givs the clue. The "church" is the number of financial members; the "congregation" the unattached attendants, the chapel merely the fabric; if so, the Baptists could sell us a few spare concerns. The settled pastors number 1,841, or less than one for every two chapels, and local preachers 4,155. God's blessing on his dearly beloved Baptists is not so very thick after all is said and done. Our Methodist friends are getting quite excited over their decay. Mathematically speaking, they ought to show a large increase; practically speaking, they are being left beyond a doubt. A correspondent in one religious paper wants to know what there is for the two thousand Wesleyan ministers to show for their work and preaching; and he adds, pathetically, "instead of holy fire we hav the cold sweat of spiritual death." Why the stupid fellow does not try something else puzzles me. Secularism would find a rich, warm, glowing love of his fellows for him instead of the cold sweat business. We who hav been "religious" hav gone through the sweating process, and would not change our Secularism for it for all the crowns and golden harps or even spotless robes. "The proof of the pudding is in the eating." Let us who hav eaten and are satisfied find our way to these hungry Baptists and Methodists and show them this more excellent way.

The religious sensation of the hour is the "Higher Criticism of Holy Scripture." Everyone who is anyone in the ecclesiastical world is trying his hand at it. Canon Driver, in his "Introduction to the Literature of the Old Testament," has stirred up the sticklers for direct inspiration of the Holy Ghost. The Church of England claims Canon Driver for its own; and the Congregationalists hav set up one of their professors who rejoices in the name of Cave. Principal Cave is the champion of the journal theory, which claims that the unity of the Books of the Law of Moses is due to their contemporaneousness with the events described; but the evolutionary theory advocated by Doctor Driver declares that much of the Pentateuch dates from a later period than the time of Moses. Perhaps one of them is right; I cannot say. The thought which naturally recurs again and again is, Where is God, the Holy Ghost, or whoever makes it his business to superintend the divine revelations? He may be everywhere, of course; but just as everybody's business is nobody's business, so to be everywhere may be to be nowhere, which is about the mark, don't you think so?

Friend Watts has reopened his Baskerville Hall, in Birmingham. When I called on him a few weeks ago he was good enough to show me over the building; but it was then in a miserable dirty condition. Now it has been rejuvenated to our colleague's great satisfaction. George Jacob Holyoake was too ill to attend the opening ceremonies. None the less they had a good show of sterling Freethought workers, and Brother Charles, with his happy family, are encouraged to fight with greater zeal than ever.

It would be unfair not to notice a most useful work which is being elaborately performed by Mr. John M. Robertson, the learned editor of the *Na-*

tional Reformer. He has for several weeks past published in his paper a very lengthy list of books in the form of "Courses of Study;" some books, recommended to those whose leisure for study is scanty, having their titles printed in thick, black type, other titles being spaced out to indicate authoritativ or copious treatises. Robertson is a veritable bookworm, and I hav spent several extremely pleasant evenings with him in his *sanctum sanctorum*, where he seems to be perfectly at home with the contents of his considerable library.

Yours fraternally, SAM STANDRING.

London, Dec. 24, 1891.

Letters to Workingmen.

TAXATION.

"Taxation," says Turgot, "is the art of plucking the goose without making it cry." That is, to draw money from the people without their realizing the extent of the robbery, or even the manner in which they are robbed. They tax the goods in the hands of the merchant; the merchant has no objection. He adds it to the price of his goods, and it often enables him to monopolize certain branches of trade. The specialist wants a license—he gladly pays the tax—it makes his calling respectable by keeping out the very poor. The internal revenue is simply added to the value of the articles taxed. The landlord adds his tax to his rent. Hence all taxation in the end is paid by the consumer, and the consumer in the great majority is the laboring poor, for, if wealthy, he can shift his burden. The plucked geese may cry in the cold, but they know not their tormentors, and often resist the insinuation of friends that they are robbed. In connection with the cunning device of taxation is the equally cunning device of politics. The poor are really made to believe that they constitute the government and the taxes are really self-imposed. They hav been made to believe that the community as a whole has decided how much must be taken from each individual member to defray the necessary expenses of government and if any injustice be noticed they are told that it is simply impossible to be avoided. If any actual abuse occurs all they hav to do is to instruct their representativs or officials, and if it is not remedied they must elect new representativs. Hav they not the ballot? Are they not the majority?

> Who's to blame for what they do
> But the sovereign people?

It is the credulity of the masses who imagin that they create and recreate—that the welfare of the nation depends upon them—and they swell with the importance of the trust. See them as an election advances congregate together, discussing the importance of the occasion. And see the office-seeker approach.

> See how like a fawning publican he looks,
> See how he takes their hand as who should say:
> Your will and pleasure are my only governors.

Oh! what a most gigantic farce it is, and when the country settles down to enjoy a new administration they soon discover it to be a reiteration of the old. The average workingman will admit that it makes but little difference which party is elected to power. They are all swayed by one class. He will denounce them as robbers and liars. But with the approach of a new election he will again grasp his torch and regalia and swell with patriotic pride of party. Such is the hypnotic power of party. Will the workers ever break the spell? Government taxation is a trick for obtaining money to support an idle class. True, some things are done that may be an advantage to the people at large, but the real good derived from taxation is so small in comparison with the evil, that is, the supporting in luxury of the vast army of tax-eaters, whose only mission is to consume the hard-earned wages of the poor, that I feel justified in saying that it is absolutely a curse. Think of it, friends. There are many things we desire and we look to government to supply them. Yet we know that every movement of government costs many times more than individual effort. Just imagin if you can the absence of government, the non-existence of fat-salaried offices? Would nothing be done? Would civilization stand still? Would we all be murdered in our beds? I hardly think you will come to this conclusion when the novelty of this idea has become a little worn and you begin to study facts and their logical sequences. I know the innovation is a little startling and may appear to many grotesque or ludicrous. Proudhon tells of a Parisian in the seventeenth century who nearly died of laughter at the idea of a state in Venice being governed without a king, and the idea of society existing without an authoritativ government might be supposed to kill a man entirely but for the fact that the wondrous changes in society hav been preparing his mind, and the laugh of derision is being changed to serious contemplation, and what was deemed impossible is now being admitted as probable in the course of human events. Deep thinkers are admitting that the highest civilization will do away with political government, but they deem it necessary now. Hence they prefer to work on lines of reform and identify themselvs with some party. But what constitutes the necessity of government? I know you will answer, "The half-civilized condition of society," but I tell you it is simply the *belief* that it is necessary. Change this belief and government will follow older superstitions to limbo, and this change can only be effected by a direct advocacy.

It is folly to talk of any immediate change. All changes must follow the course of evolution. What I want you to realize is this, that any possible benefit to the human race is only kept from practical application by its limited advocates. I hav no patience with a man who talks of "the time not being ripe." It is not time that must ripen, but men, and he who refuses to advocate his highest truth will remain green to the end. I believe that government—that is to say, a sovereignty enforcing taxation—may and will be done away with. Reformers generally recognize the evils of taxation and other government methods, but hope by political readjustment to change those evils into benefits, false hopes that never hav and never can be realized, for the evil is in the *sovereignty* of the state, and the fact that human nature is about the same all round. Create authority and you institute slavery. You would never think of giving your neighbor authority over your person and property, although it might be shown that he was your superior in education, correct habits, and other propensities supposed to constitute the requirements of a gentleman and a scholar. And yet you will assist in voting such authority upon strangers and even upon those who are well known to be your inferiors in these requisits. I ask you to place this principle of evil where it belongs. It is not in taxation; it is not in governing. It is in the *force* of sovereign authority. Reformers not realizing the evil would employ this force in levying a tax on certain objectionable things in hopes to diminish their consumption, but as evil propagates evil we find the vice increasing by taxation. The prohibitionist would employ this force to do away with certain vices, but as evil produces evil his mission is a failure. The only party benefited by this force is the politician. He thrives upon evil as the lawyer thrives upon crime. Hence we find the two professions running cheek by jowl. The law having for its justification the prevention of crime in reality makes more crime than it prevents, and the law governing taxation is one of the most fruitful in this respect. The tariff creates the smuggler and requires a vast army of officials to watch him; it is a question if the custom house and its retinue could be supported by the revenue derived. But the indignities and abuse of those who travel and the degradation of those caught in evading this tax—which evasion everybody in his heart applauds—stamps the proceedings as iniquitous and outrageous. Think of it, friends, most of our crimes and criminals are made so by the law. It is a crime for our farmers to peddle their produce upon the streets of Buffalo unless they conform to certain regulations prescribed by certain officials. It is a crime for a poor man to play an organ upon the streets unless he pays a certain sum into the treasury of the city. "Taxation," says Mr. Ingalls, "has no justification in ethics or economics unless it is in equation with some service which the taxing power has rendered the individual taxed," and continuing admits that unless the equation is desired, there is no justification. No power should be enabled to force a man to pay for a benefit he did not desire. "This undertaking," wrote Emerson, "for another is the blunder which stands in colossal ugliness in the governments of the world. . . . A man who cannot be acquainted with me, taxes me; looking from afar at me, ordains that a part of my labor shall go to this or that whimsical end, not as I, but as he happens to fancy."

While the coining of money, the regulating of trade, and the protection supposed to be afforded the citizen are justly regarded as the most important of the functions of government, yet from the standpoint of government itself the most important—the really vital—function is the collection of taxation. Were I requested to state in the fewest possible words my conception of government, or its most distinguished feature, I should say compulsory taxation. This is the cornerstone, in fact, the whole foundation—the prop that doth sustain the house—the mainspring of the mechanism—and it is the same in all forms of government. Going back to its origin we may follow its evolution down to the latest and most democratic form; we shall find this principle controling its various organizations, and it matters not whether it be called tribute, tax or tariff, revenue or robbery, it is all one and the same thing, forcible taxation.

Emerson says, "Of all debts men are least willing to pay the taxes." The fact is, men do not regard them as debts or as an equivalent for value received, hence there exists an almost universal desire to evade their payment. Under freedom there could be no unjust taxation for the simple reason that men would flatly refuse to pay them. If men would realize the value of an equivalent and know that justice could only be established by the rendering of an equivalent, just taxation would be regarded as a debt of honor and would require no law to enforce its collection. Take the so-called debts of honor, that is, debts not recognized by the law, and it *is* proverbial that such debts are more promptly paid than those that can be evaded. Men take delight in cheating the law. I want you to think of this. Everywhere government and the law are regarded as a thing apart from humanity, and we find men who would no sooner wrong or defraud a fellow-man than commit a willful crime evading the law and taking advantage of every opportunity to increase their wealth at the expense of government. Men who would scorn to take advantage of their neighbor are daily conniving to take advantage of government. Why is it? Even ministers of the gospel—those good shepherds who are supposed to teach their flocks by their own bright example—are found evading some petty provision of the law. Perhaps the most conspicuous instance of this evasion is shown in the disregard for the laws governing the tariff. This tax is systematically evaded even by those who are its most important defenders. I tell you, friends, that all governmental supervision of the commerce and morals of the people is in itself wrong, and we submit to its imposition because we are cowards. As Mr. Pentecost has shown, "we fear the bother of resistance." We submit to the indignities of the custom house, we move on at the order of the petty policeman, we scarcely dare to say our soul's our own for fear of being hauled before the courts and our names paraded in the morning papers. And yet it is our support that enables these nuisances to roam our streets, to don the ermin of authority, and rule us with a rod of fear. We should wash our hands of politics and we may then say to the miserable ghost of government with more truth than Macbeth uttered:

> Shake not thy gory locks at me,
> Thou canst not say I did it.

Buffalo, N. Y. A. L. BALLOU.

Did Christianity Create Hospitals and Asylums?

Agnosticus in the Evening Telegram.

R. Bosworth Smith, M.A, of Trinity College, Oxford, says, "Hospitals are the direct outcome of Buddhism; and lunatic asylums are the result of Mohammedan influence."

Emily Adams, in the *New Ideal*, informs us that dispensaries were in existence in the eleventh century B.C. in Egypt, that hospitals existed in the fourth century B.C. in India, in the fifth century B.C. in Athens; and the Egyptians and Greeks—prior to the Christian era—provided for the insane; that the Mohammedans built insane asylums in the seventh century, while the first Christian asylum for the insane was not built until 1409.

Lecky says, "The Mohammedans preceded the Christians in the establishment of lunatic asylums."

Judge Richard B. Westbrook, of Philadelphia, says:—"Four hundred years before Christ an emperor of India established hospitals throughout his empire. Ancient Greece had many charitable institutions. Even hospitals for the lower animals existed among the pagans."

Hon. Andrew D. White says:—"In the fifteenth and eighteenth centuries the Arabs and Turks made a large and merciful provision for lunatics.

"The Moslem treatment of the insane has been infinitly more merciful than the system universal throughout Christendom."

Lectures and Meetings.

THE Newark Liberal League, 177 Halsey street, corner of Market.—Sunday afternoon at 3 o'clock, January 31st, Hugh O. Pentecost, of New York, will lecture. Subject: "Religious Lunacy."

AT the Educational Gymnasium, 104 East 66th street, Sunday, January 31st, 4 P.M., Dr. Duren J. H. Ward will lecture on "Church, State, and Individual." These lectures are a new kind of human enterprise—religion and education treated by the facts of evolution.

FRIENDSHIP Liberal League of Philadelphia will commemorate the anniversary birthday of Thomas Paine at their hall, Broad and Wood streets, Sunday, January 31st, at 2:30 and 7:30 P.M., with appropriate exercises. Able talent has been secured for this occasion. Liberals throughout the vicinity are cordially invited to participate with us in making this occasion a memorable one.

George Longford, secretary.

Letters of Friends.

Praise.

TANEY, IDA., Jan. 1, 1892.

MR. EDITOR: I consider THE TRUTH SEEKER the best paper in the United States, and filled with the best logic and scientific knowledge. Long may it liv to enlighten the human race. NELSON REQUA.

Will a Pittsburgher Reply?

SEATTLE, WASH., Jan. 2, 1892.

MR. EDITOR: Will you be kind enough to oblige me by sending word if the new public school building in Pittsburgh, that cost $22,000 some time ago, has been taken possession of by the Catholics? If so, what has been done about it?

THOMAS WEEDEN.

The Redoubtable Peck Is Pleased.

NAPLES, N. Y., Jan. 7, 1892.

MR. EDITOR: Heston is admirable. I was alone when I opened the last paper, and I laughed at "David's God" till I thought I should hav to call for help. For inventiv genius and a just appreciation of the ludicrous he stands without a rival. His resources seem to be almost infinit. I do not believe he has an equal on earth. PECK.

Follows Scripture Advice.

BROOKSIDE, N. J., Jan. 4, 1892.

MR. EDITOR: The scriptures say, "With all thy gettings get wisdom." That is what I want more of. I hav read the "Age of Reason," "Essay on Dreams," some of Ingersoll's lectures, and a good lot of your valuable TRUTH SEEKERS, sent to me by a friend, and for all these blessings I am thankful. I remain,

Your friend, a truth seeker,
JESSE S. CLARK.

Indifferentists.

DEFIANCE, O., Jan. 5, 1892.

MR. EDITOR: THE TRUTH SEEKER is the best paper I ever read. I could not get on without it and be happy. If I could only help THE TRUTH SEEKER! I hav tried so many times to get a subscriber. There are quite a good many Freethinkers in this place, but they are indifferent. They are satisfied other people can think as they like, is what a good many say.

Please send me a catalog of your books.

MRS. KATE HATFIELD.

Devotion to the Cause.

GAINESVILLE, TEX., Dec. 18, 1891.

MR. EDITOR: I hav a great deal of fun with the sky-pilots since I became a subscriber to the best paper I ever read in my life. With it and the "Self-Contradictions of the Bible," and the "Sixteen Crucified Saviors," I do surely floor them every time. My Liberal friends, get these books from the Truth Seeker Publishing Company. Post yourselvs and we will be able in a short time to send a new subscriber for THE TRUTH SEEKER, and that will be a great help to spread the truth. I see the Editor is not afraid, either, to tell the good news of Freethought, and let's all help him in this work.

Yours for free schools, with the present system of free schools in the front and the priest in the rear, F. C. WRIGHT.

"A Monkey Show."

MADISON, KAN., Dec. 29, 1891.

MR. EDITOR: We send $3 to pay for the best paper we hav ever read. Mr. Remsburg was in Madison two weeks ago. His address before the people was on Thomas Paine. It was a success. The people spoke highly of the lecture. We are having a revival in our neighborhood by the Rev. Mr. Maxwell, a stranger in these parts. He claims to be a reformed Infidel. He has been abusing the Infidels for seven nights with a crowded house, but has made no converts yet. The audience will not hold up a finger to encourage him. He is about to close his monkey show. He has told many lies, and there are many people here that know they are lies. I think this would be a good time to show him up. I see by THE TRUTH SEEKER you will furnish free sample pages, pictuers and text, of the "Freethinker's Pictorial Text-Book" to any friend who will distribute them where they will do good, and to anyone who will become a selling agent a liberal discount will be made. I will do either or both. Yours for truth,

LILLIE J. CROGHAN.

Fetched a Shot from the Coward's Castle.

CENTRALIA, ILL., Jan. 3, 1892.

MR. EDITOR: We enjoyed a treat the past week in hearing two good lectures from Mr. Charlesworth. The attendance the first night was not large; the second night there were three times as many as the first night, and if we could hav kept him for the week we could hav filled the largest hall in the city, as he gave a fine lecture and took with our people well. We hope to hav him again next summer, and will try to keep him a week at least. Not one of our ministers attended his lectures, but one of them, after Mr. Charlesworth was at a safe distance, came out in our daily (but had not the courage to sign his name) and pitched into him and other Freethinkers in a truly Christian spirit by calling us many hard names. It is with pleasure that I can recommend Mr. Charlesworth as a fine talker and close reasoner. F. D. REXFORD.

As Tricky as Priests.

CERES, N. Y., Jan. 10, 1892.

MR. EDITOR: In reply to Mr. E. J. Leavitt, of Sacramento, Cal., of November 27th, in regard to Mrs. Annie Abbott's performances, I will say that the Hurst woman that was in New York seven years ago was exposed in THE TRUTH SEEKER in the issue for March 21st or 28th, I forget which date. I think it was E. B. Foote that exposed her. He said that when she raised a chair without contact with it she had a piece of annealed wire around her wrist with a piece of lead on the other end, and when she wished to raise the chair she stood behind it and moved her hand quickly over the back of it, which caused the pellet of lead to pass beneath the back and up to her hand and she seized it with or between her fingers and raised the chair. Another trick was to try and hav four men hold the chair down. She did not touch it, but two of the men were confederates and sat on the sides of the chair with their backs together and seized the chair with both hands, and let the other two get on the best they could, and then straightened their knees and hips and lifted the chair, and they moved the chair in any direction that she did her hand and then fell over on the stage as if they could not help themselvs.

I hav never seen either of the Georgia Magnets, so I do not know how many tricks they do perform.

Success to THE TRUTH SEEKER and the noble efforts of the lecturers.

O. J. LOVELL.

Infidels Insulting Their Fathers.

YPSILANTI, MICH., Jan. 6, 1892.

MR. EDITOR: I send you a list of persons that I know would like copies of your paper, and ought to take it. I hav come to the conclusion that it is not my *forte* to get subscribers. I hav always kept my paper a-going as long as it would hold together. All seem to want it, and they read it too. I also hav quite a large number of books out doing missionary service, and they are having their effect. Yet I must say that I hav been surprised at the time it takes to cultivate a taste for such reading. It seems with many like beginning life anew. Still, I can see that interest growing, slowly, but surely. I think before long it must come to the surface. Ingersoll's lecture in Chicago is all the go here. Everybody wants to read it. I think a million copies of it should be circulated in pamphlet form. It is these small pamphlets that serve as the entering wedge to something larger. I notice in my last TRUTH SEEKER a Detroiter givs the Rev. De Witt Talmage a few pointers over his speech in that place. His speech at the university at Ann Arbor has been the subject of much criticism. He could not bite it off until he had given the Infidels a whirl, as well as Jonah and the whale. He said among other things that the Infidel of to-day could not let the bones of his Christian father lie in peace, but must run his swine's snout into his grave, etc. Now, if any mortal has ever run his swine's snout any farther into a grave than he has into Thomas Paine's grave, he would be a curiosity to see. Notwithstanding the ring that Paine inserted into his snout, he has persistently worked his way down until but the tips of his ears are aboveground.

I shall continue in the future what I hav done in the past, in a quiet way to help on the good cause. JAS. P. DICKINSON.

Show the Truth on the Church at the World's Fair.

CENTRALIA, Jan. 6, 1892.

MR. EDITOR: I hav watched the columns of THE TRUTH SEEKER for a long time to see if some of your many readers would not respond to the suggestion made some time ago by one of your correspondents in regard to the Liberals or Freethinkers having an exhibition at the World's Fair. Now that the church people are making such an effort to show at the World's Fair what they hav done, I propose that we Infidels turn in and help them, and will giv you an outline of my idea of what we ought to do. That is to apply immediately for space and erect a building with a large sign in front: "Progress of the church." In the building hav represented all the instruments of torture that history tells us they hav used on heretics—the thumb-screw, the rack, wheel, spikes, and many others. Then hav represented in wax figures, life-sized, some of their acts toward the promoters of science—for instance, Kepler being driven from the university for giving the fundamental principles of astronomy, Galileo in a dungeon for daring to assert that the world moved, Bruno being burnt at the stake for the cause of science, Servetus burnt to death with green sticks by that great divine John Calvin. Then we might hav a representation of women in our United States tied to ox-carts, stripped to the waist, being whipped for the crime of being Quakers. Then, if we had space, you might hav a representation of hanging witches; then call on Brother Heston for a picture representing the four hundred women taken out on the public square and burnt at the stake in the city of Tulos in one day for that blessed text in the Bible, "Thou shalt not suffer a witch to liv." It looks to me as if we could make a splendid showing for the church. I will giv $5 toward this exhibition, and if need be $10. If the Freethinkers of the United States will take hold we ought to raise a half million dollars in the next three months for this glorious cause, and can if we go to work. Let's be up and doing. We will never hav another opportunity in our lifetime like this of showing to the world the progress of the church.

Yours for truth and justice,

A. H. BONSTEEL.

On Liberty, and the Negro.

RUTLAND, VT., Jan. 1, 1892.

MR. EDITOR: George Wilson, Lexington, Mo., writes a very curious letter in your issue of January 2d. He says he wrote a pamphlet to the same effect about five years ago. My! I would like to see that pamphlet if it would take the kinks out of his letter. He appears to be writing on political economy before he has finished his study.

In an editorial—same date—you quote Professor Oswald as saying: "With the rarest exceptions the political economists of our Southern states agree that the agricultural negro as a freeman is a more valuable laborer than as a slave, and that emancipation, in a long run, has benefited the planter as well as the serf." Which amounts to saying that, although the negro has been declared a free man, he is cheaper labor for the planter than before emancipation; that is, he is more of a slave than before; which is undoubtedly true. For, taken in the sense the professor intends it, the freeman, as laborer, is incited to greater activity by a sense of self-dependence, which makes him of more value to his employer; and his employer, being relieved of the responsibility of his maintenance, possesses the power to use him to the best advantage and as he needs him.

The question is: Why should the laborer be dependent upon an employer, and how can the laborer be called a free man as long as he is thus dependent? Being dependent, he is a slave; and the greater the dependence the greater the slavery. The laboring man should be the freest man in the world; he produces all the wealth of the world, and if he was not restricted by man-made laws in the free use of the natural opportunities upon which to apply his labor, and the freeborn right to exchange the products of his labor with whom he pleases and for what he pleases, he would be the most independent man in the world. Surely, "Liberty, liberty, liberty, is the watchword that must be ever on our lips." But as long as we each persist in enforcing our little notions of restricting the right to "life, liberty, and the pursuit of happiness," the word liberty will be but the sound of hollow mockery.

A. A. ORCUTT.

Detroit Investigators' Society.

DETROIT, MICH., Jan. 6, 1892.

MR. EDITOR: The above is the name of a new organization, which has held the Liberal fort at 32 Monroe avenue during the past month, giving fair signs of longevity, there being thirty-one names on the roll. Several ladies hav enlisted. Mr. Eugene Ebel should be first mentioned as a most important supporter, as he has given the use of a most pleasant meeting-place as his membership fee. Our rules are: Free speech, free hearing, and sharp criticism on all subjects. John Prescott Guild, the sledgehammer correspondent of the Freethought papers, has favored us from the outset with his timely suggestions and literary contributions. On the first Sabbath evening he read an essay on Freethought *versus* Dogmatism, which was a thoroughly analytical and well-worded article. Carl Blitz, D.D. (Damned Dutchman), on our second "Lord's day" read an entertaining and complete report of what the devil said to Christ when he took him up on the high mountain and offered him the earth for a prayer to his satanic majesty. It was a most scathing piece of sarcasm, portraying the common practice of Christians to-day. Mr. Guild then recited a witty rhymed synopsis of the Presbyterian parson, W. W. Carson's, recent sermon, in which he undertook to tell why he was not a horrid Infidel, Mr. Gould going on with the song by dissecting him and doing him up with his own twine. Our third Sunday was improved by Prof. L. C. Snell, phrenological lecturer, who talked on "Hereditary Descent," arguing that the most important period of an individual's education is the twelv months next preceding birth. On our fourth and last coming together for a feast of reason and fire of criticism, Mr. Guild again won favor by a spicy and pointed presentment of "The Gospel According to Satan; or, The Bearing of Science and Philosophy, Theology and Humanity." Mr. Gould will speak wherever desired. He is a "whole team." His present address is 74 Farrar street, this city. I do not know how many of our members take Liberal papers. I hav taken several old copies of THE TRUTH SEEKER to the hall to pass around, and I hav many more. If you wish to send printed matter for distribution I will cheerfully put it to the best possible use.

E. A. SCRIBNER, Sec.

Church Taxation, Etc.

PORTLAND, ME., Jan. 4, 1892.

MR. EDITOR: You will please permit me to giv you my opinion on a few of the leading topics which, according to my opinion, are worthy of the highest consideration. The first and main issue is church taxation, which looks very insignificant in the eyes of the average taxpayer, but is of deep concern to the people of the several states when dollars and cents are concerned. If we could only form a rough calculation of what the extent of church taxation would be, provided there was a reasonable equalization of property, it would be enough to cause a sensation among an outraged people. People say a good deal about church and state in other countries, but we hav a worse system in these so-called United States of America. The average taxpayer does not see that the several states in the Union, or the people of the several states, are paying church taxes from one end of the Union to the other. You ask, How can that be? I will tell you how it is. When you exempt anything from taxation which ought to be entitled to taxation, you are paying the taxes which ought to be paid by that thing—church or convent. The Catholic church is nothing more than a heathen corporation to extract money from

the ignorant devils, Irish and Italians. The ignorant members of the so-called Catholic church hav not the money themselvs, but somehow they starve the body to giv to the papist hellhounds, besides the so-called sisters of charity. There is more deviltry going on in these convents than people are aware of.

I wish to God that some one interested would make an estimate of how much taxes the several states would hav above what they hav at the present time, if all churches and Catholic convents and Catholic schoolhouses were taxed in proportion to the valuation of other property. I am in favor of taxing every society, but especially those Catholic nurseries and convents. And I go as far as saying that the government of the United States ought to appoint inspectors to inspect those convents to see that they are not making counterfeit money or distilling whisky, which I think they are, in some out-of-the-way places. Between churches and missionaries I think there will be no money left in the United States in the next twenty years. It is frightful to see people taking these matters so easy. It was nothing but the Catholic church which made Italy and Spain so poor.

Just imagin nice young ladies teaching those old Chinese, one at a time, and all John wants is to learn the language of this country, and try his wiles on his teacher, which he most generally succeeds in. How much do you think of solid cash leaves these United States every year for missionary purposes, which is doing no earthly or heavenly good whatever? I would be ever so much obliged if you will find out all—that is, missionary money, and church taxes provided the different kinds of church property were taxed.

I wish to say a few words about the closing of the World's Fair on Sunday. I think that the churches are running into the habits of the Dark Ages. They want to run people's consciences as well as their state. And it is time to call a halt.

Yours respectfully, THOS. HAUS.

Fans the Blaze of Freethought.

SAN JOSE, CAL., Jan. 1, 1892.

MR. EDITOR: Brother in the good cause, I send you $10, to pay up all indebtedness to date, and the overplus to be used as you think best, and to be considered as a token of gratitude to all who lend a hand to free mankind from the chains of mental slavery to priestcraft and superstition. It is surprising what fools men and women make of themselvs in gulping down the old "fads," fables, and myths of pagan superstition in this age of science and demonstrated truth. But so it goes. Children's minds are crowded full of it, reason is dethroned, and they cannot see the light. What think you folks of the Secular Union? Is it in good running order now? I hav been looking for an editorial as to the capacity and fitness of the present official board. We need to hav more peace and harmony, or good-bye to Secular Unions.

I want you to tell us what the great society for investigating spiritual phenomena has done. Hav they brought out any proof that we liv after we are dead? If they hav, I want to know it. If I hav got to go to that "far happy land, where saints in glory stand," I hav got to slick up a little and get a new hat and a new pair of boots. What hav they reported? Tell us, Eugene.

I am afraid the church party will yet be victorious and close the gates at Chicago on Sundays. But I hope not. If any of you are there drop a postal-card so I can find you. I hope to liv to be there myself, though I am almost eighty-eight now. My wife is almost ninety. Our time is short. But death, with my philosophy, will come to me as a friend, not a foe.

It is sad to lose Monroe. His words had the ring of the true metal. I must send the *Ironclad Age* a little token, surely. You see, I sprinkle my donations all round, rewarding according to work, on a principle I would suggest to the officers of the American Secular Union as the best policy they can adopt—let all be field secretaries, and let all be paid as justice dictates as far as the money in the treasury goes, and all work in harmony. Reynolds is doing splendid work in Washington. Shaw "makes the fur fly" some in Texas when York helps him. Ravlin is doing good work. And other good fellows are on the warpath. What has become of poor Chainey? Has he gone up out of sight to hunt for Madam Blavatsky? Drop me a line that I may know if you get the $10. Success to you all and a happy new year.

SAMOS PARSONS'S DONATIONS TO THE CAUSE OF FREETHOUGHT FOR THE YEAR 1892.

American Secular Union	$10
Boston *Investigator*	10
New York TRUTH SEEKER	10
J. D. Shaw—*Independent Pulpit*	10
C. B. Reynolds	10
H. L. Green	10
Moses Harman	10
W. F. Jamieson	10
Elmina D. Slenker	5
Jeremiah Hacker	5
J. E. Remsburg	5
Parker Pillsbury	5
J. H. Cook	5
Ella E. Gibson	5
Nellie B. Simmons	5
Matilda J. Gage	5
Lucy N. Colman	5
R. M. Casey	5
Thomas Winter	5
N. J. Ravlin	5
R. H. Schwartz	5
E. B. Foote, Jr	5
Harry C. Monroe	10
Total	$160

Fraternally yours, SAMOS PARSONS.

[Rev. J. M. Savage, Boston, Mass., will giv the information.—ED. T. S.]

Commendable Missionary Work.

ELMIRA, N. Y., Jan. 6, 1892.

MR. EDITOR: About two months ago the Elmira *Daily Advertiser* of this city, which I take regularly, published a column article copied from the *Church News*, a religious journal edited by Rev. Uri Mulford, of Woodhull, Steuben county, N. Y., claiming that the Christian church is the "bulwark of civilization" and classing Freethinkers, Agnostics, and Rationalists with Anarchists, Communists, Socialists, etc. To this onslaught I made an extended reply through the columns of the *Advertiser*, but only about half of the article was published—a copy of which I think I sent you at the time. The next week brought out a reply from Rev. Uri Mulford through the same paper, which was gladly (and, I must also say, to the credit of the *Advertiser* editor, fairly) printed. Several articles hav already passed between us alternately, and as the discussion continued I bore down harder and more severely on the Christian church and its revamped system, Christianity, showing absolute respect for my opponent, Mr. Mulford, but showing no mercy at all for the Christian church and its system. To repeat, the editor of the *Advertiser* has been reasonably fair with me, considering the fact that the great majority of his subscribers are Christians, professedly or nominally; but he has politely refused to publish my last article; and, not to be unreasonable, I think I hav been giving a truer history of the Christian church, the Christian religion, its influence on civilization, etc., than he cared to publish for the reading of his subscribers, fearful it would lose him patronage, prestige, influence, etc., within the range of his paper, which is circulated widely through northern Pennsylvania and southern New York. Though quite liberal himself and publishing liberal editorials and liberal articles from other papers occasionally, I believe he hardly dares to continue to publish my replies to Mr. Mulford. At least, he writes me that he cannot longer publish them, claiming, "No room in the columns." The only unfairness I can see is that Mr. Mulford's replies were promptly published, while mine would be delayed one week, or even longer, and that he refused altogether the last reply. Now, not to be beaten, I hav had a large quantity of my last reply published in pamphlet form and am now mailing them extensivly all over the *Advertiser's* circulation. I inclose two to you in this communication, which I hastily forward, or more. I will reach one thousand readers by this method. Each paper here in Elmira gets two copies, also all papers to my knowledge within this vicinity. Each postmaster also gets a copy, and several ministers of the greater caliber also get a copy in this city. Too long and often hav the Freethinkers been anathematized and their writing suppressed. Since this discussion started probably there has been said more against the church and the entire Christian system, to the astonishment of Christians, especially here in Elmira, than ever before.

Yours, etc., L. DEWITT GRISWOLD.

The Struggles of the Human Soul and Race.

LEXINGTON, KY., Jan. 9, 1892.

MR. EDITOR: We hear much of the genesis of thought. Herbert Spencer's persistence of force holds that process with an iron chain. Bolingbroke spoke recklessly of "shocks from without" which could create a soul under the ribs of death. Plato, with deep penetration, hints that comparison is founded on feeling. Could you see without an optic nerve? Action, connected with feeling, soon givs us an idea of cause and effect. God's field of operations is nature, which causes him to fall into disgrace. Chance and necessity strive for the mastery, and nothing hinders their supremacy but the half-god in nature which feels its way along, one blind experiment after another being tried, plunging living beings into an agony from which the soul arises livid with pain. The experiment which caused the creation of the world might be said to be unsuccessful in what was designed, and nearly over.

Reaction alone is master of causes. When it commences we feel that sensitivness and life are creating all the attributes of soul. The side-shows and outrages of hypnotism prevent human beings from being gods. The night side, or religious side, of nature, does not promote benevolence or true evolution. Let us deal with what we can see, and dismiss dreams, nightmares, as well as all abnormal influences which mislead and betray. The days of witchcraft are not over, but the witches and spooks are not hanged. As long as it is possible for tricksters to place something of which we hav an indistinct idea above the realities of life, they hav the advantage, and progress languishes and practical matters hav no chance.

The great master minds, or gods, of reform, are Bennett, Wilberforce, Adler, and Father Matthew, with faces of angels.

To what do these considerations point? We hav plenty of science, and God has given us oceans of love-powders, but they are not strong enough to turn science into love, to cause Atheists to be philanthropists. But if such a movement were well carried out nothing could stand before the Freethought cause. Christ had sense enough to commence that way, and Mohammed, who protected women from insult and babes from being murdered.

A suffering Infidel should always find a kind Infidel to help him. Providence has been weighed in the balance and found wanting.

The human race is on the back track in a quagmire of vice or poverty. What hope for them, unless some convulsion throws up gold? When we knock at the dull gates of inertia mind disappears. "Vaulting ambition," without the wish to do good, reaches high and falls over on the other side. The human race has its orbit, and reaches its culminating point, when increasing refinement, with its attendant luxury, consumes activity, and inertia again is master of the situation. The galley slave of its own appetites sinks again. Only the pure can pass the Rubicon, cross the boundary line and rise into a higher sphere.

History reveals the roots of a feudal system, and even now a deadly simoom lays bare the rocks of oblivion, that of the present *régime*. Already the powerful few with pale lips whisper that their dwellings are no longer safe. They must retreat behind walls and fortifications to shield them from the fierce mob, from the terrors of explosions, destruction, and death.

Instead of Anarchy, even the purest, a disguised tyranny called Socialism will assert its power, or many of the poor will be glad to fly to the bondage of feudalism, as thousands might retreat to caverns when the ice age is again upon them and the last star of hope has abandoned the sky.

But to wander—a new idea of immortality in the *Century* for November is attracting great attention: "Mind, being the great force of the universe, must of course endure." This view ignores the fact that every mutation of thought is the result of dynamic impression. ALHAZA.

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, *at the price named.*

"The Churches and the Pews" is the title of a lecture by W. J. Woolsey before a large audience in St. Paul, Minn. Price, 10 cents.

Twenty-five cents buys the "Amerikanischer Turner-Kalendar" for 1892, a German Freethought almanac of literary worth and general usefulness. Address the Freidenker Publishing Co., Milwaukee, Wis.

"Holiday Stories," by Stephen Fiske, price 50 cents, are as entertaining now as before New Year's. They are bright, frisky, and breezy, and will serve to while away an idle hour on a train or when weary of work. Published by B. R. Tucker.

Mr. Thomas P. Fletcher, of Elk Falls, Kan., has embodied his ideas of "The Origin, Development, and Destiny of Man" in a work of that title, published by H. & L. Vincent, Indianapolis. No price is given, but it is probably about one dollar.

Colby & Rich, Boston, hav published a neat little book called "Starnos: Quotations from the Inspired Writings of Andrew Jackson Davis, Seer of the Harmonial Philosophy." The quotations were selected by Della E. Davis, M.D. The price of the book is 50 cents.

George N. Hill has written "Ten Lessons in True Moral Dignity," which he calls "A Manual of Self-Respect." His idea is "to help humanity to liv the most respecting and therefore deservedly the most respected of lives." The pamphlet has sixteen pages, and sells for 10 cents.

Another "preaching story" is "The Anarchist," by J. H. Mackay, published by B. R. Tucker. It pretends to be a picture of civilization at the close of the nineteenth century. It is really a book of exceedingly little merit, either as a "picture" or work of fiction. Price, 50 cents.

"A Sound-English Primer," by Augustin Knoflach, is for the purpose of teaching children to read in a few weeks, and the system is said to be very successful. Any person wishing to join a normal class for instruction in the use of the "Sound-English Primer" may address A. Knoflach, 109 East 59th street, New York city.

The "Quintessence of Ibsenism," by G. Bernard Shaw, is published by B. R. Tucker, of Boston, for 25 cents. Mr. Shaw sets forth the meaning of the poet Ibsen's plays, sometimes discovering a meaning where Ibsen himself did not know one existed. Those who like to "discuss Ibsen" will find the book helpful.

Grant Allen wrote a book, "What's Bred in the Bone," some time ago that was worth the price. But the "Duchess of Powysland," published by B. R. Tucker, is a great falling-off. It is a commonplace sort of English novel, its only merit being a good-enough literary style and its sarcasm on "society" in England. Price, 35 cents.

Scout Allison, who is a Freethinker, has written up the part he took in obtaining the surrender of Sitting Bull, ten years ago. The story is simply told, but cannot hide the dangers of frontier life and the bravery of the persons who hav to deal with treacherous Indians. The book is printed by the Walker Printing Co., Dayton, O.

The Columbia Daily Calendar comes to hand for 1892. It is in the form of a pad containing 367 leaves, each 5⅛x2⅝ inches; and each slip bears a short paragraph pertaining to cycling or some kindred subject, and at the bottom of each leaf is a blank for memoranda. This is the seventh issue of this now well-known calendar, yet all the matter is fresh and new.

"The Whirlwind Sown and Reaped." The story of the misdoings of a young preacher—a story of treachery to a girl, and the base efforts of the traitor to evade the consequences. Founded on facts known to Saladin, the author. It is written in Mr. Ross's weirdly energetic style, with streaks of grim humor thrown in. I is a book bad for the preachers. Price, 50 cents.

"Shorthand and Typewriting" is the title of a new work by Dugald McKillop, which opens with a brief sketch of shorthand history, followed by practical suggestions to the learner of the art. Following this a chapter is devoted to the amanuensis. The chapter following is for the reporter. Next are taken up typewriters and typewriting, and in connection with this

are given illustrations of the leading machines and other appliances used in connection with typewriting work, with suggestions as to the proper use of the leading machines, the acquiring of speed, etc. The book is sold in paper at 40 cents, or a cloth edition at 75 cents.

Mr. A. Jacobson thinks that if all the young people under twenty were taken from labor wages would at once rise. To do this he would pay parents for their children's time—from $50 to $300 per year, according to age. To get the money he would tax all inheritance heavily. He explains this scheme in detail and argues for it in a pamphlet which he calls "Better Times for Us All." Price, 25 cents.

Volume VIII of the *Converted Catholic* is the bound numbers of a magazine published in the interest of evangelical Christianity against Catholicism. It is valuable only for its exposures of the Romish church. The editor conducts a mission at 142 West 21st street, this city, for the purpose of making Rome's slaves Protestantism's servants. His success appears to be about as great as attends the effort to convert the Jews.

Perhaps the most notable periodical publication in the agricultural world is the *American Agriculturist* for January, celebrating the beginning of its second half century. It is a number of 108 pages, embellished with 143 original illustrations. Opening with a brief sketch of the magazine and portraits of its editors and contributors, the leading article is by James R. Dodge, the government statistician, on "A Half Century's Progress in Agriculture." Occupying several pages, this article is itself a monument to the wonderful development of our greatest industry, and the illustrations of implements in use only fifty years ago show the marvelous progress in farm machinery. The *Agriculturist* is published by the Orange Judd Co., 52 Lafayette place.

"Was Abraham Lincoln a Spiritualist?" is a book made somewhat notorious by the fact that a Western editor is suing THE TRUTH SEEKER for a fabulous sum because one of our correspondents said his indorsement of the author's claim that Lincoln was a Spiritualist made or helped to make him something of a Spiritualistic humbug. But, nevertheless, the statements in the book hav been denied by people in a position to know whether Lincoln believed in Spiritualism, though aside from that the book would never establish the claim, and the indorsement of the Western scribe adds nothing to its value. Mr. John E. Remsburg, in a series of papers published in THE TRUTH SEEKER, has much more firmly established the claim that he was an Infidel, though, for that matter, he *might* hav been both. But that he was the former there has as yet been no reliable evidence published. The price of the book is $1.50.

Alonzo I. Jones, editor of the *American Sentinel*, has published through the Seventh Day Adventist house, of Battle Creek, Mich., a thick book called "The Two Republics." It is a consideration of the inter-relationship of government and religion, with special reference to Rome. Mr. Jones's object is to keep religion out of the United States government, and he dwells at much length on the efforts to unite church and state now being made by the National Reform Association, the Women's Christian Temperance Union, and the American Sabbath Union, with which our readers are familiar. Mr. Jones is working on strictly Secular lines, though in this voluminous work he defends Christianity as he sees it, which is through Adventist spectacles, and devotes much space to relating the grievances and persecutions of that sect by their Christian brethren. The book is profusely illustrated. Price, $2.50—sold by subscription, but may be had by addressing the *Review and Herald*, Battle Creek, Mich.

Lovers of outdoor life and sports compelled to plod in dusty city offices, with no trees and grass in sight from the windows, only bricks and stones and disagreeable people, can get a breath of fresh air and a smell of the woods from Captain Charles A. J. Farrar's books just issued by Lee & Shepard, Boston, "Camp Life in the Wilderness," and "From Lake to Lake," price, $1.25 each. "Camp Life" is in its third edition, and both books are generously illustrated. "Camp Life" gives the haps and mishaps, humorously told, of a party of Boston men who spent a summer in the Rangeley lake region, in Maine, and though there is perhaps a little too much commonplace conversation reported and some incidents too trifling for mention, the author is a true lover of nature, impressed with its beauties and charitable toward its disagreeable features, and the book brings the lake breeze and the forest fragrance to the pent-up city drudge whose fingers itch for the fishing-rod and the breech-loader. "From Lake to Lake" is the record of a trip from Richardson to Parmachenee lake—a story of adventure in Maine's watery and wooded wildernesses. Like the other, it brings pleasant reminiscences to him who has camped and tramped in the forest and lured fish from fresh-water lakes. The two books might well be printed in the interests of the state of Maine, for they are calculated to draw people within its borders and keep them there all summer and late in the fall.

Anyone who desires to be politically miserable should send fifty cents for Lester C. Hubbard's "Coming Climax in the Destinies of America." According to Mr. Hubbard the country, through grasping capitalism, is going to the devil pretty fast, and he thinks that his book shows the readiest way to prevent it. Ignatius Donnelly seems to agree with him. The book is advertised as "the Uncle Tom's Cabin" of the economic question, but is heralded as "the text-book for the reform campaign of 1892." And the nature of the volume may be further learned from this announcement: "It treats of the past but handles exhaustivly the present status of the conflict between the American plutocrat and the American producer. It goes daringly into the future, and prophesies as to the exact nature of the tragedy that may soon come to the country unless righteous reforms are soon given." Mr. Hubbard is chairman of the state sentral committee for Illinois of the People's party. The price of the book is 50 cents in paper and $1.50 in cloth.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Willie's Dream.

Willie trudged o'er the fields one day
To learn about the Lord and pray;
The priest so ranted, to make display,
That Will was sorely frightened.

That night, as he lay on his bed,
Strange fancies coursed through his head,
Filling poor Will with fear and dread;
For he was not enlightened.

He slept, and dreamed he saw on high
A fearful light spread o'er the sky,
Revealing that the end was nigh.
Greatly alarming poor Will.

The frightful dream then passed away
Before the dawning of the day,
And in sweet slumber he there lay,
Peaceably, calmly, and still.

When he awoke, the sun had risen;
And, like a man escaped from prison,
He gazed about with indecision;
So mystified was his brain.

On gazing out upon the field,
And calculating the vast yield,
He felt as covered with a shield,
And never to church went again.

National Soldiers' Home, Wis. C. B.

A Vacation Trip To and From a New Settlement.

At 7 o'clock on the morning of May 15, 1883, a couple of friends and myself started for San Jacinto, a new settlement where my brother lived, about eighty miles from my home. The morning was foggy, but when the sun came out it was warm and dusty. We went by Burnel's Point just as the children were going to school, and from there into the Santa Ana canyon. On the left-hand side was a green valley and on the other were bare hills. In this valley were large farms, with vineyards and orchards. The Orange county irrigation ditch ran along the hillside above the farms. The ditch often breaks loose and washes deep gulches through the place, sometimes causing considerable damage. Across the valley we could see the trestle-work and flume of the North Anaheim Water Company spanning a deep narrow gorge. I had always thought I should dislike very much to go over the grades, but it was not so bad as I imagined. I did not mind the first one very much and it was about as steep as any. The next village we came to was Old Santa Ana. There we met a gentleman from our own settlement, who was enjoying (?) the hot weather as well as ourselvs. At noon we stopped by the side of the Santa Ana river, near a high perpendicular cliff of yellow clay on which were hundreds of swallows' nests. After staying there an hour or so, to lunch and let the team rest, we proceeded on to where there was much more beautiful scenery. Ever so many pretty flowers were on the hillside, almost out of a person's reach. There were wild pinks, poppies, roses, and something that looked very much like yellow snapdragons. We next came to the long grade. On the right the majestic half-cone-shaped hill rose almost perpendicular, with an overhanging cliff. This hill was composed of cobblestones and clay, which looked like the work of men. On the other side we could look down forty or fifty feet, on the river, which was wide but very shallow. From the long grade we came to Sycamore Flat, another very pretty place, with its large trees whose wide-spreading branches overhang the road and make it nice and cool; on their trunks are carved the names of a great many people. Here I took the driver's seat and drove till within six miles of Magnolia avenue in Arlington. I pity those who hav to drive all day. Two miles more brought us to the head of the canyon and out upon a broad barren plateau, with nothing to change the landscape but bare hills and large rocks till we arrive at Arlington, about fifteen miles from the canyon. The Magnolia avenue is seven miles long, and about as pretty as any I ever saw. The town is also one of the prettiest in this part of the state. It was about sundown when we arrived there. I never enjoyed any part of the trip as I did this avenue. When about half-way through we stopped for supper, and to rest and feed the horses. It was then seven miles to Riverside, where we stayed all night. The lady with us went shopping in the morning, so we did not start very early. It was very warm and dusty riding. Although it was thirty miles to San Jacinto we arrived there at 1 o'clock P.M.

The next afternoon I went to my brother's place. I stayed there five weeks, and enjoyed real camp life; cooked outdoors; lived in a house 8 x 12, and walked no less than a mile a day and sometimes six. It is a very dry, warm country in the summer. My father's and brother's places are situated in a cove in the hills. On the southwest, west, northwest, and northeast we can see hills of various shapes and sizes, but on the north there is a small valley through which we can see a small portion of the plain north of the hills, and on the southeast there is a broad valley with a few houses scattered around. One day father told me to pack up, for he thought we had better start that evening. So about 6 all being ready, I bade good-bye to my friends and was on the way home. We arrived at one of the neighbor's, eight miles from my brother's, about dusk, and waited until the moon came up about midnight. We were extremely polite that night, bowing all the time and trying to keep each other awake. It was after sunrise when we arrived at Riverside, where we camped, ate our breakfast, and tried to rest. After staying there some time, we started on, still bowing and nodding. Early that afternoon our camp was made at the head of the Santa Ana canyon, where part of the night was spent. Once I woke up and thought I heard some one crying, "Who? Who?" I could not make out for a minute what it was. Nothing but a hoot-owl. At 3 o'clock we were on the road again and arrived home at 8 the next morning. I was almost lost when I got home. Everything looked so large and cool in the house, but outdoors everything seemed shut from view. And thus ended my trip. A LIBERAL.

Radec P. O., Cal.

Correspondence.

ST. ELMO, TENN., Jan. 10, 1892.

DEAR MISS WIXON: My name is Lores Goodwin. I liv at the foot of Lookout mountain, in Alton Park, a suburb of Chattanooga.

It is a beautiful place. We can see Walden's ridge, Missionary ridge, Raccoon mountain, and Hooker's battle-ground above the clouds.

I hav a cat, and its name is Timothy Skittlebones, and two pigs; one is named Kapooslum and the other is Bobinet.

Sometimes my schoolmates call my brother and I Infidevils, and we call them Christiandevils.

I am going to be a Freethinker.

Hurrah!!!

I am eleven years old, and the blue-eyed son of my father. LORES L. GOODWIN.

[Let us all giv three cheers for the little Freethinker—the blue-eyed son of his father.—ED. C. C.]

AUSTIN, NEV., Jan. 1, 1892.

DEAR MISS WIXON: I thought I would write to the Children's Corner. This is my second letter to the Corner, but it was so long since I hav written, I thought I would write again. School will open the 4th of January here, and we are all going to hav a new teacher, but the highest room. I got a nice new cloak for Christmas and several other things. I hav one brother and one little sister four years old. We hav three feet of snow here, and it has been pretty bad. I think we will hav a bad winter. I like to read the Children's Corner.

I would like to hav some of the girls write to me that write to the Children's Corner. I think the poetry that "Uncle Jack" wrote is just fine.

Well, I guess you are getting tired of hearing me talk, and I guess the letter is too long now.

I will close, wishing you a very happy New Year. From your little Liberal,

ALICE MOSS.

[Glad to hear from you, Alice.—ED. C. C.]

COALING, ALA., Jan. 11, 1892.

MISS SUSAN H. WIXON, *Dear Friend:* As I see no letters from here I thought I would write one. There are no Freethought families living near us. There are some who are Freethinkers, but are afraid to say so; but they are not the kind we want. I was at church some time ago and heard the preacher say there are two millions of foreign Infidels coming to the United States every year bearing the bloody flag of Infidelity; but this is not so, for we do not carry the bloody flag. It is the Christian's flag. He again said that if the Christians did not do better than they are doing Infidelity would take the United States in a few more years.

I like to read Mr. George J. Remsburg's letters, for they are always interesting, and I wish I had the collection of curios that he has, and if any of the readers of the Corner will be so kind as to send me anything in the line of which Mr. Remsburg speaks, I will gladly return the favor if it is so I can. Well, I will close for this time, for fear of making my letter too long. Yours for Freethought,

WALTER R. WARD.

PALISADE MINES, CALISTOGA, CAL., Jan. 2, 1892.

DEAR MISS WIXON: I saw my last letter to you in THE TRUTH SEEKER, and I thank you for publishing it.

It would make no difference to me, however, if the letters I write to you were not published, for you know I write to you as if you were my friend, and not so that I may see my letters in print.

Do you never answer letters personally?

I hav been a correspondent to Mrs. Slenker for some time, and she writes me such nice letters.

My chicken-raising is of course over for this year. I hav had splendid luck with it, and hav raised some very fine chickens. I wish you could see them.

Our weather has been very pleasant here up to six days ago. For six days we hav had an almost steady downpour of rain.

The creek running down this canyon is very high.

It has been clear all day to-day, but it is not going to remain so for long, I fear, as the sky has been clouding quite a good deal this evening.

It is time for winter to be commencing, though, and even if I do not like the rain I will say nothing. We hav been very fortunate as it is, having pleasant weather so late in the year. Do you not think so?

Mount St. Helena was white with snow for several days lately, as were the cliffs at the head of this canyon.

We hav as yet not had any snow down here in the canyon. I love to snowball.

Do you hav much snow where you liv, dear Miss Wixon?

My mamma is, or was, I should say, a Massachusetts girl, having been born in the town of Quincy.

I hav written quite a long letter, hav I not? I must stop soon.

If you answer letters from "unknowns" such as I, through the mails, please write to me. I should be ever so pleased if you would.

Wishing you a very happy new year, I remain, Yours sincerely,

LOLA GRIGSBY.

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HEATHENS OF THE HEATH.

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By WM. MCDONNELL. 500 pp., paper, 80 cents,

News of the Week.

On Christmas Eve during midnight mass in a church at Valenciennes, Spain, four bombs were exploded, wrecking part of the edifice and narrowly missing killing several priests.

The editor of the *Osservatore Cattolica*, the leading Catholic organ in the north of Italy, has been sentenced to five days' imprisonment and to pay one thousand francs, for insulting the government.

The government under President Diaz in Mexico, in retaliation of the conspiracy of clerics and Garza against it, is closing convents and monasteries and in some cases appropriating their possessions.

The London *Lancet* givs an analysis of a sample of the bread now eaten in Russia. It consists of woody fiber, husks, leafy matter, seeds, and sand. Experts failed to recognize that the sample was a substance really eaten by human beings.

The conflict between the Vatican and the Italian government continues. The latter is denounced by Catholics as "an organized society of Infidels and Atheists." They say of King Humbert: "By an arbitrary exercise of power he has carried on the work of desecration; by tacit approval of the Bruno and French pilgrim outrages he has become a party to the foulest of crimes."

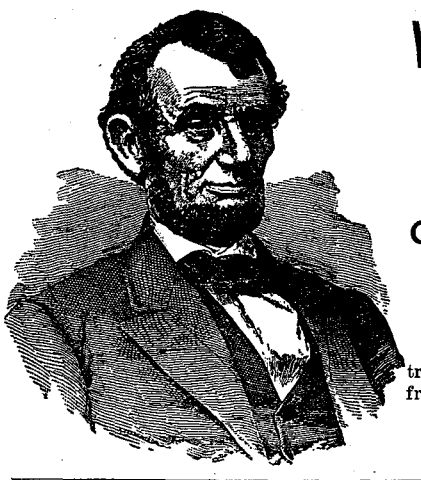
The directors of the New York Art Museum say that it is by no means settled that it will be kept open Sundays permanently. The $50,000 which Mrs. Stuart once proposed to giv that institution was only a small part of the money that she contemplated giving it if it had stayed closed Sundays. She once wished to giv it her $300,000 collection of paintings. The trustees offered to keep this collection in two special rooms and close these Sundays, but she was not satisfied.

Another French bishop has been reprimanded by the government for going to Rome against its orders. The salary paid him by the state has been stopped. Some Liberals in the French legislativ assembly are so tired of the struggle to make the clergy behave that they advise discontinuance of all government salaries to them, and total separation of church and state. Catholics indignantly exclaim, "Perhaps the French government will order the bishops to ask leave to bless themselvs!" A religious war may result.

The editor of the Berlin *Kladderdatsch* has escaped punishment on his trial for satirizing the Holy Coat of Jesus at Treves. The prosecution argued that a sufficient case was made out against him in the fact that he had ridiculed an object of veneration to many Germans whose religion is recognized by the state. The defense alleged the spuriousness of the relic, saying that it would be as reasonable to suppose Joseph's coat in Hungary genuin. Disrespect, the defense continued, was not intended for relics in general but only for this one coat.

The president's message to Congress on the 25th reiterated the former demands that Chili make apology and reparation, and withdraw the Matta circular note of December 13th and disavow its sentiments. Later, advices hav been received that Chili withdraws the Matta note and the demand for the supplanting of Minister Egan, and proposes submission of the dissension over the attack on our sailors to arbitration by some neutral nation, or failing of that to a decision by our Supreme Court. This government may refuse arbitration and insist on apology and indemnification. Both countries hav been making hasty preparations for war.

The Russian government allows the publication of no reports on the famin except lies in its own organs, belittling the distress and magnifying the stores on hand. A Polish paper says of the refusal of the censor to exempt from its supervision a medical paper that a society of physicians desires to publish: "To those who are not initiated in the present policy of Russia the refusal to print a purely scientific paper without revision by the censor may appear an arbitrary act, against all reason and common sense. What has the censor to do with the medical science? Is it likely that physicians as scientists would, in their professional journal, publish aught against the government or its officials? But such questions will suggest themselvs only to those who know not what is going on in Russia. The famin this year is mowing away people by the thousands and causing the spread of diseases. The medical science is interested naturally in the study of these subjects. It will try to diagnose the diseases that are caused by hunger, to show the pathological effects of the unhealthy food which is used by the famishing people. All this may, in an indirect manner, convey to the reading public a true knowledge of the state of affairs in Russia, which the government tries to suppress by all means in its power."



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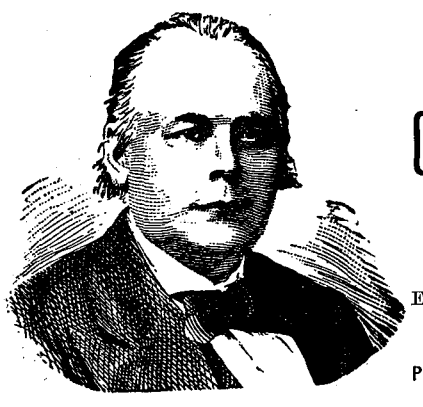
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I DO not want, O Lord, to go back to your book to find any more traces of you there. There, if you are limned aright, you are a strange compound of an idiot, a coxcomb, a savage, and a fiend. But, as I hav shown, you write such an execrably illegible hand that we fear we hav read your handwriting in a way you never meant it to be read, for which, of course, we shall all be comfortably damned. You wrote in Hebrew, a language which, as I hav pointed out, was not a language, and which had not even a reliable set of alphabetical symbols. We hav done our best to decipher your autograph; but from it we cannot make you out to be anything but a flannel-legged fiend. We recoil with horror from such a finding, and take refuge under the consolation that we must hav wrongly deciphered your cryptography. Perhaps you will remember that your creature, Horace Greeley, used to write a miserable scrawl. One day he sent the following to the Iowa Press Association:

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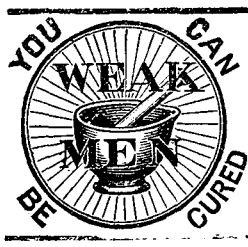
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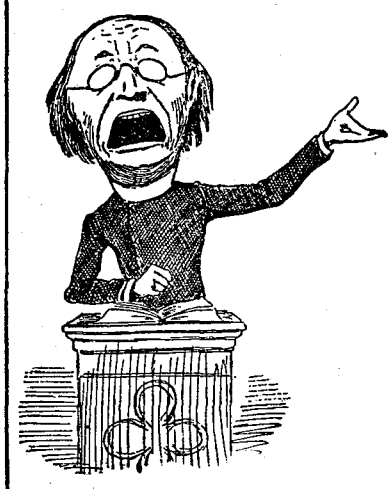
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On the Press.

The work on the text of the new Bible picture book—Old Testament Stories Comically Illustrated—is completed and the book is on the press and will be sent to purchasers as soon as the printers and binders can finish their labor upon it. It has four hundred pages, half of which are full-page pictures. Twenty-five well-known orthodox stories are illustrated as follows:

Adventures of Adam.
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Sustaining a Theory.
Some Giants.
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A Hunting Anecdote.
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Ruth and Boaz.
Unstable as Water, God Shall Not Excel.
David, God's Favorit.
Some Stories from the Book of Kings.
Adventures of the Prophets.
Jonah the Truthful Sailor.

The advance orders for this book hav come in generously, for which hearty thanks are returned, but we shall be glad to receive a few thousand more. Price, postpaid, one dollar.

The Issue.

The *Sun* recently printed an editorial drawing some very clear distinctions between the logical soundness of the positions of the "higher" and the "lower," or traditional, biblical critics. The advantage as to logic is, it thinks, entirely with the latter, because they say exactly what they mean, in terms which cannot be mistaken, while the former beat about the bush and dodge the consequence of their arguments, juggle with words, and pretend that unbelief is only a "larger and more enlightened belief." The "higher" critics apparently, says the *Sun*, do not want to be understood by anybody, or they dare not themselvs face the consequences of their methods and principles of biblical interpretation. They try to make themselvs and other people believe that they are only putting the authority of the Bible on a more rational basis, when in truth they are destroying it utterly, and along with it the supernatural basis of all theology and religion.

This is precisely what we hav said many times. Two and two make four, and no juggling or interpretation or "rational" criticism can make the sum five. If the Bible was not written by the people it is pretended it is, or if it was not in existence until hundreds of years after its necessary date, then it is valueless for the purpose for which it is used by the church. The *Sun* pertinently asks the questions, if Moses did not write the Pentateuch, and its authorship is purely conjectural, some of it obviously having been produced thousands of years after his time as a record of Jewish traditions by unknown writers and for the purposes of priestcraft, what remains of the authority of those books or of any part of the Bible as the word of God? If its statements of fact are contradictory and distinct events are confounded, if it is a mere compilation and not an original document, wherein consists its inspiration? If the Bible thus begins with false pretenses, what else in it can be accepted as genuin truth from God any more than the doctrins and speculations of any other book? If the "natural faculties, intellectual and moral," of the compilers of the Pentateuch led them to palm off as the work of Moses four distinct documents which were not his, and which contain duplicate and discrepant statements, and whose diversity of style and matter show they could not hav been written by any one man or at any single period, what sort of reliance can we place on such faculties exercised by other writers of scripture whom we hav been taught to believe inspired and infallible?

Professor Green, of Princeton, puts the case very clearly in the statement that if in ordinary affairs a legal instrument or a piece of commercial paper, for instance, "is not from the source it claims to be, and the signature attached to it is false, it is not worth the paper it is written upon," adding, What credit would be attached to the gospels if instead of being written by well-known Apostles and Evangelists who were contemporaries of Jesus and eye-witnesses of the facts and events they describe, they were composed many centuries after his time by writers whose identity was undiscoverable or purely conjectural?

And so of the professed belief of the "higher" critics in the inspiration of the scriptures. But, to use the words of Professor Green, their idea is in no way inspiration "in its proper and universal sense, as such a divine control over the writers of the scripture as secured their infallibility and guarded them from error. For their theory of inspiration assumes that the writers of the Bible were as liable to error as other men, and that, as Dr. Van Dyke phrases it, 'their natural faculties, intellectual and moral, were freely exercised in the production of the books.'" Undoubtedly, comments the *Sun*, Colonel Ingersoll himself would be ready to accept inspiration so defined.

The Old and the New Testaments of course must stand on the same doubtful ground. The authority of the New Testament can be no better than that of the Old, "for therein what is assumed by these critics as error is accepted and confirmed as indisputable truth. They deny that Moses was the author of the Pentateuch, and say that some of its writers were not earlier than 750 B.C., though 'our Lord and the inspired writers of the New Testament abundantly confirm the claim of the Pentateuch to be regarded as the word of God, for in so doing they uniformly attach to it the name of Moses.' If Jesus and his disciples were deceived as to this point, how can they be believed as infallible in any respect? They also must hav been limited by their 'natural faculties, intellectual and moral.'"

This puts the whole Bible on a human basis, to be judged as any other work is judged. As Colonel Ingersoll says, "if it is true it does not need inspiration, and if it is not true inspiration will not help it," no matter what the Apostles say about it. And the "higher" critics are really helping to destroy the belief in its supernatural origin, no matter what they claim in their sermons to be doing. And it is this fact which makes their labors invaluable to Rationalism, though they may assert themselvs to be "reverent students of the word of God," and evangelical in their creed.

When a citadel is attacked from within by those supposed to be its defenders, and all is confusion and riot inside the walls, the besiegers are likely to win a victory. Rationalism has already modified the faith of the Protestant world to an almost incalculable extent. That it must still further transform it we know from the study of the law of evolution. And it will, probably, not be many years before the line is sharply drawn intellectually and politically between the believers in supernaturalism and the Rationalists. That means, in this country, between the Catholics and the Infidels.

The Failure of the Jew-Converting Mission.

Mr. A. Benjamin's repeated exposures of the Jew-converting missions hav at last made an impression upon one religious journal, and it is to be hoped that the affairs of the "pretty little church," as Mr. Freshman calls his dingy chapel, will now be investigated. The *Independent* has received the tenth annual report of Mr. Freshman's Hebrew-Christian work and says regarding it:

"We would make an abstract from it, if it were possible, but we cannot find a word of information in it. There are pages on the subject of the necessity of funds to carry on the work, but no account whatever of receipts or disbursements, and the only evidence that any careful account is kept is in the following lines:

"'I hav examined and checked the accounts of the Rev. Jacob Freshman for the year 1891, hav seen the vouchers, and the same is correct.'—*Ralph Wells.*

"There is no name given of a single convert baptized during the year, nor even the number of such converts. Certain assistants are referred to, but neither their names nor their number is given. From information that comes to us, however, we know that three of those assistants left early in the autumn—Max Winterling, M. Frank, and Louis Schlesinger. The first has renounced Christianity and gone to his parents in Budapest; and we are credibly informed that the other two hav also gone back to Judaism. In their places are three other young men, or two; for we believe that one of the three has left. During the year another of the converts sent by Mr. Freshman as a missionary to another city has been in prison for stealing money from a poor immigrant girl; and others whose names are given to us hav renounced Christianity. If this mission is seeking public support it

has no right to claim exemption from making public reports of its finances and of the number of its converts."

So far as converting Jews to Christianity goes, this mission is a swindle. It bribes with food and clothes and cash a few dishonest Jews who would say anything for a dollar and do anything that did not involve personal risk for five dollars. We believe that not five per cent of the alleged converts hav been honest. Their crimes range from counterfeiting to swindling. Some of them hav been baptized in nearly every Jew-converting mission in England and America—for a consideration. They are by nature dishonest and remain so.

These facts hav again and again been brought to the attention of the supporters of Mr. Freshman, but such is the mania of church folks for "converting" somebody that no attention has been paid to the exposures. If Mr. Benjamin were not so persistent a defender of Judaism he would hav become discouraged long ago.

Editorial Notes.

A belief in devils is not a healthy theory. Thomas Connor, of Kirksville, Mo., believes in devils, and further, imagined that they were after him, so he jumped out a second-story window to escape them. Then his Christian friends, who also believe in devils abstractly, put him in an insane asylum, which shows that they don't really believe in devils after all.

The world is full of curious people, some of them fit only for dime museum freaks; and among these latter must be classed the reviewer of the Springfield *Republican*. In that paper of December 27th this quill-driver reviews "Liberty in Literature," and from the beginning to the end of his screed abuses Colonel Ingersoll like a pickpocket, and all the while agreeing with the whole oration! Such a fool pietist is well worth ten cents to see.

Mr. R. A. Clark, of Selwood, Oregon, is a Presbyterian Prohibitionist, but complains to the *Voice* that his party is altogether too "churchy." Mr. Clark would be like St. Paul, catching men with guile, and he wants his party to win. So he advises the *Voice* to drop its religious cant, and the leaders in Prohibition gatherings their prayer-meeting methods. He says: "The strongest Prohibition precinct in the state of Oregon is composed mainly of avowed Infidels, and yet some of these skeptics are amongst the leading Prohibitionists of the state. If the Prohibition party ever attains large proportions it will hav to change the methods which hav governed it in the past. It is votes we want, and we should not forget that the vote of the Infidel, Spiritualist, or the what-not is as potent for good or evil as those of so many Elijahs."

It appears from *Secular Thought* that the Christians won in the vote on horsecars or no horsecars on Sunday taken in Toronto on January 4th. And the Toronto clericals, it says, will leave no stone unturned to rivet the chains they hav managed to place on the citizens of that city; and a majority of the people appear still to be subject to clerical influence to such an extent as to make it necessary to use all the efforts of which Liberals are capable to produce much impression upon them. Under ordinary circumstances the number who voted for the streetcars—ten thousand—would form a winning majority. The recent discussion of the question marked a very decided advance, and with a fair amount of agitation during the succeeding few months there seems to be every likelihood that the number of sympathizers with the free Sunday will be greatly increased.

The following item from a daily paper will perhaps be shocking to persons who are not acquainted with a certain custom of some Catholic orders: "'Convent hair' is an article well known to the trade and highly prized. When a young woman takes the veil in the Roman Catholic church her hair is cut off, and the tresses are sold for the benefit of the convent. As the hair is cut pretty close to the head, the tresses are usually long, and thus 'convent hair' has a special value." So, too, are the poor young creatures shorn of their wealth, of their freedom, of their joy in life. They are shorn of the sacred joys of wifehood and motherhood. They are shorn of all that is of value. The world as well is despoiled of their sweetness and their services. How long, O Superstition, how long? How long, O Ignorance, Malice, and Cunning?

It is always a difficult matter to know just how to raise money for public objects, but the Lutheran church folks of Burns, Mich., hav hit upon a method which is probably reliable so long as the wicked men in the town possess a cent. The regulation "sociable" was gotten up and after the regulation program of such affairs had been carried out, a curtain at one side of the room was withdrawn and six pretty maidens, blushing to the ears, stood there each with a legend on a card:

YOU MAY KISS ME FOR 25 CENTS.

Immediately there was a scramble by the young and old men present, all of them purchasing at least ten kisses from each girl. Had it not been for the deplorable passion of jealousy it is probable all the church debts would hav been extinguished right there or the town gone broke; but as it was the elder ladies objected and the osculation bee was summarily stopped.

Catholic papers complain of "unmannerly gibes" against their schools. "The parochial schools," they say, "were declared in substance to be lacking in all the qualities essential to good schools. The school buildings were described as mere rookeries for the most part, not merely unsightly, but unwholesome and altogether unsafe as well. As for the teachers, especially those of them who were members of religious orders, it was insinuated, if not charged with brutal and frank falsehood, that they were lacking not only in a knowledge of the art of teaching, but even of those commonplace things which all fairly well-informed people know. . . . So persistent were these attacks on our schools that at length they began to produce an effect even upon some Catholics who ought to hav known better." For our part, we will say that these attacks hav not been "persistent" enough, and that all Catholics ought to hav "known better" than to hav been led to believe anything else. Catholic schools are even more worthless and injurious than appears above.

Perhaps some of our readers, at least of our new readers, are not informed of just what is the nature of the school system which Catholics are striving to impose upon our States, and against which we hav so often inveighed. For their benefit we will copy this clear statement of it from the *Catholic Review:* "We insist that government should encourage religious teaching in the public schools because it has a direct tendency to promote good morals, and therefore to make good citizens. But as there is no union of church and state among us, and therefore no danger of one denomination being given the preference over all others, the only feasible plan is the denominational plan. That, as we said, is perfectly fair and just, because it givs the preference to no denomination, but treats all alike. The idea is that the government contributes aid to each denomination, or to each association of individuals who choose to hav a school, according to the average number of pupils in each school, and let each teach its own religion in its own way."

The clergy unweariedly charge the present age which is forsaking their doctrins with sinking into vice, crime, and intemperance as a result. The truth is, however, that there is less of these mispractices than in the Christian ages of the world. As to the latter evil, intemperance, Professor Oswald writes in the *Voice* that the present tendency is in the direction of temperance. Only a hundred years ago abstinence, and even moderation in the use of intoxicating beverages, could be made the pretext of a social stigma. Prince de Ligne, in his memoirs of European Court-life, admits that he hardly dared to confess his aversion to alcoholic liquors, and both Joseph the Second and the First Napoleon were repeatedly lampooned for their lack of convivial habits. In the light of those facts even the libels of the modern European press must be considered an encouraging sign of the times. The anti-German journals of France and Russia would find it easy enough to convict the eccentric kaiser of autocratic tendencies and a penchant for bombastic speeches, but prefer to impeach him for intemperance and opium-revels.

It would be slandering the canine species to say that the Aspen, Colorado, *Daily Times* is edited by a dog. But it certainly is not by a man, though it just as certainly is by a Christian. One of our readers sends us an editorial clipped from its columns inspired by the polemical battle between Colonel Ingersoll and the ministers in which occurs a villainous paragraph about the relativs of liberty's great champion, for writing which our reader asks us to "sit down upon the fellow." But what is the use! A religious lie cannot be overtaken and killed. The cries of this Colorado polecat will be echoed by the pious "journalist" and heard ten times farther than the blow of the club which should still it. We are tired of these yarns. There is no use asking us to "deny" them. Every one to whom a Christian retails them can do it, and should do it on the spot. We will say once for all that Colonel Ingersoll's parents were kind and loving people; that he is noble, generous, honorable; that all his relativs are among the best of folks—in short, there is not a spot or stain on him or any of his, and that thousands of Christians who differ with him in nearly everything are eager to bear testimony to the beauty of his home life and the nobility of his character. So please do not ask us to "sit down" on any more of these vermin. Liberals ought to hav sufficient confidence in the greatest of them to turn, revolted, from his traducers. Tell them frankly that they are too contemptible to notice.

Dr. Lyman Abbott, the noted Brooklyn preacher, recently delivered these bold words: "In the past this Bible has been regarded as without error. We hav thought it an authority on theology, and on almost every subject of human knowledge, so that there was no error or mistake in it. But there are very few who hold this opinion now. They think they do, but, if they will consider a little where this opinion will lead them, they will quickly see that they do not. In the first chapter of Genesis we find that the world was made in six days. All geology is mistaken. The day is limited by the rising and the setting of the sun, and we shall hav a theological opinion of the creation for Sunday and a geological opinion for week-days. We go against the biblical institutions of slavery and bigamy and circumcision. We hav abolished slavery and bigamy, and we say that baptism has taken the place of circumcision by a divine decree. The whole system of sacrifices we hav abandoned. The man who thinks he believes in the infallibility of the Bible turns to moral law. He takes the Ten Commandments; they stand as moral standards. He knows they are not. He knows a man may keep every one of the Ten Commandments and yet be not admitted to decent society in New York, and the civilized standards of the nineteenth century in New York are not too high for Christian living. He opens the Bible at a Psalm which asks God not to forgiv, and then at the Sermon on the Mount, which prays God to forgiv all sinners, and he can not reconcile them. Let us be true to ourselvs in this matter. Such things as these confront us if we think." One would expect after all this that the reverend doctor was about to come out and take his stand in the full light of Rationalism. But no! for no sooner has he emerged from his hole of superstition, than around he turns and back into it he runs with the declaration that there is something or other divine about the Bible after all.

Lectures and Meetings.

THE subject of Dr. Ward's regular Sunday lecture at 104 East 66th street—Educational Gymnasium—4 P.M., February 7th, will be "A Pulpit Up to Date, or the Characteristics of a Church for Our Times."

DR. LEWIS G. JANES, president of the Brooklyn Ethical Association, will lecture for the Newark Liberal League next Sunday. His subject will be: "Spencer and Darwin, the Heroes of Science." The Liberal League will observe its fourteenth anniversary on Wednesday evening, February 10th, in Chester Hall, or Republican League Hall, 171 Halsey street, Newark.

On the Pacific Coast.

News and Notes.

On Monday, January 19th, I attended the funeral services of T. L. Grigsby at Napa City. Mr. Grigsby died suddenly on Saturday, January 17th, at the age of seventy-four years. He was a lifelong Liberal, one of the pioneers of California, always a worker, a man of enterprise, of courage—respected by those who knew him, generous in his support of the principles of Freethought, and ever ready to help his fellow-men. The services were held in Odd Fellows' Hall, under the auspices of the Liberal Association of Napa. Professor Clark, who is now lecturing before this association, joined with me in these memorial services, reading selections from the poets and making a short address. A large number were present of the family and friends of our veteran comrade. The sorrow of death was made beautiful with music and flowers—the gentle memory of the departed and the hopes of our common humanity. There is no terror in death. Our friend lived a good life, he has done his duty, and now in the peaceful majesty of the eternal sleep there are no fears. We mourn the loss of one who has been so brave, so earnest, who has met bright and evil fortune with a manly heart, who is honored as a husband, father, neighbor, and citizen. We shall not forget his cheerful companionship, his sturdy character, his frank and radical thought, his open adherence to unpopular truth, his genial humanitarian and progressiv spirit. We place the flowers upon his grave with tears; we turn to life with nobler hope, because he has been with us, because this world is a happier world for his living in it. He has made the flowers grow on the pathway of toil. He has helped to make the harvests shine for the paradise of this earth.

His wife, of the same age of himself, is now prostrate on a bed of sickness. In this hour of sorrow we giv to her our tenderest sympathy, hoping that the night will turn into dawn again; that her life will be spared for the darkened home and to the hearts that love her still.

The series of four lectures at San Francisco on the "Evolutions of a Century"—preparatory to the Paine celebration and the state convention, has been very successful. The hall has been full every evening, and the subjects hav created great interest. A basis is laid for future work. It was almost a "forlorn hope" at the beginning, but the results giv courage to make new endeavor. We are indebted to Chas. F. Buryman, president of the Freethought Society, for his strenuous labors; to Emil Lemme, to H. W. Walker, and W. H. Eastman, officers of the society, for their generous aid. All did their utmost with the few means in our hands for the promotion of the cause. If it were not for this lack of means, which prevents thorough advertising in the secular press; which does not permit us to hav the inspiration of music which always draws the people—if we could hav these advantages which make the popularity of the church to-day, there is no doubt that an audience of two thousand people could be gathered together in San Francisco to listen to Freethought lectures. As it is we hav to do the best we can and hope on, hope ever.

I hav the same report to make of the Sunday afternoon lectures at San Jose. The attendance has continually increased, and we feel quite hopeful now of future efforts at this point. I am sorry I cannot continue the course of lectures; I must go into other fields. However, we shall some time take up this line of battle again. The orthodox citadel here is well manned, but we mean to giv it the tug of war. The few who do help us at San Jose are true as steel.

The two lectures also at Santa Clara on Saturday evenings, January 16th and 23d, were also an opening wedge, I think, for something better. Here loom the great and solemn edifices of the church of Rome. They frown upon us, and seem to hold a spell upon the community. But we are not going to surrender to these gloomy institutions. There is a large Liberal element in Santa Clara, although but little of it at present is made public.

I enjoyed the hospitable home of John H. Dibble, who is always ready with heart and hand for the cause; also the generous entertainment of Mr. and Mrs. A. R. Woodhams. The campaign has been a pleasant one with these good friends to aid.

Yesterday, Sunday, was one of the loveliest days of this lovely coast. Warm and sweet, the sun poured down, and Santa Clara valley shone like a diamond. The hills were wrapped in a soft cloud of blue, and glittered in bright repose against the radiant sky. On this beautiful morning, with Mr. Woodhams, I attend a unique religious service at Edendale, the home of Mr. Chenoweth, who is the originator of a new religion, somewhat sentimental, but anti-orthodox. Edendale is indeed a garden of delight, much superior, I think, to the garden where Adam and Eve once camped, without any clothes to wear. Here everything is modern, fashionable, and enchanting. Mrs. Chenoweth is rich, and it is a luxury for her to be a heretic. She is worth a million dollars or more. This wealth was made by the discovery of mines, which she says was the work of spirits, but which I think was good luck and business talent. However, she makes a fine use of her money. She has built an elegant residence, and the grounds about it, with noble groves of trees and lovely flowers, and broad pathways, are most attractiv, especially in the bright golden sunshine of this Sunday morning.

Mrs. Chenoweth is an intelligent, business-looking woman. She looks as if she could take care of herself without the aid of spirits. She has a sharp, firm, determined look, and she talks straight to the point. I liked a good deal of what she said. She does not believe in the "little God" of orthodoxy, the "tin God" upon a throne. God is the all in all—manifested in nature, but higher than nature itself—a principle of life radiant in human life. God is not a personality only as he manifests himself in the human soul. He is known, not by thought, but by action. There are no doctrins concerning him—no ideas; but simply feelings. Mrs. Chenoweth thoroughly repudiates the orthodox dogmas about God. She will not define God except as the radiance of life itself, the soul of human goodness.

She accepts the Bible, but simply as a myth. Such a man as Jesus was never born into this world. Jesus is merely an ideal—an expression of human thought—but not a matter of fact. He is a divine fiction. He is not something that has been, but that which is to be in the onward course of man. He is a picture of human destiny. The Bible, therefore, is not to be taken as history, but as a story with a "purpose," to be interpreted by the best that is in us to-day, and not by the ignorance of the past. It will thus be seen that Mrs. Chenoweth's religion is something of a "mixture." It has some good things. It is, however, purely sentimental. It is made up out of the "inner consciousness," and not from the facts of the universe. It has not a particle of evidence in its support. However, it is a pleasant belief. There is no hell-fire in it; no gloom or terror. It would not persecute, but simply persuade. As an attack on orthodoxy and the church and the priest, it is a splendid thing, but as truth and science I reject it. However, I am glad that Mrs. Chenoweth is thus using her millions—building beautiful houses and beautiful chapels, and making music, and cultivating and ornamenting the earth, in order to strike a blow at the hideous religions of the past; to make people happier, at least, if not wiser.

San Francisco, Jan. 25th. SAMUEL P. PUTNAM.

My Lecture Trip.

The lectures I gave at Angola, Ind., were attended with the usual success that has followed me throughout this pilgrimage. My audiences were even larger than those I had in Waterloo. They were very attentiv and appreciativ, for, although the hall was almost filled, there were times during my address that you might hav heard a pin drop to the floor. The Hon. A. W. Hendry, an aged but sincere Freethinker, presided at both meetings, a service which he performed most admirably; and though the storms of sixty winters hav passed over his head, which hav added a snow-white luster to his locks, he is just as earnest and eager in the faith as in his younger and more activ days. He prefaced the lectures with a few appropriate remarks about miracles and in a jocular manner illustrated a few Bible stories, which thoroughly pleased the audience. On Saturday morning a blinding snow-storm set in, which raged the whole day long and through the night; in consequence of this my second audience was considerably affected. The roads from the country districts were rendered almost impassable, therefore it was too much under such atmospheric conditions to expect our friends from the country, so we had to look for our audience that evening from the townspeople alone; and as the storm had abated nothing in its intensity, we could not hope for many even from them. But nevertheless the lecture was given under brighter conditions than we had anticipated, for a much larger number turned out than we had hoped for. And here let me say that great praise is due to Fremont Robinson for the activ interest he displayed and the efforts he manifested to make our meetings successful.

Angola is the county seat of Steuben county, and situated about ten miles from the Michigan border. It has a population of three thousand, is a somewhat lively little town, and has quite a number of Freethinkers, among them being some of the most prominent and most favored of its citizens; and right glad was I to meet with such friends of our cause as the Hon. W. M. Brown, the county representativ, a successful lawyer and respected citizen; the Hon. A. W. Hendry; the Hon. Judge Furley; Dr. Morse; Gid Finch; H. Freygang, the editor of the Angola *Herald*, and last, but not the least among our most activ workers, Fremont Robinson and wife. Here again I made many new friends, all of whom expressed a warm friendship and their pleasure at the result of my lectures; and again I had to promis that I would not forget them should I ever visit this part of the country again.

My lectures being over, I had now to face the most disagreeable and unpleasant part of my visit to Angola. This was Saturday night, and I must be in Cincinnati to lecture the next day. In order to reach there I must make a train at Waterloo, on the Lake Shore railroad, for Toledo at 1:25 A.M., but just how to reach Waterloo was an enigma for the time, there being no train that night. We had previously decided that the journey should be made on a hand-car down the track, but owing to the severity of the snow-storm, all ideas of that mode of travel had to be abandoned. Eventually I decided to undertake the journey in a buggy, provided some one could be found to venture the distance upon such a night. A short investigation revealed to us the desired individual, and I at once accepted his services. It was certainly a risky undertaking. The journey occupied three hours and a half, and it was with a glad sense of relief that I was able to stretch my cold and cramped limbs before a warm stove in the depot. At last the train came and I reached Toledo about 5:30 A.M. Sunday. I was still two hundred miles from my destination, and here I found another difficulty confronting me. The train I had expected to make here did not run on Sundays. I turned away with feelings bordering on desperation; but still I could not giv up all hope. By the aid of maps and time-tables I discovered another route by way of Columbus, which would enable me to reach Cincinnati about 5:30 P.M. Of course I decided to take this. To do so, however, I must reach another depot at a distance of two and a half miles by 6:30. It was now five minutes past 6. The storm still raged without. How to reach this other depot on time was another riddle to solve, I being a stranger in a strange town. Fortunately I espied a hack, and prevailed upon the driver to take me over. Off we went like a cyclone, and barely reached there in time, for the train was on the move ere I had placed my foot upon the steps of the car. But again I had succeeded, although the very elements were against me. A roundabout ride all day this Sunday brought me to Cincinnati just twenty-five minutes later than the time announced for the lecture. I had telegraphed to the friends explaining my predicament, so upon my arrival I found Samuel Silverman, whom I had met at the Portsmouth congress, waiting for me with a hack in readiness. We were rapidly driven up to the hall, where I found a very good and patient audience waiting for me, and in less time than it takes me to record it I had commenced my address.

The audience gave me a splendid greeting, and gave way to their feelings with a burst of applause.

W. Ward, the president of the new society, occupied the chair. The services were prefaced by a selection of music and some singing; the audience, joining in with the orchestra, rendered our national anthem, "My Country." This was the first meeting, or, in other words, the inauguration, of the new society. It was undoubtedly a success and speaks well for those at its head. There is certainly good ground here for Freethought work, and by only a little judicious care a strong and useful society can be maintained in Cincinnati. The audience was exceedingly enthusiastic and thoroughly appreciated my address. A good discussion followed the lecture, which was thoroughly enjoyed by all. Next morning the *Inquirer* gave a very flattering and complimentary notice of the lecture. I met here again another old acquaintance of Portsmouth fame, George E. Light, who did his utmost to make my visit to this city as pleasant as possible; also Dr. Wilson, Professor Beal, of phrenological fame, Andrew Hogg, the secretary of the Union, and many other Freethought friends.

Many years hav passed since a Freethought lecture was given in this place, but the manifested enthusiasm of all present upon this occasion, the inauguration of the Ohio Liberal Society, speaks well indeed for its future success.

I leave here for Columbus, where I shall lecture on the 10th instant.

Friends are requested to address me in care of W. S. Moke, Massillon, O.

JOHN R. CHARLESWORTH.

Communications.

Is Miss Ida Craddock an Infidel?

AN UNIMPORTANT SUBJECT DISCUSSED IN AN IMPORTANT MANNER.

I greatly admire Miss Ida Craddock. Her fine article in the TRUTH SEEKER ANNUAL for last year proves her to be not only an able thinker, but, what is rare, to be free from *miss-nancyism*, which is the small vice of so many of otherwise superior women. But she says she feels insulted if anyone is profane enough to call her an Infidel.

Miss Craddock, however, knows that, not only in the dictionaries, but by common parlance, for eighteen hundred years, in the Christian world, an "*Infidel*" is one who rejects the New Testament, as well as the Old, as the inspired, and therefore infallible, word of God, teaching mankind what they are to believe concerning God, and what duty God requires of man. She knows that, like the chameleon, the term Infidel changes its color, and depends for its meaning entirely upon the *place* where it is used as an epithet of reproach. In Turkey, and Arabia, the *Christian* is the man who is despised, and called an "*Infidel dog*," because he does not believe in *Mohammed* as the prophet of God, and in the *Koran* as the divine revelation, superseding all other so-called revelations. On the contrary, in Europe, and America, it is the followers of *Mohammed* who are called Infidels, because they do not believe in the New Testament, and the divine character and mission of Jesus of Nazareth; and in the eleventh century of our era, when the Christian world was on tiptoe expectation of the second coming of Christ, to set up his visible kingdom according to his promis, all the nations of Europe combined, and sent their armies to Palestine, and spent the whole of one century, and parts of two others, in war, attempting to deliver the sepulcher of Christ at Jerusalem from the possession of the "*Infidel*" Mohammedans, and to rebuild the throne of David for the occupancy of David's son.

This then, is the line of demarkation. All who regard the Christian scriptures as the word of God, and the rule of faith and practice, are believers. All who do not are "*Infidels.*" That this word, since the Protestant Reformation, should be a term of *reproach* is strange, for every intelligent man who wants to know the truth, in his search for it, believes not as he pleases, but as he must. He has no more power to believe, or change his belief, by an act of the will, than he has to change the color of his eyes. What really is, or seems to him, to be, proof, can alone make a man believe, or reject, any given proposition. The Moslem, therefore, is unjust when he attributes hate to the truth as the reason why a Christian investigator rejects the Koran, and the Prophet; and the Christian is equally so, when he reviles the Moslem, or any other man, who, after a sincere examination of the subject, rejects the Christian religion.

Now, suppose Miss Craddock and I hav a catechetical exercise, with the view of testing her knowledge of the Bible, and ascertaining whether she is a Christian believer, or a real Infidel. Then,

1. Do you believe, Miss Ida, in the inspiration, and therefore the infallibility, of that part of the Bible called the five books of Moses?

No. I do not. Bishop Colenso, and later critics eminent in scholarship, hav pointed out in these books many inaccuracies in matters of fact, and many allowances, if not inculcations, of bad morals. Besides, the age of our globe, and the rest of the universe, being not yet six thousand years since their creation; the account given of the formation of Eve out of one of Adam's ribs; the circumstance that Moses describes his own death and burial; together with a large number of similar unlikelihoods, lead me to regard these books, when taken as a whole, to be mainly fabulous.

2. Then, what do you believe, Miss Ida, as to the historical accuracy of the other parts of the Old Testament writings, as, for instance, the conversation said to hav been held between the prophet Balaam and the four-legged ass upon which he rode; and also of the account of another distinguished prophet named Jonah having been swallowed by a whale, and kept in his belly three days and three nights?

Well, my previous criticism must cover these cases too, for implicit confidence cannot be placed in the truth of many passages in the historical writings, when the writers speak of things which they do not understand. They must be relegated to the category of mere legends, or incredible narrativs, which only he can believe who has faith strong enough to uproot mountains, and cast them into the depths of the sea; and the acceptance of them as facts is not absolutely necessary to the formation of Christian character. Solomon, I remember, in the Proverbs, although he was the wisest of men, made mistakes when he touched upon natural history; for he holds up to the sluggard the example of the ant, because she lays up, by diligent labor in the summer, the food necessary for winter use; whereas, the entomologist proves that she does nothing of the kind; but that the whole ant family spend the winter months in a dormant and half-frozen condition. As to Jonah, the Old Testament book of that name does not say it was a whale that took him down, but "*a great fish.*" However, these are mere trifles.

3. Immediately after I asked the preceding questions, Miss Ida, I noticed a curl of your lip, and a smile on your countenance, which struck me as being first cousin to a sneer, at the *idea* of *your* believing that such statements could find a place in a revelation made to mankind by almighty God. But when you accept a great *principle* you must take it with all that necessarily hangs to it; for no truth or falsehood was ever born into the world of thought that came singly. If the Bible, the whole Bible, and nothing but the Bible, is the only true revelation from heaven—which is the fundamental doctrin of Christendom—you hav no right to sit in judgment on its statements, but must believe them implicitly, and all. The trifles, as you call them, stand related to what is deemed essential truths, as for instance, the case of the whale swallowing Jonah. Knowing as you do that, while the mouth of a whale is capacious enough to admit an object as large as a man, its gullet is entirely too narrow to allow it to pass into the stomach, you, like others who hate to giv up the idea of the inspiration, partial, or plenary, of the Bible narrativs, snatch at the Old Testament account of the swallowing feat being performed by *a great fish*, that, probably, had an esophagus large enough to make the statement credible. But you know that the whale is a warm-blooded mammal, and not a fish; and that the controversy we are now having concerning it is not about a "*trifle.*" Listen to what Jesus himself says in Matt. xii, 40: "For, as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."

In this passage Jesus declares that it was not *a great fish*, but a whale, that swallowed Jonah, and that the prophet was inside of it, where he performed his private devotions, during the space of three days and three nights, thus *adumbrating* the burial of his own body in the earth during the space of three days and three nights. Now, Miss Ida, if Jesus, the model and the master of all Unitarian Christians, believed, as he evidently did, this statement of Jonah and the whale, why cannot you, the disciple of such a master, believe it too? To be sure the master seems to hav been as ignorant of natural history as Solomon, for he did not know that it was impossible for a whale to swallow a man; and if it was a *natural* impossibility, then what becomes of the typical analogy between Jonah's apparent death and burial in the belly of the whale, and his own death and burial in the earth, and his ultimate resurrection from the tomb at Jerusalem? One of the illustrious fathers of the church who lived in the third century—Tertullian—adopted it as a principle or rule of mental conduct: "*Credo, quia impossibile est.*" That is: I believe the proposition presented to my mind, because it is impossible to be true. That is, to say again: The more mountainous the absurdity and falsehood of the proposition the more easily can I believe it; for that is Paul's definition of faith—"the substance of things hoped for, and the evidence of things not seen." That is the reason he so glorifies faith, because it can swallow whales or anything else, *provided* it be stupendous in size. But now let us come to the New Testament.

4. Do you believe, Miss Ida, in the doctrin of eternal hell-fire as the fate of all those who do not believe in Jesus Christ as a divine savior?

No, indeed. I do not believe in such a doctrin because I cannot. I regard its teaching as a foul slander upon the character of our heavenly father, who looks with an equal eye of compassion upon all his children of the human family. I agree with Lord Bacon when he says that it is better to believe in no God at all than a God who will kindle up the fires of hell to perpetually consume his own children whom he has made so sensitiv to pain.

5. But, Miss Ida, you will not deny that, if the Evangelists are to be trusted as truth-tellers, Jesus plainly taught this doctrin, as well as did his Apostles. Besides this, the truth of it is what the old theologians called the "*procuring cause*" of the whole expensiv machinery of redemption. If there is no eternal hell-fire to be delivered from, where was the necessity and use of Jesus dying on the cross? If there is no undying worm to gnaw upon the sinner's soul, and no unquenchable fire to consume his happiness, what folly to erect such a colossal institution as the church, which rests its claim to existence on this assumption alone? The church spends millions every year in building and keeping up meeting-houses, and paying their ministers, and for sending the gospel to the heathen. In consideration of such services the states of this Union, although they are all corporations without souls, exempt the churches from paying taxes on their property, which amounts in value to many millions of money.

But at this point I must be specially careful of my speech, lest I slander the brethren. Therefore, I say, *if* there is really no hell of fire and brimstone in the other world, into which all will be cast, unless they join the church and prove their sincerity by giving their money freely to carry out her schemes; *if* hell is no reality, but a mere bugaboo invented thousands of years ago by the priesthood to frighten the ignorant masses into abject submission to its will; then, according to the last census, there are in the United States some scores of thousands of the clergy who are open to the charge of raising millions of money every year under false pretenses! They are either extremely ignorant, and know no better, or they are systematically imposing on the credulity of their fellow-citizens, and filching of them their money, by making them believe, as a fundamental religious dogma, that which is a fundamental lie, and which they themselvs secretly believe to be such. For precisely what the key-stone is to the arch, locking and binding all the other stones together, and making them one system, the doctrin of hell, as laid down by Jesus and his Apostles, is to all the rest of the doctrins of religion. Knock out this key-stone, or dissolve it by the chemistry of Freethought and unbelief, and every one of them—trinity, divinity of Christ, immaculate conception either of Mary or of Jesus, regeneration by the Holy Ghost, election and perseverance of wicked saints; and the superstructure—the church, the ministry, holy days, and rites and ceremonies, would all come tumbling down and resemble the ruins of a great city after it had been shaken with an earthquake that did not leave one stone upon another.

Well, I confess I see with the eye of my intellect the absolute necessity of the doctrin of eternal hell-fire in a system of theology, but my heart rebels against the doctrin, and I must still keep my place in the ranks of those who dissent from it.

6. What do you think, Miss Ida, of the decree of election and reprobation, whereby a comparativly small portion of mankind are chosen to eternal life and happiness after death, and the larger part are sentenced to eternal damnation, including infants?

Lord! when you ask me this question you introduce me into a chamber of horrors. I feel as I did in my childhood when I read of the deeds done in the Catholic Inquisition, and how the rack, the thumb-screws, and all the other diabolical machines of torture were used in the name, and by the authority, of religion. This is Calvinism, the belief of the man who burnt Servetus to death simply because he was a Unitarian, born before his time. Calvin's God was the monster who kindled up the sulphurous fires of hell to torture his own children. The *idea* that our heavenly father could be the author of a decree which, clearly, up to the present time has been peopling hell and unpeopling heaven! I answer No, I cannot believe it. The best feelings of the nature God has given me, cry out against such a doctrin; and I do not wonder that the Presbyterians are trying to eliminate it from their Confession of Faith, root and branch.

7. I am glad to see, Miss Ida, this burst of holy indignation at the decree of election and reprobation. Women are made of finer clay than man, and it is not strange that you, who are so good a specimen of your sex, should use the terrible words of denunciation you do. But with my sense of justice and fair play, I cannot allow you to make John Calvin a scapegoat for the Apostle Paul. In his "Institutions of the Christian Religion," chapter 23, section 7, where he discusses the subject of the decree of election, reprobation, and the damnation of infants, Calvin says—for he wrote in Latin—: "*Decretum quidem horribile, fateor,*" which, being interpreted, is: "It is a horrible decree, I confess," but immediately he silences his own, and all other men's, objections to the doctrin by quoting, as absolute authority for its truth, the inspired words of the Apostle Paul in the eighth and ninth chapters of his Epistles to the Romans. The idea of the damnation of an infant to eternal hell-fire before it was born causes the hearts of all the rest of the woman world, as well as yours, to shudder with cold fear at the unmercifulness of it. But Paul says, in Romans ix, 11, that this was the case with the reprobate Esau, who all through his life was a much more honorable and just man than his elect brother

Jacob. Look at the words: "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him who calleth, it was said unto her, . . . Jacob hav I loved, and Esau hav I hated."

Could human language express a proposition more plainly? But, if the Christian God exist at all, and created all things out of nothing, then he must be the sovereign disposer of all the men and things he brought into existence; for, it will not be disputed, when a man even, makes a thing by his power and skill, the absolute ownership of that thing is in him, and he has an unquestionable right to do with it as he pleases, either to smash it into pieces, or, to utilize it. So, God, being creator, is an absolute sovereign, and the lapse of time merely and gradually unfolds the plan, and brings to pass all things as they are set in order, by the counsel of his own will.

Now, according to the program, we see the earth filled with sin and misery. Being all-powerful, if some devil had secretly introduced sin into the world he had made so lovely, and so good, God was able to drive it out. If he was a merciful father to his unfortunate and unhappy children, why has he not, long before this, exercised his omnipotence, and rid the world of the curse? Is it not plain to the comprehension of a child that this world, so full of ignorance, crime, and sorrow, is the very one, out of the whole list of possible worlds, that God, as a sovereign, chose in order to glorify the attribute of his justice, by sending the overwhelming majority of mankind to suffer the agonies of hell-fire forever, and the little handful of the redeemed to glorify his fatherly goodness in a happy heaven? If, then, God hardens the heart of the criminal, as he did that of Pharaoh; if he throws temptations in his way so as to develop the cruel disposition he gave him, how can he complain of the workmanship of his own hand? Listen, and let the whole Christian world listen, to the summary way in which Paul meets this difficulty: "Nay, but, oh, man, who art thou that repliest against God? Shall the thing formed say to him that formed it: Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"

Now, Miss Ida, summon up your courage for the occasion. Don't imitate the Methodists, and the heretical Presbyterians, who skulk like cowards into the dark, after they acknowledge the plenary inspiration of Paul, but face the music of the facts. And especially, do not, like these men, pile up your denunciations upon the name and theology of Calvin, for he never originated one of the doctrins of the system which goes by his name, and is embodied in the Presbyterian Confession of Faith. He got them all, *verbatim literatim, et punctuatim*, from the writings of the Apostle Paul. And if you grant as true Paul's conception of God, as the creator and sovereign of the universe, and this conception as the starting-point of his theology, no human intellect has ever been produced, or ever will be produced, that can detect the least flaw in any one of the links of iron that constitute the chain of his argument, and makes his system complete and consistent with itself. As a Freethinker I am pleased to see the terrible kicking that is going on among the clergy who are gradually getting their eyes open to the general subject, but, in the name of justice, let them kick against *Paul* and not against *Calvin*. Of all the so-called inspired writers, he stands at the head, in point of authority. Calvin's utterances are the mere echoes of his. Calvin was an *honest* man. His soul was not rotten with the gangrene of hypocrisy. He was a single-hearted and sincere man—*sine cera*, without wax to fill up the cracks in the integrity, or oneness, of his character, and make the world believe that he was what he was not. He never could hav taken the oath in the presence of "almighty God, the searcher of hearts," as Dr. Briggs did, that he sincerely believed, and based his hope of salvation from hell-fire upon, the truth of the Pauline theology, and in the very next breath, draw the dagger of Joab from beneath his skirt and stab it to the heart. I know exactly how Calvin felt on this subject, for I, too, once believed as he did, and never could hav escaped from the conclusion of the iron-linked argument of Paul, until I placed the New Testament itself on the level of all other books, whose merits, or demerits, were to be tested, not in the dark dungeons of implicit faith, but in the supreme court of the human understanding where *Reason* alone sits as judge.

It is not hard to see why the heretical clergy in the churches practice such deception as they do. Infidelity is yet unpopular. Being only human, and compelled to liv, not miraculously, on quails and manna, and water from the smitten rock, as the Israelites did in the wilderness, but on solid bread and butter, with the *et ceteras* produced by the farmers, they do not dare to denounce *Paul*, for that would prepare the way toward proceedings in the courts of law to oust them from their places and emoluments, on the charge of being *open* Infidels; and so they heap up their anathemas upon Calvin, a man whose character was more nearly conformed to the attributes of the Bible God than that of any other man in the history of the church, and who, believing with all his heart that Paul was the mouthpiece of the revealed God, accepted all his utterances as divine.

8. But I hav one more question to ask of you, Miss Ida. Do you believe in the unity and tri-personality of the Godhead, the absolute divinity and eternal sonship of Christ, and the equality of the Holy Ghost with the Father and the Son?

Oh, Lord! no; my dear sir, I believe in the multiplication table, and that three times one make three, and not one. As to the eternal sonship of Christ, I cannot believe it any more than Servetus did, because it clearly implies that a son can be as old as his father. The whole doctrin of the trinity, as laid down by Athanasius, and in the creed of the Church of England, is an intellectual muddle, making the Holy Ghost, who is a member of the trinity, to "*proceed*" from, or to be born of, the father and the son, whereas the Holy Ghost himself was one of the parents of Jesus, the eternal son, the Virgin Mary being his mother. My intellect will not allow me to accept doctrins which are absurd, and, therefore, impossible to be true.

9. Well, Miss Ida, the questions I hav asked you, by a consensus of the competent, running down all the ages from the times of the Apostles, hav been answered in the affirmativ. The Evangelist John, in the first verse of his gospel, is in haste to declare of Jesus, under the name of the "*Word*," as follows: "In the beginning"—that is, the beginning of time, or from all eternity—"was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. . . . And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the father, full of grace and truth." Here Jesus is set down as coexisting from eternity with the father, and as entitled to the glory of having created the universe. The passage could be corroborated by other citations from the New Testament, but as a proposition once proved to be true cannot be made more so by additional proof, I decline making any more quotations of scripture.

Besides, and especially, this very arrangement of the tri-personality of the godhead, and the respectiv functions of the three persons in the scheme of salvation, finds its procuring cause in the fundamental doctrin of Christianity that the human race is under the wrath and curse of God, and exposed to eternal perdition; so that, if there had been no hell and no exposure to its eternal fires, there would hav been no necessity for a triune God at all. The world could hav got along with one God. But the case of the "*fall*" was such that, if any of the human race were to be saved, the law that was violated by Adam's transgression in the garden of Eden, he representing in that transaction all his race—it was necessary that this law should be vindicated, and the law-giver too; and, therefore, an atonement must be made by a *substitute*. To meet this emergency, God the father sends the son on this errand. God the son accepts the mission, assumes human nature with the divine, and suffers death in the stead of those whom God the father had determined to save. The atonement, made by a mere man, would hav no merit, for, even if he had no sins of his own to atone for, he could not pay the debt due from all the rest of the guilty, and therefore he must be a *God-man*, his divinity giving the necessary *value* to his sufferings, and being the *altar* which sanctified the sacrifice laid upon it. Then, after the redemption has been purchased, the function of the Holy Ghost, under the emblem of a dove that could fly, is to hunt up the redeemed all over the earth, and prepare them for heaven by the instrumentality of the ministry and the means of grace.

10. Now, Miss Ida, if you do *not* believe any of these doctrins which I hav cited, and shown to be of the very essence of Pauline Christianity, please tell me what you *do* believe.

Oh! I believe in Unitarianism. Jesus is my master; and you must not insult my feelings by applying to me that hateful epithet of Infidel, for I am not an Infidel.

11. But, Miss Ida, like all other Unitarians, you reject in detail every one of the doctrins of the New Testament that cluster around the name of Jesus, and giv him the only distinction he has over all other men, as the savior of sinners, dying for them, and thus saving them from hell, by his atoning blood. You do not feel yourself to be a foul and totally depraved sinner, needing to be washed in the fountain of his blood, to be fitted for heaven when you die. How then can you call him master and lord, when you neither believe what he taught, nor do what he commands? A strange kind of a "*disciple*" that, whose only sign of discipleship is in crying, Hail, master!

I cannot see any difference between your religious opinions, as expressed in this dialog, and those held by Thomas Paine. Paine believed in the existence of a God, and in the immortality of the human soul. So do you. But he did not believe, he positivly disbelieved, that our Bible was a plenarily inspired revelation from heaven, and that the Christian religion was the substance of that revelation. Neither do you. Were he now on earth, and bore the reputable character he did when he was here, there is not a Unitarian church in the country that would not open its arms joyfully to receive him into its membership, *provided*, he would be inconsistent, not to say hypocritical, enough to call Jesus master.

Do not take offense, Miss Ida, at my thus associating your name with that of the author of "The Age of Reason." During the greater part of the last hundred years, the Christian church, by its incessant and cowardly vituperation of the man, has been exemplifying the fable of the Ass Kicking the Dead Lion. But it seems to be a law of the heavens that the stars rise and set; and while the star of Thomas Paine, emerging from the thick darkness of the past, has risen above the horizon and shines in its nativ splendor, the luminary of the church has left its zenith long ago, and is slowly, but inevitably, sinking down into the night of the west.

Here endeth our catechetical exercise.

Is *not* Miss Craddock an Infidel?

About a century has elapsed since the Unitarians of New England seceded from the orthodox church, organized themselvs into a body, and took the name they now bear. Their new creed being a series of mere negations, exactly as long as the list of affirmations in the orthodox Confession of Faith, led their brethren to say, and with perfect truth and appropriateness, that Unitarianism was nothing in the world but *baptized Infidelity*. Hence, they refused, and I expect, still refuse, to hold religious communion with them any more than they would with Deists and Mohammedans. The Unitarians call themselvs "Liberal Christians," and their liberality was so unstinted that they gave away every one of the evangelical doctrins, retaining nothing but the courtesy of calling Jesus master, and sometimes kissing him, in token of loyalty. When compared with the larger sects of Christendom, some of whom number their churches and clergy by thousands, Unitarianism is a very small body; but it has a voracious appetite. If I mistake not, the Boston *Banner of Light* has charged it with a hankering desire to swallow down the Spiritualists, who are a very large, but unorganized body. It made the attempt at Philadelphia last October, and under the auspices of our late president and secretary, to re-enact the performance of the whale and Jonah, with the class of Freethinkers in the United States represented by the Secular Union. But the Secularists, being sincere Infidels, and suspicious that there would not be congenial and comfortable quarters in the belly of so small a whale, declined accepting the invitation to go in, and are still at large contemplating their present situation.

No. When a man is in the church who has a logical mind, and loves truth better than anything else, and knows enough to suspect that he occupies a false position, he begins the work of investigation in earnest, and without regard to consequences. He moves cautiously toward the light, taking no step until he has examined the ground upon which he is going to set his foot. The sign-boards over the doors of the two wayside inns—Unitarianism and Universalism—inviting him to come in and accept their good cheer, and feel at home, hav no attraction for him, and he hastens on, never ceasing to investigate until he repudiates the whole mass of superstitious feelings, thoughts, and ceremonies of worship, which constitute religion, and accepts Reason as the master of his soul. Then he experiences the meaning of that blessed word *rest*, and is compensated by the satisfaction it imparts for all the toil and sacrifice he has endured in order to reach that condition.

A. B. BRADFORD.

A Poser for Skeptics.

From the Chicago Herald.

Some people, Bob Ingersoll among others, deny inspiration. If there be no such thing how do these people account for the Hebrew word for baby—yelleth?

The Paine Anniversary.

The Manhattan Liberal Club covered itself with credit in its celebration of the 155th anniversary of the birth of Thomas Paine. In this it was helped along materially by the fact that two of the most distinguished Freethinkers are residents of New York, and consented to speak on the occasion. And further, that in Dr. Ned Foote the club has a business manager who knows how to manage. The arrangements were complete and happy.

Chickering Hall was crowded to the doors, and one acquainted with the Liberals of the city could count hundreds of friends in the audience. On the platform was a large picture of Paine, one of two painted by Jarvis, loaned for this occasion by J. H. Johnson. The other is in the possession of Mr. Conway, and is being used for the engraving in his new Life of Paine. These pictures, said Mr. Wakeman, are a revelation; the Life will be a resurrection. At the organ Mr. W. Corey produced harmonious sounds. Wilson McDonald, who is the presiding officer this month for the club, called attention to the organization, saying that over seven hundred lectures—with about four million criticisms thereon—had been delivered before it, and that it was the club's usual custom to celebrate the anniversary of Paine's advent on this troubled sphere. Mr. Wakeman explained about the pictures. At Colonel Ingersoll's entrance the greeting was so effusiv that he bowed a few times as a hint to the audience to be quiet and hear Mr. Conway.

Mr. Conway's address was a review of Paine's life, and the splendid work he did for political and religious freedom. The facts he presented, it is known, he has dug out with laborious skill, and will be given fully in his new work. He has found that Paine was the first Abolitionist in America. He wrote the first emancipation proclamation—that of Pennsylvania. He first proposed arbitration to take the place of war. He first explained how steam could be used for navigating boats. He invented the first iron bridge. He wrote his "Age of Reason" twice. The first time it was suppressed. He completed it the second time the evening before he was put into prison in France. Paine, Mr. Conway said, was hitting at an altogether different God from that Christians worship now. He was hitting at a God of terror and revenge, and of everything except love. He hit so hard and his hits were so unanswerable, that it came to pass before he died that either Jehovah or Paine had to recant. Paine wouldn't, and so Jehovah did. He has recanted hell-fire, predestination, and total depravity, and is still recanting.

Mr. Conway's recital of the facts in Paine's life, given in an easy and eloquent manner, well prepared the way for the tribute which followed. The applause for Mr. Conway almost blended with the noisy greeting to Colonel Ingersoll when the chairman perfunctorily introduced him who needed no introduction. Colonel Ingersoll said:

Mr. Chairman—Ladies and Gentlemen: It is not simply a duty, but it is a privilege to help rescue the reputation of a great and noble man from the slanders of ignorance and hypocrisy. [Applause.] We have listened to a very noble eulogium upon Thomas Paine, and the reason it was so noble is that it is true. We have been told what he did; something of what he accomplished in this world, and a little of what he suffered. We must remember that for many, many ages, mankind was governed by two ideas: one, that all power to govern came from the clouds—came from some King of Kings, and that all who ruled occupied their thrones because it was the will of him who sat in sovereignty above all. This was the belief; and this power from on high, coming to the king, going on down from him to the lowest one in authority, finally reached the poor, wretched peasants. Thus it was for many, many generations, and the result of it was that the many toiled in vain, with little to eat and with little to wear, living in huts and dens, that the few might live in idleness—might be clad in robes of purple. That was the scheme of the divine government, believed in by our ancestors—honestly believed in, at least, by those who submitted; and they were to be rewarded for all the pains suffered in this world by having harps when they should go to another. [Laughter and applause.] And they consoled themselves with the thought: While the kings and the queens and the lords and the ladies have their good times here, we will have our good times after we die; and possibly we will have the happiness of seeing all these ladies and gentlemen in hell. [Laughter.] The latter reflection undoubtedly was a great consolation. [Laughter.]

That, I say, was the first idea; but the man of whom you have heard so much, which has been so well said, took the other ground, and said, "This power to govern does not come from God. God must be retired from politics. [Laughter and applause.] This power to govern comes from the consent of the governed. The basis of this authority must be the people themselves." [Applause.] Well, nothing could be more laughable at that time than the idea of having a government administered by shoemakers, and carpenters, and farmers, and simple buyers and sellers, and traders. It was thought impossible that such people should have brain enough to really administer a government. This governing power—this governing sense—was confined to the few—the few that had been chosen by the King of Kings; but finally, through the efforts of Thomas Paine, more than through the efforts of any other man who ever trod the western world [applause]—that experiment was tried here on our soil; and the question was, whether ordinary human beings, with ordinary intelligence, even though they were mechanics and farmers and merchants—and lawyers [laughter]—whether they had the sense and the honesty to form a government, and patriotism enough to administer it. It was tried here; and I need not say it has been an amazing success. [Applause.] In all these other governments the church and state existed together. They were united. But a few people in the days of Thomas Paine said, "Let us separate church and state;" and our forefathers agreed to it. Very few, however, were in favor of it. And I will tell you to-night the reason they agreed to it. A few, like Thomas Paine, like Benjamin Franklin, like Thomas Jefferson—a few knew there should be no such marriage. But the question came up before the many—the average multitude—and then the question took a different form. It was not with them, Shall there be a church and state?—but, Shall it be *our* church? [Applause.] The Puritans would have had their church united to the state, if they had had the power; the Episcopalians the same; and so of every sect in the thirteen colonies. But there is a little human nature even in a church [laughter]; and a church that could not be the bride, was willing the state should remain a bachelor, rather than marry a rival. [Great laughter and applause.] In that way, and in that way only, we got rid of the church in this country. Now then, that was the first great step. Political power does not come from God; or if there be an infinite being, he allows human beings to govern themselves. He refused longer to be accountable for the blunders of any administration [laughter and applause]; and that was an excellent thing for him too. [Renewed laughter.] So, since that time, in this country, and in some other lands, the people have endeavored to manage their own affairs, without the interference of any gentleman pretending to be the agent of some power above the clouds. [Laughter and applause.] That was the first step.

Then there is another thing. For many, many generations, it has been believed—is believed by a great many good people to-night—that religion comes from the clouds. We have now got to the point that we know that political power comes from the people, and that every government should rest on the consent of the governed. We know that. We have found out that the people themselves make and create and administer better government than they ever got from the clouds. [Applause.] I say, then, the belief was that religion came from that same country; and that if some being, somewhere in the midst of the constellations, had not written some Ten Commandments, we would never have known right from wrong. Now, it has always seemed to me—and I think I can make it clear to you—that no such information was necessary. In this world, for a great many years people have had to work to get an honest living; and wherever man has worked to get an honest living, he has always objected to some fellow who did not work taking the result of his labors. [Applause.] If a man that planted a few acres of potatoes, and hoed them all summer, and dug them in the fall, and picked them up—using his own back [laughter]—it never would have occurred to him that a gentleman who had sat on the fence and watched him—I say, it would never have occurred to him that that fence-sitter, even if no Ten Commandments had ever been given, had a better right to the potatoes than the man who raised them. [Laughter and applause.] So, it seems to me that in every country where the people, or a majority of the people, objected to being murdered, there would probably have been a law against murder, whether they had ever heard from Mount Sinai or not. And so we might go through the Decalogue.

I say, then, we had to take another step and that was that religion does not come from the clouds. Religion comes from the heart of man. [Applause.] Human affection is the foundation of all that is holy in religion. Human intelligence, applied to human conduct, is what we call morality; and you add to simple morality kindness, charity, love—and there can be no more perfect religion imagined by the brain of man. [Great applause.] Now, then, as we succeeded so well in politics, by getting out of our minds the idea that power and authority came from beyond the stars, so I hope that we shall make the greatest possible advance in religion, when we get it out of our minds that religion comes from another world than this. There is no religion except humanity. There cannot be. Those clouds called creeds are destined all to fade away, but the sky will remain—humanity; and in the sky will shine the constellations of human virtues. In other words, we want to outgrow the supernatural in these affairs. Thomas Paine helped take the first great step. He dug down under the throne, searching for the bed-rock, and he found nothing but lies, mistakes, assumptions—everything that is infamous. And when he got through with that work, it occurred to him, one day, to dig under the altar and see what was there; and it was worse there than under the throne. [Laughter and applause.] Now, Thomas Paine was not what would be called to-day much of an Infidel. I think he would cut me dead. [Great laughter.] If he were alive to-night, he would be off with the Unitarians—and with the conservative wing of the Unitarians. That is to say, he believed absolutely in the existence of an infinite God; and in some way he excused that God for making this world—for giving power to the Catholic church. How he did it, I don't know; but he did it. In some way, he excused that deity for all the volcanoes and plagues and famines of the world. How, I don't know; but he did. And he may be right. I am not saying that he was wrong. All I am saying is that I do not believe he was right. As I have said a hundred times, you have no idea how little I know on this subject [laughter]; and you never will know how little I know until you appreciate the state of your own knowledge. [Great laughter.] Paine, I say, not only believed in it, but he believed in a special providence, exactly as Mr. Conway has told you. Well, so did Voltaire; he wrote essay after essay, not simply to prove the existence of God, but that he in some way ruled this world. Well, I don't deny it; but there are two facts inconsistent in my mind—that is to say, one fact is inconsistent with the *alleged* fact. I cannot harmonize God and Siberia. Still, I don't say that I know; because you know that I don't, and I know that I don't. [Laughter.] But Paine wanted to do one thing. He wanted, in religion, to get rid of middlemen. [Laughter.] He wanted the citizens of the United States to transact what little business they might have with the deity, without paying any commissions to gentlemen who were in the guessing business for a living. [Laughter.] And whoever steps between a priest and his salary will find that he has committed all the crimes in the statutes; and if he does not find it out, others will find it out—when he is dead. That is all he tried to do. He taught pure morality. He taught that we should worship God simply by expressing and feeling our gratitude, and that gratitude should rise from the heart for favors received, like perfume from a flower; that there need be no form, no ceremony, no costly cathedrals for this business—no hired clergy; that man could worship God for himself. [Applause.] Then he made enemies. Then they began to look, as Mr. Conway has said, for special providence. And I remember, when there *was* something the matter with my throat, I got a letter from a Presbyterian minister, who took the pains to tell me that he had read in a paper that I had cancer of the throat; he then called my attention to the fact that it was probably a judgment of God for the blasphemies I had uttered. And I wrote back to him, good-naturedly—I always feel that way toward clergymen [laughter]; I hav the feeling that they are doing the best they know. So I wrote back to him that I shouldn't wonder if he were right; and if it turned out that it was the judgment of God, I should never blame him—never [laughter]; that if I were in God's place, probably, I should kill any man that I could not answer. [Laughter and applause.] In justice to that man, I suppose I ought to add that he wrote me another letter taking the first one all back. But such was the belief; and if the church could hav answered the "Age of Reason," it would have satisfied itself simply by attacking the book—that would have been enough. It was because it could not answer the book that it attacked the man. [Applause.] And that is what the church has always done. I do not say it has been dishonest. I don't know how it will account for its acts. But it has always done that way. And there is something to me remarkable in the constitution of a religious falsehood. What health it has! How hard

it is to kill! After you think it is dead, the roses of health will bloom in its cheeks again. [Laughter.] It will lie in a comatose condition, like a frozen serpent, and all at once, in the sunshine of opportunity, it crawls. It will lie hidden for years, waiting for the mouth of resurrection—waiting for lips, that it may be born once again. And it is always born again [laughter], yes, sir. I have never known a religious lie to die. Only the other day, in a paper in this city, appeared the old story that when Thomas Paine died he was in agony and terror; that he called upon Christ to have pity upon his soul; that he confessed to some girl that the devil must have had a hand in writing the "Age of Reason:" that he wished the books had all been burned. Now, that was told only the other day; written—published—by a minister of the gospel—one who has been duly ordained [laughter]; and I have no doubt he believes every word of it—undoubtedly he believes it, because he wants it that way. [Laughter and applause.] But the facts are exactly the other way. And is it not wonderful that all these gentlemen rely so much on what they call the evidence of death? Hundreds of murderers die in this country on the gallows without a quiver—with the utmost courage; and I have never known one of those deaths to be quoted in favor of murder—never; and yet it would be just as sensible. A man goes to the stake and dies for his opinion. That is not the slightest evidence that his opinion was correct. It simply demonstrates the sincerity of the man and the courage of his heart—not the correctness of his opinion. And if every Christian in the world was frightened at death when he dies, it would not tend to prove the truth of any miracle in the Bible or the falsity of any miracle in the Bible. The thing is not evidence in that case. So the same story was told of Voltaire in the same paper here the other day—that he had died in the utmost terror. Now, it has been denied—not only that, but it has been demonstrated a thousand times—that it is utterly false. But it will come up again next spring [laughter] along with the grass. [Renewed laughter.] The intelligent ministers, however, won't use it—that is, not when they are preaching in their own pulpit; if they go out in the country they may. [Laughter.] And it is a very curious thing the way that is done. When a thing gets too idiotic to be preached in the pulpit it is handed down to the Sunday-school superintendent and taught to the children. [Laughter.] When it is too absurd for the children we giv it to the missionaries [great laughter and applause], or send it down South for the colored brethren. In other words, we do with our theories—with our religions—as we do with our clothes; when they get out at the elbows and knees, and when we cannot get them cleaned and revamped, or mended, to look decent, why, then, we have charity enough to give them to some other fellow. So we find the religious teachings of the day charitably distributed—going from the highest, as they call themselves, down, down, down, until they strike those who for the first time hear "glad tidings of great joy." [Laughter.]

Now, all that Thomas Paine endeavored to do—and it seems like a small matter—was to make this world fit to live in. That is what he was trying to do. He was trying to keep the organized few from living upon the agony and toil of the unorganized many. [Applause.] He did his very best to exalt in the bosom of every man his idea of the dignity of man—his idea of the value of liberty and opportunity—his idea of culture, of education; raising, day by day, the standard of human endeavor. That is what he tried to do. He tried to change kings and lords and dukes into the servants of the sovereign people. [Applause.] That is what he endeavored to do. And in the world of religion he tried to do, if possible, still more. In the one case he wished to preserve the individual rights of the man by the preservation of a republican government—of real, pure democracy, as nearly pure in form as the number of people would permit. But in the world of religion he knew that each man was a sovereign; that in that world there should be no government except the government of reason, of persuasion, of logic. He knew that in the world of thought each brain should wear the crown and tiara of sovereignty and the robe of purple. He knew that in that world only the man was a good citizen who gave every right that he claimed for himself to every other human being. [Applause.] He also knew that in that great republic of mind only those were traitors who resorted to brute force. And so Thomas Paine said, "Let every man think for himself; let him have his own idea of the divine being; let him worship as his heart prompts." Upon that subject he said as great a thing as man has ever said: "When you say that man shall only worship God in one way, by that law you say that God shall receive worship only in one way." [Applause.] No greater utterance ever fell from lips upon that subject than that. You have no right, if there be a God, to say what worship he shall receive; and Thomas Paine said, "If there be a God, his heart goes out to all his children in this world, and consequently it is his will that they should all be free; that they should all be happy." And all I contend for in this world is that every man is entitled to the work of his hands; every man is entitled to the harvest of his acre; and it is the duty of every man to give his honest thought to every being who has the right to ask it. That is all. That is all. That is all the religion we need in this world, or any other. And if there be another—and everybody who is now living wishes to keep on living. Hope is not based on evidence. There is a vast deal of hope where there is no evidence. There has been a good deal of hope when the evidence was the other way on a great many questions in this world. And I suppose it can truthfully be said that hope is the only universal liar who never loses his reputation for veracity. Hope always tells a good story—always paints on the canvas of the future a beautiful picture. And I would do nothing by word or act—I would do nothing in any way—to take from the sky the smallest hope that ever shed a ray of light in the human heart [applause]; not one. If this universe only could be as I wish it were—and maybe it is—I would like to know—nothing could fill me with greater joy than to know that for every sorrow suffered here there is to be a joy somewhere. Nothing would give me greater delight than to know that every tear that sorrow has ever shed will at last become prismatic, and that we will see the beautiful bow upon the dark cloud of death. Nothing would give me greater joy than to know that there is some world where innocence will always be a perfect shield—some world where justice will triumph—some world where truth can enter the ring naked and conquer all comers—some world in which the good man cannot be slandered and maligned—some world in which every heart can be known as it absolutely is. [Great applause.] And if there be such a world, in its shining streets, or by its winding streams of joy, you will never meet a grander soul, a braver soul, than once inhabited the clay of Thomas Paine. [Great applause.]

And so I say, let us do what we can to destroy the phantoms of ignorance and superstition. Let us do what we can to take from the heart these weeds and thorns; and let us be happy here, and be happy here by making others so. Let us enjoy to-day without regretting having lost yesterday, and without fearing that we may lose to-morrow. [Applause.] Let us enjoy this green strip of flowering earth, called the present, stretching between the two great eternal deserts—the past and the future. Let us enjoy that strip of verdure. Let us enjoy the flowers that bloom upon it. And if there be another world, I will be just as happy when we get there as any fellow in this world or in that; and if there be no such, we will have enjoyed this. [Applause.] While I live, I want to be free. That is what Thomas Paine wanted to be—not only free, but he wanted to be free to do good; because the more liberty you have, the more obligation there is upon you.

And this man (I can hardly stop speaking about him), said another thing: "Any system of religion that shocks the mind of a child, cannot be a true system." [Applause.] Nothing was ever said better than that. And this same man made a creed for himself: "The world is my country; to do good my religion." That man was brave enough to write and fight for liberty here—brave enough in the shadow of the guillotine, to say in the French Chamber, "Let us destroy monarchy, not the man"—great enough to say, "It was his misfortune to be a king." I want you just to think of the diameter and of the circumference of that splendid expression, made under those circumstances. I want you to see just how splendid and noble this man was; and then I want you to know that all the men who have ever maligned and slandered him, from that day to this, compared with him are vermin. [Applause.] And yet I don't blame them; they have done the best they know. It is our duty to tell them who Thomas Paine was. That man, after having done all that he did, received nothing from the United States, for many, many years, except scorn—derision — contempt — falsehood — slander. And the church has been like a coiled viper on the grave of Thomas Paine since 1809—like a coiled viper; and whoever has attempted to defend him, it has attacked.

There is another little thing connected with this—and I am going to say a word about myself. The first speech I ever made in public was an address at a Sunday-school celebration, when the other man didn't come; and in that speech I defended the memory of Thomas Paine. [Applause.] I made use of the first chance I had. [Laughter.] I am the friend of every human being who has been the friend of man — no matter where he lived — in what age or time. Every man who has lifted his voice for human rights—I am his friend. [Applause.] Every man who has defended freedom of thought, I am his admirer to-night. And every man who has endeavored to enslave his fellows, and every man who has persecuted his fellow-men, I hate with all my heart and soul; and yet, if they were alive, the only injury I would do them would be to enlighten them. [Applause.] What would the world have been without these men?—without such men as Voltaire, one of the noblest men who ever lived [applause], and whose name I never see and never repeat without a thrill—never. I think of a soldier, with a plume over his helmet, riding to a walled city, demanding surrender; and I see the hosts of superstition on the beleaguered walls, and I see them with a white flag in their trembling hands. Voltaire—Thomas Paine—take the two, and they did more for human liberty than any other two men who ever lived and died. [Applause.]

Now, all I want is for you to know the truth—and in a little while it will be published—about Thomas Paine; and after that book has been published by Mr. Conway, and sufficient time has elapsed for intelligent people to read it, and then any occupant of a pulpit tells the old lies again, I intend to hold him responsible—at least, by calling his attention to the fact; and I want everyone who hears me to-night to make up his and her mind—especially her mind [laughter]—that from this night forth you will always have the womanhood and the manhood to defend the memory of the friend of man, Thomas Paine. [Long-continued applause.]

Parsons Losing Their Cunning.

It seems that the clergy hav not quite enough dissension and discord among themselvs to keep them from meddling with R. G. Ingersoll and his like. They are getting reckless. To bring out publicly their old theological scarecrow weapons against modern science and reason, shows a lack of prudence. Instead of closing the breach already made in their celestial fort, more than ever before will reason and Freethought now enter.

The parsons seem to be demoralized. Some of them affirm that Ingersoll has said nothing new; that his assertions are all old and hav been refuted over and over again. Then why be disturbed now? Others concede that much of his "Christmas Sermon" is truthful, but think it is for that reason the more dangerous. Agreed. And others ask, who or what he means by the term *orthodox*, in face of the different creeds and numerous sects. To be orthodox is to be sound in the prevailing or established religious doctrins of one's country. No one will question the orthodoxy of Dr. John Hall, or the pastors of the Dutch Reformed churches on Fifth avenue.

A canon of the Dutch Reformed church declares that "not all, but some only, are elected to salvation; while others are passed by in the eternal decree, permitting them to follow their own ways, at last for the declaration of his (God's) justice to condemn and punish them forever." A section of the Westminster Confession of Faith says, after dealing with the elect, that "the rest of mankind God was pleased to pass by and to ordain them to dishonor and wrath." And the gospel accords thus: St. Matthew tells us that the celestial king at the judgment, after rewarding those on his right hand, will say to those on his left, "Depart from me, ye cursed, into everlasting fire; these shall go away into everlasting punishment, but the righteous into life eternal." And St. John heard a voice saying, "If any man worship the beast, and his image, and receive his mark in his forehead or in his hand, he shall be tormented with fire and brimstone in the presence of the lamb; and the smoke of their torment ascendeth up forever and ever." Now, with the support of these pious and inspired authorities, why should the ordained clergy fear or take notice of any criticism flowing from carnal human reason? Hav they lost confidence in their God?

The substance of orthodoxy at this time is the belief in Jesus as a savior God, and in an endless future state of rewards and punishments. Before long it may be condensed to solely a belief in a heaven for the redeemed and an eternal hell for the rest of mankind.

L. G. Reed.

Send for catalog of our publications. Sent free on application.

Letters of Friends.

Thinks It a Healthy Tonic.

Jan. 12, 1892.

MR. EDITOR: Allow me to say that I consider your paper excellent, beautiful, and surpassing any, for the new year, and I consider it a healthy tonic for any person.

Your truth seeker,
PHILIP H. ROSENTHAL.

"A Nice New Year Gift."

CARROLL, IA., Jan. 3, 1892.

MR. EDITOR: Inclosed find $4 for subscription to THE TRUTH SEEKER and Bible Picture Book. THE TRUTH SEEKER, dressed in its stylish new suit, arrived and was welcomed warmly this morning—a nice New Year gift. A. S. GOCKLEY.

We Will Try to Deserve It.

MISSOULA, MONT., Jan. 6, 1892.

MR. EDITOR: I must say a word in praise of the new dress of the paper. It looks fine and is a paper the Freethinkers of America should be proud of.

I would recommend Miss Susan H. Wixon's "Story Hour" for children as being as nearly perfect as a book could be for a Freethinker to put into the hands of his child. A. M. STEVENS.

The Medicin Men Call Him Bad Medicin.

AVONDALE, ALA., Jan. 11, 1892.

MR. EDITOR: I hav taken your paper now about two months, and am having more fun than a mule can draw. It makes a shaking up of the dry bones. The "sky-pilots" kick and squeal, call me Infidel and bad medicin; yet they read the paper, and it is hard work to keep a copy in the house. Count on me to keep the ball rolling in our little town, and I am not alone. There are a number here on the right track.

Yours ever, J. H. LANE.

A Freethought Picture Gallery.

PARAGON HOTEL,
REDDING, CAL., Dec. 23, 1891.

MR. EDITOR: I like the papers very much, and my guests like to read them. I am making a picture gallery of the pictures in the hotel office, where they are seen by hundreds of people. I find nineteen out of every twenty persons that I meet here in California are unbelievers in Bible dogmas and creeds. If you will send me some back numbers of THE TRUTH SEEKER I think I can secure a good many subscribers.

Yours respectfully, GEORGE GRAVES.

Strangers Must Not Lie Idle in Chicago Over Sunday.

BELOIT, O., Jan. 5, 1892.

MR. EDITOR: I like the style of the new TRUTH SEEKER concerning the World's Fair. There would be one advantage in having it open on Sunday that I hav not seen noticed, and that is, where people liv a long way off they would not need to pay any attention as to what day they left home so as not to lie a day on expense and see nothing. The most of the people only get to be there two or three or four days, and if one of these happens to be Sunday it is expensiv on poor people.

Yours for liberty, R. URMSON.

Truths Told in Santa Ana.

SANTA ANA, CAL., Jan. 5, 1892.

MR. EDITOR: W. S. Bell, the genial gentleman and eloquent orator, has just finished a course of three lectures to the citizens of this city. The audiences, although not large, were very appreciativ, and enjoyed a rich intellectual treat in listening to Mr. Bell's highly entertaining and instructiv addresses. Mr. Bell should be kept busy, for we hav very few public speakers who can handle Freethought subjects in so intelligent and entertaining a manner. D. EDSON SMITH.

Eager For Lecturers.

OLYMPIA, WASH., Jan. 9, 1892.

MR. EDITOR: Please find inclosed a draft, also a kick from the one who is always willing to contribute something. Five years I hav lived in Tacoma, Wash., and in that time there hav been just two lecturers there, who delivered five lectures. One had a small hall a good way out; the other had a good hall, but beastly weather. The former was C. B. Reynolds; the latter was Remsburg. I kept both lecturers while in Tacoma and saw that all the bills were paid on both occasions. Why Mr. Reynolds does not do more nearer home I cannot see. The support is in Tacoma if in any city in the West. It only wants stirring up, and I wish some lecturer would take the field. You may publish as much of this letter for Mr. Reynolds's benefit as you wish, as I am sure he has neglected Tacoma. I hav made him offers of room and board on different occasions, but am not in Tacoma just at present and so could not help. I hav also offered Mr. Putnam the same offer when I met him at Victoria. I wish a Bible Picture Book just as soon as they are ready.

Respectfully, W. D. ROBERTSON.

Harries Preachers and Circulates Petitions.

LOS NIETOS, CAL., Dec. 18, 1891.

MR. EDITOR: Please send me some of those printed letterheads to Congressmen on the World's Fair question. I would inclose something for the Literature Fund, but owing to a discussion that I am having with a couple of sky-pilots am rather short of cash just now. We started it through a local paper, but as I wanted to say much more on the subject than the editor could be expected to print in the paper I had it printed in circular form. By the way, what are your rates for printing anti-Godism matter? There were about twenty-two thousand ems in this circular and it cost me about $18.

I will soon send you a few hundred names petitioning for Sunday opening of the World's Fair. And of course you can count on my renewing my subscription, or rather subscribing for the first time. I am an old *Freethought* subscriber. I also want one of the Bible Picture Books. Is there any hurry about sending in those petitions for Sunday opening of the Fair? I am going to send them to you.

Yours truly, ELMER HOLLOWAY.

[1. Rates written. 2. No haste needed in mailing. But all should work briskly in gathering.—ED. T. S.]

We Know Scripture Better Than Christians.

LEON, N. Y., Dec. 25, 1891.

MR. EDITOR: I sent you $1 for the Bible Pictures, for which I hav your receipt. I intend to take your paper while I am able to read, which cannot be in the course of things very long, and I intend to pay promptly. I would be glad to do something to increase the circulation of your paper, and will do so if the chance ever comes.

One thing I hav noticed in reading your paper that has surprised me. That is the knowledge of and familiarity with the scriptures which some of your correspondents who claim to be Infidels show in their articles. It seems to me that your artist Heston and your correspondents Moss, Peck, Remsburg, and others hav a better knowledge of the descriptiv and historical portions of the Bible than is generally found among those who claim to be orthodox. Christians tell us that Infidelity and ignorance go hand in hand; that not one in ten of our modern Infidels has any correct knowledge of the principles of the scripture which he is trying to overthrow. I think if they were to read your paper a short time they would be convinced that such ideas are delusions; that Infidels hav a knowledge of the scriptural writings fully equal to what is generally found among the orthodox. E. C. DURFEE.

A Seventeen-Year Friend.

EAST PORTLAND, ORE., Jan. 7, 1892.

MR. EDITOR: Find inclosed $4, $3 of which is for THE TRUTH SEEKER and $1 for the Biblical Pictures when ready. Dear sir, I would like to write you a long letter, but I am no writer. I like THE TRUTH SEEKER better than any other paper. I think I hav been taking it for seventeen years.

Seven years ago my wife and I moved back to Canada, leaving some of my family to run the farm. We went to Clinton, Ont. While there I sent to Chas. Watts, of Toronto, to know what he would charge to come up to Clinton and giv two evenings' lectures. He sent back word, so much. I sent right back for him to state the time and come right away. Then I hired the town hall for two nights. He came and gave two fine lectures. A man opposed him; he knocked him out in the third round. Watts pointed his finger at him and turning to the audience said: "If this is the best preacher you people of Clinton hav I am sorry for you." It was the first Liberal lecture given there. I took it all on my own self. I got angry at so much boycotting and their old foolish twaddle called religion—"Believe our foolish dogmas or be damned." I wish all the TRUTH SEEKER family a happy new year. I am waiting and anxious to hear from Brother Peck. I like all the pictures. Giv the eighty thousand deadheads no rest. And above all, let us hav the World's Fair on Sunday.

Yours truly, HENRY BENNETT.

Running Jesus In Debt.

NAPLES, N. Y., Jan. 20, 1892.

FRIEND MACDONALD: Once in a while something takes place which is entirely too good to be lost. Blood's Depot, on the Erie railroad, is about six miles from our village. We hav quite a sprinkling of Germans in our community, and recently one of them gave a man some money and told him to go to Blood's and bring him the amount in coal. The man kept the money but did not deliver the coal. The way the Dutchman tells the story is what makes it interesting. "I givs him dot money und I say, 'You go up by Ploot's und pring me town some coals some more. I vaits und vaits and py shiminy he prings no coals some more. So I goes by dot man und I say, 'Vere ish dem coals vot I vant?' Und he say, 'I no been up by Ploot's.' Den I dakes shome more money und I go up by Ploot's und I prings town dem coals meinself shome more. Den I goesh by dot man und I say, 'Vere ish my money?' and he say, 'I no got em, I lets em go.' Und den he goesh up by der meetin' housh und he sing, 'Shesus bays em all—all dot tebt vot I owes.' Py shiminy, I guess dot christian mans runs dot shesus mans in tebt more as he effer bays."

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

It is the old turnpike which thousands of Christians hav traveled. When a sinner gets washed in the blood of the lamb somebody may calculate to get bled.

JOHN PECK.

Murderers Emboldened by Christianity.

SALIDA, COL., Jan. 25, 1892.

MR. EDITOR: Another name enrolled for liberty, joining in the onward and upward march under the banner of TRUTH SEEKER literature, the grandest paper extant. Mr. Long, whose name we send in support of truth, is a thinker, a reader, a quiet, moral man of sterling worth. Having seen a few copies of THE TRUTH SEEKER, he was able to appreciate its excellence.

Salida has a population of three thousand people; an altitude of about seven thousand feet; a situation at the confluence of the south and main Arkansas rivers; five churches, and increasing immorality standing high on the criminal docket. Unlawful life-taking seems to be the order. A man who will giv evidence to the truth in court upon some of these acts of outlawry appears to fall under violent and harsh language from those who would be citizens of exemplary standing. As to the public journals, none of them dare attack the lion in his den. "Believe and you shall be saved," with other similar gospel doctrin taught from the various pulpits, seems to say to those who may engage in crimes: Jesus Christ has long since bled and died for the sins of poor humanity. Go forth stained in blood and crime, and when you take your exit from earth to the unknown only hav faith. Throw yourself upon the saving grace of Christ and your sins, though as scarlet, shall be made white as snow. Is it not an easy step from earth's criminal court into the kingdom where awaits a blessed immortality and a new harp? Does not this system of religion build a hope for the criminal, while it shades the Infidel with dark forebodings?

H. MURRAY.

Gospel-Peddling Is Like Other Traffic.

GLADDENS, PA., Jan. 11, 1892.

MR. EDITOR: Has it ever occurred to any reader of THE TRUTH SEEKER how like unto temporal affairs all spiritual or religious schemes are operated and manipulated? It is traffic, barter, and gain from its inception to final consummation. The manufacturer of any commercial commodity modifies his wares to meet the ever-changing whims of fashion and adapts his productions to such competition as the markets present. Likewise hav done the makers of creeds and dogmas, hence thousands of gospel-shops are to-day offering on the open markets a variety of their productions in the line of opinions, imagination, and wind. The manufacturer and man of commerce, not satisfied with local trade, reaches out, extends his business to foreign climes. Likewise do creed-mongers peddle their airy commodities to every accessible region wherever can be found credulous humanity to buy of them that which, like a fakir, they offer free, and which finally proves a costly investment. The difference is, however, that temporal barter givs something of intrinsic value in exchange for something else equally valuable, whilst spiritual barter dickers only in wind, imagination, mansions in the skies, angel wings, harmoniously strung harps, and crowns which are said to be made from gold but are not or they would not be so anxious to exchange them for terrestrial mansions, good clothes, well-filled larders, or for any tangible good thing here below. The ravens that once fed that fabled man of God now themselvs feed on carrion, and the angel who came down from her celestial kitchen to bake the famishing old fellow a pancake lost her frying-pan in transit back to the heavenly hearth, and since that time I notice all men of God and prophets hustle around for a living as well as all other ordinary mortals.

Yours in the wool dyed and a yard wide,
M. L. TAUBER.

Open Letter to Rev. Thomas Dixon, Jr., of New York.

Jan. 25, 1892.

THOMAS DIXON, JR., *Rev. Sir:* Your opinion of Col. Robert G. Ingersoll is singular for that of a theologian, and, being printed in country newspapers, as it is, may serve to incite a revolution in the minds of many of the populace. I assure you I am acquainted with many rustics who, if they were granted an introduction to the colonel or by opportunity saw him, I feel certain would wish a removal of his boots.

You say you "honestly believe that God has raised up Mr. Ingersoll to be, in one sense, his prophet." In one sense, you hav grown to believe, he is the mouthpiece of God. You are sure that, "with all his recklessness of statement, and all his stupid ignorance of history, he has done much to rid the world of superstitions, lies, shams, humbugs, traditions, and pretenses that used to pass current as orthodox truth." My dear sir, your remarks are alarming. If you are an orthodox theologian, you are about the original one to praise the anti-theological work of Ingersoll. You think he is doing good. You say, "Giv him rope." By this do you offer him your pulpit? Do you advise the public to read "Some Mistakes of Moses" and "Interviews on Talmage?"

Can you explain how the colonel, "in one sense the prophet of God," and who is, as you think, "stupidly ignorant of history," has, by "reckless statements," killed so many "superstitions, lies, shams, humbugs, traditions, and pretenses" that were once considered Christianity, and were so set forth by the "called of God?" Surely, Mr. Dixon, you are advocating a sort of theological homeopathy.

If Ingersoll is actually "stupidly ignorant of history," and has made many "reckless statements," I most respectfully suggest that some one enlighten him, and especially publicly correct his "statements," for many thousands hav listened to his lectures, more thousands hav read some of his writings, and probably thousands of people are consequently crammed with error.

Yours with kindly intention,
EDWIN N. BEECHER.

The Lie on Its Travels.

NEW DULUTH, MINN., Dec. 23, 1891.

MR. EDITOR: Inclosed find clipping from the *Church Record* showing conclusivly that the preachers hav not the honesty to acknowledge their error as stated in THE TRUTH SEEKER of Novem-

ber 28th, or probably they imagin they are so far from the colonel that he will not reply. If he will not, he still has a friend or so left in this vicinity. It would seem so by the multitude of people who turned out to hear him last summer when he addressed them on the genius of Shakspere. There was scarcely standing-room for a cane in the vestibule of the Temple Opera of Duluth.

I hav written the *Record* for its authority as to what the colonel said—*i. e.*, what it has placed in his mouth. You may print the clipping so some of the brothers can see the honesty of the preachers in this part of the country, "the Head of the Lakes." With this in the cause of Freethought and reform, I remain,

Yours as ever, H. H. SOLMON.

P.S.—Hurrah for Heston and his Thanksgiving subject. H. H. S.

The Young Men's Christian Association of Peoria, Ill., has recently entered its new and elegant building, which is erected upon the exact site of Robert Ingersoll's former home. Some of the bricks of his old house went into the new structure. One part of the building is used for a Bible depository. In another is the office of the *Evangel*, an aggressiv religious paper. The very spot where Ingersoll wrote his Infidel lecture is thus consecrated to aggressiv Christianity. Here he sat and prophesied the downfall of the Bible and the failure of religion. Here he wrote his famous prophecy that in ten years there would be two theaters built for every new church in this land. And now the very ground is occupied as a storehouse for Bibles, and the walls of the new building echo daily to the sound of praise and prayer. One cannot help being reminded of the fact that Voltaire's old house was afterward occupied by the Geneva Bible Society, and packed from cellar to attic with copies of the book whose speedy downfall he mockingly foretold. We can not help wondering what Mr. Ingersoll would think if he should visit his former home. If he had been in Peoria at the Christian Endeavor convention, with its thousand and more enthusiastic delegates, he must hav realized that Christianity is not dead yet, by any means. And the million and more of this Endeavor army hav all enlisted in the ten years that hav passed since he so confidently predicted the early end of religion. Mr. Ingersoll may be a good corporation lawyer, but as a prophet he is not a shining success.

Unphilanthropic Freethinkers.

HARWICH, MASS., Jan. 1, 1892.

MR. EDITOR: Again the year has rolled around when *our* paper demands a renewal of subscription, which I cheerfully comply with.

It does seem to me that Christians are more zealous for their nonsensical stuff than Freethinkers are in extirpating it. What a power in the land we should be were we all standing shoulder to shoulder, well organized, doing our level best to propagate the Freethought ideas that we profess. I feel somewhat culpable myself in that I do not make more effort in the good work of disseminating the principles of our cause, and stirring up both the Christians and the Freethinkers of this the most advanced community of any part of the state of Massachusetts. I say advanced —I mean only in theory, not in practical, zealous work; for here there are very few, comparativly, who really believe in the doctrin of their profession. They go to and keep up their church meetings and routine worship more from habit than from a consciousness of the worth of their religion, and it commends itself so little to their understanding that a radical Freethinker may go fishing or hunting, work in the field or shop, ride, run, or play croquet or dominoes to his heart's content on Sunday without molestation. And this is not so much as a result of what we hav done lately, but from the effects of the antislavery movement of thirty to forty years ago, which took deep root here when Garrison, Pillsbury, Foster, Heywood, May, and many more whose names are too numerous to mention here, showed up the terrible culpability of the church in her hypocrisy in lending her influence in upholding and perpetuating that "sum of all villainies." And the Freethinkers, too, in this region are only so in theory—no practical, earnest work. "I don't care a damn" is the watchword. "The world is moving; it can't go backward." And so they content themselvs with the idea that to-morrow will be as this day and much more abundant.

Find inclosed $4 for THE TRUTH SEEKER and the Bible Picture Book. I do not hav time to travel much to get subscribers, though if I were sure of getting one I would go from Dan to Beersheba. I will try, however. B. F. ROBBINS.

On Us, and Finance.

HARTFORD, KAN., Jan. 7, 1892.

MR. EDITOR: I want to tell you that I am wonderfully pleased with the changes made in your appearance at the beginning of the new year, and hope to see no return to the old style. I hav heretofore found some fault with the editorials on account of their being too few in number, too lengthy, and too purely argumentativ; but I think the classic style, the poetic imagery, and the generalizing breadth of each article in the paper for January 2d demonstrated that our Editor can, if needful, summarize the salient features of current events in the world's history to perfection. I like the changes in many respects. The print is clearer, the pages more neat and attractiv. I also like the pictures of our leading Freethought writers in connection with their advertised books, which attract the attention of observers and interest the children. I wish you would also giv us the portraits of Prof. J. W. Draper, Herbert Spencer, Tyndall, Huxley, and others. What a galaxy of Freethought luminaries we might hav shining on the outside pages every week, inviting the world to come on with their shining dollars and find out what golden thoughts hav emanated from the sun-lit temples which overarch those features so uniformly magnificent in their impressiv solidity and sensibleness! At least, giv each Freethought author a fair shake in turn in the picture line, if not too expensiv.

I dislike to refer again to the subject of Mr. Ingersoll's critics, but I think Mr. Wilson has done that gentleman an injustice, in his otherwise fair and generally sensible article, when he asserts that Mr. Ingersoll "favors the bald-headed bank president" as against the miner. I hav understood Mr. Ingersoll to say that he was in favor of the free coinage of silver. If the bullion in a silver dollar is worth 100 cents, why do not European nations so estimate it? The government could stamp the words "One dollar" on 40 ounces of silver as well as 412 ounces and force the people of this country to receive it as a full legal tender for one dollar's worth of goods or debts, but that would not affect the *bullion* value of silver. It would debase the currency, but it would not debase the bullion. We would then be simply using coin which other countries would rate and receive at about one-tenth or one-twelfth of its home debt-paying value. Such a specie as that would never be exported, because it would be worth so much more at home; but *all* of the gold in the country would find its way to other countries and stay there. Then we would come at once to a silver basis, and find that all of our foreign transactions were subject to a regular system of discounting. Our paper money based on a debased coin would also suffer depreciation in the markets of the world, and our bonds would not be negotiable except at a fabulous discount. All our gold would be insufficient to redeem outstanding gold liabilities, and national bankruptcy would supervene. Any attempt to pay these foreign obligations in a depreciated currency would be resented as an outrage and resisted by war with every commercial nation at once.

This shows us what would be the effect of a debasement of the current coin of the country. And the same effects, although in a less degree, would in a few years be seen to follow our present system of coining silver dollars out of 73 cents' worth of silver, should the balance of trade turn against us, as it certainly would if the present protectiv tariff system were abolished. A. H. DARROW.

Christ a Good Fellow in His Way.

HANGMAN CREEK, WASH., Jan. 5, 1892.

MR. EDITOR: I got into the TRUTH SEEKER family by being a subscriber to *Freethought*.

Without meaning any harm to THE TRUTH SEEKER, I will say that it does not entirely console me for the loss of my little *Freethought*. The way I miss that little friend is surprising. And more especially do I miss Geo. Macdonald. His "Observations" were simply immense. I did so want to keep track of the progress of that little Eugene. He must be quite Roman, to judge from his father's observations concerning him. Oh, well, *Freethought* is gone, and it cannot be helped now. But all the same, I think if Freethinkers on the West side had done their duty *Freethought* would hav been alive and prospering to-day. I could not find the money to subscribe for it until I went to work and did washing for some of my neighbors' farm hands, and in that way I got *Freethought*. It now looks as though I would hav to do some more rustling if I want to keep up my subscription to THE TRUTH SEEKER. I know some so-called Freethinkers around here who are amply able to subscribe who do not, nor did they subscribe for *Freethought*. Of course, it is everybody to their own notion. But I think it the duty of Liberals to at least try to support the Liberal press. There is nothing grieves me more. However, I do all I can as far as (as we say out West) chin-music is concerned. And I had the satisfaction of routing, with the assistance of Bell's "Hand-Book of Freethought," a Bible-peddler last spring. He went at us hammer and tongs. The war of words went on for about a half-hour, and he thought it time to retreat. He made the mistake, as the Christians generally do, of losing his temper. He told me that I would surely go to hell. I told him that I was not afraid of hell, as I had never seen the place, and had never seen any satisfactory proof of there being such a place. He said I could find all the proof needed in the holy Bible. I told him that I thought that the person who went to the Bible for proof of anything was considerably "off his base." He asked me what I thought of Jesus Christ. I told him I thought that Christ was a very good fellow in his way, but was like lots of people there are nowadays, who want to make a living without work. And as for his teachings, they were all right so long as Christ kept his temper, but when he was out of humor he said and did, according to the Bible, some of the most silly and ridiculous things imaginable. Mr. Bible Man lost his temper at that and went on at an awful rate. "Now," said I to him, "you are following Christ's example and are losing your temper." That was too much for him. He took his books and left. I asked him to call again, but he did not say he would.

The Methodists dedicated a church to the great I Am in Spangle, our post-office town, on New Year's day. I suppose they had a big time. Spangle is a village of about three hundred people, and they now hav three gospel-shops there. To show to what an extent they will carry their cheek, I will mention an affair that took place in Spangle about four weeks ago. There was a Farmers' Alliance in Spangle and they concluded to resign their charter and form a N. F. A. and I. U. At the time the Alliance had some $60 or $70 in the treasury. After paying all dues and obligations, this was the Christians' show. They put resolutions before the house to hav the surplus divided between the three churches. But they did not make it, for it was voted down and the money was divided between the three school districts which are represented in the Alliance.

I send you by this mail sixty-one names on a petition to the World's Fair commission. One of your subscribers, Frank Forsland, first started to circulate it, and then Mrs. Jessie C. Fleming took hold of it, and last it fell to my lot. I took it with me to the Cœur D'Alene mountains in Idaho this fall, so it has traveled over quite a scope of country to be so small. However, it will be so many more names added to the list.

I will close by giving three cheers for Heston, and wishing THE TRUTH SEEKER a long and happy life.

Yours for Universal Mental Liberty,
MRS. CLEMEY LACEY.

Only Sleight-of-Hand.

HOWICK, CAN., Dec. 23, 1891.

MR. EDITOR: As I see much discussion about the Georgia Magnet, it may be interesting to some of your readers to get my experience with the same person or another one like her. About fifteen months ago a woman came and performed at Alexandria, Ont., where I lived at that time. She was rather a handsome brunet, pretty tall, but not big, about thirty years of age. She called herself Jeannie Deans, and said she hailed from St. Louis. She was accompanied by a man who assisted her, and they gave us about three hours of the best entertainment I ever had of the kind. The woman introduced herself as a magician; said she would endeavor to entertain us with deception. She claimed no supernatural power; said she was sleight-of-hand and nothing more. She performed a great many tricks, some very laughable and some very wonderful, and all done perfectly. But I shall only mention a few of them. She was put into a large bag that we had thoroughly examined, the bag tied up over her head and then sewed up. All was done in plain sight of the audience. Then a curtain was held up by two men between her and the audience about five seconds. When it was dropped down there sat the woman, and the bag that lay on the floor was again handed us for examination, and it was not ripped, torn, or untied, and the two men out of the audience that held the curtain said they had seen no more how it was done than we had. The woman then asked any man out of the audience to come to her on the platform. A young doctor went, and she put a glass in his hand and dropped a small coin in the glass, and then walked about twenty feet away from the doctor and began to speak to that coin. She asked the coin how many drinks a certain man had drunk and paid for before breakfast. The coin made three jumps and made the glass ring every time. She asked many more questions, and all was answered by the coin. Then she took out the coin and put a pack of cards in the glass and made that perform a long time. She would order any card to pop up and show itself, and then she called about a dozen of the cards to jump clear out and to fall down on the floor, and all was done as she ordered. Then the man distributed paper and envelopes to the audience. Twelv or fifteen of us took paper and wrote as we pleased, folded the paper, placed it in the envelopes, and sealed them. Then the attendant gathered them in his hat, and placed the hat on a table near her. The hall was well lit up all the time. She took these letters one at a time, folded them in two without looking at them at all, pressed them against her forehead, and read them all correctly. One was written in French. She said she could not read French, but could spell it, and did spell it out. Then she called two young men from the audience and made them sit on two chairs, and then defied them to move off. The boys tried with all their might, but in vain. They could twist themselvs any way they liked, but could not raise their feet from the floor, nor their bodies from the chairs, nor the chairs from the floor, until she relieved them, and to relieve them she did nothing that anyone could see except to tell them they might get up. At the close she announced an entirely new program for the next night. One of the feats would be handling five or six strong men on the end of a billiard cue; another, to lift a heavy man on a chair; another, to prevent any man from lifting her, etc. But the next night she could not perform for the want of an assistant. The man that accompanied her was a drunkard and a villain. He remained there beastly drunk until he was so in debt that he ran away for fear of being mobbed, and left the woman without a cent. I kept her at my house a few days, raised a subscription, and sent her to Toronto. While she was at my house she told me that she passed as a medium when performing in countries where she considered it advisable to do so. She offered to show me almost all her tricks if I would help her to perform a few nights to raise money to go to St. Louis. I could not spare the time.

Now, this woman's power seemed to lie in her attendant, who probably operated some kind of a battery behind a curtain. However, it is quite evident that without assistance she was powerless. And I fancy Mrs. Abbott's power is like Jeannie Deans's, and would not be at all surprised if the two names answered for the same woman.

CHAS. LAPERCHE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Little Prue's Opinion.

Little Prue'd been very busy all the morning with her broom.
"Helping mamma," so she told us, as she went from room to room
Making little dusty whirlwinds as she swung her broom about.
"Bless her heart, she *thinks* she's helping," mamma laughed, "beyond a doubt."

When the call to dinner sounded little Prue did not respond.
"Strange," said mamma, "when there's chicken," for of chicken Prue was fond.
"Look about and find her, children. She was hungry hours ago
When she smelled the chicken cooking, but she said she'd wait and grow."

All about the house we sought her, upstairs, downstairs, everywhere,
But each one came back reporting that no little Prue was there.
"Seems to me I saw her sitting on the back porch," grandma said,
"When I went to shoo the hens off, scratching in the berry bed."

There we found the missing darling with her broom across her lap,
And her head against the clapboard in a deep and dreamful nap.
And we had to shake and shake her ere the heavy lids would rise
That the roguish dream-elves' fingers pressed upon the sleepy eyes.

"Chicken's waiting," called out mamma. "Aren't you hungry, little one?"
"I'm dest starvin'," was the answer, "but I dreamed such lots of fun.
Dreamed I was a-eatin' chicken, an' it tasted awful dood,
But it didn't stop my hungry, seems so, as it ought to should."

"I dot dreffle tired a-workin'," Prue explained, o'er heaped-up plate,
"So I sought I'd rest a minnit, an' I went asleep, right straight.
My! Ain't chicken dood? I dreamed so, but, I"—with wise young head ashake,—
"It tastes better in my stummick when I eat it wide awake."

—*Eben E. Rexford.*

A Dream.

I hav had such a strange dream. It seemed that I was soaring among the solar bodies. Pausing in ethereal blue, I could see neither land, sea, nor forests. Among the great revolving planets, I was but a mote in the sunshine. I naturally turned to the sun. Not being able to withstand his glaring face, I looked to Jupiter, the monarch of planets. I became deeply impressed with his serenity, his magnificence, and his solitary grandeur. Peering among the great constellations, I exclaimed, "Glorious universe! Your greatness extends farther than the eye can pierce the azure of this eternal dome."

At this instant, in her green and flowery garment, with her coat of rippling waters, earth came whirling by. I stepped into her atmosphere, and resting upon her airy wings, lingered henceforth with her. Sweeping away the cobwebs of time, before me appeared the earth in her early stages. Long years in obscurity had she sped her way among the brilliant suns of the universe. True, the sun shed brightest light on her mountains and plains; the broad extended blue of her billowy seas; each flower and leaf spread broadcast its loveliness, yet no record was kept of their beauty save their own faint outline on the cooling lava which some fiery mountain spread upon their tender green. The gayety of earth's morn is folded tenderly away in the rock-strewn bed of earth.

Man has begun his existence. He livs in the forest. Through his haunt sweep the cruel winds and snows of adversity. He heeds them not. He patiently awaits a brighter day—a springtime hour, when the cold sheets of winter shall be lifted from the shivering face of each bud and root, and all nature leap with joy from her deep and dreamy slumber—all burst again into the arena of life. Man, proud monarch of forest, mountain, and plain, shall walk amid the beauties of some mountain glade, there to sit and muse in a quiet nook, with no other companion than the book of Nature.

Time glides on. Each succeeding year brings to my anxious gaze some picture of renewed interest. Nations rise and fall. Egypt and Persia, Greece and Rome, each had its day of splendor, of pomp and pride; but they also had their night of darkness. I saw men wild with excitement, terror-stricken, plunging into the arena of war. I saw the gallant sons of Athens and Sparta, as their sweeping phalanx made for them a path of blood. Each day filing in the ranks of war, each day ranking in the files of death. On, and on, they go, sweeping humanity into an early grave. With all her learning, genius, and beauty, Greece fell by the hand of proud and haughty Rome.

Tyranny is doomed to die. Rome is doomed to fall. Lured by ambition, she failed to profit by the fate of her sister nations. The fate of Cæsar was the fate of Rome. The fate of Greece and Rome was the fate of civilization. The awful doom of time hurled humanity into the depths of intellectual darkness. No light was left to guide the weary traveler into the paths of ancient learning. Slowly time gathers the few remaining fragments of Grecian civilization, unfurls her sails, and embarks once more on the sea of progress. I saw men sailing out on the unknown sea in search of new and beautiful lands, where humanity might build, learn, and prosper. I saw the brave Columbus as he stood at the prow of his vessel, reaching far out to touch and kiss the shores of a new world. I saw proud America welcome the oppressed to her shores. I heard her great statesmen as they pleadingly aroused the spirit of American independence. I saw her brave sons shed their life-blood for freedom. When the cloud had subsided from the political horizon, I saw her, like the flowers of the field, bud and blossom until the echo of every land shouted joyously: "America and liberty!"

I saw the great Napoleon as he entered a life of fame and final defeat and disgrace. I saw all his early victories. I saw him, as he stepped upon the throne of France, proudly take the imperial crown and place it upon his own head. I saw him at Moscow leading thousands into the jaws of death. I saw him at Waterloo, the emotions surging over his sad face like waves at high tide. It was his day of doom. I saw him borne to St. Helena. From obscurity to a throne, from a throne to exile.

There are many forms of slavery. Primitiv man was a slave to phantoms, medieval man to fame and ambition; modern man is a slave to the almighty dollar.

I saw woman, even woman, in abject slavery. Finally I saw her, beneath the shadow of the statue of Liberty, proudly, boldly step to the front and demand her rights on an equality with man. These rights were partially granted.

I hope the time is not far distant when they will be universally so. It is alone for principle, for equality, and for justice, and not that I think it would be any great honor to me to trudge into the stall to vote. So the world moves. Through the recesses of time, with the roar and echo, the awful din, of war, I heard the eloquence of Demosthenes, the pleas of Plato, the earnest vows of martyrs, and the feeble recantation of Galileo.

When the earth was in a more peaceful mood, I saw the quivering pen of the immortal Shakspere as he pictured the terrible tragedies earth had wrought. Time, time, immortal time! what changes hast thou made! All the glittering gems of the eternal heavens, the depths of the waves, the clamor of cities, humanity's ever-varied scenes, tell of thy changes. Ye rest not, ye sleep not, nor dream. In your arms you bear all the sorrows and cares and woes of a world; in your deep oblivious bosom you hold the secrets of eternity. At nightfall the weary stag bounds o'er the turf to his lair; the eagle from the plain soars to his home among the rocky cliffs; careworn humanity by toil is lulled to rest, but thou, O time! in thy strength of years, hast not a moment which thou canst call thine own. Earth may run red with streams of blood, be distracted by the tornado of civil strife, or the clamor of revolution, yet from her course time never swerves. Orators may shake the earth with their tremulous words; songsters may fill the air with melodious music; through their unworded minstrelsy the birds may sing forth their greetings, but time no ear doth giv.

Every breeze that murmurs by, every flower that spreads perfume, every leaf of the forest deep, every blade of waving grass, every twitter of the bird, every laugh of the happy child, every lullaby of the anxious mother, every walk of man on earth, every woe and every joy, every wrong and every good, every ebb and every flow of human progress, are fibers *all* in the great warp and woof of life. Time, the loom, is ever impelled by a mighty stream which I called the Rhine of time.

Roll on, O Rhine, in your narrow bed;
Roll on, ye dashing torrents of the Nile;
Roll on, ye maddened waters of earth;
Roll to your utmost; be ye hurled!
Leap and splash till your woes are said;
But do not injure one single file
Of humanity about the hearth,
Where man essays to improve the world.

Roll on, ye tides of human thought;
Roll on, ye laughing streams of mirth;
Roll on, fair verdure, flowered and green;
Roll on, in all your beauty, roll!
Let not your pride be bought
With the woes that afflict this earth;
Let glorious good be ever seen,
And wrong no more her sad bells toll.

Roll on, ye mists that cloud the sun;
Roll on, ye darkening waves of grief;
Roll on, ye planets in your course;
Roll on, in marts of progress, roll!
For humanity Earth's beauties won,
And drop a tear on history's leaf
That failed to record the universal source
Of time's unceasing roll.

A dream? Do you think it was all a dream? Was there no wooing phantom of time whispering in my ear? No. It was all a dream. I can only compare it to the fantastic shapes, the forestlike beauty, which cover our rippling streams in winter. Just so thought steals in upon our slumbers and freezes in joy or sorrow, there to surprise our waking.

Canon City, Col. ORELLA LOCKE.

Correspondence.

UNDERWOOD, IA., Jan. 19, 1892.

MISS WIXON: Again I seek the Corner for a chat. Some months ago I wrote a letter for the Children's Corner, and a few weeks after I received a dozen or more letters from readers of THE TRUTH SEEKER, and such good ones! No one could read them and not find themselvs carried into a channel of thought which was elevating.

Not one but I would hav been proud to exhibit. Of course I could not answer all, but, with the permission of my parents, I replied to several, and I find their letters are growing daily more beneficial and instructiv. With such soldiers the army of Freethought must prosper, for intelligence will win. We young folks, then, should strive to make ourselvs, not cranks and fanatics, odious to all who know us, but noble, pure, and intellectual men and women. Yours for liberality,

GLEE BRITTON.

P. S.—Some one, after writing me a letter full of kind wishes, etc., now sends me papers, THE TRUTH SEEKER and the Boston *Investigator;* and although I do not know who they are, I wish to thank them.

G. B.

ELSINORE, CAL., Dec. 28, 1891.

DEAR CORNER FRIENDS: While the cold winds of December are blowing the snowflakes right and left in the East, we of California are basking in the warmth of a southern sun.

Christmas is past! But Christ was not born in California, and besides we are not in his favor, and, probably for that reason, old Santa—friend of my childhood—scarcely noticed us. Why do Infidels keep Christmas? Why do they not keep New Year's instead? Of course, around Christmas day many tender recollections of childhood cling; but to us, who reject the Christ-child whose birthday the Christians celebrate, is not New Year's more suggestiv?

On New Year's day all are more or less mindful of the years past and the years to come; and are bound to think seriously of the great unknown future lying in the mists of the imagination—waiting to be told by the oracle of the years.

On New Year's appropriate gifts might be exchanged, and in time perhaps we could escape from the foolish feeling it givs one to receive a "Christ Died For You" card, painted in gilt letters on a background resembling the Bible, surrounded by clouds so strangely tinged that it makes one think uneasily of hell-fire.

I think that we younger people forget that the burden of our cause will soon rest upon our shoulders. We admire the eloquence of Ingersoll and approve the measures taken by others to promote Liberalism; but do we ever stop to wonder who will take up the load that these workers must drop at the grave? In our little lake-side village the church holds the scepter of power. Every Sunday morning the little flock of "faithful followers" listen to a sermon concerning Christ's life—every Sunday evening the same persons, in the same places, listen to the story of his death—until I really believe that each would take it as a personal insult if a Freethought lecturer should stop in the valley and drop a hint that perhaps after all hell is cooling off.

The school, which is a sort of theological concern, is, with one exception, under the government of Methodists. One of the instructors (who astonished at least two of his students by remarking that there was "nothing to science anyway") does not like the two little Infidel girls who are as wolves among his little flock of sheep.

And he evidently does not accept Darwin's idea of evolution. "To think," he sneered, "of imagining one's ancestors sitting with their tails wound around the limb of a tree, throwing cocoanuts at each other," and immediately the little "flock" became convulsed with laughter at the absurdity of the idea.

The "disturbing element" was advised by an outside party to suggest to him that, from all visible evidences, his ancestors indulged in that pastime several centuries later than theirs did. But we held our peace. So much religion is taught in the school that we feel in duty bound to mix a little Infidelity in the composition of our essays now and then.

Though nothing violent, this is a great trial to our teacher, no doubt.

One young Christian in the school has a strange way of talking of things he knows nothing about, and of mixing evolution and religion in an amusing manner. In one of his essays he referred to "that time when the earth, a seething, boiling mass, fresh from the hands of the creator," etc. The pious lifted their eyes and bowed their heads, while the "wolves" in the flock wondered vaguely of what God's hands were made.

Last winter, night after night, the church was lighted, the room heated, and the collection taken up, in the revival meetings. I remember of attending one night when it was extremely interesting. As there were a number of us "hell bound and no help" ones there, we were not molested, but quietly enjoyed (?) the scene from a remote corner of the room (as far from the stove as we could get, in fact). Every window in the building was securely fastened, and whenever the door was opened to admit some one, the minister looked uneasy. With expressiv gestures and imploring looks I entreated the janitor to open some window the least little crack, but he mournfully shook his head. Well, I soon began to understand matters, for, as the room grew warmer, the sinners in answer to the wails, "Come to Jesus, come to Jesus, come to Jesus just now," accordingly began to come. One old man that they converted cried and cried, then resorted to groans, and finally shouted amid sobs and wails, "Oh, good Lord—boo-hoo," which was all I could hear, and I heartily agreed with him.

When a sufficient number gathered around the altar and the "holy man of God" began to pray I was rather alarmed. He seemed to be undergoing perfect spasms of pain and convulsions of agony and I almost doubted whether he could stay the service out, when suddenly his countenance would clear and he would entreat the candidates "bound for glory" to sing "I can, and I will, and I do believe," which they would repeat three times in the same key, and then end up with the remarks that "Jesus saves me now." To which song an Infidel quartet, under swaying pepper tree boughs, replied the next day, "I can't, and I won't, and I don't believe, that Jesus saves me now," which no doubt was very wicked, and which, with a number of other things, we hope God will forget.

One disgusting, yet amusing feature of that night's revival was that an earnest "seeker" while kneeling at the "great physician's" altar was suddenly taken sick at his stomach (and no wonder, the room was sickeningly hot). He went rushing madly up the aisle and reached the door, not in time, however, to satisfy a couple of ladies who sat on the outside row nearest him in his flight. I wondered afterward why, as he was so near to the "great physician's" office door, he didn't call and be healed. But I suppose it's only another evidence of my "total depravity" to wonder at such things. Well, although the church has it pretty much her own way here at present, she will not always. I hope some day to see this little village—the loveliest one in the West—a "hotbed of Infidelity."

I almost pity you who are snow-bound in the East, for here the poppies will soon be blowing, the oranges blossoming, and all nature smiling. *Adios.*

EDNA HEALD.

News of the Week.

SPURGEON, the noted English preacher, is dead.

LAST Sunday in Fall River, Mass., newspapers or meals could not be bought after 10 o'clock.

SOCIALISTS in Germany hav been punished for not rising at the drinking of the emperor's health.

CATHOLICS will hav a Catholic school exhibit at the World's Fair, as helpful to their endeavor to persuade Americans to admit their school system.

LAST Sunday great numbers of police were required to disperse what reports call "the disorderly mob who attend the open-air Socialist meetings on Sundays" in London.

A SOCIETY to stamp out Christianity in China has been formed in that country. "Infamous and obscene libels" on Christianity are widely circulated. Trouble seems likely.

ROBERT DUNLAP went to Louisville, Ky., to enter the Trappist monastery. His actions showed him to be crazy, and as this was strangely thought to unfit him for admission, he was arrested.

THE typhus caused by the famin in Russia is making great ravages. The more fanatical peasants believe Count Tolstoi to be Antichrist and refuse his bounty for fear of committing their souls to perdition. The czar struggles along on his income of $12,000,000 yearly.

ON the demand that Rev. H. Davies, of Norwalk, Conn., resign because of heresy, a prominent member of his congregation made this remark to a reporter: "Parson Davies is rapidly becoming an Atheist, and I can see no excuse for him, unless it is that he is insane."

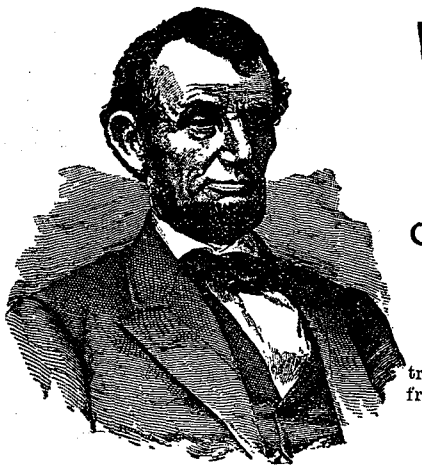
LIBERTY-LOVING members of the German parliament are opposing the bill, favored by the emperor, empowering officials to imprison persons denounced to them as habitual drunkards till they get a medical certificate that they hav been cured of the liquor habit. Such persons' property is to be seized and applied to the support of themselvs and their families.

THE pope has delivered an allocution in which he complains of the persecution of the church in Italy, which "still grows more and more intense and increases in keenness every new day." He says: "The obstinate hostility of the enemies by whom we are surrounded oppresses and harasses us." His enemies "strive that by the popular voice they may win a harder lot for the vicar of Jesus Christ, and that no more privilege may be left to him than is allowed by the law to any private citizen."

LAST Sunday the acting mayor of Burlington, N. J., while the mayor was absent licensed the Waite Comedy Company to giv a sacred concert at the Opera House. The clergy on hearing were horrified at the prospectiv loss of dollars to themselvs, and on the mayor's return waited on him and forced him to hunt up a law on which no concerts to which admission was charged could be held Sundays, except their own. The concert was forbid, and the churches resounded with the mayor's praise.

GARZA'S revolution grows. President Diaz, against whom it is directed, has done more to advance Mexico by roads, railroads, manufacture, schools, law, etc., than any other man, but because he has disfavored ecclesiasticism the priests would overthrow him. The Mexican government has asked of Secretary Blaine permission to send troops on Texan soil when necessary in pursuit of Garza, but has received no reply. Texans say they will kill intruding Mexican troops, and Mexicans say the same of Texans.

THE czar intends to reëstablish serfdom in Russia. This institution was abolished about twenty years ago, owing to the agitation against it excited by Tourgeneff, the novelist and Freethinker, who wrote books that may be called the "Uncle Tom's Cabins" of the movement for its abolition. Thus serfdom, established in Russia under the reign of Christianity, was abolished by a Freethinker and in a period of Liberal rule, and is now to be restored during the prevalence of a policy of fanaticism. The czar will redistribute the land and bind the peasants to certain tracts, from which they will not be allowed to move. One-third of the crops will be sold by the government to pay local debts to the state, one-third will be taken for taxes, and the remaining third left the serfs to liv on. These serfs will be compelled to fulfill their obligations, the knout being applied if necessary. The system will be first applied to the provinces of Samara and Saratoff, and if found possible there will be intrusted to the district officials, *seemski natchalniki*. These, recruited from the reactionary nobility, will be certain to report it a success.



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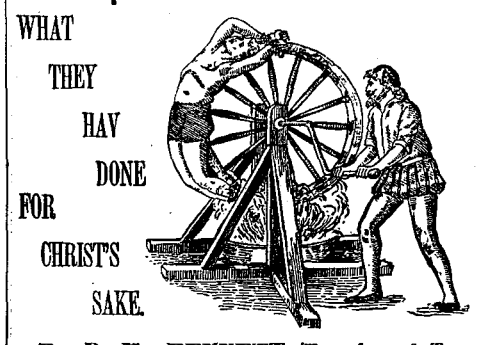
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I WOULD not hav anyone adopt *my* mode of living on any account; for, besides that before he has fairly learned it I may hav found out another for myself, I desire that there may be as many different persons in the world as possible; but I would hav each one be very careful to find out and pursue *his own* way, and not his father's, or his mother's, or his neighbor's instead.—*Thoreau.*

NOR did the Reformation immediately change the sacred theory of medicin. Luther, as is well known, again and again ascribed his own disease to "devils' spells," declaring that "Satan produces all the maladies which afflict mankind, for he is the prince of death," and that "he poisons the air;" but that "no malady comes from God." From that day down to the faith cures of Boston, Old Orchard, and among the sect of "Peculiar People" in our own time, we see the results among Protestants of seeking the cause of disease in Satanic influence and its cure in fetichism.—*Prof. A. D. White.*

THERE is related an instance of simplicity, which does honor to an Italian monk. One day, while preaching, this pious man thought he must announce to his audience that he had, thank heaven, at last discovered by dint of meditation, a sure way of rendering all men happy. "The devil," said he, "tempts men only to hav in hell companions of his misery. Let us therefore apply to the pope, who has the keys of heaven and hell; let us prevail on him to pray to God, at the head of the whole church, to consent to a reconciliation with the devil, to restore him to favor, to reinstate him in his former rank, which can not fail to put an end to his malicious projects against mankind." Perhaps the honest monk did not see that the devil is at least as useful as God to the ministers of religion.—*D'Holbach.*

WHAT a tissue of frauds, calumnies, and robberies, has been woven by fanatics of the court of Rome against fanatics of the court of Calvin, by jesuits against jansenists, and *vice versa!* And if you go farther back, you will find ecclesiastical history, which is the school of virtues, to be that of atrocities and abominations, which hav been employed by every sect against the others. They all hav the same bandage over their eyes, whether marching out to burn down the cities and towns of their adversaries, to slaughter the inhabitants, or condemn them to judicial executions, or when merely engaged in the comparatively calm occupation of deceiving and defrauding, of acquiring wealth and exercising domination. The same fanaticism blinds them: they think that they are doing good. Every fanatic is a conscientious knave, but a sincere and honest murderer for the good cause.—*Voltaire.*

You cannot blame me, O Lord, that, before making my "calling and election sure," I should take the pains to ascertain whether the game be worth the candle. The earth is no better than it should be; and, if I had the means to determin that heaven is preferable, I should be ready enough to go there. . . . But, as I was saying, I hav been trying to ascertain if heaven were worth the going to. In my opinion it is not. It is no inducement to me that there is no sunlight and no candlelight, "for the Lord God giveth them light" (Rev. xxii, 5). The eternal God gains nothing in my esteem by being converted into a gigantic glow-worm. It is nothing to me that heaven has "a wall great and high" (*Idem*, xxi, 12). I do not like walls. Giv me the wide landscape bounded only by the horizon-walls of the sky, with the mists slumbering on the hills and the forest murmuring mystery. I find that there are in heaven the jasper, the sardonyx, the beryl, the chrysoprasus, and the topaz. But I am no frivolous dandy who cares about the jasper and the topaz. I should hav been more anxious to get to heaven, O Lord, if you had assured me its gales were laden with the perfume of the birch and the heather, that primroses grew wild under the shadow of its hawthorns, and that happy children played among its meadows of new-mown hay.—*Saladin in God and His Book.*

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These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies can hav their gatherings advertised here free by forwarding the necessary information.

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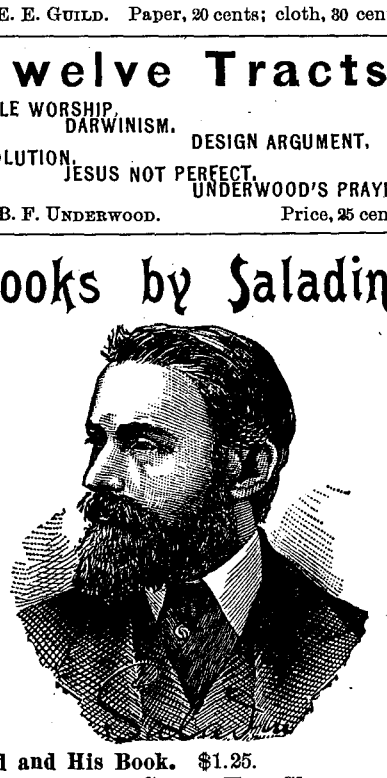
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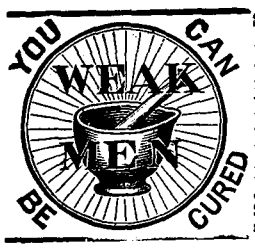
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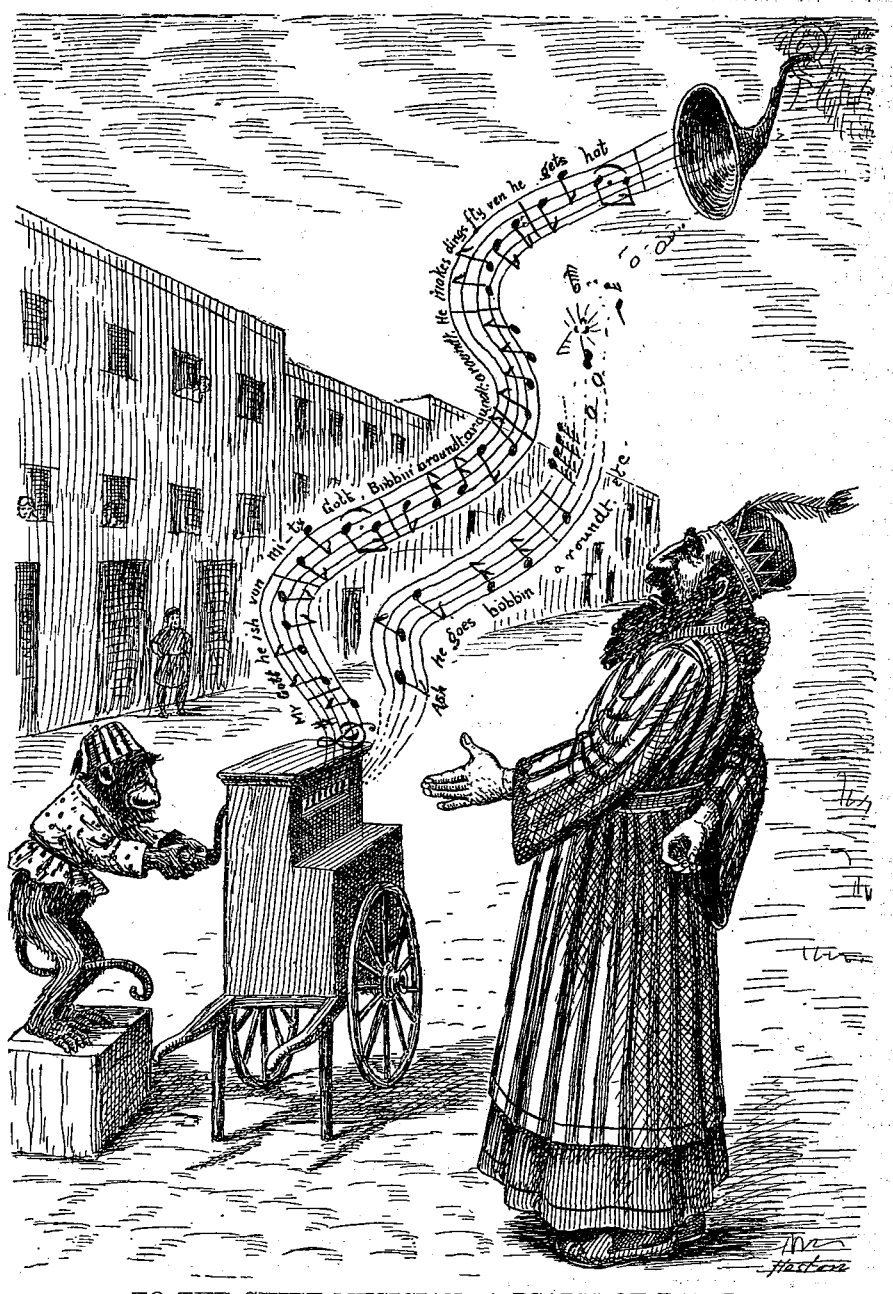
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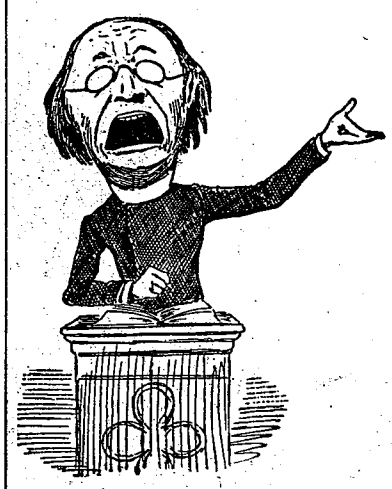
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The work on the text of the new Bible picture book—Old Testament Stories Comically Illustrated—is completed and the book is on the press and will be sent to purchasers as soon as the printers and binders can finish their labor upon it. It has four hundred pages, half of which are full-page pictures. Twenty-five well-known orthodox stories are illustrated as follows:

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The Origin of the Young Men's Christian Association.
Sustaining a Theory.
Some Giants.
The Adventures and Work of Noah.
A Hunting Anecdote.
Abraham, Christ's Great Ancestor.
A Queer Family.
Isaac and His "Sister."
One of Twins.
Jacob and Esau.
Joseph the Man of Dreams.
Holy Moses.
Balaam the Diviner.
Bloody Joshua.
The Campaign of Deborah and Barak Against Jabin and Sisera.
General Gideon.
Jephthah and His Human Sacrifice.
Samson the Strong.
Ruth and Boaz.
Unstable as Water, God Shall Not Excel.
David, God's Favorit.
Some Stories from the Book of Kings.
Adventures of the Prophets.
Jonah the Truthful Sailor.

The advance orders for this book hav come in generously, for which hearty thanks are returned, but we shall be glad to receive a few thousand more. **Price, postpaid, one dollar.**

"Pulpit, Pew, and Cradle," and Its Author.

We are sure our readers will be glad to again see something in these columns from the witty and facil pen of Helen H. Gardener, and we shall, therefore, print next week one of the strongest and best of the many able lectures written by her.

This lecture, "Pulpit, Pew, and Cradle," never before printed, was delivered by her in Newark, N. J., and brought down upon her the wrath of the late Monsignor Doane, a high Catholic dignitary. In the controversy which followed in the Newark press, we need not say to our readers who hav enjoyed the unanswerable logic, pungent wit, graceful humor, and unequivocal force of expression of Miss Gardener's style of writing, the monsignor was nowhere.

Although Miss Gardener has not recently written much for the Liberal press—it being with some difficulty that we induced her to come back into the fold—she has never ceased to work on the same lines, but in a different manner. Her stories which hav appeared in magazines like the *Arena* hav been read by many persons who are not accustomed to read Liberal literature, and hav all contained the same heresy as to orthodox religion, the same sharp thrusts at superstition and bigotry, the same eloquent demand for the recognition of her sex as an equal part of humanity with men, the same vigorous protest against the giving of a thoughtless yes to impudent authority, as are read in her "Men, Women, and Gods." All that Helen Gardener has written has a purpose—the betterment of humanity and of human conditions. The same ideas are conveyed through her books of fiction as are given in her essays. And our readers will doubtless be pleased that she has now in press another book of stories entitled, "Pushed by Unseen Hands," to be issued this month. Such of these stories as hinge upon heredity, like those in "A Thoughtless Yes," are in the preface of the new book paid the greatest compliment which can be given to a writer of fiction, because it is given by the recognized leading specialist in America on this subject. And Dr. Karl Ludwig Bernay, one of Germany's most eminent professional men, has signified his intention of translating "A Thoughtless Yes" for his nation's benefit and enjoyment.

Miss Gardener's wonderful versatility is indicated by the excellence of whatever she undertakes, whether it be an essay on Legal Contracts for the *Popular Science Monthly*, Common Sense in Surgery for a medical journal, or an article on religion for THE TRUTH SEEKER. Colonel Ingersoll says of her short stories, "They are wonderfully good;" Donn Piatt said, "This is genius of a rare sort;" and physicians all over this country and Europe hav written her of her heredity sketches, "You hav struck the keynote." The Liberals may well feel proud of so versatil and so effectiv a writer, who is at all times and in all places an outspoken Agnostic and a cultivated lady.

T. B. Wakeman says of "Pulpit, Pew, and Cradle," which will be printed next week, that it is the strongest of her heretical essays, and we hope all of our readers will circulate it among their Christian friends.

"Sitting Down" On Comstock!

Anthony Comstock received a merited rebuke from a United States judge in the Caspar case decided in Milwaukee last week. The case against Caspar was "worked up" by Comstock, who wrote to him under an assumed name from Chimney Point, Vt. The correspondence covered a period of several months. Comstock at first requested that some rare old books be sent to him. Caspar filled the order and the correspondence continued, Comstock gradually worming himself into the bookseller's confidence. Finally some highly colored pictures were asked for and received. They were sent for by express. This, however, did not suit Comstock, as, of coure, the United States laws had nothing to do with an offense of that nature. Accordingly he wrote to Caspar for more pictures, and said that the nearest express office was at Port Henry, N. Y., on the opposit shore of Lake Champlain. It put him to great trouble and considerable expense to obtain packages from there, and he asked Caspar to send the matter by mail. Caspar fell into the trap and Comstock caused his arrest.

Caspar pleaded guilty, though his attorney, a brother of Senator Vilas, used the occasion to denounce Comstock and to say things about him and his methods. In sentencing Mr. Caspar to pay a fine of five hundred dollars Judge Jenkins supplemented Mr. Vilas's remarks with these words:

"There are some offenses worse than the circulation of obscene literature. One of them is the practice of fraud and lying, of which Anthony Comstock is apparently guilty. Mr. Comstock may be able to reconcile his conduct with the laws of God and of morality, but this court cannot do so. I cannot approve the conduct of the government officer who has lured the defendant into the commission of a crime. I am aware that such methods are often pursued in dealing with alleged criminals, but I am not willing to lend my assent to such doctrin. If government officers cannot detect criminals and enforce laws without resorting to dishonest practices, they had better resign their positions. Mr. Comstock is known as a very zealous agent in preventing the spread of obscene literature, but in this case, instead of appealing to state law, which is ample for the emergency, he has seen fit to assume the name of another and lure the defendant into crime."

The United States statute known as the Comstock law ought to be repealed. The state statutes are ample. Two weeks ago we said that this law had been outrageously abused by unscrupulous men, and that its repeal could not lead to one-tenth the damage to decency that its retention upon the statute-books has done to endanger the liberty of the press and people. The words of Judge Jenkins amply bear us out.

Why Dead Laws Are Difficult to Repeal.

A Seattle, Washington, paper calls attention to the great difficulty of repealing obsolete laws, with special reference to Sunday and prohibition laws. It is a subject the people ought to consider more seriously than they seem likely to do. In the District of Columbia, for instance, there is at present in force an old Maryland statute punishing a persistent blasphemer by mulcting him of a certain amount of tobacco, then boring his tongue, then killing him. Of course the law is obsolete, and even the president himself, devoted follower of John Calvin that he is, has not sufficient influence to secure its enforcement.

That is because it goes a little too far for even Presbyterians to win against popular sentiment.

But in Pennsylvania there is a statute enacted ninety-eight years ago which is not only not obsolete but is being enforced in many towns in the state with great vigor by a lot of bigots. It is a "Sunday law," and it prohibits on the first day of the week about everything except the necessary eating and drinking to sustain life and going to church. Another law is one punishing blasphemy;

this, however, is practically dead, only one conviction under it having been secured for many years. But it is there, "like a frozen serpent," to be warmed to life by "the sunshine of opportunity."

While every sound consideration of public justice, says the Washington paper, demands the repeal of such laws, they are not repealed, because of the chance they giv for the old confusion of the function of a law and the function of a sermon. Nine-tenths of the men who violate the Sunday laws would probably refuse to vote for repeal, for the selfish reason that they suffered no personal discomfort by their presence on the statute-book, since they were sure not to be enforced, and to vote for repeal would giv a clump of cranks an opportunity to howl and to call a man a "Sabbath-breaker" and "Antichrist," because he voted to wipe off the books a law that public opinion had long ago repealed.

It is this indifference to broad considerations of principle, continues the *Post-Intelligencer*, to questions of near or remote public weal, this moral cowardice that dreads to be called a "Sabbath breaker" when it votes for a dead Sunday law, which explains the ease with which laws with a moral bugaboo in their bowels get in the statute-book, and explains why they are difficult to repeal when they are not only dying but dead. A law that involves nothing but a pure question of commercial methods can be easily altered and amended when the shoe pinches the public foot, but a bad law that does not happen to clearly puncture the individual pocket or pinch the toe of the majority, is always difficult to get rid of if it is possible to confuse the question of moral purpose with a question of remedy for admitted evil. When laws that are immoral or ineffectiv to moral ends are dead so long that they are a stench in the nostrils of the public, it takes a good deal of legislativ moral courage to carry out the corpse and bury it.

There is much truth in all this. In the legislature of our own state, for instance, there is a large delegation of "Sabbath" breakers—about two-thirds. They are men of the world, and pay no attention to Sunday when it suits them to do otherwise. They hold private meetings for making slates—a few of the Catholics doing it after church—go fishing, on excursions, eat, drink, and smoke themselvs merry, but—there are only a very few who would vote to repeal the Sunday law. Their liberty is not interfered with, and why should they incur the enmity of the church by going contrary to its wishes? They don't care—and are a trifle timid. So we hav Sunday laws enacted to please the puritans retained to placate a shadowy public sentiment which would be changed somehow if the laws were enforced upon those who hav the power to repeal them.

The Paine celebrations this year were more general and larger than on any previous year. New York led the list with its big meeting, at which Conway and Ingersoll spoke. In point of numbers probably Pittsburgh came next, with Mr. Charlesworth as orator. Boston had Mr. Wakeman, and Mr. Remsburg, and Mr. Washburn as orators. San Francisco turned out a big crowd to hear Mr. Putnam. Stockton and Los Angeles, Cal., had entertainments in honor of the occasion. Chicago had a great festal occasion, though some of its "invited" speakers did not appear. Perhaps a hundred more places where there are a few Freethinkers held little meetings which will not be heard of except by letter to the editor of some Freethought journal. But the general observance shows signs of Freethought activity and the gradual winning of a place for Paine in America's pantheon of heroes.

S. P. PUTNAM'S lecture appointments:

Los Angeles, Cal...	Feb. 21, 28	El Paso, Tex...	" 16
Monrovia, " ...	" 22	Flatonia, " ..	" 19, 20
Perris, " ...	" 23	Calvert, " ..	" 27, 28
San Jacinto, " ...	" 24, 25	Austin, " ..	April 2, 3
Anaheim, " ..	" 27, 29	Waco, Convention of Texas Liberal Association.....	" 8, 9, 10
Norwalk, " ...	" 28		
Orange, " ...	March 1		
Santa Ana, " ..	" 2	New Orleans.....	" 13, 14
Arch Beach, " ..	" 3	Brookhaven, Miss.	" 16, 17
San Diego, " ..	" 4	Chicago.....	" 24
Escondido, " ...	" 5, 6	Massillon, O.....	May 1
Valley Centre, " ..	" 6	New York.....	" 6
Fallbrook, " ..	" 7, 8	Boston.....	" 8
Elsinore, " ..	" 9	Montreal.....	" 15
Phœnix, Ariz.....	" 12, 13	Boulder City, Col....	June 5

Those desiring lectures along this route will please communicate at once with S. P. Putnam, Los Angeles, Cal., care of C. Severance, Box 451.

Ingersoll's Final Reply to His Telegram Critics.

TO THE EDITOR OF THE EVENING TELEGRAM: Time and space are lacking to answer all who have replied to me. Several of the replies contain substantially the same lack of argument, and need not be noticed separately. A few are exceedingly absurd, and while reading them I thought of a saying of Thomas Paine: "To argue with a man who has renounced his reason is like giving medicine to the dead." This applies with great force to the author of one of the last and longest of these replies.

DR. DE COSTA.

The Rev. Dr. De Costa, drawing a distinction between Christianity and Churchianity—claiming, of course, to be governed himself by Christianity—calls me, in an exceedingly argumentative way, "a tiger," and then, to clinch the argument, suggests that, after all, "I may be an ass under a tiger's skin." Fearing that a loophole might still be left, he asserts that "some go so far as to assert that he [meaning myself] holds a brief for Satan, and is doing the best he can for his client."

He makes the familiar assertion that "by its fruits we may know Christianity." Now, if by Christianity he means kindness, candor, the spirit of investigation, observation, reason—in other words, if he aggregates what are called the virtues and calls them "Christianity"—then there need be no dispute.

But is this true? Every religion teaches a code of morals, plus something else, and it is this "something else" that determines what each religion is.

Buddhism is a code of morals, plus a belief in the transmigration of souls; in the illumination of Buddha; in certain prayers, ceremonies, genuflexions, and superstitions.

So Christianity is a code of morals, plus that the God of the Old Testament is the creator of the universe; that the Christ of the New Testament is the same God, and that by his death an atonement was made for all who should believe in him in a certain way, plus certain ceremonies and superstitions.

MORALITY OF CHRISTIANITY.

No one objects to the morality of Christianity. The industrious people of the world—those who have anything—are as a rule opposed to larceny; every large majority of people object to being murdered; and so we have laws against larceny and murder. A large majority of people believe in what they call, or what they understand to be, justice—at least as between others. There is no very great difference of opinion among civilized people as to what is or is not moral.

It cannot truthfully be said that the man who attacks Buddhism attacks all morality. He does not attack goodness, justice, mercy, or anything that tends in his judgment to the welfare of mankind; but he attacks Buddhism. So one attacking what is called Christianity does not attack kindness, charity, or any virtue. He attacks something that has been added to the virtues. He does not attack the flower, but what he believes to be a parasite.

If people when they speak of Christianity include the virtues common to all religions, they should not give Christianity credit for all the good that has been done. There were millions of virtuous men and women, millions of heroic and self-denying souls, before Christianity was known.

IN REGARD TO PERSECUTION.

It does not seem possible to me that love, kindness, justice, or charity ever caused anyone who possessed and practiced these virtues to persecute his fellow-man on account of a difference of belief. If Christianity has persecuted, some reason must exist outside of the virtues it has inculcated. If this reason—this cause—is inherent in that something else which has been added to the ordinary virtues, then Christianity can properly be held accountable for the persecution. Of course, back of Christianity is the nature of man, and primarily it may be responsible.

Is there anything in Christianity that will account for such persecutions—for the Inquisition? It certainly was taught by the church that belief was necessary to salvation, and it was thought at the same time that the fate of man was eternal punishment; that the state of man was that of depravity, and that there was but one way by which he could be saved, and that was through belief—through faith. As long as this was honestly believed, Christians would not allow heretics or Infidels to preach a doctrine to their wives, to their children, or to themselves which, in their judgment, would result in the damnation of souls.

THE RIGHT TO KILL.

The law gives a father the right to kill one who is about to do great bodily harm to his son. Now, if a father has the right to take the life of a man simply because he is attacking the body of his son, how much more would he have the right to take the life of one who was about to assassinate the soul of his son?

Christians reasoned in this way. In addition to this, they felt that God would hold the community responsible if the community allowed a blasphemer to attack the true religion. Therefore they killed the Freethinker, or rather the free talker, in self-defense. At the bottom of religious persecution is the doctrine of self-defense; that is to say, the defense of the soul. If the founder of Christianity had plainly said: "It is not necessary to believe in order to be saved; it is only necessary to do; and he who really loves his fellow-men, who is kind, honest, just, and charitable, is to be forever blest"—if he had only said that, there would probably have been but little persecution.

If he had added to that, "You must not persecute in my name. The religion I teach is the Religion of Love—not the religion of force and hatred. You must not imprison your fellow-men. You must not stretch them upon racks, or crush their bones in iron boots. You must not flay them alive. You must not cut off their eyelids, nor pour melted lead into their ears. You must treat all with absolute kindness. If you cannot convert your neighbor by example, persuasion, argument, that is the end. You must never resort to force; and, whether he believes as you do or not, treat him always with kindness," his followers would not have murdered their fellows in his name.

If Christ was in fact God, he knew the persecutions that would be carried on in his name; he knew the millions that would suffer death through torture; and yet he died without saying one word to prevent what he must have known, if he were God, would happen.

All that Christianity has added to morality is worthless and useless. Not only so, it has been hurtful. Take Christianity from morality and the useful is left, but take morality from Christianity and the useless remains.

KNOWN BY FRUITS.

Now, falling back on the old assertion, "By its fruits we may know Christianity," then I think we are justified in saying that, as Christianity consists of a mixture of morality and *something else*, and as morality has never persecuted a human being, and Christianity has persecuted millions, the cause of the persecution must be the *something else* that was added to morality.

I cannot agree with the reverend gentleman when he says that "Christianity has taught mankind the priceless value and dignity of human nature." On the other hand, Christianity has taught that the whole human race is by nature depraved, and that if God should act in accordance with his sense of justice, all of the sons of men would be doomed to eternal pain. Human nature has been derided, has been held up to contempt and scorn, all our desires and passions denounced as wicked and filthy.

Dr. De Costa asserts that Christianity has taught mankind the value of freedom. It certainly has not been the advocate of Freethought; and what is freedom worth if the mind is to be enslaved?

Dr. De Costa knows that millions have been sacrificed in their efforts to be free; that is, millions have been sacrificed for exercising their freedom as against the church.

It is not true that the church "has taught and established the fact of human brotherhood." This has been the result of a civilization to which Christianity itself has been hostile.

Can we prove that "the church established human brotherhood" by banishing the Jews from Spain? by driving out the Moors? by the tortures of the Inquisition? by butchering the Covenanters of Scotland? by the burning of Bruno and Servetus? by the persecution of the Irish? by whipping and hanging Quakers in New England? by the slave trade? and by the hundreds of wars waged in the name of Christ?

We all know that the Bible upholds slavery in its very worst and most cruel form; and how it can be said that a religion founded upon a Bible that upholds the institution of slavery, has taught and established the fact of human brotherhood, is beyond my imagination to conceive.

ADVANCEMENT OF SCIENCE.

Neither do I think it true that "we are indebted to Christianity for the advancement of scienee, art, philosophy, letters, and learning."

I cheerfully admit that we are indebted to Christianity for some learning, and that the human mind has been developed by the discussion of the absurdities of superstition. Certainly millions and millions have had what might be called mental exercise, and their minds may have been somewhat broadened by the examination, even, of these absurdities, contradictions, and impossibilities. The church was not the friend of science or learning when it burnt Vanini for writing his "Dialogues Concerning Nature." What shall we say of the "Index Expurgatorius?" For hundreds of years all books of any

particular value were placed on the "Index" and good Catholics forbidden to read them. Was this in favor of science and learning?

That we are indebted to Christianity for the advancement of science seems absurd. What science? Christianity was certainly the enemy of astronomy, and I believe that it was Mr. Draper who said that astronomy took her revenge, so that not a star that glitters in all the heavens bears a Christian name!

Can it be said that the church has been the friend of geology, or of any true philosophy? Let me show how this is impossible.

The church accepts the Bible as an inspired book. Then the only object is to find its meaning, and if that meaning is opposed to any result that the human mind may have reached, the meaning stands and the result reached by the mind must be abandoned.

For hundreds of years the Bible was the standard, and whenever anything was asserted in any science contrary to the Bible, the church immediately denounced the scientist. I admit the standard has been changed, and ministers are very busy, not trying to show that science does not agree with the Bible, but that the Bible agrees with science.

Certainly Christianity has done little for art. The early Christians destroyed all the marbles of Greece and Rome upon which they could lay their violent hands; and nothing has been produced by the Christian world equal to the fragments that were accidentally preserved. There have been many artists who were Christians; but they were not artists because they were Christians; because there have been many Christians who were not artists. It cannot be said that art is born of any creed. The mode of expression may be determined, and probably is to a certain degree, by the belief of the artist; but not his artistic perception and feeling.

GALILEO AND KEPLER.

So, Galileo did not make his discoveries because he was a Christian, but in spite of it. His Bible was the other way and so was his creed. Consequently, they could not, by any possibility, have assisted him. Kepler did not discover or announce what are known as the "Three Laws" because he was a Christian; but as I said about Galileo, in spite of his creed.

Every Christian who has really found out and demonstrated and clung to a fact inconsistent with the absolute inspiration of the scriptures, has done so certainly without the assistance of his creed.

Let me illustrate this. When our ancestors were burning each other to please God; when they were ready to destroy a man with sword and flame for teaching the rotundity of the world, the Moors in Spain were teaching geography to their children with brass globes. So, too, they had observatories and knew something of the orbits of the stars.

They did not find out these things because they were Mohammedans, nor on account of their belief in the impossible. They were far beyond the Christians, intellectually, and it has been very poetically said by Mrs. Browning that "Science was thrust into the brain of Europe on the point of a Moorish lance."

From the Arabs we got our numerals, making mathematics of the higher branches practical. We also got from them the art of making cotton paper, which is almost at the foundation of modern intelligence. We learned from them to make cotton cloth, making cleanliness possible in Christendom.

So, from among people of different religions, we have learned many useful things; but they did not discover them on account of their religion.

It will not do to say that the religion of Greece was true because the Greeks were the greatest sculptors. Neither is it an argument in favor of monarchy that Shakspere, the greatest of men, was born and lived in a monarchy.

DR. DE COSTA'S MISTAKE.

Dr. De Costa takes one of the effects of a general cause or of a vast number of causes, and makes it the cause, not only of other effects, but of the general cause. He seems to think that all events for many centuries, and especially all the good ones, were caused by Christianity.

As a matter of fact the civilization of our time is the result of countless causes with which Christianity had little to do, except by way of hindrance.

Does the doctor think that the material progress of the world was caused by this passage—"Take no thought for the morrow?"

Does he seriously insist that the wealth of Christendom rests on this inspired declaration: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven?"

DOCTOR PETERS.

The Rev. Dr. Peters, in answer, takes the ground that the Bible has produced the richest and most varied literature the world has ever seen.

This, I think, is hardly true. Has not most of modern literature been produced in spite of the Bible? Did not Christians, for many generations, take the ground that the Bible was the only important book, and that books differing from the Bible should be destroyed?

If Christianity—Catholic and Protestant—could have had its way, the works of Voltaire, Spinoza, Hume, Paine, Humboldt, Darwin, Haeckel, Spencer, Comte, Huxley, Tyndall, Draper, Goethe, Gibbon, Buckle, and Buchner, would not have been published. In short, the philosophy that enlightens, and the fiction that enriches the brain, would not exist.

The greatest literature the world has ever seen is, in my judgment, the poetic—the dramatic; that is to say, the literature of fiction in its widest sense. Certainly, if the church could have had control, the plays of Shakspere never would have been written; the literature of the stage could not have existed; most works of fiction, and nearly all poetry, would have perished in the brain. So I think it hardly fair to say that "the Bible has produced the richest and most varied literature the world has ever seen."

Thousands of theological books have been written on thousands of questions of no possible importance. Libraries have been printed on subjects not worth discussing—not worth thinking about—and that will, in a few years, be regarded as puerile by the whole world.

GIRARD AND LICK.

Mr. Peters in his enthusiasm asks this question: "Who raised our great institutions of learning? Infidels never a stone of them."

Stephen Girard founded the best institution of learning, the best charity, the noblest ever founded in this or any other land; and under the roof built by his wisdom and his wealth many thousands of orphans have been reared, clothed, fed, and educated, not only in books, but in avocations, and become happy and useful citizens. Under his will there has been distributed to the poor fuel to the value of more than $500,000; and this distribution goes on year after year.

One of the best observatories in the world was built by the generosity of James Lick, an Infidel. I call attention to these two cases simply to show that the gentleman is mistaken, and that he was somewhat carried away by his zeal.

So, too, Mr. Peters takes the ground that "we are indebted to Christianity for our chronology."

According to Christianity this world has been peopled about six thousand years. Christian chronology gives the age of the first man, and then gives the line from father to son down to the flood, and from the flood down to the coming of Christ, showing that men have been upon the earth only about six thousand years. This chronology is infinitely absurd, and I do not believe that there is an intelligent, well-educated Christian in the world, having examined the subject, who will say that the Christian chronology is correct.

Neither can it, I think, truthfully be said that "we are indebted to Christianity for the continuation of history." The best modern historians of whom I have any knowledge are Voltaire, Hume, Gibbon, Buckle, and Draper.

NATURAL PHILOSOPHY.

Neither can I admit that "we are indebted to Christianity for natural philosophy."

I do not deny that some natural philosophers have also been Christians, or, rather, that some Christians have been natural philosophers to the extent that their Christianity permitted. But Lamarck and Humboldt and Darwin and Spencer and Haeckel and Huxley and Tyndall have done far more for natural philosophy than they have for orthodox religion.

Whoever believes in the miraculous must be the enemy of natural philosophy. To him there is something above nature, liable to interfere with nature. Such a man has two classes of ideas in his mind, each inconsistent with the other. To the extent that he believes in the supernatural he is incapacitated from dealing with the natural, and to that extent fails to be a philosopher. Philosophy does not include the caprice of the infinite. It is founded on the absolute integrity and invariability of nature.

Neither do I agree with the reverend gentleman when he says that "we are indebted to Christianity for our knowledge of philology."

The church taught for a long time that Hebrew was the first language, and that other languages had been derived from that; and for hundreds and hundreds of years the efforts of philologists were arrested simply because they started with that absurd assumption and believed in the tower of Babel.

Christianity cannot now take the credit for "metaphysical research." It has always been the enemy of metaphysical research. It never has said to any human being "Think." It always said "Hear." It does not ask anybody to investigate. It lays down certain doctrines as absolutely true, and, instead of asking investigation, it threatens every investigator with eternal pain. Metaphysical research is destroying what has been called Christianity, and Christians have always feared it.

This gentleman makes another mistake, and a very common one. This is his argument: Christian countries are the most intelligent; therefore, they owe that intelligence to Christianity. Then the next step is taken. Christianity, being the best, having produced these results, must have been of divine origin.

Let us see what this proves. There was a time when Egypt was the first nation in the world. Could not an Egyptian, at that time, have used the same arguments that Mr. Peters uses now, to prove that the religion of Egypt was divine? Could he not then have said, "Egypt is the most intelligent, the most civilized, and the richest of all nations. It has been made so by its religion. Its religion is, therefore, divine?"

So there was a time when a Hindoo could have made the same argument. Certainly this argument could have been made by a Greek. It could have been repeated by a Roman. And yet Mr. Peters will not admit that the religion of Egypt was divine, or that the mythology of Greece was true, or that Jupiter was in fact a god.

Is it not evident to all that if the churches in Europe had been institutions of learning; if the domes of cathedrals had been observatories; if priests had been teachers of the facts in nature, the world would have been far in advance of what it is to-day?

SOURCE OF PROGRESS.

Countries depend on something besides their religion for progress. Nations with a good soil can get along quite well with an exceedingly poor religion; and no religion yet has been good enough to give wealth or happiness to human beings where the climate and soil were bad and barren.

Religion supports nobody. It has to be supported. It produces no wheat, no corn; it plows no land; it fells no forests. It is a perpetual mendicant. It lives on the labor of others, and then has the arrogance to pretend that it supports the giver.

Mr. Peters makes this exceedingly strange statement: "Every discovery in science, invention, and art has been the work of Christian men. Infidels have contributed their share, but never one of them reached the grandeur of originality."

This, I think, so far as invention is concerned, can be answered with one name—John Ericcson, one of the profoundest Agnostics I ever met.

I am almost certain that Humboldt and Goethe were original. Darwin has certainly been regarded as such.

I do not wish to differ unnecessarily with Mr. Peters, but I have some doubts about Morse having been the inventor of the telegraph.

Neither can I admit that Christianity abolished slavery. Many of the abolitionists in this country were Infidels; many of them were Christians. But the church itself did not stand for liberty. The Quakers, I admit, were, as a rule, on the side of freedom. But the Christians of New England persecuted these Quakers, whipped them from town to town, lacerated their naked backs, and maimed their bodies, not only, but took their lives.

Mr. Peters asks, "What name is there among the world's emancipators after which you cannot write the name 'Christian?'" Well, let me give him a few: Voltaire, Jefferson, Paine, Franklin, Lincoln, Darwin.

Mr. Peters asks:—"Why is it that in Christian countries you find the greatest amount of physical and intellectual liberty, the greatest freedom of thought, speech and action?"

Is this true of all? How about Spain and Portugal? There is more Infidelity in France than in Spain, and there is far more liberty in France than in Spain.

INFIDELITY IN ENGLAND.

There is far more Infidelity in England than there was a century ago, and there is far more liberty than there was a century ago. There is far more Infidelity in the United States than there was fifty years ago, and a hundred Infidels to-day where there was one fifty years ago, and there is far more intellectual liberty, far greater freedom of speech and action than ever before.

A few years ago Italy was a Christian country to the fullest extent. Now there are a thousand times more liberty and a thousand times less religion.

Orthodoxy is dying. Liberty is growing.

MR. BALLOU.

Mr. Ballou, a grandson, or grandnephew, of

(*Continued on page* 104.)

Communications.

Woman to the Fore.

Argument before the Naples Lyceum, Jan. 4, 1892, on the following resolution, viz.:

Resolved, That all the political rights which man possesses ought to be extended to woman.

MR. CHAIRMAN, AND LADIES AND GENTLEMEN: The time is near at hand when no question will be considered too sacred to be brought into the arena of free discussion. It is the only way to do away with old superstitious notions and separate the true from the false. Witches were hanged and heretics roasted, until discussion, even at the risk of life, enlightened the people sufficiently to see the enormity of such barbaric acts.

As long as men are associated together the acts of each must be limited by the rights of those with whom we are associated. But in the realm of thought there is no limit. And whatever benefits humankind has a right to be discussed. Human welfare is the supreme good, and whoever opposes that is a traitor to his kind.

I am in favor of the largest liberty and the least restriction consistent with the public welfare. But it must always be borne in mind that in the exercise of our rights we must not trample down the rights of others. And to be secure in our rights we must maintain the rights of others as sacredly as we would our own. No man of acute mind and sensibility will deny these positions, unless the principles involved be applied to woman.

Politically woman is not a part of us. She is to be governed and hav heavy burdens laid upon her without her consent.

Robert G. Ingersoll said, "Woman possesses all the rights which I enjoy and one more—and that is the right to be protected." And he might hav added that he possesses the right to protect her, and that would hav made the list of rights equal.

I hav heard men who prided themselvs on their intelligence quote from the Declaration of Independence, "All men are created equal," and declare that woman was not included. As well pass a law against cruelty to horses and then draw the inference that men are at liberty to beat and torture and stone all the mares.

While I do not believe that woman is the physical or mental equal of man—because nature has put an eternal bar against such equality—at the same time I do not believe that the rights of men are to be measured by their power or weakness.

By what right is a woman hanged by the neck until she is dead, who does not believe in capital punishment, and who has no voice in the law?

An old widow lady owns a corner lot in a city which she has inherited. She rents a few rooms, perhaps, and that is her only means of support. A lot of men get their heads together and determin that a new system of water-works are needed, that some new public buildings are required, and that the well-being of the city requires various other improvements. And they proceed to make an assessment to pay expenses, and they decide that the corner lot of the old lady is one of the most valuable in the city and assess it accordingly. Though she may never use a drop of water supplied by the public—though the buildings and other improvements may not be of the least advantage to her—yet her property is assessed and perhaps sold under the hammer to pay for something which was of not the least advantage to her. Though her property is voted away from her—in all of this matter she was allowed no voice.

Here is involved the very pith and soul of the principle which our fathers fought against in the Revolutionary war—taxation without representation. There is no power of argument which can do away with the parallel. If the czar of Russia should levy a tax upon us without our consent, it would involve no greater outrage.

It may be said that when these men voted a tax on the old lady, they voted a corresponding tax upon themselvs at the same time, and voted for the public good. But suppose the men who voted the tax on the old lady should be divided, and one-half of them vote a tax on the other half. How long would they stand it to hav their property voted away without their consent? It would be found that there would be a terrible scramble to know who was going to do the voting. Each one would feel as if he ought to be the man.

To take the education and mental training out of the hands of the mother and allow her no voice in the public education of her children, was seen to be so great an outrage, that in some states women are allowed to vote in matters relating to public schools.

The mother must see a grog-shop opened on every corner, and see her sons dragged into the gutter, and is not allowed a vote to save them from ruin. She may beg, she may plead—her tears may fall like rain before the human monster who brutalizes her boys—but he shows his license—it has all been done according to law—which men hav made, and which men sustain, but where is woman's remedy? She may ask a drunken husband not to vote for such a law, but she might as well expect the odor of the rose to emanate from a polecat.

In the midst of trouble which has been forced upon her without her consent, she is entirely helpless. Hunger, poverty, rags, hav been entailed upon her by law in which she had no voice, and from which she has no escape.

When men could be imprisoned for debt in this state, a woman could be dragged away to jail—taken away from helpless children—put into a felon's cell—for contracting a debt, it might be, while she, or one of her children, was sick, and yet that woman was not allowed a vote to wipe such a barbaric law from the statute-book.

O my friends, when we hav wrongs and indignities heaped upon us—when we are driven to poverty and want by a power in which we can take no part and which is beyond our control—it is tyranny—it is the foulest oppression—even worse than that which our fathers resisted unto blood.

In this discussion I am actuated by no sinister motiv. I am pleading for human rights—for the privilege of having every human being possess all the political rights which I myself enjoy. And woe, woe to the man who will not grant as much. For if he withhold those rights from others, even the humblest and poorest, he knows not what day they may be withheld from him. There is safety only in maintaining the rights of all.

Let us hasten to undo these heavy burdens. Let us wipe the foul blot of the political inequality of the sexes from the statute-book at once and forever. Let us enjoin it upon our representativs to pass a law which shall remove this disability from woman and make her the political equal of man.

Perhaps I ought to say that I hav some little fear of the influence which designing priests and ministers hav over her. But I do not think that disastrous consequences will come from putting the ballot into the hands of women. I am in favor of it because it is her right. The experiment has already been tried with the most flattering results. Women hav voted in Wyoming for more than twenty years. They hav not compromised their innocence or grown brassy or boorish, as predicted. They are just as good wives and mothers, and they hav not tried to sever the sacred tie between husband and wife, but hav behaved themselvs with due decency and becoming decorum since becoming voters, as before.

Who can believe that a state of servitude and dependence is the proper condition to produce good wives and mothers? The man who is unwilling to extend to his wife or mother or sister all the political privileges which he himself enjoys, in my judgment lacks the essential elements of a true patriot and would never display the manly courage necessary to resist the encroachments of tyrants.

To say that woman will become hardened and coarse, that she will lose love for her children, that home will lose its attractions for her, and that she will only be known as a blatant politician if the ballot is put into her hand, has not enough of common sense in it to command the respect of the sober and thoughtful.

Where it has been tried it does not work that way. Woman does not seem to lose any of her loving or lovable nature. While she is left with all her nativ sweetness and purity, it has had a tendency to elevate and refine man, and take away a great deal of his outside, if not his inside, cussedness.

Miss Susan B. Anthony wrote to Mrs. Warren, of Wyoming, to know the inside and outside working of woman suffrage in that state. In answer she says she has voted there more than twenty years, and during that time has never known a woman to be annoyed at the polls. On the contrary, she says, we hav the most gallant gentlemen in the world. You see, it would not do to be otherwise; she givs as a reason, men must behave themselvs or lose the vote of the ladies. Is there not philosophy in that? And does it not hav a tendency to make men more respectful and dignified? She says women do not strive for office, but are quite willing to let the men fill the offices, if they are only good men. Thus it will be seen that it does not do to put up men of disreputable character. For not only the candidates, but the party putting them into the field, would be called to account—a point worth noting.

So far from being degraded by having the electiv franchise extended to her, she seems not only to maintain her own dignity, but to be bringing man up to a higher level.

Is it reasonable to believe that woman will be degraded by having the rights restored to her which hav been wrenched away by the hand of tyranny? Hav any people ever been elevated by being robbed of their rights? Is this the natural tendency? Is this the experience of the world?

There never was a human being robbed of his rights, physical or mental, who was not degraded thereby. Virtue and happiness can only be enjoyed to the full in a state of freedom. Oppression, like the fabled upas, is death to all who come under its influence. The poison is not only death to the oppressed, but it reaches with fatal effects the oppressor also.

It is said that three or four years in the prison mines of Siberia reduces a man to such a state of degradation that he loses all interest in country, home, or friends, and even himself. And that those who oppress him are sunk nearly as deep in the pit of degradation is shown by the way the Russians treat the Jews.

Anciently whole tribes went to war. Women and children were followers in the camp. All prisoners were butchered on the battlefield, except the beautiful young girls, who were portioned out among the soldiery. They served a double purpose, one of which was to be the slaves of their captors.

The Bible givs an account of a battle where the general was commanded to kill all the males among the little ones; the maidens "keep alive for yourselvs" (Num. xxxi, 17, 18). Bible expressions are apt to offend delicate ears, so I giv the meaning in decenter language than God is in the habit of using. What must hav been the condition of woman under such circumstances?

As before hinted, man was not more elevated. As must always be the case, the degradation of woman must always keep man from rising. They must rise or fall together. The fact of butchering little children on the battlefield shows that the men were sunk as low in barbarism as the women whom they outraged and enslaved. Both were sunk low in the pit of ignorance. The oppressed and the oppressor were equally degraded. Thus we are tied back to the ignorance and brutality of two or three thousand years ago. And to-day we regard woman with the same political insignificance which was engendered in a barbaric age. And we hav not yet reached that state of civilization which inspires us with sufficient manhood to lift from woman the political disability which an ignorant people in a murderous, brutal age imposed upon her.

Paul was a great character in New Testament times. He was an aggressiv, bold, bad man—sour, morose, tyrannical. He made it exceedingly uncomfortable for those who differed from him in opinion. He persecuted men with the ferociousness of a tiger. No good man will ever persecute for opinion's sake.

It is said that Paul never married. But the fact has slipped out, through the so-called early fathers in the church, that he had a wife, whom he never took with him in his journeyings, but claimed the right to take a "sister-wife" wherever he might be.

I would expect just such a man to degrade woman and subject her to man's influence and passions. He commanded her not to do many things. She must not teach; she must remain in silence; in short, she must be nothing and nobody, and must learn of her husband. And he gave as a reason that she was first in transgression. No name is more venerated among women than that of Paul; and no man ever did more to load her with clanking chains than he.

What we most need is a class of women who hav boldness and heroism enough to set their feet upon the teachings of Paul, and not accept as a guide one who only sought to degrade and enslave them. It is a curious fact that slavery is inclined to perpetuate itself.

When John Brown raised the flag of freedom in Virginia, he thought the slaves would flock to his standard by thousands. Instead of that they fought for their masters. It shows that oppression may be carried to such an extent that the last vestige of manhood dies out—all love of liberty and independence is lost.

Very few women know much about the government or our free institutions. This is a great wrong to them and to our children. We can but excuse their ignorance, when we exclude them from all participation in the government. It would seem that they ought to be brought into closest relations with the government, in order to understand the claims upon them and their duty and obligation to it. I am inclined to think if the electiv franchise were extended to them they would manifest a more lively interest in the affairs of the nation, and it would

seem to me to hav a tendency to purge out a great deal of political corruption.

And it strikes me that children would get a great many more wholesome and useful lessons in regard to the scope and design of our government than they now do.

In all history there seems to be a strange relation between grand and progressiv nations, and respected and intelligent women.

Will we learn nothing by the lessons of the past? Is the experience of bygone generations worth nothing to us? What we measure out to others will be measured back to us again. If we would not labor under disabilities ourselvs, let us not impose them upon others. The spirit of the Golden Rule should never be forgotten. Our civilization can never rise above the condition of the mothers. If we make an effort to elevate and ennoble them, our work will blossom out in our children.

If you regard the mothers as only blanks in society, wonder not if your sons stand only as ciphers.

Naples, N. Y. JOHN PECK.

Does Protection or Free Trade Giv the Most Employment?

A plausible argument in favor of our protectiv tariff is, that it "givs Americans more employment."

This is true, however, only in the sense that it necessitates more labor to accomplish the same results.

It requires, for instance, less labor to produce the exchangeable equivalent of a certain article than to make the thing itself. If free to do so, we instinctivly produce this cheaper exchangeable equivalent and trade it for the more costly desired article, thus saving ourselvs the excess of labor the latter would otherwise entail above the former.

But deny us this freedom to trade, and Americans are forced into the more laborious way of producing, directly, the thing itself, instead of its cheaper exchangeable equivalent, and protected (?)—only in exacting from their fellow-countrymen additional pay for their waste labor.

Thus, trade, like labor-saving machinery, by making labor more productiv, certainly increases the share due each individual laborer, as well as the sum total of labor-products. But protection, by lessening both labor's individual production and the sum total of its fruits, certainly impoverishes both the individual and the nation to a like extent.

It is not by restricting labor's production, but only by increasing it, that the size of shares can be augmented.

Aside from the factor land, all products are the result solely of two factors—capital and labor. All the protectiv tariff laws in the universe cannot add one iota to their productiv capacity. They can but alter the ratio of distribution between the two.

So, if our tariff laws encourage certain industries, and the investment therein of capital, by promis of larger returns, they must eventually take from labor what they giv to capital.

Not labor itself, but the fruit thereof, is the incentiv to toil. Hence, every labor-saving machine is welcomed, and its inventor honored, in exact ratio as the labor-saving effected is greater.

The world-wide fame of Fulton, Howe, Edison, and other great inventors attests this fact.

Yet many protectionists seem to consider toil a blessing and labor-saving a curse. To destroy every labor-saving implement, to dull every broadax, saw, and jack-plane, to annihilate every steam-engin, loom, and printing-press, and revert to darkest barbarism, would be but the logical conclusion of such false premises. For certainly the labor-saving effected by trade can be no more injurious than that effected by machinery.

But even protectionists recognize, to a certain extent, the advantages of this labor-saving effected by trade. For this we tunnel the mountains, bridge the streams, grade hills and valleys, and girdle the earth with a network of railways. For this we build the fleetest "ocean grayhounds," and tax to its utmost the inventiv genius of man to still further improve them.

And protectionists not only dare utter no word of protest against this, but they would actually subsidize our foreign shipping. Why, then, counteract by protectiv tariffs the improvements these grand inventions hav wrought? Why encourage trade by giving bounties with the right hand and simultaneously stifle it by protectiv tariffs given with the left?

The importation of foreign-made goods does not displace American labor.

Imports are purchased with exports.

Foreigners will not giv us their goods for nothing. If they did, we should be so much better off, and we may freely accept all the valuable gifts offered us without fear of being ruined thereby.

But, as they expect pay for these imports, that pay can be given only in the products of American labor. It cannot be given in money, for there is no international money, and, as we reject foreign coins, so foreigners reject ours. Even when we buy imports with gold and silver, they are exchanged, not as money, but as a commodity—bullion—being weighed in the scales just as any other metal is.

Gold and silver are valuable simply because it requires the expenditure of so much labor to mine and smelt them. Could they be obtained as easily, rapidly, and plentifully as iron, they would be worth no more than iron. So it is the labor cost, principally, that givs even to gold and silver their value. Hence imports do not displace American labor, even though bought with gold and silver. In fact, they necessitate the employment of American labor to create the products that pay for them. And as this cheapness of imports brings within our reach many desirable articles we otherwise could not afford to purchase, more American labor is thus given employment in producing the exports to pay therefor than if these imports were prohibited. To prohibit the exchange of goods that cost us less labor for those that would cost us more, is, therefore, as unwise as to prohibit the use of labor-saving machinery.

To arrive at truth on the tariff question, as on any other, we must systematically study and follow independently each leading line of thought to its logical conclusion before taking up a new one. By so doing, every other protectionist fallacy can be as completely unmasked as this one that "Protection givs Americans more employment."

D. WEBSTER GROH.

Breathedsville, Md., Jan. 25, 1892.

Two Judgments.

Bold Robert Ingersoll, they say,
And Deacon Churchman died one day,
And both together started out
To judgment on the selfsame route,
And came at last to heaven's gate
Where Peter for them did await.
And as this saint they came unto,
He questioned them and asked them, through
What good deeds done, or conquered sin,
They thereby hoped to get therein.

Quoth Robert bold, when thus addressed:
"Well, if the truth must be confessed,
As sure's I hope to be forgiven,
I never supposed there was a heaven;
And when my earthly paths I trod,
I thought, too, that there was no God.
I all hereafter did deny,
But did as I would be done by,
But for some things I used to tell
I think I ought to go to hell;
So, ope to me the gates of gloom
And I'll go in and meet my doom."

Then Deacon Churchman, he replied,
"My maker I hav ne'er denied,
And twice to church on Sabbath day
I went to sing, profess, and pray;
Sometimes three times, but twice at least,
And always joined in the love feast;
And of the tithes I paid my share,
And joined in Tuesday evening's prayer,
And swelled the contribution-box
To clothe our foreign mission flocks.
All worldly pleasures I did shun,
And never had a bit of fun,
For I, to plainly tell the truth,
Hav always kept myself aloof
From those who were outside the church
For fear my garments I'd besmirch;
So, take the bars of that gate down,
And let me go and get my crown."

To Robert, Peter then replied:
"Though with your tongue you God denied,
You owned him still within your heart
Where loving-kindness had a part,
And like the good Samaritan,
You served God through your fellow-man,
So walk in through this upper gate
Where he your coming doth await
To giv to you the crown you've won
And say to you, 'Thou hast well done.'

"And, Deacon Churchman, you who thought
A crown in heaven could be bought
Through paltry tithes and many prayers,
And buying trifles at church fairs,
And putting in the money-box
Much gold to buy the heathen socks—
Who much preferred to go barefoot,
Which their condition did but suit—
But strove not to allay the woes
Of paupers dwelling 'neath your nose,
Just walk in through this lower gate,
Where Satan for you doth await,
To take you down where you will find
Ten million more of just your kind,
Who've found that heaven's not gained through creeds
Or empty faith, but kindly deeds."

MRS. EURETTA WHEELER,

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Our London Letter.

The work done so far by the Liberty of Bequest committee has not given a uniform degree of satisfaction to the English Freethought party. Mr. Foote, whose opinion on the subject is worthy of deep consideration, considers the steps proposed to be taken do not go far enough, and the measures intended to be submitted to Parliament will not be any good to the National Secular Society, and because it simply asks that it may be made legal to endow a trust for inquiry into the foundations and tendency of religion and ethical beliefs. The stumbling-block seems to be the word "inquiry," but I take it that if inquiry without limitation were freely permitted, no valid objection could be made to the most sweeping criticism of any system of belief. It would be more satisfactory to every section of Freethinkers if all their disabilities could be removed, but the committee has good cause to know that a more forcible measure would hav no chance whatever in the present Parliament, and probably many succeeding ones, and therefore it is more politic to "hasten slowly," feel the way gradually, and proceed step by step to gain the ultimate aim of our desires. Mr. Bradlaugh found it was impossible to carry out more than a fraction of his intentions, and came to the conclusion that "half a loaf was better than no bread." The committee would be only too glad to propose a comprehensiv bill that would meet with the approval of all Freethinkers, if these showed the slightest chance of success, and would be glad to receive suggestions and assistance from the entire party to that end. It is questionable even if this mild little bill will not meet with sufficient opposition to swamp it for the time being, but it will answer the purpose of a feeler, and enable us to distinguish friends from foes in the house of Parliament.

Mr. Robertson has treated the question carefully and fully in the *National Reformer*, and has also found the word "inquiry" a stumbling-block. He doubts whether such trusts are even illegal at this moment, but there is that doubt about it, and in the absence of any law on this subject, it is, I think, most advisable that one should be made. As matters now stand, it is uncertain whether a legacy to endow such a trust would be allowed to hav effect, as it could only be decided at common law, should a dispute arise, and the judge before whom the question was raised could decide it according to his own prejudiced ideas, and Freethinkers hav a very good idea how many judges would decide in their favor. It must also be remembered that to defend such a suit, even if it terminated successfully, would be an expensiv proceeding, and one that would require serious consideration before taking up; it might in such circumstances be more expedient to forego the legacy than fight for it, and the question of right would still remain undecided. It is an exceedingly difficult matter to please all parties, though this would willingly be done if it were anyway possible; for although all the members of the committee are not members of the National Secular Society they hav the interests of Freethought quite as much at heart.

"The Liberty Annual," recently published by Messrs. Watts & Co., is worthy of careful perusal, inasmuch as it is rather a curiosity in these latter days. It is the best epitome of the individualist party that has yet appeared, but quite powerless to stem the coming tide of Socialism. As far as I can understand the gist of the papers, the only idea of liberty is to allow those who can make the most successful grab to hold all they get with full liberty for the weak and unsuccessful to go to the wall; but as this is generally the order of the day, it scarcely requires a special work to show how to do it, unless the cleverest of the individualists are somewhat uneasy in their minds, and consider it necessary to issue a series of apologies. It is easily to be understood why aristocrats and plutocrats so strenuously stand up for such a description of "liberty," particularly as they mostly profess such fervent Christianity; but it is not so easy to comprehend the reasons why those who are neither one nor other ally themselvs to such a party. Lord Cardigan, who is one of these eminent friends of liberty, owns a slum in Chelsea, which is a disgrace to any civilized community, and other noble champions are ground landlords of equally charming spots. The description of liberty advocated by such champions is worse than the slavery of past times.

The National Secular Society's Almanac for 1892 is equal to former issues; there are various articles of interest and much useful information to Freethinkers. As it is the only English annual of its kind, it will no doubt find a ready sale, and the editor's heart will be gladdened by the clearance of the entire edition. J. D.

(*Continued from page* 101.)

Hosea Ballou, seems to have wandered from the faith. As a rule, Christians insist that when one denies the religion of Christian parents he is an exceedingly bad man, but when he denies the religion of parents not Christians, and becomes a Christian, that he is a very faithful, good and loving son.

Mr. Ballou insists that God has the same right to punish us that nature has, or that the state has. I do not think he understands what I have said. The state ought not to punish for the sake of punishment. The state may imprison, or inflict what is called punishment, first for its own protection, and, secondly, for the reformation of the punished. If no one could do the state any injury, certainly the state would have no right to punish under the plea of protection; and if no human being could by any possibility be reformed, then the excuse of reformation could not be given.

Let us apply this:—If God be infinite no one can injure him. Therefore he need not punish anybody or damn anybody or burn anybody for his protection.

Let us take another step. Punishment being justified only on two grounds—that is, the protection of society and the reformation of the punished—how can eternal punishment be justified? In the first place, God does not punish to protect himself, and, in the second place, if the punishment is to be forever, he does not punish to reform the punished. What excuse then is left?

Let us take still another step. If instead of punishment, we say "consequences," and that every good man has the right to reap the good consequences of good actions, and that every bad man must bear the consequences of bad actions, then you may say to the good:—If you stop doing good you will lose the harvest. You must say to the bad:—If you stop doing bad you need not increase your burdens. And if it be a fact in nature that all must reap what they sow, there is neither mercy nor cruelty in this fact, and I hold no God responsible for it. The trouble with the Christian creed is that God is described as the one who gives rewards and the one who inflicts eternal pain.

There is another trouble. This God, if infinite, must have known when he created man exactly who would be eternally damned. What right had he to create men, knowing that they were to be damned?

So much for Mr. Ballou.

REV. DR. HILLIER.

The Rev. Dr. Hillier seems to reason in a kind of circle. He takes the ground, in the first place, that "Infidelity, Christianity, science, and experience all agree, without the slightest tremor of uncertainty, in the inexorable law that whatsoever a man sows that shall he also reap." He then takes the ground that, "if we wish to be rid of the harvest, we must not sow the seed; if we would avoid the result, we must remove the cause; the only way to be rid of hell is to stop doing evil; that this, and this only, is the way to abolish an eternal penitentiary."

Very good; but that is not the point. The real thing under discussion is this:—Is this life a state of probation? and if a man fails to live a good life here, will he have no opportunity for reformation in another world if there be one? Can he cease to do evil in the eternal penitentiary? and if he does, can he be pardoned—can he be released?

It is admitted that man must bear the consequences of his acts. If the consequences are good, then the acts are good. If the consequences are bad, the acts are bad. Through experience we find that certain acts tend to unhappiness and others to happiness.

Now, the only question is whether we have wisdom enough to live in harmony with our conditions here; and if we fail here, will we have an opportunity of reforming in another world? If not, then the few years that we live here determine whether we shall be angels or devils forever.

It seems, to me, if there be another life, that in that life men may do good, and men may do evil; and if they may do good it seems to me that they may reform.

I do not see why God, if there be one, should lose all interest in his children simply because they leave this world and go where he is. Is it possible that an infinite God does all for his children here, in this poor ignorant world, that it is possible for him to do, and that if he fails to reform them here, nothing is left to do except to make them eternal convicts?

REV. MR. HALDEMAN.

The Rev. Mr. Haldeman mistakes my position. I do not admit that "an Infinite God as revealed in nature has allowed men to grow up under conditions which no ordinary mortal can look at in all their concentrated agony and not break his heart."

I do not confess that God reveals himself in nature as an Infinite God, without mercy. I do not admit that there is an Infinite Being anywhere responsible for the agonies and tears, for the barbarities and horrors of this life. I cannot believe that there is in the universe a being with power to prevent these things. I hold no God responsible. I attribute neither cruelty nor mercy to nature. Nature neither weeps nor rejoices. I cannot believe that this world, as it now is, as it has been, was created by an infinitely wise, powerful and benevolent God. But it is far better that we should all go down "with souls unsatisfied" to the dreamless grave, to the tongueless silence of the voiceless dust, than that countless millions of human souls should suffer forever.

Eternal sleep is better than eternal pain. Eternal punishment is eternal revenge, and can be inflicted only by an eternal monster.

MR. G. A. LOCEY.

Mr. George A. Locey endeavors to put his case in an extremely small compass, and satisfies himself with really one question, and that is;—"If a man in good health is stricken with disease, is assured that a physician can cure him, but refuses to take the medicine and dies, ought there to be any escape?"

He concludes that the physician has done his duty; that the patient was obdurate and suffered the penalty.

The application he makes is this:

"The Christian's 'tidings of great joy' is the message that the Great Physician tendered freely. Its acceptance is a cure certain, and a life of eternal happiness the reward. If the soul accepts are they not tidings of great joy; and if the soul rejects, is it not unreasonable on the part of Colonel Ingersoll to try and sneak out and throw the blame on God?"

The answer to this seems easy. The cases are not parallel. If an Infinite God created us all, he knew exactly what we would do. If he gave us free will it does not change the result, because he knew how we would use the free will.

Now, if he knew that billions upon billions would refuse to take the remedy, and consequently would suffer eternal pain, why create them? There would have been much less misery in the world had he left them dust.

What right has God to make a failure? Why should he change dust into a sentient being, knowing that that being was to be the heir of endless agony?

If the supposed physician had created the patient who refused to take the medicine, and had so created him that he knew he would refuse to take it, the cases might be parallel.

According to the orthodox creed millions are to be damned who never heard of the medicine or of the "Great Physician."

REV. DR. TALMAGE.

There is one thing said by the Rev. Dr. Talmage that I hardly think he could have intended. Possibly there has been a misprint. It is the following paragraph:—

Who (speaking of Jesus) has such an eye to our need; such a lip to kiss away our sorrow, such a hand to snatch us out of the fire; *such a foot to trample our enemies;* such a heart to embrace all our necessities?

What does the reverend gentleman mean by "*such a foot to trample our enemies?*"

This, to me, is a terrible line. But it is in accordance with the history of the church. In the name of its founder it has "trampled on its enemies" and beneath its cruel feet have perished the noblest of the world.

REV. J. BENSON HAMILTON.

The Rev. J. Benson Hamilton, of Brooklyn, comes into this discussion with a great deal of heat and considerable fury. He states that "Infidelity is the creed of prosperity, but when sickness or trouble or sorrow comes he [meaning the Infidel] does not paw nor mock nor cry 'Ha! ha!' He sneaks and cringes like a whipped cur, and trembles and whines and howls."

The spirit of Mr. Hamilton is not altogether admirable. He seems to think that a man establishes the truth of his religion by being brave, or demonstrates its falsity by trembling in the presence of death.

Thousands have died for false religions and in honor of false gods. Their heroism did not prove the truth of the religion, but it did prove the sincerity of their convictions.

A great many murderers have been hanged who exhibited on the scaffold the utmost contempt of death; and yet this courage exhibited by murderers has never been appealed to in justification of murder.

The reverend gentleman tells again the story of the agonies endured by Thomas Paine when dying; tells us that he then said that he wished his work had been thrown into the fire, and that if the devil ever had any agency in any work he had in the writing of the book (meaning "The Age of Reason"), and that he frequently asked the Lord Jesus to have mercy upon him.

NO TRUTH IN THE STORY.

Of course there is not a word of truth in this story. Its falsity has been demonstrated thousands and thousands of times, and yet ministers of the gospel go right on repeating it just the same.

So this gentleman tells us that Voltaire was accustomed to close his letters with the words, "Crush the wretch!" (meaning Christ). This is not so. He referred to superstition, to religion, not to Christ.

This gentleman also says that "Voltaire was the prey of anguish and dread, alternately supplicating and blaspheming God; that he complained that he was abandoned by God; that when he died his friends fled from the room, declaring the sight too terrible to be endured."

There is not one word of truth in this. Everybody who has read the life of Voltaire knows that he died with the utmost serenity.

Let me tell you how Voltaire died.

He was an old man of eighty-four. He had been surrounded by the comforts of life. He was a man of wealth—of genius. Among the literary men of the world he stood first. God had allowed him to have the appearance of success. His last years were filled with the intoxication of flattery. He stood at the summit of his age. The priests became anxious. They began to fear that God would forget, in a multiplicity of business, to make a terrible example of Voltaire.

Toward the last of May, 1788, it was whispered in Paris that Voltaire was dying. Upon the fences of expectation gathered the unclean birds of superstition, impatiently waiting for their prey.

"Two days before his death his nephew went to seek the curé of St. Sulpice and the Abbe Gautier, and brought them into his uncle's sick-chamber, who was informed that they were there."

"'Ah, well,' said Voltaire; 'give them my compliments and my thanks.'

"The abbe spoke some words to Voltaire, exhorting him to patience. The curé of St. Sulpice then came forward, having announced himself, and asked Voltaire, lifting his voice, if he acknowledged the divinity of our Lord Jesus Christ. The sick man pushed one of his hands against the curé's coif, shoving him back, and cried, turning abruptly to the other side:—

"'Let me die in peace!'

"The curé seemingly considered his person soiled and his coif dishonored by the touch of the philosopher. He made the nurse give him a little brushing and went out with the Abbe Gautier.

"He expired," says Wagniere, on the 30th of May, 1788, at about a quarter past eleven at night, with the most perfect tranquillity.

"Ten minutes before his last breath he took the hand of Morand, his *valet de chambre*, who was watching by him, pressed it and said:—'Adieu my dear Morand. I am gone."

"These were his last words."

VOLTAIRE AN INTELLECTUAL AUTOCRAT.

From this death, so simple and serene, so natural and peaceful—from these words so utterly destitute of cant or dramatic touch—all the frightful pictures, all the despairing utterances have been drawn and made. From these materials, and from these alone, have been constructed all the shameless calumnies about the death of this great and wonderful man.

Voltaire was the intellectual autocrat of his time. From his throne at the foot of the Alps he pointed the finger of scorn at every hypocrite in Europe. He was the pioneer of his century. He was the assassin of superstition. Through the shadows of faith and fable; through the darkness of myth and miracle; through the midnight of Christianity; through the blackness of bigotry; past cathedral and dungeon; past rack and stake; past altar and throne, he carried, with chivalric hands, the sacred torch of Reason!

THOMAS PAINE'S DEATH.

Let me also tell you about the death of Thomas Paine. After the publication of his "Rights of Man" and "The Age of Reason" every falsehood that malignity could coin and malice pass was given to the world. On his return to America, although Thomas Jefferson, another Infidel, was president, it was hardly safe for Paine to appear in the public streets.

Under the very flag he had helped to put in heaven his rights were not respected. Under the Constitution that he had first suggested his life was insecure. He had helped to give liberty to more than three millions of his fellow-citizens, and they were willing to deny it unto him.

He was deserted, ostracised, shunned, maligned and cursed. But he maintained his integrity. He stood by the convictions of his mind, and never for one moment did he hesitate or waver. He died almost alone.

The moment he died the pious commenced manufacturing horrors for his deathbed. They had his chamber filled with devils, rattling chains, and these ancient falsehoods are certified by the clergy even of the present day.

The truth is that Thomas Paine died as he had lived. Some ministers were impolite enough to visit him against his will. Several of them he ordered from his room. A couple of Catholic priests, in all the meekness of arrogance, called that they might enjoy the agonies of the dying friend of man. Thomas Paine, rising in his bed, the few moments of expiring life fanned into flame by the breath of indignation, had the goodness to curse them both.

His physician, who seems to have been a meddling fool, just as the cold hand of Death was touching the patriot's heart, whispered in the dulled ear of the dying man:—"Do you believe, or do you wish to believe, that Jesus Christ is the Son of God?"

And the reply was:—"I have no wish to believe on the subject."

These were the last remembered words of Thomas Paine. He died as serenely as ever mortal passed away. He died in the full possession of his mind, and on the brink and edge of death proclaimed the doctrines of his life.

Every philanthropist, every believer in human liberty, every lover of the great Republic, should feel under obligation to Thomas Paine for the splendid services rendered by him in the darkest days of the American revolution. In the midnight of Valley Forge, "The Crisis" was the first star that glittered in the wide horizon of despair.

We should remember that Thomas Paine was the first man to write these words:—"The United States of America."

The Rev. Mr. Hamilton seems to take a kind of joy in imagining what Infidels will suffer when they come to die, and he writes as though he would like to be present.

For my part I hope that all the sons and daughters of men will die in peace; that they will pass away as easily as twilight fades to night.

ORTHODOX CHRISTIANITY.

Of course when I said that "Christianity did not bring tidings of great joy, but a message of eternal grief," I meant orthodox Christianity; and when I said that "Christianity fills the future with fire and flame, and made God the keeper of an eternal penitentiary, in which most of the children of men were to be imprisoned forever," I was giving what I understood to be the evangelical belief on that subject.

If the churches have given up the doctrine of eternal punishment, then for one I am delighted, and I shall feel that what little I have done toward that end, has not been done in vain.

The Rev. Mr. Hamilton, enjoying my dying agony in imagination, says: "Let the world wait but for a few years at the most, when death's icy fingers feel for the heartstrings of the boaster, and, as most of his like who have gone before him have done, he will sing another strain."

How shall I characterize the spirit that could prompt the writer of such a sentence?

The reverend gentleman "loves his enemies," and yet he is filled with glee when he thinks of the agonies I shall endure when death's icy fingers feel for the strings of my heart! Yet I have done him no harm.

He then quotes, as being applicable to me, a passage from the prophet Isaiah, commencing: "The vile person will speak villany."

Is this passage applicable only to me?

DR. HOLLOWAY.

The Rev. Mr. Holloway is not satisfied with the "Christmas Sermon." For his benefit I repeat, in another form, what the Christmas sermon contains:

If orthodox Christianity teaches that this life is a period of probation; that we settle here our eternal destiny and that all who have heard the gospel and who have failed to believe it are to be eternally lost, then I say that Christianity did not "bring tidings of great joy," but a message of eternal grief. And if the orthodox churches are still preaching the doctrine of endless pain, then I say it would be far better if every church crumbled into dust than that such preaching and such teaching should be continued.

It would be far better yet, however, if the ministers could be converted and their congregations enlightened.

I admit that the orthodox churches preach some things besides hell; but if they do not believe in the eternity of punishment they ought publicly to change their creeds.

I admit, also, that the average minister advises his congregation to be honest and to treat all with kindness, and I admit that many of these ministers fail to follow their own advice when they make what they call "replies" to me.

GOOD THINGS ABOUT THE CHURCH.

Of course there are many good things about the church. To the extent that it is charitable, or rather to the extent that it causes charity, it is good. To the extent that it causes men and women to lead moral lives it is good. But to the extent that it fills the future with fear it is bad. To the extent that it convinces any human being that there is any God who not only can, but will, inflict eternal torments on his own children, it is bad.

And such teaching does tend to blight humanity. Such teaching does pollute the imagination of childhood. Such teaching does furrow the cheeks of the best and tenderest with tears. Such teaching does rob old age of all its joy, and cover every cradle with a curse!

The Rev. Mr. Holloway seems to be extremely familiar with God. He says: "God seems to have delayed his advent through all the ages to give unto the world the fullest opportunity to do all that the human mind could suggest for the weal of the race."

According to this gentleman, God just delayed his advent for the purpose of seeing what the world would do, *knowing all the time exactly what would be done.*

Let us make a suggestion: If the orthodox creed be true, then all people became tainted or corrupted or depraved, or in some way spoiled by what is known as "original sin."

According to the Old Testament, these people kept getting worse and worse. It does not seem that Jehovah made any effort to improve them, but he patiently waited for about fifteen hundred years without having established any church, without having given them a Bible, and then he drowned all but eight persons.

Now, those eight persons were also depraved. The taint of original sin was also in their blood.

It seems to me that Jehovah made a mistake. He should also have killed the remaining eight and started anew, kept the serpent out of his garden, and furnished the first pair with a Bible and the Presbyterian Confession of Faith.

REV. DR. TYLER.

The Rev. Dr. Tyler takes it for granted that all charity and goodness are the children of Christianity. This is a mistake. All the virtues were in the world long before Christ came. Probably Mr. Tyler will be convinced by the words of Christ himself. He will probably remember the story of the good Samaritan, and if he does he will see that it is exactly in point. The good Samaritan was not a Hebrew. He was not one of the "chosen people." He was a poor, "miserable heathen," who knew nothing about the Jehovah of the Old Testament, and who had never heard of the "scheme of salvation." And yet, according to Christ, he was far more charitable than the Levites—the priests of Jehovah, the highest of the "chosen people." Is it not perfectly plain from this story that charity was in the world before Christianity was established?

A great deal has been said about asylums and hospitals, as though the Christians are entitled to great credit on that score. If Dr. Tyler will read what is said in the British Encyclopedia under the head of "Mental Diseases," he will find that the Egyptians treated the insane with the utmost kindness, and that they called reason back to its throne by the voice of music; that the temples were resorted to by crowds of the insane, and that "whatever gifts of nature or productions of art were calculated to impress the imagination were there united. Games and recreations were instituted in the temples. Groves and gardens surrounded these holy retreats. Gaily decorated boats sometimes transported patients to breathe the pure breezes of the Nile."

So in ancient Greece it is said that "from the hands of the priest the cure of the disordered mind first passed into the domain of medicine with the philosophers. Pythagoras is said to have employed music for the cure of mental diseases. The order of the day for his disciples exhibits a profound knowledge of the relations of body and mind. The early morning was divided between gentle exercise, conversation, and music. Then came conversation, followed by gymnastic exercise and a temperate diet. Afterward, a bath and supper with a sparing allowance of wine; then reading, music, and conversation concluded the day."

So "Asclepiades was celebrated for his treatment of mental disorders. He recommended that bodily restraint should be avoided as much as possible." It is also stated that "the philosophy and arts of Greece spread to Rome, and the first special treatise on insanity is that of Celsus, which distinguishes varieties of insanity and their proper treatment."

"Over the arts and sciences of Greece and Rome the errors and ignorance of the Middle Ages gradually crept, until they enveloped them in a cloud worse than Egyptian darkness. The insane were again consigned to the miracle-working ordinances of priests or else totally neglected. Idiots and imbeciles were permitted to go clothless and homeless. The frantic and furious were chained in loathsome dungeons and exhibited for money like wild beasts. The monomaniacs became, according to circumstance, the objects of superstitious horror or reverence. They were regarded as possessed with demons and subjected either to priestly exorcism, or cruelly destroyed as wizards and witches. This cruel treatment of the insane continued with little or no alleviation down to the end of the last century in all the civilized countries of Europe."

Let me quote a description of these Christian asylums.

Public asylums indeed existed in most of the metropolitan cities of Europe, but the insane were more generally, if at all troublesome, confined in jails, where they were chained in the lowest dungeons or made the butts and menials of the most debased criminals. In public asylums the inmates were confined in cellars, isolated in cages, chained to floors or walls. These poor victims were exhibited to the public like wild beasts. They were often killed by the ignorance and brutality of their keepers.

I call particular attention to the following paragraph: "Such was the state of the insane generally throughout Europe at the commencement of this century. Such it continued to be in England so late as 1815 and in Ireland as 1817, as revealed by the inquiries of parliamentary commissions in those years respectively."

Dr. Tyler is entirely welcome to all the comfort these facts can give.

Not only were the Greeks and Romans and Egyptians far in advance of the Christians in the treatment of the mentally diseased, but even the Mohammedans were in advance of the Christians about seven hundred years, and in addition to this they treated their lunatics with great kindness.

The temple of Diana of Ephesus was a refuge for insolvent debtors, and the Theseium was a refuge for slaves.

Again, I say that hundreds of years before the establishment of Christianity there were in India not only hospitals and asylums for people, but even for animals. The great mistake of the Christian clergy is that they attribute all goodness to Christianity. They have always been engaged in maligning human nature—in attacking the human heart—in efforts to destroy all natural passions.

Perfect maxims for the conduct of life were uttered and repeated in India and China hundreds and hundreds of years before the Christian era. Every virtue was lauded and every vice denounced. All the good that Christianity has in it came from the human heart. Everything in that system of religion came from this world, and in it you will find not only the goodness of man but the imperfections of man—not only the love of man but the malice of man.

Let me tell you why the Christians for so many centuries neglected or abused the insane. They believed the New Testament, and honestly supposed that the insane were filled with devils.

DR. BUCKLEY.

In regard to the contest between Dr. Buckley, who, as I understand it, is a doctor of theology—and I should think such theology stood in need of a doctor—and the *Telegram*, I have nothing to say. There is only one side to this contest; and so far as the doctor heretofore criticised what is known as the "Christmas Sermon," I have answered him, leaving but very little to which I care to reply in his last article.

Dr. Buckley, like many others, brings forward names instead of reasons—instead of arguments. Milton, Pascal, Elizabeth Fry, John Howard, and Michael Faraday are not arguments. They are only names; and, instead of giving the names, Dr. Buckley should give the reasons advanced by those whose names he pronounces.

Jonathan Edwards may have been a good man, but certainly his theology was infamous. So Father Matthew was a good man; but it was impossible for him to be good enough to convince Dr. Buckley of the doctrine of the "Real Presence."

Milton was a very good man, and he described God as a kind of brigadier-general, put the angels in uniform and had regular battles, but Milton's goodness can by no possibility establish the truth of his poetical and absurd vagaries.

All the self-denial and goodness in the world do not even tend to prove the existence of the super-

(*Continued on page* 108.)

Letters of Friends.

Can Do Missionary Work Now.

ROCKY RIVER, O., Jan. 7, 1892.

MR. EDITOR: Along the 1st of next March I expect to be in funds to send an express money order to extend paper and get some books, hoping the new Bible Picture Book in press will be out by then. I am more than pleased that the outside pictures on THE TRUTH SEEKER hereafter can be taken off and no damage done the reading matter. Missionary work is possible now without offending at first sight.

Yours sincerely, SILAS GLEASON.

Until the Millennium of Peace Is Established.

AUBURN, N. Y., Dec. 28, 1891.

MR. EDITOR: I am now almost eighty years old. I hav taken THE TRUTH SEEKER seventeen years; could not very well get along without it, and shall continue to take it as long as I am able to peruse its interesting truths. My sincere wish is, that you may liv to publish it until the millennium of peace is thoroughly established and bigotry is banished from the face of the earth. I inclose $7.50—$5 for two subscriptions and $2.50 for the "Freethinkers' Pictorial Text-Book" in cloth.

Fraternally yours, C. B. TUCKER.

That "In-God-We-Trust."

PARIS, ILL., Jan. 14, 1892.

MR. EDITOR: My paper of the new year is a beauty and highly interesting.

I had prepared an article for THE TRUTH SEEKER in regard to some economic opinions, but seeing Mr. Z. A. Gleason's communication in the December 24th number, I concluded to fully indorse the most of his views, and would be pleased to hear from him often on the industrial and economic subjects now before the people.

What do you think of the penny postage? We all of us here wish it to become a law.

As soon as I get hold of one of our divinities in whom "We Trust," I will transmit it to you in exchange for a Bible Picture Book. J. A. WALTHALL.

Cartoons Making Freethinkers.

SAN JOSE, CAL., Jan. 26, 1892.

MR. EDITOR: There are some who say that the cartoons in THE TRUTH SEEKER repel more than they attract. I hav tested the matter by keeping a dozen or more tacked to the bulletin-boards in front of my news-stand in this city for the last four months, and there is scarcely a moment during the day but from one to a dozen persons are feasting their eyes on those holy pictures. They cannot help but view the grand show, to save their souls. Now, if some Liberal will try the experiment in every city in this free and enlightened country he will find to his surprise that more people want to look at those pictures than ever were dreamed of. I wish the TRUTH SEEKER folks, including Heston, a long and healthful life and a happy new year. L. R. TITUS, Agent.

Indignation at the World's Fair Closing.

SACRAMENTO, CAL., Dec. 13, 1891.

MR. EDITOR: Please send me some copies of letters to members of Congress on the opening of the World's Fair on Sunday. Inclosed find stamps for postage and $1 to assist in printing the same. If the Fair is to be closed on Sundays I would recommend all Freethinkers and wage-earners of all nations to resolve to stay at home and let the sky-pilots and their followers conduct the business to suit themselvs. I believe such a resolution coming from the Liberal-minded people would hav a good effect in the opening of the Fair on Sundays. Let us hav an expression on the subject. If the World's Fair at Chicago is to be opened on Sundays, I will subscribe liberally to build a temple for Freethought lectures and debates with sky-pilots. I shall want two or more copies of the Pictorial Bible; will order when ready for delivery. Giv us Heston's picture in front and a family record opposit, embellished. Yours for mental liberty,

R. BUTTERFIELD.

Profound Truths.

PATCH GROVE, WIS., Jan. 10, 1892.

MR. EDITOR: I am never able to get a new subscriber for THE TRUTH SEEKER. The church has everything its own way. It is the fashion—that is enough. Anything to be fashionable. If it is to act the fool, or proclaim one's ignorance, no difference, go with the crowd. Fashion, indifference to the good of others, and ignorance it seems to me will be the ruination of our country. My only hope is in the free school. The general diffusion of intelligence may save it. We read that Spain was once the leading nation of the earth, and luxury, ease, love of display, and pleasure-seeking destroyed her; and it seems to me that is to be the fate of this country. Intelligence, industry, and frugality will make a people strong, be it a family, community, nation, or one individual. But an empty idle dress-parade, be it church or lodge, does but little to develop either. MARY T. B. HUMPHREY.

Two Fools Who Say in Their Hearts, Etc.

SCOFIELD, UTAH, Dec. 19, 1891.

MR. EDITOR: Add to your list Mr. Thomas Lloyd, a new member of our TRUTH SEEKER family, and a genuin heretic, who has so far failed to "find out God." Being a new arrival in this place, I am unable to say how it stands for Freethought; but, being one of the fools who say in their hearts, There is no God, and always ready to say so anywhere, I think Mr. Lloyd and I can keep the fires of Infidelity burning. We hav another new arrival—a little jackass of a Methodist preacher. I do not know whether "Providence" sent him here to offset my efforts or sent me here to offset his. At any rate, I pay my hotel bills, while the Methodist sponges his material necessiti off those who are satisfied with the spir ual coin he pays his worldly bills with. If you will send a few pages from the "Freethinkers' Pictorial Text-Book," I shall try and secure some more purchasers for that noble book.

M. P. BROFFET.

May Every Liberal Be True to Himself and His Cause.

MONSON, MASS., Jan. 10, 1892.

MR. EDITOR: Allow me to congratulate you for your able editorial in the last issue of your valuable paper. Every Liberal should do all within his power to remove those obnoxious laws which infringe upon the liberties of the people. Above all things, our mails should be secure and all private matter pass unmolested.

Accept my sympathy and support in your effort to keep the World's Fair open Sunday. I am located in an old Puritan center, but send me blanks and I will do what I can.

May every Liberal be true to himself and his cause by supporting those moral principles essential to the happiness of mankind. May you succeed in your great cause, and soon may the world behold the true light.

Error is mortal and cannot liv;
Truth is immortal and cannot die.

And as time has seen the progress of the past, ere another century shall pass superstition will hav passed into history.

Your Liberal friend, F. H. BALL.

Loss of an Estimable Man.

OXFORD, NOVA SCOTIA, Jan. 15, 1892.

MR. EDITOR: It is with feelings of deep regret that I hav to inform you that Mr. John Robb, of Oxford, died suddenly of heart disease, on January 7th, at the age of fifty-eight. He was born at Valleyfield, province of Quebec, and at an early age went to the United States, where he learned his trade. Returning to Canada twenty-five years ago, he became manager of the Oxford Woolen Mills, then in their infancy, and by careful and judicious management and persistent energy he has succeeded in making them a name second to none. He was an ardent supporter of Freethought, and the supporters of Secularism here feel that by his death they hav lost a most estimable friend. His funeral took place on Sunday, January 10th, and was conducted by the Odd Fellows, of which order he was a member. It was largely attended by all classes, and even his most bitter opponents hav to admit that we hav lost a good citizen, a kind master, and a man of undoubted honesty and integrity. Hoping the cause of Freethought will still continue to prosper, and wishing you a happy new year, I remain,

Yours truly, E. H. SCHURMAN.

A Pleasant Letter.

LAKE SHORE, UTAH, Jan. 16, 292 E.M.

MR. EDITOR: I am still well satisfied with the dear old TRUTH SEEKER and Watson Heston. It is no use talking, you cannot afford to dispense with his cartoons. They are indispensable, and I hope he is well paid for his services.

Since Dr. York was here in Salt Lake City the Freethought cause has collapsed and everything seems as dead as midnight. Dr. York was well thought of in Utah county and gave great satisfaction. If he comes this way again he will hav my support.

Through a friend I hav just received a copy of the cartoon book. It is one of the best productions to fight superstition with that I ever saw.

Long liv Watson Heston and THE TRUTH SEEKER. I hav a grateful feeling and thanks to all the contributors to THE TRUTH SEEKER. May the noble TRUTH SEEKER and the Freethought lecturers now in the field be prospered. I shall do what little I can to giv them aid. But I liv in a county barren almost of Freethought material. Wishing you and those laboring with you in the office every success, I am,

Yours for justice,
H. S. BROOKS.

Each Wave of Truth Submerges a Lie.

ELKTON, MINN., Jan. 11, 1892.

MR. EDITOR: I see by the papers that the Christians are having a terrible outpouring of the holy spirit in different parts of the country, fulfilling the law, for without the shedding of blood there is no remission of sin. Ligh and knowledge is penetrating the dark labyrinth of ignorance and superstition with which man's mind has been incrusted from the remoteness of time. Theological scholars are becoming honest by force of circumstances. They can no longer antagonize truth, and make it appear a lie. Every wave of truth rolls over a lie and strangles it, and these truths are coming in such force and rapid succession that the preachers are driven to accept a more solid footing, letting go o the straw which can no longer sustain them.

Dr. Thomas and Lyman Abbott are shocking the sensibilities of the religious element by their new theology. They declare the Bible to be imperfect—that a man may keep all of the Commandments and then not be fit to enter the society of the citizens of New York, which we know is none of the best. To believe Genesis we must hav two minds, one for a religious standpoint, one for a scientific. I hope Dr. Thomas will visit St. Paul again.

Radically yours, MARTIN FLEMING.

The Bible and Mathematics.

Jan. 26, 1892.

MR. EDITOR: John xxi, 25, says: "And there are also many other things that Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

The numerous clergy and their almost innumerable dupes are ceaseless and untiring in their efforts to convince the world at large that the so-called holy scriptures are, or rather were, inspired writings. But how is it possible for anyone to believe this when, as is proved by the above quotation, a portion of these writings are no more than supposition? It is impossible to get the two terms supposition and inspiration to agree. If they were inspired by God this truth comes home with great force, That God did not at that time understand the English language. But let us see how the verse quoted will look in the sunshine of mathematics. The whole of the ministry of Jesus Christ—if we accept Bible chronology—did not exceed three years. We will allow him to hav performed (for the sake of argument) one miracle every second of that time, deducting nothing for the operations of eating, sleeping, etc.; that every one of those miracles was written up (or down) and spun out so as to hav made a book that would occupy one cubic foot of space. We find by computation that there are in those three years 94,608,000 seconds. There are in one square mile 27,878,400 square feet. By dividing these sums by each other, we find that had this immense number of books been placed side by side they would not hav covered 3½ square miles. Great Cæsar's ghost! what an infinitesimal portion of the surface of the earth does this little 3½ square miles represent, and what a "whopper" of a "durned no such thing" does this one verse of inspiration tell! It is worse than the boy's tale of a hundred cats. Still, it is only a sample of the no-such-things that can be found in almost any part of the so-called holy scripture. Truly did Thomas Paine say that the Bible had been read more and examined less than any other book. My own Liberal ideas were not the result of reading Paine, Ingersoll, or any other Liberal writer. I got them by reading and comparing the Bible. And every day confirms me more and more in the opinion that there is no more of the "inspired word of God" in that book than there is in the rhymes of old Mother Goose. It makes God a liar, murderer, and debaucher of innocence, and Jesus Christ a bastard and a distiller.

J. H. LANE.

To Supplant the Bible in Our Penitentiaries.

ALLIANCE, O., Jan. 20, 1892.

MR. EDITOR: I hand you the within $2—one for the Bible Picture Book, when issued, and the other to apply on subscription. We hav taken the paper since Mr. Bennett's incarceration, and are much pleased with it. It shows up the terrible monster of Christianity which intends to subjugate the progressiv minds of the world, but finds valiant foes in the many reforms and their advocates. And though the Secular Union has fallen short of its proposed usefulness, yet THE TRUTH SEEKER has still unflinchingly carried its aggressiv flag at full mast, and, we are sure, if supported as it deserves, will never surrender to any superstition, either ancient or modern, but will ever claim the right for all of mental freedom, without political interference. I must congratulate you on the improved dress of the new year's paper and its picturesque appearance. Long may it wave.

I wonder if I cannot find a place for my preserved copies of THE TRUTH SEEKER and other valuable Freethought publications which hav accumulated on our hands, which I thought were too good to destroy. Do you not think they would be valuable reading for people who are in the homes or in asylums, or even in the penitentiaries? I would be only too glad to know that they are doing some one good, and hope from this paragraph to receive an order or the whole installment, which embraces all classes of progressiv reading matter, Spiritualistic, Agnostic, Materialistic, and social reform.

Yours for the betterment of the race,
MRS. S. S. ROCKHILL.

A Contributor Challenged.

CHICAGO, ILL., Jan. 11, 1892.

MR. EDITOR: As our cause needs truthfulness, I cannot refrain from asking Freethinkers to be more careful in their Bible quotations. Mr. Joseph P. Troyer asks, in your issue of Jan. 2, 1892, "Why does the Bible say that a bastard cannot enter the kingdom of heaven and then say that Christ went there?" Now, I declare that the Bible nowhere says any such thing. It does say, "A bastard shall not enter into the *congregation of the Lord.*" I hav often heard the same remark made as Mr. Troyer made and hav called the speaker to rights. If anyone will take a good concordance and look at the passages cited in which the word "congregation" occurs, such a one will receive sufficient proof that "the congregation of the Lord" was simply the congregation of the Lord's people. Deut. xxiii mentions several other parties who were not to be allowed to enter (or become members of) the congregation, as the Ammonite, the Moabite, etc. Be careful, Freethinkers, that you hav the exact truth when you write criticising the Bible, or you may put a weapon into the hands of the enemy with which to blow out your brains or cut off your head. I here giv you a verse which should convince you of what I hav written above. Num. xvi, 3: "And they gathered themselvs together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the *congrega-*

tion are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselvs above *the congregation of the Lord?*"

Truth needs no such bolstering, friend Troyer. JOHN HUDSON.

One View of the Labor Question.

FOREST GROVE, Dec. 24, 1891.

MR. EDITOR: Will you allow me space in your columns for a few candid thoughts? If I am too diffuse cut it down. I hav read every copy of *Freedom* carefully, and these thoughts hav been suggested by its perusal. All of your, or rather *our*, reform journals are telling of the "oppressed poor;" of the wealth being wrung from the sweat of honest toil; of the rich corporations who rob the "honest poor" of his hard earnings, etc., etc. Allow me to present the other side of the picture, and I will not giv a case I do not know personally. I know a man who was left an orphan, with no help only his own earnings after he was ten years old. At sixteen he began to work for wages, $8 per month being the amount he got. He worked a year and took the man's note for $80; having spent only $16 during the year. He kept to that rule all his life. His motto was, "Always save a part of what you earn." He came West, worked, saved a little all the time and put it at interest until he could buy a small farm. He married a girl who had worked in families—a disgrace, some think—and was not afraid to work. They worked and saved together, lived close, worked hard, and added a little to the place, until now at middle age they hav a handsome farm and every needed comfort. Would reformers call this land monopoly? And there are thousands of such cases. All our thrifty middle-aged farmers hav done the same. What ought they to do, divide with men who hav done nothing but agitate?

Another case. A young man married some time after this one. He was getting $80 per month After marriage his wife rented a lodging-house and she told me she made $60 per month clear of her rent. This went on for some years; then competition reduced his wages and her income; sickness came, hard times, finally death claimed the husband and father, leaving a wife and little ones almost penniless. Did a grasping monopoly do this? No. They simply lived up their means as fast as earned, dressed better than their employers, and put nothing by for that rainy day that always comes.

Another case. I knew a skilled workman who for years got his $4 per day; had good health, plenty of work, and a small family. Time went on; his wife wore $5 French boots, $2 gloves, $10 bonnets, nice dresses, etc.—in fact, lived at the rate of a $6 per day income on a $4 one. Finally the same "old hacking cough" competition comes in and reduces wages. They get poor and poorer, appeal to their friends for help, and now are so poor that the wife and children are obliged to work, and work hard, to liv at all. Was this the fault of those grinding corporations? Were they robbed of their hard earnings? Not at all. They simply ate their pie first. These cases are legion.

And our reform journals and Farmers' Alliance men must simply begin at the other end of the row, and reform the "other fellow." Instead of blowing up the millionaire with dynamite, just blow up the other fellow with a little dose of common sense. Teach him, whatever he earns, to "save a little of it." That is the whole secret. Our reformers might say that even skilled workmen do not get enough to save anything. Well, it goes back to first principles again. What is his family doing? Are they wearing French gloves and boots, or are they willing to wear plain clothes, eat plain food, and put something by? No one begins with lower wages than the first case I gave you, and no one ever works harder, dresses plainer, or has fewer comforts than the farmer who makes farming pay.

Of course there is another side to farming and alas, it is seen only too often. The farmer buys land, perhaps on credit. His family must dress well; go to all the fairs and circuses that come along; keep help in the kitchen, a piano in the parlor for the girls; the boys must hav a horse, a dog, a gun, go to school and college, because mother says, "My children shall get an education, they shall never drudge as their father and I hav." Well, by and by a mortgage is put on the farm to keep the children in good shape, and when the gray hairs are shining thickly on the heads of father and mother the sheriff comes along and forecloses that mortgage and those old folks see dire poverty. Their educated, refined children cannot help them, for the simple reason that they hav been taught to look down on common labor, and hav learned nothing practical by which they can help their parents, or even support themselvs.

Not that I depreciate education, but I do very much depreciate the idea of teaching children they are too good to work as their parents did. That idea helps to produce our tramps and girls who will do anything rather than housework.

Giv a young man $25 per month on a farm or $80 per month in a city and ninety-nine out of one hundred will spend every cent of it, and curse their employers for not paying them more. I heard a book agent tell his own history. He said at one time he made as high as $10 per day. I asked him how much he saved, and he laughed and said, "Not a cent; I thought those times would last always." Well, he has a family now and is kicking the corporations and monopolists; but who is to blame? Please tell me, O ye reformers, who is to blame.

But why prolong the discussion? I could fill every page of THE TRUTH SEEKER for ten years with just such examples and only begin the story. Yours fraternally,

MRS. SARAH C. TODD,
Secretary Oregon State Secular Union.

"Over There."

Jan. 25, 1892.

MR. EDITOR: "If a man die shall he liv again?" This question is hoary with age, but has never been answered in the affirmativ to the reasoning mind yet; and, judging from the past, it will never be. The many systems of faith, beliefs, creeds, and isms hav their base on a pretended future life of dead humanity; and out of this hav grown the middlemen, or go-betweens, called magi, dervishes, priests, and mediums, to expound the rites, miracles, and mysteries of said systems. The crankiest "crank," the most fanatical "fanatic," find a following, and there are none so rich as to refuse them reverence.

Where did the idea of a future state of existence originate? As it is prehistorical, so rude and crude in itself, and believed in in some form by savages as well as by people claiming the highest civilization of to-day, we may well believe it goes back to some early progenitor of our race, whose first coat might hav been one of paint and his second one a plaster of mud. In the infancy of the race the struggle for existence must hav been continual; and where

Each for self the battle for existence must wage,
Kill, eat, or be eaten failing in the battle's gage,

the rude savage might hav pictured in imagination a time when a kindlier lot should be his, and where the climate was mild, subsistence easy, and where he could liv in ease and pleasure. So, when he died, he wanted his war-club and bow and quiver buried with him, and his friends to furnish him with some provision until he got a little start. In some countries they took their wives and slaves, and it was well to address the king with "O king, liv forever," which in evolu ion came to "The king is dead, long liv the king!"

In all time there has never been a patentable improvement made on this supposed deal in futures. A devil, with a hell and damnation attachment, has been run in connection, with some extremely high coloring given by the go-betweens, as they tightened their supernatural sinche on the credulous hopes and fears of their dupes. Is not the first idea the best?

So this belief in the "over there" has come down through the generations as an inheritance, and is bred in the marrow of our bones. Nearly every twig of us has had a personal bending also. It began at our mother's knee and has been supplemented by the Sabbath-school, the church, the school, and by books, pictures, mottoes, personal appeal, precept, and example; and if we are not all "cranks" of the first water it is because reason—which must be used on other things—has been just a little stronger than superstition with some of us. Thus the men and women of to-day, the best the world ever knew, seem incapable of overcoming this inbred inheritance and teaching of a future existence, but cling to it with that tenacity which a superstition almost universally inspires.

This state of affairs seems largely due to the Bible and the priests, who hav cursed all other teachings; and especially to the latter, who, with savage and brutal ferocity, assailed all who hav differed with them or taught other doctrins; slandering and defaming them through life and persistently following them with the same after death, and teaching their followers to do in like manner. In like manner this middleman has resisted any and all advance of humanity, seeking to rule or ruin all opposition. And to-day, be it said with reproach, the priest and medium still hold a "trust" on the living and the dead by which they rake in the almighty dollar.

The "middleman"—what a name for renown!
The bar on which we teeter,
No matter who goes up or who goes down
He's bound to beat the beater;
And, like purgatory, the middle ground
'Tween this world and some other,
Where all who pass must pay their pound
To fee their subtil brother.

If there was a reasonable proof of the "beyond," the middlemen would hav closed their shop long ago. Kept on the ragged edge of doubt and fear, never able to read their "title clear to mansions in the skies," unable, or unwilling, to break the chains that bind them, their blind followers, educated in a doctrin that fills them with horror and despair, go to a still blinder and designing priest or medium for an insurance on the "over there;" and walk up like little lambs and are shorn of their cash. Reason might dictate that options could not be secured on the future.

When once vows hav been taken, the doors to freedom and reason locked, and the emasculated victims sigh, "O to be nothing, nothing!" the degradation of fear for the future has reached its limit. The zealot is born again—the fanatic or insane asylum is next in order. This is called spiritual life; and the priest (which is the church) and the church (which is the priest) go into ecstasy over it. This soul-saving business is in full blast now all over our land. Even little children are frightened, persuaded, and coaxed into the church by old men and women who ought to know and do better things. O Reason, art fled thy throne and has Superstition usurped it?

As soon as these people get fairly born into priestly degradation, they are exhorted by their masters to be zealous in getting others born to the same conditions. No kind of life, however spotless and clean, suits the priest. You are a sinner unless you pay him toll. You cannot get to the glorious "over there" without going through his door and being born to his sweet will and paying for it, else you are a thief and robber. Every path is hedged in; repent, be baptized, or be damned—in this world at least.

We hav classed the medium with the priest as middleman or go-between, the regular channel from here to "over there." We are older than Spiritualism, so hav seen it spread rapidly over the world. It has been a power for good, not for its being true, but because it has freed the mind from old faiths and creeds, enlarged the views, and given a chance to grow in all things. Its growth and spread has been rapid, but Spiritualism seems to hav reached its limit, and is splitting into classes and will branch out like the old theology. Theosophy, of which we know but little, seems a branch. We hear of mahatmas and astral shells—whatever they may be—and doubtless it will soon hav its nomenclature and middlemen.

All assertions of a future state of existence must appear to a reasoning mind as without proof; and it is safe to say the millions of earth will pass away in the future, as in the past, and never a voice come back.

It is too late in the history of the race for a return to the stagnation of the Dark Ages. We must go forward, and swiftly too. Every generation shall see mystery, myth, and creed, and their believers go to dust; and in their place shall come a race mentally free. The pendulum of time is going to swing back and reason take the place of credulity. There are not a few now that are free from faith or belief in gods, devils, spirits, or the "over there;" holding them as assertions incapable of demonstration or rational proof.

Lips of love hav made vows to each other, with all the fervor manhood and womanhood were capable of, that the one that passed the bound of life first, if still in conscious existence, would make that fact known to the one left on this bank and shoal of time. It is safe to say no such assurance has come back, though we hav asked it with bared head in the presence of shining worlds with every fiber of our being.

It is equally safe to assume there is not, and never has been, a person with the unmistakable conscious knowledge they would liv after their heart ceased to beat. Imagination and desire is one thing; knowledge and proof quite a different thing, and the new time will no get them mixed.

The new time will eliminate the middleman. Supposed communications from the supposed "over there" will not pass through his office, but come to each person direct, if a all, and pay no tithes. Think of some splendid developed mind—say an Emerson—that has passed from life, but is still here and knows all that is to befall his dear ones, and wants to get an urgent message of warning of danger to them. Cannot do it himself; what has become of his individuality—his intellect and manhood? Well, but he cannot, and must huut up a medium—might be a frail one at the best, and liable to make bungling mistakes—and then hav to wait for some one to fee the medium before he could rap or write out what he wanted. Then it might be too late, or made to strangers not interested—in short, never reach its destination. The calamity comes, the loved one suffers all the agony life is able to endure; and he, wholly unable to prevent it, is plunged in sorrow, and despair as well, and awaits in helpless anguish the next disaster.

No scheme of a future existence has ever yet been devised that did not lower and restrict personal freedom and action, and show itself equally degrading to moral principle. If there is a life after this, why not one after the next, and so on eternally? None of us are responsible for being here—was it a put-up job to last forever without our consent? The most of the human family, by experience, come to ripe judgment before leaving this stage of action, and are fully competent to decide what is best for them; and should there be a future life they should know every condition attending it, and then hav the choice to accept or decline it. Less than this would be an insult to intelligence and reason.

This whole business is a matter of common sense. The coming man will stand erect with every faculty alert, ready to obey truth and reason, but pretended communication from a pretended "over there" must be personal. No God working in mysterious ways wonders to perform will be credited without demonstration; no paying of it all will constitute a lien on those who never agreed to such payment. Humanity will rise from its knees, shake off delusion and superstition, and make this life the best it can and accept the inevitable without fear.

When life's passions are over, and when by disease and friction the particles of matter of which we are composed are worn out, and lose cohesion and dissolve, to form new affinities, let us accept this as best, and the oblivion of rest as supreme happiness for the living and the dead.

How sweet oblivion's winding-sheet
To time-worn pilgrims with weary feet;
To reach the rest profound at last,
With all the burdens and sorrows past.

To feel the joy thus to be blest—
To know we fade and pass in rest,
To trust in Nature's high behest,
For all her works and ways are best.

ANDREW J. WADLIA.

(*Continued from page* 105.)

natural or of the miraculous. Millions and millions of the most devoted men could not, by their devotion, substantiate the inspiration of the scriptures.

There are, however, some misstatements in Dr. Buckley's article that ought not to be passed over in silence.

The first is to the effect that I was invited to write an article for the *North American Review*, Judge Jeremiah Black to reply, and that Judge Black was improperly treated.

Now, it is true that I was invited to write an article, and did write one; but I did not know at the time who was to reply. It is also true that Judge Black did reply and that my article and his reply appeared in the same number of the *Review*.

Dr. Buckley alleges that the *North American Review* gave me an opportunity to review the judge, but denied to Judge Black an opportunity to respond. This is without the slightest foundation in fact. Mr. Metcalf, who at that time was manager of the *Review*, is still living and will tell the facts. Personally I had nothing to do with it, one way or the other. I did not regard Judge Black's reply as formidable, and was not only willing that he should be heard again, but anxious that he should.

So much for that.

DR. FIELD AND GLADSTONE.

As to the debates with Dr. Field and Mr. Gladstone I leave them to say whether they were or were not fairly treated. Dr. Field, by his candor, by his fairness and by the manly spirit he exhibited won my respect and love.

Most ministers imagine that any man who differs from them is a blasphemer. This word seems to leap unconsciously from their lips. They cannot imagine that another man loves liberty as much and with as sincere a devotion as they love God. They cannot imagine that another prizes liberty above all gods, even if gods exist. They cannot imagine that any mind is so that it places Justice above all persons, a mind that cannot conceive even of a God who is not bound to do justice.

If God exists, above him, in eternal calm, is the figure of Justice.

Neither can some ministers understand a man who regards Jehovah and Jupiter as substantially the same, with this exception—that he thinks far more of Jupiter, because Jupiter had at least some human feelings.

I do not understand that a man can be guilty of blasphemy who states his honest thoughts in proper language, his object being, not to torture the feelings of others but simply to give his thought—to find and establish the truth.

Dr. Buckley makes a charge that he ought to have known to be without foundation. Speaking of myself he said: "In him the laws to prevent the circulation of obscene publications through the mails have found their most vigorous opponent."

It is hardly necessary for me to say that this is untrue. The facts are that an effort was made to classify obscene literature with what the pious call "blasphemous and immoral works." A petition was forwarded to Congress to amend the law so that the literature of Freethought could not be thrown from the mails, asking that, if no separation could be made the law should be repealed.

It was said that I had signed this petition, and I certainly should have done so had it been presented to me. The petition was absolutely proper.

HE DISAGREED WITH THEM.

A few years ago I found the petition and discovered that while it bore my name it had never been signed by me. But for the purposes of this answer I am perfectly willing that the signature should be regarded as genuine, as there is nothing in the petition that should not have been granted.

The law as it stood was opposed by the Liberal League—but not a member of that society was in favor of the circulation of obscene literature, but they did think that the privacy of the mails had been violated and that it was of the utmost importance to maintain the inviolability of the postal service.

I disagreed with these people and favored the destruction of obscene literature, not only, but that it be made a criminal offense to send it through the mails. As a matter of fact I drew up resolutions to that effect that were passed. Afterward they were changed, or some others were passed, and I resigned from the League on that account.

Nothing can be more absurd than that I was, directly or indirectly, or could have been, interested in the circulation of obscene publications through the mails; and I will pay a premium of $1,000 a word for each and every word I ever said or wrote in favor of sending obscene publications through the mails.

I might use much stronger language. I might follow the example of Dr. Buckley himself. But I think I have said enough to satisfy all unprejudiced people that the charge is absurdly false.

EULOGY OF WHISKY.

Now as to the eulogy of whisky. It gives me a certain pleasure to read that even now, and I believe the readers of the *Telegram* would like to read it once more; so here it is:

I send you some of the most wonderful whisky that ever drove the skeleton from the feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and the shadow that chased each other over the billowy fields; the breath of June, the carol of the lark, the dew of night, the wealth of summer, and autumn's rich content, all golden with imprisoned light. Drink it, and you will hear the voices of men and maidens sing the "Harvest Home," mingled with the laughter of children. Drink it, and you will feel within your blood the startled dawns, the dreamy, tawny dusks, of many perfect days. For forty years this liquid joy has been within the happy staves of oak, longing to touch the lips of men.

I requote this for the reason that Dr. Buckley, who is not very accurate, made some mistakes in his version.

EULOGY OF TOBACCO.

Now, in order to show the depth of degradation to which I have sunk in this direction, I will confess that I also wrote a eulogy of tobacco, and here that is:

Nearly four centuries ago Columbus, the adventurous, in the blessed Island of Cuba, saw happy people with rolled leaves between their lips. Above their heads were little clouds of smoke. Their faces were serene and in their eyes was the autumnal heaven of content. These people were kind, innocent, gentle, and loving.

The climate of Cuba is the friendship of the earth and air, and of this climate the sacred leaves were born—the leaves that breed in the mind of him who uses them the cloudless, happy days in which they grew.

These leaves make friends and celebrate with gentle rites the vows of peace. They have given consolation to the world. They are the companions of the lonely—the friends of the imprisoned—of the exiled—of workers in mines—of fellers of forests—of sailors on the desolate seas. They are the givers of strength and calm to the vexed and wearied minds of those who build with thought and dream the temples of the soul.

They tell of hope and rest. They smooth the wrinkled brows of care—drive fear and strange, misshapen dreads from out the mind, and fill the heart with rest and peace. Within their magic warp and woof some potent, gracious spell imprisoned lies that, when released by fire, doth softly steal within the fortress of the brain and bind in sleep the captured sentinels of care and grief.

These leaves are the friends of the fireside, and their smoke, like incense, rises from myriads of happy homes. Cuba is the smile of the sea.

There are some people so constituted that there is no room in the heaven of their minds for the butterflies and moths of fancy to spread their wings. Everything is taken in solemn and stupid earnest. Such men would hold Shakspere responsible for what Falstaff said about "sack," and for Mrs. Quickly's notions of propriety.

There is an old Greek saying which is applicable here: "In the presence of human stupidity, even the gods stand helpless."

John Wesley, founder of the Methodist church, lacked all sense of humor. He preached a sermon on "The Cause and Cure of Earthquakes." He insisted that they were caused by the wickedness of man, and that the only way to cure them was to believe on the Lord Jesus Christ.

The man who does not carry the torch of Humor is always in danger of falling into the pit of Absurdity.

DR. CHARLES DEEMS.

The Rev. Dr. Charles Deems, pastor of the Church of the Strangers, contributes his part to the discussion.

He took a text from John, as follows: "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

According to the orthodox creed of the Rev. Dr. Deems all have committed sin, and consequently all are of the devil. The doctor is not a metaphysician. He does not care to play at sleight-of-hand with words. He stands on bed-rock, and he asserts that the devil is no Persian myth, but a personality, who works unhindered by the limitations of a physical body, and gets human personalities to aid him in his works.

According to the text, it seems that the devil was a sinner from the beginning. I suppose that must mean from his beginning, or from the beginning of things. According to Dr. Deems's creed, his God is the creator of all things, and consequently must have been the creator of the devil. According to the scriptures, the devil is the father of lies, and Dr. Deems's God is the father of the devil—that is to say, the grandfather of lies. This strikes me as almost "blasphemous."

The doctor also tells us "that Jesus believed as much in the personality of the devil as in that of Herod or Pilate or John or Peter."

That I admit. There is not the slightest doubt, if the New Testament be true, that Christ believed in a personal devil—a devil with whom he had conversations; a devil who took him to the pinnacle of the temple and endeavored to induce him to leap to the earth below.

Of course he believed in a personal devil. Not only so, he believed in thousands of personal devils. He cast seven devils out of Mary Magdalen. He cast a legion of devils out of the man in the tombs, or, rather, made a bargain with these last-mentioned devils that they might go into a drove or herd of swine, if they would leave the man.

I not only admit that Christ believed in devils, but he believed that some devils were deaf and dumb, and so declared.

Dr. Deems is right, and I hope he will defend against all comers the integrity of the New Testament.

HOW DOES HE KNOW IT?

The doctor, however, not satisfied exactly with what he finds in the New Testament, draws a little on his own imagination. He says:

"The devil is an organizing, imperial intellect, vindictive, sharp, shrewd, persevering, the aim of whose works is to overthrow the authority of God's law."

How does the doctor know that the devil has an organizing, imperial intellect? How does he know that he is vindictive and sharp and shrewd and persevering?

If the devil has an "imperial intellect," why does he attempt the impossible?

Robert Burns shocked Scotland by saying of the devil, or, rather, to the devil, that he was sorry for him, and hoped he would take a thought and mend.

Dr. Deems has gone far in advance of Burns. For a clergyman he seems to be exceedingly polite. Speaking of the "Arch Enemy of God"—of that "organizing, imperial intellect who is seeking to undermine the church"—the doctor says:

"The devil may be conceded to be sincere."

It has been said:

"An honest God is the noblest work of man," and it may now be added: "A sincere devil is the noblest work of Dr. Deems."

But, with all the devil's smartness, sharpness, and shrewdness, the doctor says that he "cannot write a book; that he cannot deliver lectures [like myself, I suppose], edit a newspaper [like the editor of the *Telegram*], or make after-dinner speeches; but he can get his servants to do these things for him."

There is one thing in the doctor's address that I feel like correcting (I quote from the *Telegram's* report):

"Dr. Deems showed at length how the Son of God, the Christ of the Bible—*not the Christ of the lecture platform caricatures*—is operating to overcome all these works."

I take it for granted that he refers to what he supposes I have said about Christ, and for fear that he may not have read it, I give it here:—

And let me say once for all, that for the man Christ I have infinite respect. Let me say once for all, that the place where man has died for man is holy ground. And let me say once for all, that to that great and serene man I gladly pay the tribute of my admiration and my tears. He was a reformer in his day and an Infidel in his time. He was regarded as a blasphemer, and his life was destroyed by hypocrites, who have, in all ages, done what they could to trample freedom and manhood out of the human mind. Had I lived at that time I would have been his friend. Such is my feeling for the man. For the theological creation I have a different feeling.

I have not answered each one who has attacked by name. Neither have I mentioned those who have agreed with me. But I do take this occasion to thank all, irrespective of their creeds, who have manfully advocated the right of free speech, and who have upheld the *Telegram* in the course it has taken. I thank all who have said a kind word for me, and I also feel quite grateful to those who have failed to say unkind words. Epithets are not arguments. To abuse is not to convince. Anger is stupid and malice illogical.

And, after all that has appeared by way of reply, I still insist that orthodox Christianity did not come with "tidings of great joy"—but with a message of eternal grief.

ROBERT G. INGERSOLL.

SUNDAY, February 14th, 4 P.M., in the Educational Gymnasium, 104 East 66th street, Dr. Ward will lecture on "The Preaching for the Times, or a Pulpit Up to Date."

NEWARK Liberal League, 177 Halsey street, corner of Market.—Sunday afternoon at 3 o'clock, J. W. Sullivan, associate editor of the *Twentieth Century*, will lecture. Subject: "The Unemployed, Propertyless Wageworker."

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

For the Little Freethinkers.

A SONG.

We are little men and women
That help to make the throng;
With Freethought for our motto,
And we are marching along.
Having been invited to the banquet
That should be shared by all,
We are for equal rights and Freethought,
Though the heavens break and fall.

We had no voice in coming,
But, obedient to your will,
We step forth and greet you,
And the place we hav to fill
We're bound to do it nobly
That our life on earth be long.
Children make a happy kingdom—
Don't you feel it in our song?

We all love one another,
And we keep the Golden Rule,
With equal rights for everyone—
'Tis the teaching of our school.
We've outgrown superstition,
With its night shadows of fear;
Don't you feel the inspiration
That the kingdom's very near?

Whene'er one yields to anger
Good sense is nearly gone;
But in fear is greater danger,
For then surely you hav none.
But we'd rule with love and kindness,
For compulsion it is naught;
Compelling is of blindness,
And with woe and misery fraught.

We are here to love and cheer you,
And we'll do the best we can;
Do not drive us that we fear you,
But closer draw the span.
Giv to us the wealth of freedom,
And we will not do wrong,
While we brighten up your kingdom
By the reason in our song.

Oh, join and giv us welcome,
Giv your voices in our song;
Let us feel we are progressing
As we are marching along.
Take our hand and giv your blessing
We will love you if you will;
Oh, make the gladsome echo answer,
"I will—yes, I will—I will."

The Paine Celebration in Boston.

You want me to tell you about it? Well, I will just giv you a light, brief sketch. The observance of Thomas Paine's birthday should always be made a grand affair, because we owe our liberty to his grand efforts. He was a great benefactor of the human race, and his special pleading, his noble work, made America what it is today—the freest, noblest, and best country under the sun,

Sunday last was a lovely day and the sun shone brightly on the memorial building in Boston dedicated to the great hero, Paine. A fine audience from the surrounding towns, the city proper, and some from long distances, made the hall as bright withindoors as the weather was outside. Everybody appeared young and happy. I do not know how it is, but Freethought people never seem to get old and decrepit. The years come and go, of course, but they sit as lightly on the brow of the mentally free as the downy plumage on the head of a bird. There are gray hairs, but they hav the luster of silver; some furrowed faces, but the marks are lines of beauty. And there are no dim eyes among Freethinkers. The eyes of the truly emancipated hav all the undiminished brightness of inquiry and reflection.

So there was a fine assemblage gathered together last Sunday to do honor to the memory of the "Author-Hero of the Revolution." The greatest enthusiasm prevailed and all were smiling and joyous. I cannot tell you what happened in the forenoon, for I did not get to the hall till the afternoon session. There was Washburn, Ernest Mendum; Mrs. Shurtleff, formerly Miss Mendum; Miss Lottie Mendum, and Miss Lydia Mendum, I think. Geo. N. Hill, who has lately issued another edition of "The Manual of Self-Respect," a little book that should be in the hands of everybody, for it is better than gold, especially for the young, though it will not hurt older ones to read it—he was on hand as happy as the occasion required. Meston, Foster, and Levi Meister and his bride, Mrs. Foster and the cunning little four-year-old Foster, Miss Mabel Washburn and her mamma, and Mrs. Sherman, all the way from Buffalo, N. Y.; Dr. Noyes, Dr. McDonough, Appleton, and Judge Robinson from Pawtucket, and Mr. Manchester. I must not overlook Mr. Babcock, J.M.L., with all the courtly grace and dignity of a duke. W. B. O. Peabody, too, was there—but it is no use, I cannot enumerate them all. The hall was filled anyway, with a gracious audience. By and by T. B. Wakeman came in and was applauded all the way up the aisle to the platform.

William D. Rockwood presided, and made an address, which was full of good thoughts. There was music by Poole's orchestra, and Poole I knew when he first began playing. The music was excellent. Mrs. Alice Mendum sang very finely. S. P. Putnam was not there, but his poem was, and Mrs. L. K. Washburn read it with fine effect.

Mr. Wakeman's address—I wish you all might hav heard it. It was a beautiful portrayal of the life of Paine from the last and best authorities. And then the glowing tribute to the "Two Freethought Heroes"—Seaver and Mendum—by Washburn, was tender, just, and true. The presence of these brave soldiers of Liberalism was missed, but memories of them were bright as burnished gold.

Fannie Allyn gave an original poem, sparkling, witty, and gemmed with real truths.

Then, something happened in the afternoon not down on the program. It was the unveiling of a fine portrait of Thomas Paine by its owner, Mr. Johnson, of New York. You will read the history of it elsewhere, so I will not attempt it here. But you should hav seen the audience gather around that fine face pictured upon the canvas and noted the admiration given to it!—the finest representation of the great-hearted man that has yet been seen.

In the evening there was another fine poem read by Mr. Washburn, and written for the occasion by Edith Walcott. Then came the address of your editor of the Corner, which we will pass. Mr. J. E. Remsburg came four hundred miles to be with us that evening, and his theme was Paine, the glorious and great, and it was an earnest and thrilling tribute. I was sorry to learn from Mr. Remsburg's lips that George, our valued friend and correspondent of the Corner, whom we all love, is not in good health. We are all sorry, and hope he may soon overcome the illness, and be strong and well. This world needs his help.

We hated to hav the meeting break up, it was such an enjoyable occasion, but the best of friends must part. It was with reluctance we said good-night and went our several ways. S. H. W.

What the Little Folks Are Saying.

A primary teacher was giving an object-lesson on the word "transparent." She told the children that water and glass are transparent, because one can see through them, and then asked them to name something else that is transparent. One little fellow raised his hand in great ecstasy. The teacher said, "Well, Harry, what is it?" "A hole," shouted the boy.

Little Louie Arnold, aged five, before going to church was told by her mamma to be sure to remember the text, which chanced to be, "Why halt ye between two opinions?" On her return mamma said, "Louie, dear, I hope you remember the text," when Louie replied, "I didn't exactly catch what the minister said, but it was something about a hawk between two pigeons."

Obituary.

One signing himself "A Friend" writes: On January 18th there died at Oneonta, N. Y., Dr. Samuel H. Case, who was one of the most stanch Liberals in this vicinity.

Standing high in his profession and lacking none of the sterling requisits to manhood, being of noble and commanding presence, with a kindly smile for all and a large store of ready wit, he was, as might be supposed, a man of many friends.

He was fearless in his utterances, and when he engaged in discussing Freethought, Superstition, like a zoöphyte when an enemy approaches, shrunk to so small a compass that one might suppose it had left for its favorit home, the land of the czar.

The deceased was eighty-two years old. He had long been a subscriber to THE TRUTH SEEKER and kept his Liberal literature always in circulation. It was in his office I first saw a copy of that dagger in the heart of orthodoxy, the New York TRUTH SEEKER.

Personal.

Liberals all along from Texas to Montreal are requested to note Samuel P. Putnam's route and write him for dates. Mr. Putnam has fairly won his spurs and stands pretty near the head of Freethought speakers. He has done a world of work for Liberalism on the Pacific coast, and Eastern Liberals will be glad to hav an opportunity to hear him.

Mr. John R. Charlesworth has returned from an extended lecturing tour West, and reports considerable interest in Freethought work in the places visited. His progress has been given in his letters, more of which are to appear. For the first trip of a comparativly unknown lecturer he won great success, and has invitations to revisit all the towns. He will go out again in March, beginning at Philadelphia, thence to Pittsburgh, and down to Columbus to arrange for the Ohio state organization.

We do not agree with Miss Ida C. Craddock, late secretary of the American Secular Union, in theology (unless she owns up that Mr. Bradford has set her right), but we hav ever borne testimony that she is as able and brilliant a young woman as can be found in a Sabbath day's journey—and now that she has undertaken to teach stenography by mail it can be safely predicted that she will be a good teacher for those who come under her tuition. She has converted the old Secular Union office into the "Columbia Institute of Shorthand and Typewriting," of which she is principal, where she instructs in person, and whence mail instructions are sent out to those unable to attend. The office is in the Bank building, Broad street and Columbia avenue, Philadelphia, Pa.

Arrangements for the settlement of the estate of J. R. Monroe, who died intestate, hav been completed, and the *Ironclad Age* will be continued with V. H. Monroe as editor. Mr. Monroe's is not a new pen to the readers of the *Age*, though he has hitherto used it anonymously. He has written much which has appeared in the Seymour *Times* and the *Ironclad Age* in years past. For nearly five years he was editor and proprietor of the Seymour daily and weekly *Republican*. Previous to that he filled the editorial chair on the *True Republican* of the same place. The business part will be looked after by Harry C. Monroe and Mrs. Power, the eldest living daughter of the founder of the paper. We extend to them all assurance of our fraternal regard.

The length of Colonel Ingersoll's reply to his clerical and lay critics crowds out of this issue the report of John E. Remsburg's appearance before the Manhattan Liberal Club on the 5th instant. His subject was "Bible Morals," and in its platform shape that speech is a great one to stir up Bible apologists, and the meeting was one of the liveliest in the record of the club. Mr. Remsburg is an indefatigable worker, and though for two weeks suffering from the "grip" he has spoken every night. From Boston he went to Lancaster, N. H. There he stirred up the churches amazingly. A Methodist deacon attended the lecture in order to reply, but at the conclusion all he could do was to gasp, "It's a cursed lie, a cursed lie!" The ministers took notes and are now busy "answering" him. From Lancaster he went to Portland, Maine, where his lecture was arranged for by our subscriber Mr. White. Thence he jumped to Saratoga, N. Y., then to this city, and the next morning he was off to a town a few miles east of Harrisburg, Pa. It will take him till March to reach Kansas, after which he contemplates a tour to Texas.

News of the Week.

IT is rumored that Italy will resume diplomatic relations with us.

ON Sunday, the 30th ult., "The Messiah" was rendered by the Oratorio Society of Grand Rapids, Mich., in spite of furious opposition by the clergy.

BLAINE has written the chairman of the national Republican committee that he is not a presidential candidate and his name will not be proposed for nomination.

THE bill introduced in the New York legislature by the liquor interest, to allow sales all night and on Sunday after 1, is denounced by Catholic clergy as an attempt "to destroy the religious observance of the Sabbath."

IN Berlin a locksmith named Lehmann at a Socialist meeting called Charlemagne an infamous and immoral monarch. A policeman pulled him off the platform and arrested him for irreverence to royalty, but at the police station he was discharged.

THE death of Cardinal Manning, the great English prelate, has brought out descriptions of him, which run much like this one: "He was a disciple of Christ who showed himself self-seeking, of fierce ambition, with passion for worldly power."

LORD SALISBURY on the 2d said: The first step of concession toward Home Rule will soon lead to others and "eventually place protectionist, impecunious Ireland in the hands of the priests, who, in all our quarrels with Spain, America, and France, invariably fought against us."

THE dissension in Long Island City, N. Y., as to whether a priest or a physician has the right to priority of admission to a sickroom, continues. Father Foley says, "The welfare of the soul is of more importance than the welfare of the body, and the priest should hav precedence over the physician in seeing a person in danger of death." Protestant physicians, he says, do not understand this.

AT the meeting of a committee of the German parliament, attention was called to the brutal treatment of soldiers by petty officers. Herr Senger asked whether the war office authorities, like the Clerical party, attributed it to neglect of religion in the army and the nation. Deputy Cingons defended the officers by arguing that the sovereign ruled by divine right, whereby he represented the deity, and this representativ authority passed to every officer holding the sovereign's commission.

THE United States minister at St. Petersburg says that fourteen million Russians are without food. Typhus fever produced by hunger is causing many deaths. Cold is making ravages. Houses are being torn down for fuel. In the province of Orenburg carcasses of men, women, children, and horses lie unburied in the houses and the fields. In many districts the population hav fled and desolation reigns. A traveler says that in one village no one had eaten for three days. The inhabitants of another village had taken the last sacrament together to prepare for death. Outlawry is increasing. Townsmen in many cases fear to go into the country. Houses are barricaded and guarded. There is expectation of a rising like the French Revolution, which was precipitated by hunger. In the belief that religious devotion will avert the anger of heaven, the people are increasing in fanaticism and in anger at Jews and other dissenters. The observance of Sunday is becoming strictly enforced. The clergy are employing prayers and many ceremonies to procure removal of the affliction.

THE emperor of Germany is urging the passage by parliament of the bill giving separate schools to each denomination, in place of the present state schools in which the teaching is but slightly religious. His objects are twofold—to conciliate Catholics, and to promote religion as favorable to monarchal rule. He has determined, says one account, "that every Prussian subject who is not a Catholic shall be a Protestant belonging to one or another of certain designated sects. He has resolved, in other words, to stamp out by statute the skepticism and Agnosticism which hav long been rife in northern Germany, and to enforce Christianity by act of parliament." One relater of this event remarks: "It is, as the kaiser has observed with some natural distrust, precisely the non-churchgoers who made the revolution of 1848, who extorted a constitution from the Hohenzollerns, and who throughout Germany hav steadily endeavored to substitute representativ for arbitrary government. The inference drawn by William II. is that a ruler of Agnostics is in a much more uncomfortable and precarious position than he would occupy if he could manage to convert all his subjects into Christians. This he knows would be impracticable as regards the men who hav already reached maturity, but he thinks that he can work his will upon the rising generation."

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Gems of Thought.

WHEN a rustic sees a serpent ready to dart at him, he will kill it; when a sage perceives a bigot and a fanatic, what will he do? He will prevent them from biting. —*Voltaire.*

IT would be expecting too much from human nature to imagin that pontiffs who derived large revenues from the sale of the Agnus Dei, or that priests who derived both wealth and honors from cures wrought at shrines under their care, or that lay dignitaries who had invested heavily in relics, should favor the development of any science which undermined their interests. Moreover, other developments of thought in the church were hardly less fatal to the evolution of medical science. First of these was a wide-spread Egyptian and oriental theory, mainly transmitted through the Jewish sacred books, of the unlawfulness of meddling with the bodies of the dead. And when to this was added the mysterious idea of the human body as the temple of the Holy Ghost, and a dread of interfering with it lest some injury might result in its final resurrection at the day of judgment, there came an addition to the mysterious reasons which forbade men to pursue the study of anatomy by means of dissection.—*Ex-President White of Cornell University.*

THE conviction of the immutability of the laws of nature is the same among all unprejudiced investigators, who only differ in the fashion in which they seek to make this conviction agree with the traditional belief in the existence of a personal omnipotence, or intelligence, or creativ energy, or so-called absolute power. Both naturalists and philosophers hav tried their hand at it for a long time in many different ways, but apparently with the same unsatfactory result. Indeed, it was scarcely possible for these attempts at reconciling faith and science to prove successful, if carried on scientifically; for they either contend against facts, or trespass on the province of theology, or entangle themselvs in contradictions, or shelter themselvs behind an impenetrable obscurity. Thus, for instance, the famous Oersted, the discoverer of electro-magnetism, says: "The world is governed by an eternal intelligence, which manifests to us its workings as immutable natural laws." But nobody can comprehend how an eternal and ruling intelligence can be in unison with immutable natural laws. Either the natural laws rule, or the eternal intelligence rules; working side by side, they would get at loggerheads every moment; the rule of the latter would render the former useless, while the working of immutable natural laws admits of no exception nor of any personal interference, and therefore can never be set down as a system of government rule.—*Büchner.*

ONE of the faults of the Ghost as a writer is his tendency every now and again to drop down to the culpable level of a downright plagiarist. Certain of the points and passages which hav brought him literary renown are not his at all. The duke of Wellington was wont to allege that, to him, the Lord's Prayer proved the truth of the divine origin of Christianity. No one has a higher estimate of the duke's military talents than I hav. Perhaps few hav followed his career with more eager appreciation, from his first landing in India to the copestone of his life-work at Waterloo. I am interested in the reputation of his grace, and I sincerely wish I could link his name only with such landmarks in the world's annals as Talavera and the lines of Torres-Vedras. There is no sight more lamentable than that of a lion in his own special department voluntarily stepping out of that department to make himself an ass in the special department of somebody else. I should hav been quite as competent to hav led the British forces at Badajos as Wellington was to giv an opinion upon Christian evidences. Apparently, it had never crossed the mind of the great duke that what Christians call the Lord's Prayer is vastly older than Christianity. Evidently he had never heard that Christianity *stole* the prayer. His proof of the "divine origin" was based on *theft.* The Lord's Prayer is, incontestably, Jewish, not Christian; and, consequently, if it prove any "divine origin" at all, it must prove the "divine origin" of Judaism, the enemy of Christianity. Whatever the prophet of Nazareth may hav been, he was certainly far from original. The Golden Rule, the Lord's Prayer, and every sound and practical item in the ethical code of Christianity, existed centuries before Christ was born. The poor and semi-illiterate Jewish mechanic had had few educational advantages; but he seems to hav been pretty well versed in the doctrins of the Therapeuts and Essenes, and to hav perused portions at least of the Talmudic writings. The Paternoster is simply a slightly-garbled copy of an ancient Jewish prayer, known as the Kadish, and has, *in toto*, been stolen from the Talmud.—*Saladin in God and His Book.*

Liberal Meetings.

These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies can hav their gatherings advertised here free by forwarding the necessary information.

Manhattan Liberal Club, N. Y.,

Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 E. 15th st. Lectures and discussions. The public cordially invited.

The Newark Liberal League

Meets every Sunday afternoon at 8 o'clock, at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

Brooklyn Philosophical Association

Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M. every Sunday. Lectures followed by discussion. Platform free. Henry Rowley, secretary, 108 Cumberland street, Brooklyn, N. Y.

Philadelphia Liberal League 25

Meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

The Secular Society of Kent, O.,

Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

Elizur Wright Secular Union

Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

Chicago Secular Union

Meets every Sunday evening at 7:30 P.M., at Fort Dearborn Hall, 181 West Madison street, and at 116 Fifth avenue. Lectures and debates. Strangers from abroad are welcome.

Milwaukee, Wis., Liberal Club

Holds meetings every Sunday evening at 216 Grand ave. (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Port Angeles Secular Union

Meets every Sunday at 7:30 P.M. in Macdonald's Hall in Port Angeles, Wash. Lectures, songs, and select reading. Discussion invited on all subjects. Liberal literature distributed free.
FRANK MORSE, Cor. Sec.

The West End Progressive Liberal Union

Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock P.M. at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

The Walla Walla Liberal Club

Meets every Sunday at 2 P.M. in Grand Army Hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large, valuable library is at the service of members and friends.
C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

The Roeder Secular Union

Of Roeder, Wash., meets every first and third Sunday in the month, at the Roeder school-house. Lectures, discussions, reading and poems. The greatest freedom accorded to all. Our motto, "Universal Mental Liberty." D. E. RICE, Pres.; J. W. BELL, Vice-Pres.; CHARLES SHEA, Sec.

Fort Worth, Tex., Liberal Club

Meets every Sunday at Knights of Labor Hall, 1604 Main street, at 10 o'clock A.M. Visiting Liberals invited to attend. COL. A. HARRIS, Pres.
ISAAC S. LEE, Sec.

Liberal Association of Austin, Tex.,

Meets every Sunday at 11 A.M., at its hall, cor. Cong avenue and 9th street. Visiting Liberals invited. J. P. RICHARDSON, President; M. ISAAC, Secretary.

The Jacksonville, Fla., Liberal League

Meets every Sunday at 2:30 P.M. at Knights of Honor Hall, Bay street. Visitors invited. J. A. Turner, Pres.; Jas. Douglas, Vice-Pres.; Daniel Bowen, Sec.

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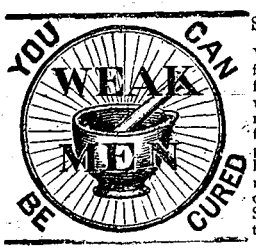
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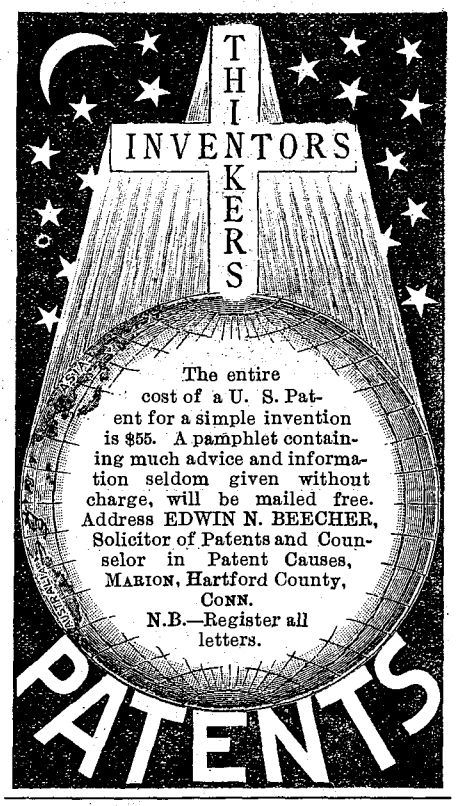
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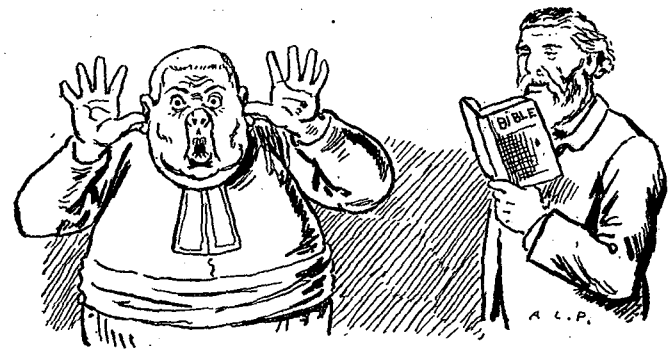


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On the Press.

The work on the text of the new Bible picture book—Old Testament Stories Comically Illustrated—is completed and the book is on the press and will be sent to purchasers as soon as the printers and binders can finish their labor upon it. It has four hundred pages, half of which are full-page pictures. Twenty-five well-known orthodox stories are illustrated as follows:

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Some Stories from the Book of Kings.
Adventures of the Prophets.
Jonah the Truthful Sailor.

The advance orders for this book hav come in generously, for which hearty thanks are returned, but we shall be glad to receive a few thousand more. Price, postpaid, one dollar.

Can Freethinkers Organize?

On another page we print a letter Henry Frank wrote to the *Sun* in reply to an editorial note, and the *Sun's* editor's rejoinder. Mr. Frank, our readers will remember, stated his plans in these columns some few weeks since. He was formerly a minister at Jamestown, N. Y., but left the pulpit because his usefulness therein had ceased. For a year or more he has been in business in this city. He is a friend of Mr. H. O. Pentecost, and has been seriously grieved that that gentleman had to giv up his Sunday evening meetings, so much so that he has attempted by organization to do what Mr. Pentecost failed to do without organization. He believes there is an audience of Freethinkers in this city for every Sunday, and he believes they will support a lecturer if properly addressed. The initial meetings hav been greatly successful in attendance and practical support. Thus far the situation.

The question raised by the *Sun* is of tremendous importance. Is it a fact that Freethinkers cannot organize or coöperate? At first we were inclined to return the *Sun's* sneer, but on looking over the ground we saw there was too much truth in the assertion. The independence of thought which leads to Freethinking seems to destroy the power of cohering, compact organization. The nearest approach to it is the National Secular Society of England; but that was held together by the personality of Charles Bradlaugh, and to-day is kept in line by the ability of G. W. Foote; but it now shows apathy. The Positivistic societies of London are but a handful, and not increasing. In France, Spain, Italy, Sweden, Austria, Germany, there are local societies here and there, but of no great strength. In the United States there were once about three hundred auxiliary Liberal Leagues. Where are they now? The American Secular Union is the national organization, but that is for political purposes, though it has been used as a publisher of Theistic Manuals, and will now probably be diverted to maintaining the interests of so-called labor against capital. A few years ago it gave evidence of possible achievements, but latterly, beyond supplying its secretary with a salary and propagating Theism through its Manual—with which it has nothing to do—it has done nothing.

In New York city there is but one Freethought organization, and that is kept together through the efforts of a few. The Manhattan Liberal Club would go to pieces if it had to build a hall. The people who now talk so loudly from its platform would be heard no more. O. B. Frothingham's congregation became flotsam and jetsam when he inherited wealth and went to Europe. Felix Adler is maintained by the clannish spirit of his race and the fact that Jews are generous to themselvs even when they hav left Judaism. The Positivistic Society of Humanity has split up several times, and all attempts to get its members to working harmoniously hav failed. Mr. Pentecost had to discontinue his platform work because, while his audiences were large, they would not pay the expense of the meeting. Some of them evidently left the church to save pew-rent, as we heard his former treasurer say that six or eight dollars was all an audience of a thousand contributed—and some of that was suspender buttons.

Henry Frank is the last to try the experiment, which from a psychological, intellectual, and religious standpoint is of immense interest. Are the qualities of mind which make Freethinkers of so positivly negativ a character that coöperation for a given purpose is impossible? That he has got a tremendously hard task to reconcile the diverse intellects now gathered around him must be apparent even to him. Already one seceder has been found—his secession was because Mr. Frank compromised with some ideas with which the seceder had no patience. Will there be others like this one? Probably. Some will withdraw support because he says certain things; others because he doesn't. Henry Evans, a Comtist, said that it was as immoral and deserving of condemnation to think wrong as to do wrong. Mr. Evans has disciples in this city: their criterion of right and wrong is what they themselvs think to be so.

Mr. Frank's communication explains his philosophy—or at least it is intended to—for with the *Sun* we say these terms do not mean much. The phrase "pervasiv ethical energy of the universe" will not bear analysis from any but a pantheistic or mystical standpoint, and the philosophy of pantheism is as unprovable as theism. But Mr. Frank is more than his letter leads one to think. He is a Secularist, to use a word that has become sectarian. Of the same race as Professor Adler, he is as good a speaker, has well-developed business qualities, and can, we should say, do his part in the proposed organization. On the other side, it is unquestionable that there are one or two thousand Freethinkers in this city who want some lecture to attend on Sunday evenings during the winter. The theaters are closed to them, most of them do not care for concerts, they hav read the papers through, played with the children, eaten too big dinners, and they would like some place to go and take their wives. Churches they will not attend; they will attend Mr. Frank's meeting, but will they take more interest in it than in any other entertainment provided for them by private enterprise? Will they support it—pay for it? Would they help build a hall, or provide reading-rooms or recreation-rooms? Will they take any interest in it beyond the interest of amusing themselvs for an evening? Will they make it to themselvs what the church is to the devotee? Would they bear an unpopular pastor for the sake of the cause?

These are questions which will be answered by the success or failure of Mr. Frank's Society of Human Progress. Doing these things is essential to its welfare—to the welfare of any society. If he has to liquidate in the course of a few weeks there will be more evidence for the student that the qualities of mind which make Freethinkers are antagonistic to coöperation.

That Proposed Constitutional Amendment.

Mr. C. B. Reynolds writes us a few words in reply to our criticism of his recommendation that Liberals should aid the National League for the Protection of American Institutions—a Protestant association. He asks:

"What has the opinion of the members of the National League on other subjects to do with acceptance or rejection of this amendment which, while providing that no state shall pass any law respecting the establishment of religion or prohibiting the free exercise thereof, positivly prohibits any appropriation of public money or property to any religious society, religious denomination, or religious institution, and further provides against any appropriation of public money or property—under any pretext whatever—to any society, any institution, or any undertaking that is wholly or in part under control of any church, religious institution, or congregation, that is not wholly secular?"

To this somewhat involved query we reply, Nothing. But does the amendment do all he thinks it does? It reads:

"No state shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of

founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control."

Mr. Reynolds quotes, to support his position, the definition of ecclesiastical: "Ecclesiastical (Gr. *ekkleesia*, a congregation, a Christian assembly, a church)—Webster defines it, Pertaining to a church, *not secular*." Mr. Reynolds thinks, therefore, that "this amendment declares that no religious society, or denomination, shall under any pretext whatever, receive any appropriation of public money or property; and further, that no institution, society, or undertaking, no matter whether it be religious or irreligious, sectarian or unsectarian, shall receive any appropriation of any public money or property if it is in part under the control of any church, religious society or congregation. Every line of the amendment favors the complete divorce of church and state and puts a stop to the great and crying evil of subsidizing any religious institution with public funds, a thing desired by every true Liberal."

Now let's see. The amendment prohibits—what?

Giving state money to a church.

Giving state money to a religious denomination.

Giving state money to a religious society.

Giving state money to any institution or undertaking, wholly or in part, under sectarian or ecclesiastical control.

That is all. It nowhere prohibits the state from supporting an institution which shall be managed by non-sectarians in the interest of Christianity. For instance, it would not affect New York's attitude toward the Randall's Island House of Refuge, which is managed by a Board, not ecclesiastics, who use it as a means of teaching evangelical notions to the waifs and strays under their charge, to the great dismay of the Roman Catholics who furnish most of the waifs. This amendment would not prevent the state supporting the Refuge as it does now.

The amendment is aimed at Roman Catholicism, because that is so solid a sect that all its undertakings are under ecclesiastical control. Protestantism can easily circumvent its provisions, as it has done in the case of Girard College. That this is the intent, and that the amendment makes the thing possible, is clearly shown by the words of its supporters. Congressman Morse, of Massachusetts, says (italicizing ours):

"I firmly believe that public money should never directly or indirectly be used for *sectarian* purposes, and would be glad to vote for such an amendment to the Constitution of the United States."

Wm. Weir, of the God-in-the-Constitution party, says:

"Judge Story, in his commentaries on the National Constitution, declares that the language of the first amendment forbidding Congress to 'pass any law respecting a religious establishment,' did not mean to repudiate religion or degrade Christianity to a level with other religions, but to avoid a union of church and state, the evils of which were so well known. Using the same language, the presumption is fair that the meaning in this proposed amendment is the same, and that its purpose is especially to prevent all financial aid by the state, to any church or religious society. In this view of the case the National Reform Association has steadily advocated such an amendment. There is a cardinal distinction between religion and the church. Religion is a matter of principles, feelings, thoughts, duties. The church is an organized body of men. The state or nation must hav a religion, because it is composed of human beings, each of whom is by nature a religious being. If each unit is religious, the sum of them must also be so. And if religious by its nature, it must and will hav a religion."

Rev. J. M. Foster, another secretary of the same party, says:

"The proposed Sixteenth Amendment to the Constitution of the United States is certainly a move in the right direction. By 'an establishment of religion' is understood 'a state church,' such as the prelatic establishment of England. To this we stand unalterably opposed. *The state must hav a religion*, but that neither justifies the prelatic intrusion of the church's prerogativs by the state, nor the domination of the state by the church."

Isn't it a little queer, if this amendment will do what Mr. Reynolds thinks it will do, to find keen advocates of a state religion also advocating it? But they know it will not do anything beyond preventing special *denominations* obtaining state funds—that is the burden of all the arguments of those who are pushing this movement, even of Rev. J. M. King, the general secretary of the League originating it. He says, "The proposed amendment will cut up by the roots the dangerous system of state and municipal aid to *sectarian* objects." That is all. Nothing about cutting up by the roots the system of state aid to *religion!*

The *American Sentinel*, a journal which sees pretty clearly in all matters affecting a partnership of church and state, says of this proposed amendment:

"If the word *religious* were substituted for the word *sectarian* in the last clause, the amendment would be as nearly perfect as things human generally are; but as it now stands, and as its framers and friends intend it, it leaves an open door for that colorless thing which they please to call *unsectarian Christianity*."

That is precisely what we said, notwithstanding the argument of friend Reynolds. Liberals can not afford to be decoyed into this League. It is a Protestant organization, working with all the subtlety of Jesuits against its old enemy, Roman Catholicism. It is jealous of the strength of Rome, of the money it gets, of the power it wields; and it proposes to get a limited divorce of church and state—that sort of separation where bed and board is not shared, but the divorced bride is allowed alimony, paid through a third party by the grass widower. And greener than the freshest grass will Uncle Sam be if he consents to any such proceeding.

For New Yorkers.

Freethinkers in this state are urged to array themselvs against the Sabbatarians.

A senator at Albany, Mr. Hunter, has introduced a resolution asking that the World's Fair be closed on Sundays, and in any event that New York's exhibit be closed on that day. This resolution is being supported by petitions procured by the American Sabbath Union.

We suggest that every liberal-minded man and woman in this state sit down at once and write something like this and mail it to Albany:

————, 1892.

TO THE SENATORS AND ASSEMBLYMEN OF THE STATE OF NEW YORK—*Gentlemen:* Understanding that a resolution asking the World's Fair authorities to close that exhibition on Sundays will come before you; also, that you will be asked to legally close New York's exhibit on Sunday, we, the undersigned, herewith record our protest against the adoption of any such resolution, or the enactment of any law closing New York's exhibit on Sunday.

And we further ask, if the question of closing or opening the World's Fair at Chicago shall come before you in any shape, that you will vote to hav it remain open. We ask this for these reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice to the visitors to the Fair, whose time or means may be limited.

4. For the public good. The opening of the Fair on Sunday will be for the benefit of the whole country. The rights of no one are infringed, the happiness of no one is disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is solely a humanitarian question, a question of human relations and human welfare, and therefore the only standard by which you can decide on this resolution is that of the public welfare.

Hoping that these reasons will hav weight with you for good, and that you will ever be found on the side of freedom, I remain, Yours respectfully, ...

The senators and assemblymen of this state are as follows:

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These remonstrances, or similar ones, should be addressed to senators and to assemblymen both. If you hav acquaintances in either house, send to them. If not, send to the ones who represent your senatorial and assembly districts. Senators should be addressed "Senate Chamber," and assemblymen "Assembly Chamber," Albany, N. Y.

We ask every Freethinker in the state to cut this out, paste it upon a large sheet of paper, obtain as many signatures as possible in his town, and forward it to Albany. It ought to be done in duplicate, so that both senators and assemblymen can hav them. DO NOT DELAY.

Make Them Recant.

The celebration of Paine's birthday has called out the usual number of calumnies upon that illustrious man. Colonel Ingersoll's eulogy seems to hav pained the clerical critics most. One of them, the Rev. Jay B. Hamilton, of Hackettstown, N. J., brings out again the old story that Paine died an agonizing death, recanting his Infidelity, and calling upon Jesus to hav mercy upon him.

This story will of course be repeated in the pious journals and by the little ministers all over the country, and we allude to it for the purpose of forestalling the requests to "answer" it. This has already been done hundreds of times, and so completely that the minister who repeats it now can justify himself only by pleading ignorance. Otherwise he stands convicted of dishonesty.

Some years ago Colonel Ingersoll and the *Observer* had a dispute upon this subject. The *Observer* did its worst. Colonel Ingersoll, however, had no difficulty in showing its claims to be pure falsehoods. Shortly afterward some one dug up a pretended letter by a Roman Catholic bishop repeating nearly the same falsehoods. This letter was completely riddled and shown to be a forgery by W. H. Burr. These attacks and replies were put into pamphlet form by THE TRUTH SEEKER and are still very much in print. We recommend that

Freethinkers in every town where the calumnies of Paine are repeated send fifteen cents to this office for "Thomas Paine's Vindication," and with the facts therein obtained force the repeaters to recant.

We print this week the first part of Helen Gardener's new lecture, "Pulpit, Pew, and Cradle." It is a masterly arraignment of the Bible, especially strong on its treatment of woman, and will be read with keen pleasure by all heretical women. It ought also to be distributed among Christian women, and we hope it will be. In making announcement of its publication last week, Miss Gardener says we did her an injustice in saying we had difficulty in inducing her to "return to the fold," for she maintains that she has never strayed therefrom, but only been doing her chosen work off in another corner where she could get more listeners, and consequently do more good. She has been preaching to those who will be the grandmothers of the future in order that their grandchildren may be reformed. We accept the amendment.

The Rev. M. J. Savage, of Boston, is a more than ordinarily liberal-minded Unitarian, a good speaker, a scholar, with something of a reputation for reasoning, but for all that he said in a recent sermon: "Evolution, instead of teaching Jesus as an impossible kind of being—neither man nor God—teaches that he was the highest manifestation of the religious life on the earth—the divine in the human—the religious crown of the race up to this hour; God in man, reaching up from beneath, instead of God outside of man, reaching down from above." Did one ever see a more hopeless jumble of words! As a matter of fact evolution teaches nothing at all about Jesus. Evolution no more than gravity knows anything of a God, or the divine in the human (whatever that may be), or of any reaching up or down, from below or above. Evolution is not a substitute for God, but a law discovered by science. Such a confusion of ideas and words is disreputable in one who is set up to teach others.

It is commonly held by the clergy that all Anarchists are Atheists. Last week four of the latter were executed in Madrid for leading an attack upon the town of Xeres. They were all Christians, and the bishop of Cadiz endeavored to hav their sentence commuted, but unsuccessfully. Before they died all accepted religious ministrations, and one of them left a confession in which he said: "Ready to appear at the judgment seat of God, should my clear conscience set an example to others I publicly declare that I hav professed to my undoing the subversiv principles of anarchy. The misled Anarchist press takes advantage of the ignorance of the working classes to inculcate theories against justice and reason. I desire my comrades to know that the Anarchist journals hav been wofully deceiving us. I am convinced that many of those preaching doctrins to us are perfectly indifferent to our fate. I therefore advise my comrades to repudiate those teachings and be honest workers, with faith in God and religion, which teaches that all men are brethren."

My Lecture Trip.

Spending a few days in Cincinnati, I went on again to Columbus, arriving here on the evening of Thursday, the 7th inst. Upon my arrival I learned that nothing whatever had been done toward arranging for the lecture on the Sunday following. Not even a hall had been engaged or an advertisement inserted in any of the papers, and some of the friends had even gone so far as to declare the lecture "off." Under such circumstances the outlook was certainly far from cheering; but I at once decided to giv the lecture if I could possibly do so at all. So early next morning I went in company with J. B. Cochran and engaged a hall myself, and in less than one hour I had an advertisement inserted in two of the leading papers and five thousand dodgers under way of printing for distribution on the Saturday. It was Friday night ere anyone knew that the lecture would be given, therefore under such conditions we did not look for a very large attendance. I had determined, however, to make the best of it, and leave no stone unturned that would add to the success of our meeting. I wrote private letters to some of the leading Freethinkers in the city. This, together with a personal canvass of as many as possible, resulted in a splendid audience, so that I felt amply rewarded for my efforts. By 8 o'clock there were scarcely a dozen empty seats in the hall, and this the result of but two days' work.

The Freethinkers of Columbus should hav good hopes of a good and successful organization in their own locality, would they only display a little enthusiasm and energy in the movement.

One gentleman—whose name I now forget—came from Upper Sandusky, a distance of sixty miles, purposely to hear my lecture, and many others came from shorter distances in the country. Everyone expressed entire satisfaction at the result and uttered a devout wish that the meetings would continue. A good debate took place after the lecture, which made the meeting more attractiv, and added somewhat to its interest. Several of those present indulged in the discussion, among them being two Christian gentlemen, who ventured upon a little criticism, one of whom declared that this was the best meeting he had ever attended in his life. At the close of the meeting our Freethought friends rallied to my support and went down into their pockets to refund to me the expenses that I had incurred in arranging the lecture. F. S. Montgomery, of Shepard Station, presided, and by his earnestness infused a little enthusiasm into those present; he is quite a young man, but has sufficient strength in the faith for a score, and I must certainly express my thanks to him for the manner in which he came to my assistance. A general talk took place concerning the mass-meeting to be held in this city on the 3d of April next, when the Ohio State Secular Union shall be organized. All were in hearty sympathy with the movement, and expressed a determination to see it successfully carried out. Columbus has quite a number of well-to-do Liberals, who will help us in the work of state organization, and every Freethinker in the state of Ohio to whom I hav yet spoken has expressed his approval of such a scheme. State organization is undoubtedly the only method by which Freethinkers can be successfully organized for any practical purpose, and it is to be hoped that as many of our friends as can possibly do so will giv us their assistance in this matter. S. P. Putnam has indeed truly stated that "each state has its own independent issues, and its own independent work to perform."

Freethought organizations are an absolute necessity if we wish to meet these issues and perform this work, and enable ourselvs to take our rightful places as citizens of this great republic. Even at the present time none of us are entirely free from orthodoxy. It meets us at every step. We are still bound down by cruel and unjust church laws, and now they are even trying to overturn our public school system and establish parochial schools in their stead, thereby perverting a positiv good into a pregnant evil, a step which Americans must never allow.

State Freethought organizations will be able to supply an antidote to the poisonous influence of priestcraft, and with honorable combinations resist the encroachments of sacerdotalism upon the traditional liberties of our institutions.

The evils of superstition upon the minds of our young are certainly deplorable, and these institutions are a necessity for their removal, and to hasten that happy time when education shall hav emancipated the masses from the many political and social evils that now weigh them down to the dust.

In various articles and letters I hav frequently urged our friends to unite and organize. I now reiterate that advice. They hav talked of organization, and then let the matter rest, but now, realizing that those propositions and suggestions are a dead letter, unless put into practice, it has been decided to take immediate steps toward putting them into effect. Each and every state should hav an organization of its own; and these could easily be established if our friends throughout the country would only exert themselvs in this direction. Such organizations are certainly desirable, and practicable if our friends would only giv their minds to it, but I regret to say that at present their ardor seems to evaporate in an occasional meeting or a country picnic. Every Freethinker desires to see something accomplished, they desire to see results; and the work can never be realized while we remain in an isolated condition; but with an effectiv organization in each state, assisted and encouraged by the continuous efforts of able and devoted lecturers, we could raise such an excitement and such an interest that would claim the attention of the Christian world, thereby enforcing public recognition and consequent opposition, which would be of the utmost service to our cause; for after all, opposition is our opportunity. The priests know this but too well, hence their timidity in encouraging debate. If we mean to keep our ground we must compel them to teach instead of preach, and this can only be done by one method, and that I urge upon all Freethinkers. Unite.

My first lecture in Columbus was attended with such a grand success that I look forward with pleasure to the meeting in April next. I was pleased to meet such stalwart Freethinkers as F. S. Montgomery, J. B. Cochran, Chas. Augustus, J. Simpson, Mrs. Lyndell, Dr. Schueller, Mr. Mitchell, and Mr. Goodman. There are many Freethinkers in this city, but as elsewhere they lack the power of organization.

On again, the next day, to Shreve, where I was down for two more lectures, but here I found that bigoted ignorance, ever consistent with its own intolerant spirit, had rekindled the fires of persecution, and had employed the meanest trickery, worthy only of the most despicable tools of party politics, to deprive the Freethinkers of a place to meet in; consequently the lectures were given in an old shed used by the fire department to store the fire-ladder and other implements in. They had certainly done their utmost to discourage the friends in this little town, but they hav now learned that Freethinkers are too inflexible to bend to tyranny, and too tenacious to break and disperse, and I must certainly commend them for the zeal they manifested toward obtaining a place to meet in. My audiences were not so large as those which greeted me upon a previous occasion, owing in a great measure to the inconvenience experienced with regard to a hall and the extreme cold which kept the mercury hovering between zero and 12° below.

I was pleased to meet once more with my old friends in Shreve. While here I was entertained by V. D. Manson, Jr., and W. J. Smith, who vied with each other in trying to make my stay as pleasant as possible.

The state of affairs now existing in Shreve need not be tolerated any longer would they only take the initiatory steps toward improving their conditions. Splendid prospects are before them. Will they only put their shoulder to the wheel?

V. D. Manson, Sr., has made them an offer of a tract of land, another friend has offered them $500 toward building a hall of their own, one or two others hav offered $100 each, and several others smaller sums varying from $25 to $10 each. It is devoutly to be hoped that our Shreve friends will take immediate steps and put these splendid opportunities to the best possible advantage. Here, above any other place, the absolute necessity for organization is most exemplified. With a good society in the state of Ohio to assist and encourage our friends here, what valuable work could be done; and there are many more such places in the same state.

Friends, let me urge upon you once more to unite.

JOHN R. CHARLESWORTH.

Lectures and Meetings.

THE third state meeting of the Liberal Association of Texas will be held in Waco April 8th to 10th.

FEBRUARY 19th Mrs. Sarah F. Norton addresses the Manhattan Liberal Club, 220 East 15th street, upon the subject, "Motherhood, or Woman a National Care." The following Friday evening, February 26th, John R. Charlesworth will explain "The Philosophy of Secularism."

ANYONE in Iowa, Nebraska, or Kansas desiring to secure the services of Mrs. Mattie Krekel can address her for one month at Rockford, Ill. She is now in Texas doing valiant service. She has just closed a course of lectures in Austin to crowded houses. February 19th to 23d she speaks at Carthage, Mo., the old home of Watson Heston.

S. P. PUTNAM's lecture appointments:

Los Angeles, Cal.	Feb. 21,28	El Paso, Tex.	" 16
Monrovia, "	" 22	Flatonia, "	" 19,20
Perris, "	" 23	Calvert, "	" 27,28
San Jacinto, "	" 24,25	Austin, "	April 2, 3
Anaheim, "	" 27,29	Waco, Convention of Texas Liberal Association	" 8,9,10
Norwalk, "	" 28		
Orange, "	March 1	New Orleans	" 13,14
Santa Ana, "	" 2	Brookhaven, Miss.	" 16,17
Arch Beach, "	" 3	Chicago	" 24
San Diego, "	" 4	Massillon, O.	May 1
Escondido, "	" 5, 6	New York	" 6
Valley Centre, "	" 6	Boston	" 8
Fallbrook, "	" 7, 8	Montreal	" 15
Elsinore, "	" 9	Boulder City, Col.	June 5
Phœnix, Ariz.	" 12,13		

Those desiring lectures along this route will please communicate at once with S. P. Putnam, Los Angeles, Cal., care of C. Severance, Box 451.

PULPIT, PEW, AND CRADLE.

LADIES AND GENTLEMEN: If you were to ask almost anyone this question: "What is Christianity?" I presume he would think that he could answer right, the first time, without even looking in the dictionary. Well, he could not.

I have been trying hard to find out what it is for some years past. I have wasted a good deal of valuable time at it; I have listened to doctrinal sermons, read religious papers carefully, and studied Sunday-school lesson leaflets, and am to-day sure of just one point, and that is: Christianity is one thing for grown men. It is quite another thing for women and children.

The cradle has fallen heir to the discarded dogmas of the pew. The pulpit no longer dares to teach openly what it retains in its creeds and confessions of faith. It preaches and lectures upon ethics to men. It attitudinizes and appeals to the emotions and prejudices of women; but it works off all its original theories upon the poor, inoffensive, helpless little children, and the Sunday-school lesson leaflets still give us the devil with a big D, and require the infant mind to believe in the actual resurrection of the dead and the manufacture of real live snakes out of sticks of wood properly voodooed by an ancient sleight-of-hand performer.

There are just two strong props under the church to-day—the sentiment of women and the ignorance of children.

When those are removed the stays here and there which men still slip in for financial or social reasons will be easily withdrawn, and intellectual liberty will be a fact and not merely a name.

But so long as the laws of heredity last no man can give free brains to his children if their mother is the victim of superstition and priestcraft. And so long as the pews are filled with women the cradle will be shadowed by fear and science will continue to fight superstition.

It seems to be pretty generally conceded by the press, and even, in many cases, by the pulpit, in these days, that a man may be a Freethinker, an Infidel, or an Agnostic without material injury to his constitution and without endangering his neighbor's woodpile.

Indeed, there are people who go the length of saying that a man may honestly doubt the correctness of other men's religious opinions without necessarily being a subject for a strait-jacket.

But while they make this magnanimous concession to men, they appear to be totally unable to apply it to women.

They can readily comprehend and forgive a Darwin or a Haeckel if he disturbs the old theories in behalf of a pollywog. But a George Eliot or a Cady Stanton or a Helen Gardener does a shameful thing if she questions the Mosaic or Christian decrees in behalf of womanhood.

The whole Christian system has been readjusted that it might not do violence to an astronomical observation or a geological discovery. The track of a bird in the sand, or the print of a leaf in a rock, when scientifically understood, was enough to undermine the faith of Christendom, and convert dogmatic theology into what it is to-day—an organized system of apologetics.

So it has come about that many of those who admit that the Bible is mistaken in its estimate of bugs and shrimps, still insist that it is the final word for at least one-half of the human race.

While it may be in error, and subject to revision in the interest of grasshoppers, no woman may reject its estimate of herself. No man may question its decrees in behalf of mother, sweetheart, or wife. Theologians are unable to see why a mother should cease to admire the beauties of infant damnation.

But the frightful fact still remains that there are women who object to that scheme. There are women who think that it has its weak points; there are women who, after going carefully through the Bible and studying all the passages to and for and about women, have got the impression somehow that there is something wrong. They don't blame the "daughters of Midian" for suspecting that Jehovah had his little faults.

If I were a professional prophet, or an almanac maker, I should write something like this: "Along about this time look out for editorials in religious papers, and also for sermons, which contain the following sentiment: 'It is bad enough for a man to be an Infidel, but for a woman it is simply appalling. We say that it is worse for a woman to doubt revealed religion, for the reason that to it she owes all that makes her life worth living. It is to the Bible woman owes' etc." Any of you can write out the rest some time with your eyes shut.

They will deplore the fact that she is beginning to lose her faith in the beautiful provisions of providence, which award her the blame for all the ills of life, while it forbids her to receive most of its benefits.

But there are two or three fairly plain reasons for the growing skepticism of intelligent women, which seem to me sufficient to satisfy her most exacting censors.

Here is one reason, and it is absolutely new. I throw it out for the benefit of the "old straw" critics. Let the clergy meet it fairly before asking women to admire Jehovah with any degree of enthusiasm. You know it is the fashion to cry out that anyone who takes up this subject is only "threshing old straw." As if it were possible to do anything else on either side so long as the book, the theories, and the type of thought under discussion date back a few thousand years. But here is the absolutely new sheaf of straw which I offer the clergy.

A short time ago it was proposed to prepare a Bible for women—or a woman's Bible. It was suggested that all passages which refer to, or deal with women in any way whatsoever, should be printed in the order in which they come in the Bible. Thus giving women an opportunity to read, in a few pages, her whole Bible, all of it which applies directly to her.

It was proposed to begin with Genesis and to end with Revelation.

To omit no word to or about women.

To change nothing, to add nothing.

Well, do you know why it was not done at that time? I will tell you.

The compilers, of whom I was one, had gone only a very little way when they discovered that the book when finished would be very, very small; but that it would be excluded if printed in English, and *rightly* excluded from the United States mails on the ground of obscenity.

That is the divine book for women.

Almost without exception the direct messages from Jehovah to or for or about women are of such nature that they are to-day considered, and I reiterate *rightly* considered, since we have a law against obscenity sent by mail, as too indecent to transmit through the post-office.

As a human being he did not deal with her at all. As an animal he dealt with her from the most brutal and degraded side, upon the lowest possible grounds from the outlook of a barbarian.

This is the God she is asked to worship! I have said somewhere before, and I now repeat, that as a mythological or semi-historical work the Bible is no worse than several others. As a divine revelation it is simply monstrous.

Do you wonder that women who are capable of even a limited degree of thought are beginning to ask uncomfortable questions and to have decided mental reservations?

There is, however, not one Christian woman in a thousand who knows what the Bible teaches for her. They don't read it. There are certain chapters or verses they go over frequently which are substituted for the whole book.

They don't know that it teaches polygamy. Well, it does. It is taught both directly and indirectly, and the only consistent followers Jehovah has to-day live out in Utah.

They don't know that it teaches slavery for women and the actual sale of daughters by fathers not only for work but for the vilest purposes. Well, it does.

One of the most explicit talks God had with man was one in which he directed a father how to sell his daughter, and for what purposes.

And to prevent her from misunderstanding her status, her degradation, and her own subject position, God went farther, in that cheerful little chat, and let her know what she was not to do after she was sold. Never dawned on Jehovah that it might be just as well for her father not to sell her at all. He never thought of that!

The clergy overlook these little points.

They only take the half they like. They are like the little girl whose father told her he was very sorry she had to be scolded so much. He said, "You don't know how bad it makes me feel to hear your mamma have to scold you so often." She said, "Now papa, don't you worry about *that*. I don't. I hardly ever hear more than half she says."

Christian women don't know that every man or woman who keeps a brothel for the degradation of sweet young girls has more texts to sustain him in his infamous traffic than any court of justice can find to quote against him. Well, he *has*.

The fact is, Christians don't know what the Bible teaches. They don't hear more than half it says—the half they like.

It is Infidels who study the Bible—all of it. And that is the very reason that they are Infidels. The Catholic church is the only one that has good judgment. It doesn't allow its people to read the Bible. Well, that is their only safety.

The result is that this church far outnumbers all other Christian sects and it is the *only* one not thoroughly honeycombed with unbelief to-day. Her people don't read the Bible. The result is they believe every word of it. Not one Protestant in a hundred believes it *all*. Hell is not fashionable in any Protestant country to-day. Ask any Protestant you know if he believes in it. He won't give a direct answer. He will dodge and skip all around it. He will explain it away, as the revisers tried to do. Or else he will deny a belief in it altogether.

Now, it is different in Catholic Russia. She is to-day the most orthodox country on the globe. She believes so honestly in hell that she has undertaken to illustrate it right at home. And it is pretty generally believed by those who have been to Siberia that the copy excels the original several laps. Russia believes that Jehovah is God, that God is perfect in his methods and decrees, and she obeys the injunction, "Strive to be like Him."

In numerous ways different people have striven to be like Him in this country. Their failure to achieve greater distinction in a very large majority of cases has been due to the brevity of their subsequent careers.

Brigham Young read of the Lord's anointed. He searched diligently the scriptures. He learned that in all the ages past no man had been so wise as Solomon. That the almighty exalted and commended him for his wisdom and his works. That he pronounced Solomon most like himself of all the sons of men. Thereupon Mr. Young established in Utah, as nearly as he could, a court, a church and a household upon a pattern and plan thus approved by Jehovah. The result you all know.

In a Christian land—in a land where the children are still taught to believe in the superior wisdom of Solomon, and his approval by and personal intimacy with deity—this, his most consistent follower and admirer, was outlawed and disgraced.

The precepts of Jehovah are taught every week from the pulpit and carefully legislated against every winter in Congress.

Men vote money to sustain churches and chaplains to proclaim the superior wisdom of the past—and then they go into executive session, so to speak, and vote more money to equip legislatures and armies to prevent just such "wisdom" from becoming too prevalent near home.

God the almighty gives us a man as a perfect type of wisdom. Senator Edmunds, the Presbyterian, begs to offer an amendment. With God is the vote of most of the Mormon church. With Edmunds that of the rest of the civilized world.

Can the morals and verdict of a perfect God be thus subject to revision by a senator of the United States? Shall Sunday-school children be allowed to know that Jehovah's measures of wisdom and goodness are too small to fit Vermont?

But until some monstrous moral or social evil threatens the very life of our constitutional government our near-sighted legislators travel the old orthodox path and lay a smooth and level road to be traveled by the worst enemies of progress and freedom. Then remorse, or ambition, clears their vision and a little dam is built across a tremendous stream which their own beliefs and conduct help to swell. But these spurts of clear-headed Infidel judgment remind me of the little fellow's idea of remorse. The teacher said: "Now, children, I'm going to put the words you've learned to spell and define here on the blackboard. I want you to write a sentence for each, showing that you fully understand the definition by using the words correctly. Take first the word 'remorse.'" They all wrote. "Now, Johnnie," said she, "you are a clear-headed little fellow. Read what you wrote." Johnnie arose in all the pride of praise well earned and read this: "A thief once wrote to his victim, 'Ten years ago I stole $50 from you. Remorse is now a-nawin' at my vitals. Inclosed please find $5. When she naws again I'll send some more.'"

So a little while ago Congress thought it saw a danger approaching from the devout followers of the very Jehovah which it employs a chaplain to pray to and it exhibited about five dollars' worth of unorthodox remorse by striking at polygamy.

I've been looking for it to "gnaw again" because of Catholic encroachments upon and antagonisms to our free public schools, but as yet their vitals appear to be intact, and certainly the threatening assurance of that hydra-headed poisoner of childhood's pure mental streams—that enemy of all mental freedom or intellectual development—the Roman Catholic church, has its vitals still unstung, and its grasp firmly upon the brain of those who are to legislate for us later on. And so they are steadily giving over our free institutions into the

clutch of the one organization for which freedom of thought has but one meaning and that is death.

We can go no longer to Bible or pulpit for our answers to catechism questions. Indeed the catechism is not now the simple study it once was, and I am heartily glad that I stopped teaching it before it reached its present complicated state. It is growing to be something like this:

"Who was the first man, mamma?" "Ask Darwin."

"Where is heaven?" "Ask Herschel."

"How many days did it take to make the earth?" "Ask Lyell."

"What is the chief duty of man?" "Ask Haeckel and Spencer."

"Well, mamma, at least you know who the *wisest* man is, don't you?" "Great heavens, child, ask Senator Edmunds or John Wanamaker, they at least are orthodox."

"Strive to be like Him!" is said in earnest, humble faith by the devotees of Utah. "Strive to be moral!" is shouted from the United States Senate and emphasized by the flash of bayonet and the boom of cannon. "Strive to be like Him!" is echoed from every pulpit in America. "Do it at your peril!" is the response of the law. Which do we believe in to-day—Jehovah or morality? Bible legend or rational experience? Pulpit platitudes or progress?

"Strive to be like Him!" was graven deep in the heart of the South, and every lash that descended upon the bared back of a slave mother reminded her that absolute obedience, unquestioning faith, submission, and humiliation were the lessons taught by Jehovah and the conditions required by the church.

And according to a report in the New York *World* not long ago, the lesson taught by the repeal of the fugitive slave laws has not yet reached the priests of the Paulist church in that city. And perhaps it is as well to say just here that the so-called Paulist fathers are all converts from Protestant denominations, and that it is one of the very largest and strongest of the Roman Catholic orders. It was one of the Paulist fathers who, in preaching against the theories of Henry George, insisted that because a thing—a law—is old it must be right, and that we have no right to change to a better way—not even a right to listen to those who think they have discovered new light. He said:

> From time immemorial there have been false prophets, men who preached doctrines that they claimed were for the good of mankind, but which upon investigation were contrary to the law of God. Some of these false prophets were philosophers and politicians, and donning the garb of the shepherd would go among the shepherds and preach their views. They laid down laws for the people to follow, telling them that this was right and that wrong; telling them to look out for this world and let the next take care of itself. What did they care if such doctrines were opposed to the law laid down by the Almighty for the government of society? It was not for them to inquire. Their only desire was to spread broadcast their views and reap the benefit of them.
>
> There are false prophets at the present day. Some are philosophers and others politicians. The politicians are now preaching a plan by which the social laws are to be changed and society to be improved. Those preachers are going contrary to the law laid down by God and the church. They say that property shall be divided, and the whole system by which society has progressed shall be altered and made to conform to their views. Such views are outrageous and should not be encouraged by Catholics. Any man or men that preach such doctrines are false to God and to his law. What right has any man to change old-established social laws, laws that Catholics are bound to obey on account of the faith? The laws that have for centuries governed society are laws that have been laid down by God, and you, as Catholics, are bound to obey them.

Every hot iron that branded on the breast of the captive the future reminder of his lesson began that lesson with the same sentiment and ended with the same threat. "Servants obey your masters." "Be in subjection to the powers that be." "And my chosen people are set above thee."

"I will make thee an outcast among thy people." And "Strive to be like Him" blazed in heavenly glory over the head of the brute whose orthodox lash drew on the back of doubt or rebellion the blood of anguish and repentance.

"Strive to be like Him" echoed through the wilderness where forty years of despair and anguish was the portion meted out by a "loving father" to those who had, like the poor slave, believed in their own right to be free.

And "Strive to be like Him" comes amid the groans of the dying and the shrieks of the tortured from the plains of Midian and thunders from the walls of Eden itself.

"Strive to be like Him" whispered in the ear of ignorance and faith as an old man in Pocasset, Mass., tremblingly bent over his sleeping babe as he plunged the fatal knife into her snowy breast!

And "Strive to be like Him" came from the pale lips of the mother as she saw him falter in his deadly work.

"Strive to be like Him" should be graven over the door of every house of ill repute, and the whole of the thirty-first chapter of Numbers chiseled upon its walls!

The civilized world has read with horror the late revelations of the Pall Mall *Gazette* and the Cleveland street horrors, and has demanded the exposure and punishment of the fiends who traffic in woman's honor and in children's blood.

"Strive to be like Him" should be the response of every man who holds in his hand the Bible, and in his heart a belief in the goodness and purity of Jehovah the defiler of the daughters of Midian—the London of old.

No man need bring to any consistent Christian court any defense but the record of the life of Moses, our "Prophet," and the commands of God to him. He can rest his case on Solomon and Lot. David will be his witness, and Jehovah will defend his case. Power is the only law of heaven, and submission the sole duty of women.

If all this is not true—and somehow or other I doubt it—but if it is not true, then "inspiration" is a pretense, and every orthodox preacher is a slanderer of the God he worships. If the attitude of Jehovah toward women is not wholly vicious, and the display of brutal power is not our only "revelation" of him, then some mistake has been made, and our Bibles, our pulpits, and our Sunday-school lessons in particular, need moralizing. The only men who are "godlike" are those who trample upon every right of others, upon every sense of justice, upon every moral principle, and give as their only reason—Power.

A belief in such a God is enough to demoralize the whole human race. And, with such an ideal, we can only wonder that reform schools are not more numerous and that prisons are ever empty.

HELEN H. GARDENER.

(CONCLUDED NEXT WEEK.)

On the Pacific Coast.

News and Notes.

The Paine celebration at San Francisco was one of the most brilliant ever held in the city. The hall was filled to overflowing. A thousand people were present. The portrait of Thomas Paine—painted by Mrs. Addie L. Ballou, and which has adorned every celebration in the city for the last sixteen years—was in full view of the audience. Around it and the platform was wreathed the star-spangled banner. Flowers decorated the table. The meeting was called to order at 8 o'clock by C. F. Burgman, president of the San Francisco Freethought Society. Letters of congratulation were read from L. K. Washburn, James Barrie and others. Attention was called to other celebrations going on throughout the country—at Boston, New York, Pittsburgh, Chicago, Los Angeles, Stockton, etc. Under the leadership of Mr. Baxter the vast audience arose and joined in singing "The Star-Spangled Banner." Miss Palanca then recited in an admirable manner Ingersoll's "Apostrophe to Liberty." The veteran soldier, Thomas Curtis, with the fire of youth still in his veins, gave an original poem, written especially for the occasion, "The Immortal Man." An address was made by Judge J. H. Leining, of Colusa, followed by some happy remarks from Professor Bell, who has just returned from his long lecture trip. Mrs. Julia Schlesinger, of the *Carrier Dove*, delivered a beautiful eulogy on Thomas Paine, after which Albert Curlin, editor of the *Volk's Zeitung*, of the Pacific coast, aroused the enthusiasm of all by a stirring speech in the German language. The force of his oratory was felt by those who could not understand the burning words. Then the members of German singing societies—seventy-five in number—thrilled the audience with their magnificent choruses. The exercises were closed with addresses by Mrs. Addie L. Ballou and Samuel P. Putnam. After 10 o'clock music came into play, and under the genial conduct of Mr. J. O. Burdick young and old joined in the festival march, and until 12 o'clock there was gaiety and splendor, while the serene countenance of Thomas Paine looked down upon the happy throng—seeing something of the glory yet to be when his mighty pen shall hav triumphed over superstition.

On Saturday morning the convention of the California State Liberal Union opened in dead earnest. Those who came there came to do business. It was a working convention. S. P. Putnam opened the proceedings with an address on "The Religious Conspiracy," which showed the gravity of the situation of the Farmers' Alliance. Mr. Tatum, one of its representativs, declared that it was not in favor of closing the World's Fair on Sunday—that it was in favor of liberty. Remarks were made by Mr. Burgman, Mr. A. Lee, and others. It is hoped that the Farmers' Alliance will set itself right on this important matter.

The report of the secretary, Mr. Lemme, was then read. It showed the valuable work which had been done during the past year, especially in checkmating the designs of the Sabbath Union in its endeavor to pass a Sabbath law. There was a debate in the senate chamber at Sacramento which lasted until midnight. The ministers rallied in force, and the adherents of church legislation, but were most thoroughly routed. By unanimous vote of the legislativ committee the proposed law was laid upon the table. So far the Liberals are ahead, but the fight will be renewed.

Charles F. Burgman, Judge J. H. Leining, and Thomas Curtis were appointed a committee on resolutions, and W. H. Eastman, Miss C. L. Frost, and A. R. Woodhams committee on nominations.

The convention then adjourned until evening.

The evening session was well attended. Mr. Putnam opened the meeting with reading the Demands of Liberalism, and calling for signatures. A large number were added to the list of membership. Addresses on the scope and mission of Liberalism were made by Charles F. Burgman, J. H. Leining, Thomas Curtis, A. Lee, Morris Lee, and others. Mr. A. R. Woodhams, of Santa Clara, gave his experience with the Farmers' Alliance. Because he could not assent to the dogma of a "supreme being," he was shut out, although a farmer, and thoroughly interested in economical reforms. Will the Farmers' Alliance open its doors to all, or will it run on the narrow lines of an ecclesiastical party?

This Saturday evening meeting was a full, frank, genial, and fearless discussion of the main points of Liberal work and method.

The third session was held on Sunday afternoon. The committee on nominations reported. S. P. Putnam was elected president; Emil Lemme, secretary; W. H. Eastman, treasurer; Mrs. Addie L. Ballou, corresponding secretary; also the executiv committee and a large number of vice-presidents were elected whose names will be given hereafter in the regular report of the secretary. The committee on resolutions reported. The resolutions adopted will also be published in the secretary's report. Short addresses were made by Wm. Burgess, Morris Lee, D. Christie, and others. At 3 o'clock the convention was joined by N. F. Ravlin and his whole society, and before the large audience thus gathered Mr. Ravlin delivered one of his characteristic speeches, and delighted his hearers with wit and eloquence. Mr. Ravlin was once a Baptist preacher, but he is now a Liberal and a Spiritualist, unbounded by any creed, and a fearless antagonist of any union of church and state. After Mr. Ravlin's address, which was enthusiastically received, Mrs. Dr. Treadwell recited in a charming manner, "The Old Continental Bell," which blended the memories of the Revolution with the hopes of to-day. It was a fitting close to this inspiring session, which was one of the best of the convention. In the evening it rained, but the hall presented an animated appearance and the storm did not dampen the enthusiasm. Miss Russell and Miss Marion Chase delighted the audience with songs, and Miss Schultz made the piano giv forth its charming melody. A message of greeting was read by the president from Luna Hutchison, also the following from J. Henry Shroeder, president of the Oregon State Secular Union: "To the California State Liberal Union in convention assembled. Greeting: I greet you fraternally, hoping that your deliberations may be cordial and harmonious, and that your every effort to separate church and state may be successful."

A message by telegraph from Robert C. Adams, president of the Canadian Secular Union, was welcomed with rousing cheers—"Canada's Freethinkers greet California's convention. May you hasten the day when the rights of man and the 'Age of Reason' shall control the continent from the St. Lawrence to the Golden Gate."

These messages set the key-note for our closing session. Mrs. Ballou made one of her telling addresses on "Freethought and Reform," which was received with frequent applause by the interested auditors. It was wise, witty, and patriotic, and could not hav been a better peroration to what was said and done in this convention, the best ever held in the state of California. The attendance was large. Friends from the country were present. There was interest and enthusiasm from beginning to end. This convention shows what can be done if we only take hold, and do our level best; keep our flag flying no matter what happens. We are

confident of our power to advance to success.

Chas. F. Burgman, Albert Curlin, Mrs. Addie L. Ballou, Mrs. Julia Schlesinger, and R. Butterfield were appointed legislativ and general committee to carry on the work outlined by the convention during the coming year.

California will maintain its position in the front line.

It is said the women help the churches well. The women helped us this time, and without their aid these grand meetings would not hav been so successful in numbers and pecuniary results. We are especially indebted to Mrs. Emil Lemme, Mrs. Addie L. Ballou, Mrs. Julia Schlesinger, and Miss C. L. Frost, for their untiring efforts in our cause.

SAMUEL P. PUTNAM.

San Francisco, Cal., Feb. 1, 1892.

The ball rolls on. After the splendid meeting at San Francisco it is a pleasure to greet again a full house at Stockton. The work has moved on here in lively proportions. The Paine celebration was a great affair. It so stirred up the churches that a special prayer-meeting was appointed against its good fortune, but the prayers did not avail; they did not go high enough. The Infidel colors were flying, the house was crowded, and no accident occurred. Six churches hav combined for a revival, but somehow the converts do not materialize. Every seat was occupied last night at the lecture on "Spiritualism, Theosophy, and Infidelity." The Freethought element of Stockton is of a varied and comprehensiv sort, and takes interest in the discussion of every theme. There is always a welcome for every opinion, philosophy, and fact.

After the lecture there gathered an informal circle at the house of Mr. and Mrs. Ruhl, where there was a happy surprise of good things and good company, which givs one courage for the labors of the field. I was pleased to meet my old comrade, Mr. Ryan, formerly of Evansville, Ind., where Chainey and myself were engaged in intellectual struggle, and Ryan was ready to stand by us. Chainey has flitted I know not where, but friend Ryan and myself still cling to the solid earth. But as Ryan says, the mighty power of evolution goes on, and he thinks I hav advanced since I was in the Unitarian pulpit. I hope that is so, for though a Materialist I believe in knowing more from day to day.

SAMUEL P. PUTNAM.

Stockton, Cal., Feb. 8, 1892.

Thomas Paine Celebration.

The 155th anniversary of Thomas Paine's birthday was held at Union Square Hall, 421 Post street, on Friday evening, January 29th, commencing at 8 P.M. Over six hundred people were present; every seat was taken; quite a number of persons returned home, as they could find no seats nor standing-room.

President C. F. Burgmann of the San Francisco Freethought Society made the opening address, which was followed by chorus song of the "Star-Spangled Banner" by the audience. A very good program of speeches, music, recitals, etc., was carried out (see program).

The following contains the full account of the receipts and expenses for the Thomas Paine celebration:

EXPENSES.

Hall rent	$20 00	Postage	1 10
Advertising	3 70	Flowers	1 50
Printing	10 25	Music	4 00
Distribution of cards.	2 00		
Total			$42 55

RECEIPTS.

Contributions.

Capt. C. B. Johnson.	$ 5 00	A friend	1 00
J. Augustine	2 00	Boyer	1 00
Edward Lemme	2 00	Henry Droge	1 00
Wm. Schroeder	2 00	A. Dering	1 00
C. F. Burgmann	2 50	David Christie	1 00
Mrs. L. Andrews	2 00	A. Gould	1 00
Henry J. Breuer	1 00	F. Koch	1 00
Joseph Schweitzer	2 00	L. Smith	1 00
Mr. Large	1 00	M. Ottohahm	50
Dr. Botsford	1 00	F. Schroeder	50
S. Manning	2 00		

Total collected by Mrs. E. S. Lemme	$25 50
Total collected by Mrs. T. Curtis	6 00
Total contributions	31 50
Collection at celebration	37 50
Total receipts	$69 00
Expenses	42 55
Balance	$26 45

The celebration closed with a sociable and dance which lasted till midnight.

San Francisco, Feb. 3, 1892.

Fourth Annual Convention of the California State Liberal Union at San Francisco, Cal.

Fourth annual convention of the California State Liberal Union met at Union Square Hall, 421 Post street, at 10 o'clock A.M.

About sixty delegates were present. Pres. S. P. Putnam called the meeting to order, and gave an address on "Religious Conspiracy." Professor Tatum, of the Farmers' Alliance, followed, arguing that the Farmers' Alliance repudiated the statement of the Associated Press that the Alliance had advocated the closing of the World's Fair on Sundays.

Mr. Thomas Curtis followed, saying that he never heard of any resolutions passed by the Farmers' Alliance that it was against the closing of the World's Fair on Sunday.

Mr. C. F. Burgmann wanted to see an official document to that effect. Mr. Lee followed with a short speech.

The secretary then read his report of the proceedings of the Union during the year, which was adopted as read.

Motion that the president appoint a committee on resolutions—carried.

The following members were elected on this committee: C. F. Burgmann, San Francisco; Judge Leining, Colusa; Thomas Curtis, San Francisco.

Motion that the president appoint a committee on nominations—carried.

The following members were elected: W. H. Eastmann and Miss C. L. Frost, San Francisco; A. R. Woodham, Santa Clara.

The meeting then adjourned till 8 o'clock P.M.

January 30th.—The convention met at Union Square Hall at 8 o'clock P.M.

President S. P. Putnam called the meeting to order.

The following members gave short addresses: A. R. Woodham, Santa Clara; C. F. Burgmann, president Freethought Society; Thomas Curtis, of San Francisco; Judge Leining, Colusa; A. Lee, San Francisco; Morris Lee, San Jose.

A collection taken up amounted to $11.15.

Adjournment to 2 P.M., Jan. 31, 1892.

January 31st.—The convention met at Union Square Hall at 2 o'clock P.M.

President S. P. Putnam called the meeting to order.

The committee on nominations made the following report: For president, S. P. Putnam; secretary, Emil S. Lemme; corresponding secretary, Addie Ballou; treasurer, W. H. Eastman—all of San Francisco.

EXECUTIV COMMITTEE:

Runford Worthing, San Diego; Philip Cowen, Petaluma; W. S. Rodgers, Boulder Creek; S. Littlefield, Anaheim; W. F. Freeman, Stockton; C. F. Burgmann, San Francisco; John Robinett, Nipomo; J. E. Clark, Los Angeles; R. H. Schwartz, San Jose.

VICE-PRESIDENTS:

N. D. Goodell, Sacramento; Rufus Butterfield, Sacramento; J. Riggins, Los Angeles; R. F. Grigsby, Napa; Thomas McCowan, Ukiah; O. T. Davies, Brighton; Robert Gunther, Eureka; John E. Jones, Round Valley; B. B. Rockwood, San Pasqual; W. A. Chess, Monrovia; H. L. Halke, Oakland; James Beazell, Livermore; Robert Lavamore, Fresno Flats; A. K. Coward, Norwalk; Charles Haas, Stockton; L. R. Titus, San Jose; Ed. Wegner, Sonoma; Wm. Burgess, San Francisco; E. A. Denike, San Francisco; John Dibble, Santa Clara; R. W. Barcroft, Hornitos; J. R. Hoarley, Jr., Oakdale; T. J. Conley, Visalia; T. W. Brooks, Pomona; Joel Parker, Orange; J. H. Ostello, Benecia; G. W. Thurston, San Francisco; T. C. Tandy, Hanford; James Bidewell, San Diego; Wm. Schroeder, San Francisco; Mrs. L. P. Langley, Santa Barbara; H. W. Faust, San Francisco; H. W. Walker, San Francisco; Charles French, Pomona; W. P. McCord, Hanford; H. Buckingham, Raymond; Leonard Parker, Anaheim; Mrs. E. M. Hansson, Merced; Laura de Force Gordon, Lodi; Charles C. Rodgers, Boulder Creek; J. C. Gage, Stockton; Thomas Gorner, Livermore; R. H. Bliss, Camptonville; Mrs. P. Van Hoeton, Grass Valley; Samos Parsons, San Jose; D. W. Perkins, San Bernardino; J. M. Voss, Los Angeles; C. Severance, Los Angeles; J. Mewheimey, Poma; Th. Curtis, San Francisco; J. A. Anderson, San Francisco; Mrs. S. Fox, Lemoore; John Beaumont, San Francisco; A. J. Forbes, San Francisco; W. S. Bell, Oakland; J. M. Endicott, Oakdale; J. Votrovsky, San Jose; Henry Houston, Fort Bragg; A. R. Woodham, Santa Clara; Chas. D. Lane, Angel's Camp; Mrs. Julia Schlesinger, San Francisco; N. F. Ravlin, San Francisco; John Mitchell, Merced; Miss C. L. Frost, San Francisco; F. B. Perkins, San Francisco; Dr. L. Moore, Lemoore; Mrs. John Robinett, Nipomo; L. Magenheimer, San Jose; A. Schell, Knight's Ferry; H. L. Shaug, Del Mar; Samuel McHenry, National City; W. H. Pepper, Petaluma; J. McGlashan, Ukiah; O. Bucholz, Fort Bragg; B. G. Parker, Tulare; A. L. Reynolds, Perris; Wm. Macdonald, San Bernardino; R. W. Riggs, Fresno; Mary W. White, San Diego; N. B. Parnell, Teharna; D. Edson Smith, Santa Ana; R. A. Maddox, Porterville; M. S. Warhaftig, Orangedale; C. N. Ross, Riverside; Mrs. Scott-Briggs-Voy, San Francisco; H. A. Newman, Santa Ana.

All were elected.

Moved that Alfred Grigsby, C. Lee, J. C. Ward, Visalia; Judge J. H. Leining, Colusa; George E. Macdonald, Snohomish, Wash.; and Mrs. George Lawton, San Francisco, be added to the list of vice-presidents. Carried.

The committee on resolutions reported as follows:

Resolved, That this convention records with regret the loss by death to the cause of Secularism of Wm. Paddon, aged eighty-four years, an honorable citizen of San Francisco. Mr. Paddon was for fifty years an Atheist. He died in perfect peace. Also the death of Gus. Weiskopf, aged twenty-eight years. Mr. Weiskopf was of Jewish family. In San Francisco he was highly esteemed as a merchant and deeply regretted by a large circle of friends. He was for many years an Atheist, and he died peacefully. At the request of his family Thomas Curtis delivered his funeral address. Also the death of Frederic Schueneman Pott, for over thirty-five years the speaker of the Frei Gemeinde Congregation in Philadelphia and San Francisco. Also the death of Mrs. Leland, the widow of T. C. Leland, for many years indentified with the cause of Freethought. Also P. A. Clark and J. L. Grigsby, members of our society.

Resolved, That "The Ladies' Relief Protective Society" of San Francisco, in refusing to giv Mrs. E. L. Watson the privilege of adopting a little child on the ground that she would not promis to send it "regularly to an established Christian Protestant church and Sunday-school," has violated the rights of the Liberal and non-Christian tax-payers of the state of California, inasmuch as this is a public institution, sustained from the public treasury, and therefore it should be thoroughly nonsectarian in its administration, and no religious test of any kind should be applied in the care or the adoption of the orphans in its charge; and this convention declares that no more money should be taken from the state funds to support this institution until it is conducted on a purely secular basis, regarding the rights of all the people, without reference to any church or religion.

Resolved, That the World's Fair, which is supported by all the people, and is for the benefit of all the people, should be open on Sunday, the only day in the week when millions can enjoy its great and inspiring pictures of human progress. This universal exhibition of art and industry is in itself an education, ennobling and purifying. It is altogether for good and not for evil—teaching lessons of human virtue and hope; and to close its gates on Sunday out of deference to the customs of any sectarian religion would be an outrage upon the rights of the people, would destroy much of its beneficial influences, and be a blow not only to liberty and justice, but to civilization, to advancement, and to true morality. Any church or any religion that would close these gates on Sunday is a curse and not a blessing to mankind, and shows itself to be founded upon ignorance, bigotry, and superstition.

Amendment added to this:

Resolved, That copies of this resolution be printed and sent to all the vice-presidents of the California State Liberal Union to obtain signatures for them to be used as petitions.

Resolved, That this convention condemns the imprisonment of Moses Harman and Ezra Heywood for excercising their legitimate and constitutional right of free speech and free press.

Resolved, That we condemn in the strongest terms the prosecution and imprisonment of men for exercising their legitimate and constitutional, as well as natural, right to employ their time in providing for themselvs and family on Sundays, as in the case of Mr. King, of Tennessee.

Resolved, That we extend our sympathy and activ aid to all organizations having for their object the improvement of the toiling wage-workers employed in commerce, industry, and agriculture.

Resolved, That we giv aid and encouragement to the farmers in their struggle against the various monopolies which oppress and plunder them. But caution them against the evil influences of religious creeds in their organizations.

Resolved, That we call upon all Liberals and Freethinkers to exercise their power as citizens during elections, unqualifiedly, against any political party using public institutions, such as the post-office, to aid religious fanaticism.

Resolved, That in view of the enforced reading of the Bible in the public schools of Sacramento and other places, and also the maintenance of other religious services in the schools of this city and elsewhere, steps be taken whereby the question of constitutionality of any religious services in our public schools shall be brought to the courts for decision according to the constitution.

Resolved, That the legislativ committee, appointed by this convention, be instructed to introduce into the next legislature a bill for the abolition of the chaplaincy.

All these resolutions were unanimously adopted as read, with the exception of the third resolution, to which was added an amendment, and then adopted with same.

Several other resolutions about the training of children in our public schools, reform of the divorce laws, abolishment of marriage license, and discontinuance of religious songs in our city public schools were introduced. With the exception of this last resolution, the first three were moved to be laid on the table; the last resolution is covered by one of the former and adopted resolutions. After this short speeches were delivered by Messrs.

Burgess, Christie, Tho. Curtis, Miss C. Frost and Addie Ballou, and Mr. Morris Lee.

About this time Dr. N. F. Ravlin came in with his congregation of about two hundred and fifty, who had voted to attend our convention.

Dr. Ravlin made a strong and interesting address, stating the necessities of combined actions of all Liberals, without regard to belief, against our common enemy.

Mrs. Dr. Treadwell then closed the meeting with a eulogy on Thomas Paine. A collection gave $8.50. About three hundred and fifty people were present.

Adjournment till 8 P.M.

Meeting of convention at same place at 8 o'clock P.M.

President Putnam called the meeting to order.

The following members were elected on the legislativ committee: C. F. Burgmann, Mrs. Addie L. Ballou, San Francisco; Mrs. Julia Schlesinger, San Francisco; R. Butterfield, Sacramento; and Albert Curlin, San Francisco. Communications were received and read by the president from Robt. C. Adams, Montreal, Can.; Luna Hutchinson, Letcher, Cal.; and Henry Schroeder, president of the Oregon State Secular Union. Miss Jennie Russell and Miss Clease rendered songs for the occasion. Mrs. Addie Ballou followed with an address.

Prof. W. S. Bell, who was to speak this evening, did not come.

Treasurer W. H. Eastman read his report, which was adopted as read:

RECEIPTS.

Contributions	$113 25	afternoon	8 20
Collections, Jan. 30th	11 15	Collections, Jan. 31st, evening	10 25
Collections, Jan. 31st,			
Total			$142 85

EXPENSES.

Stamps and stat'ry	$12 75	Printing	12 50
Hall rent	40 00	Advertising	2 00
Music	4 00		
Total			$71 25
Balance			$71 60

W. H. EASTMAN, Treasurer.

After announcing that there will be a meeting at Room 1, 118 Eddy street, Friday evening, February 5th, President Putnam adjourned the meeting, which was followed by a sociable and dance till midnight.

LIST OF CONTRIBUTORS TO CONVENTION FUND.

John Dumbacher	$ 1 00	H. F. Ebers	2 00
Peter H. Kroncke	5 00	G. W. Ramsey	2 00
S. W. Holladay	1 00	I. S. Odegard	2 00
J. H. Leining	1 00	Wm. H. Devor	1 00
Robert Gunther	2 50	A. J. Forbes	2 50
Frank Butler	1 00	S. M. Brady	1 00
Philip Cowen	2 50	O. T. Davies	3 00
Mrs. C. Schofield	2 00	R. Butterfield	3 00
L. Magenheimer	5 00	John McGlashan	2 00
W. H. Pepper	5 00	M. S. Palmer	5 00
Geo. Bastran	1 00	W. Jordan	1 00
Jos. Lee	1 00	J. W. Wilkinson	1 00
Chas. D Lane	20 00	D. Buckingham	1 00
Otto Newhaus	1 00	L. Schlegel	1 00
Ed. Wagner	5 00	A. R. Woodhams	1 00
John E. Jones	2 50	Mrs. E. M. Hanssen	75
Mrs. P. Van Horter	2 00	G. H. Purdy	2 00
H. Gerdan	1 00	John Bell	1 00
O. R. Harmon	5 00	W. H. Eastman	2 00
R. W. Barcroft	1 00	C. W. Havlicck	1 00
John Robinett	2 00	J. M. Endicott	1 00
Geo. Zimmerman	1 00	R. H. Endicott	1 00
Mrs. Popp	1 00	H. C. Fry	1 00
Harry Seymour	1 00	John McWhinney	1 00
Mr. Paulsen	50	F. Parker	1 00
J. R. Horseley	2 00		

EMIL S. LEMME,
Secretary California State Liberal Union.

Mr. Henry Frank and the Sun.

From the Sun of February 6th.

TO THE EDITOR OF THE SUN, *Sir*: Your very able editorial upon the new Society for Radical Religious and Social Reform somewhat misconceives the purpose of the society in assuming that it is founded wholly upon negations. Personally my own position is distinctivly affirmativ and positiv. I recognize the futility of mere negation. But the intellectual force which will initially hold together a great concourse of people possessing divergent views must necessarily be primarily negativ and antagonistic.

All religions were founded in revolt against antecedent established religions. In other words, all historical religions were primarily founded in antagonism, in denial—that is, in infidelity against accepted authority. It would seem that enthusiasm must be the offspring of contention and warfare; that the mind cannot grow heated and diffused with new illumination until it has first risen to throw off ancient conceptions and superstitions which hav long beclouded it. We cannot battle for a great idea until we hav first battled against a great overmastering wrong. Jesus was first anti-Pharisaic before He became the irene and illuminated avatar. Buddha must first flee the courts of Brahmanistic tyranny and delusion before he receives his sublime revelations under the benign Bo tree. Luther must first slay the "Harlot of Rome" before he can embrace the new love which shall charm and enlist the world. Thus the infidelity of free thought has for ages been but a revolt against established superstition and corruption. The battle-cry which shall call together all lovers of freedom under one flag must therefore be negativ and contentious. But when the forces are assembled, the constructiv and conservativ phases of work may be developed.

I thank you that, in commenting upon the broad and general principles which I enunciated as our proposed basis, you remark: "We are not surprised that Colonel Ingersoll is among the supporters of the movement. Dr. Briggs and Dr. Lyman Abbott might also join without doing violence to their principles carried out logically." That is exactly the purpose of the new society, namely to make the common grounds of union so comprehensiv that all schools of untrammeled thinkers who are revolting against established wrongs and corrupted theologies, will be able consistently to join us without surrendering or doing violence to their personal convictions. But you also say: "Religion must hav faith, dogma, authority beyond the human." We hav a positiv side to our intellectual positions. We affirm faith in man, faith in the laws of nature, faith in the persistent, pervasiv ethical energy of the universe, faith in the ultimate happiness of humanity and harmony of all things. We hav faith, too, in the superhuman purposiv potency of nature. We look upon the universe as the involution of the divine potentialities. The All-Potential is within all and outworking through all. What this ultimate divine potentiality is we do not claim to be able fully to comprehend; but its scientific manifestations we can study and utilize. Therefore the purpose of our philosophy is to teach men to discover the laws of being that they may bring their lives in trend with the same. Herein we find our worship in the sublimest ideals, the loftiest hopes, the noblest purposes of the soul, by aspiration toward which our natures are uplifted. I do not mean by the worship of ideals, vague phantasies, and individual vagaries. I mean the loftiest ideals which are expressed in the processes of the universe, which are the outgrowth of the race experience, and ever ascend in the higher unfoldments of existence. Nature involves the supreme ideal ever revealed in individual expressions of itself. Man is the highest evolution of nature because the expression of its loftiest ideal; but that is not saying that necessarily man is the final and highest possible expression. Here we touch the region of the unknown.

Hence we may justly say we, too, hav our God—not anthropomorphic or supernatural, not unscientific, nevertheless God, which we may call the Supreme Ideal, involving all others, out of which all others are forthcoming; nothing less than the divine Good, which we perceive is the purpose of the universe prophesying the ultimate harmonizing of all things. This universal or All-Good (by which I mean the manifest inherent tendency of the universe to ultimate perfection and harmony) is the potency which mellows human existence and balances worlds in symmetrical relations. To recognize and extract from the universe this Supreme Good is the highest worship, and the possession of the most assuring because the most scientific God. It is around the great discoveries of science and the inspiring ethics of the newer life that we hope to congregate and enthuse.

But we shall depend for our association and fellowship chiefly on the social instinct of the race. I must still insist that ecclesiastical organizations are sustained because of this principle as well as by the authority of dogma or faith. At least, it is true that all that is left of the modern Protestant church is what is held together by the social instinct. What common faith is there among the Unitarians, among Congregationalists, or even among Presbyterians, which can be said to be free from diversity and dispute? Notwithstanding this notorious fact, especially emphasized in recent events, these great bodies cling together in their respectiv organizations.

Let me say in closing that the initial meeting of the new society proved overwhelmingly successful, in point of attendance, and many hundreds were turned away from Hardman Hall unable to secure entrance.

HENRY FRANK,
Lecturer to the Society of Human Progress.
New York, Jan. 30.

The Pantheistic Movement.

From the Sun of the same date.

A few weeks ago we referred to a movement started uptown for the organization of religious unbelievers of all kinds as a Society for Radical Religious and Social Reform. The author of the enterprise, Mr. Henry Frank, explains its theories and purposes in another column of this paper. He was formerly an orthodox Protestant minister, we believe, but now he rejects all faith in the supernatural and is trying to substitute for it scientific demonstration and optimistic confidence in "the ultimate happiness of humanity and harmony of all things."

His new religion, therefore, is nothing more than a revival of the old pantheism hitherto always unsatisfactory as food for the religious aspirations of the race. Strictly speaking, it is a philosophy rather than a religion. It is not faith in a divine being and worship of him, but admiration of a subjectiv and impersonal "supreme ideal," of the "all good," the supreme good" and "faith in man," "in the persistent, pervasiv ethical energy of the universe," "in the superhuman purposiv potency of nature."

These terms do not mean much. They are vague and general; but so is the thing itself without form and void. Neither is there any science about it, for it ventures into a domain into which science can never enter, a domain accessible only to faith, or as to which men must content themselvs with speculations altogether infantil as compared with its inexplorable vastness. Hence whoever is looking for science to explain the problem of existence, looks in vain. It can go further than man's capacity for knowledge, and that is limited within a range infinitesimally small. Outside of these bounds he must see, if he can see at all, with the eye of faith; or he must picture the unknowable regions beyond with his feeble imagination. All the science of all the ages has barely scraped the surface of knowledge, and it can never get much deeper relativly.

A religion, accordingly, which has no other foundation than science, is built on the sand. If mere ethical principles are its basis, it rests on the experience and conviction of men only. If it is built up from the imagination, it has no substantial corner-stone. If it is to hav absolute truth as its foundation, the truth must come as a supernatural revelation.

The only significance there is in the enterprise described so loosely by our correspondent is the indication it affords of the craving for some semblance of religion, some sort of fetich, even among those who reject all supernaturalism. They want to worship something, an abstract idea, if they can find nothing better. They want some support for their absolute feebleness as against the laws of nature. They hav exiled themselvs from the church, and in their homesickness they are hunting for a foster-mother.

The present theological controversy is rapidly increasing this multitude of the religiously homeless, and the enterprise of our correspondent seems to be an adroit device to gather them into a new fold. But it cannot be successful, for philosophy furnishes a bare and cold shelter as compared with religion, and it scatters rather than collects. The only sympathy between unbelievers comes from their being out in the cold together, and they can no more warm themselvs by worshiping a supreme ideal in common than they can get bodily sustenance from gnawing at a stone. The only thing for them to do is to travel along as best they can without religion, and dismiss the subject from their thoughts, as the Agnostics try to do. After a few meetings the enterprise of our correspondent will go into liquidation and he will disappear from such notice as he now courts.

Meantime Dr. Briggs, Dr. Van Dyke, Dr. Parkhurst, Dr. Lyman Abbott, and all that school of theologians will go on increasing the disorganized and unorganizable Agnostic and Pantheistic host by discrediting the inspiration of the scriptures with a theory of their origin which is substantially the same as his. The God who inspired the Bible, according to their teachings, so far as these are comprehensible at all, is the supreme ideal influencing the minds of the scriptural writers, but not removing from them their narrow human limitations and saving them from the consequences of their natural ignorance and perversion. This new school of theological critics discards utterly the old belief that the Bible is God's history and not man's; that he was the author and the human writers only his penmen. They take away the supernatural basis of theology and religion, leaving the church nothing more than a society for radical religious and social reform such as our correspondent is wasting his time in trying to establish. They, and not he, are the real leaders in the Pantheistic movement.

Recalled Unpleasant Memories.

Shade: "When I was on de earth I was de cock of de walk. See?"

St. Peter: "Take the toboggan. I don't want any cocks crowing around here."

Letters of Friends.

Benevolence Acknowledged.

AUBURN, N. Y., Jan. 17, 1892.

MR. EDITOR: I hav been obliged to drink of the cup of sorrow again so soon by the death of Mrs. Griffin, the wife of the late Charles Griffin. I am now left to fight the battle alone. I am truly thankful to those gentlemen, Mr. Butterfield and Mr. Owen Davis, of California, for their kindness. My gratitude to them I cannot express. The book when received will be highly appreciated by me, as the paper is highly prized and always is welcome. Also the $5 sent by Mr. Davis when received will be put to good use by one who is truly thankful. MARY J. JONES.

From Pious Pittsburgh.

PITTSBURGH, PA., Dec. 24, 1891.

MR. EDITOR: I am very well pleased with the way you are conducting the paper. So far as I am concerned I hav at least no instructions to giv. If you will send me twenty-five letters of protest against closing on Sunday at the Fair, and a few of those pamphlets (if you hav them) published at two cents by the *Freethinkers' Magazine* for missionary purposes, you may call the inclosed amount square for 1892. Last June I was badly used up on the railroad; got well of that, but in two weeks sprained my left ankle very badly, but it is getting all right. Christmas afternoon I buried my mother from my home, aged eighty years and one month. For all my misfortunes, I liv and hav the Christians' sympathy (now) in my neighborhood. Your "Letters from Friends" are very interesting, especially King Putnam. He is worth half a dozen himself. As I hav not been able to attend our Secular Society here on account of my ankle, I cannot inform you about its standing. That the Freethinkers are increasing here is beyond a doubt.

I am yours, etc., for full freedom and liberty for all as you teach it in your paper, J. J.

The Truth On the Virgin Mary.

Feb. 1, 1892.

MR. EDITOR: I hav been a great doubter all my life, but through all these weary years I hav held bravely on to a remnant of faith, and now, alas, that has gone and I find myself all aboard and helpless. I hav always believed that Webster's Unabridged was infallible in all matters pertaiding to the definition of words, but, oh, my! this last prop is knocked from under me. My little grandchild goes to Sunday-school, and the other Sunday her lesson dealt largely with the Virgin Mary and the birth of Jesus Christ. Childlike, she must be too inquisitiv, and had to ask foolish questions, and asked her teacher what a virgin was. Here was a poser, and with true Christian consistency the teacher concluded to use the truth with "prodigal frugality" and let its place be supplied with "an excessiv elongation of veracity." The answer was apparently satisfactory to the scholar, and she went home with her head filled with the newly acquired knowledge which she must needs air before her parents. Presently some one asked her, "What is a virgin?" Thanks to a good memory, she promptly gave her teacher's definition: "A virgin is a woman who has had a baby without being married."

DOUBTER.

Bible Astronomy.

EUREKA, UTAH, Jan. 15, 1892.

MR. EDITOR: In renewing my subscription for 1892 I hav the pleasure to add to your list of contributors an acquaintance of mine, an intelligent reader. He is the only one that I could persuade this time to join hands, as I am surrounded in this small mining canyon by a large majority of Mormons and Catholics that still believe that the earth is square and supported under each corner by an angel, and that if anything moves the sun moves, as, if the earth was moving, as was said yesterday by a lately converted Mormon from Chattanooga, we could not stand erect. Quite a scientific plausibility! I thought he was joking, but no; he went on seriously telling me that he has had a revelation and that the Bible was right.

Of course illiteracy and ignorance reign supreme here among the laboring classes, imported as they are, whether by Mormons, missionaries, or Irish. The missionaries can only persuade the lowest class of men bipeds to come here.

Hoping I will soon receive my New Year's gift in the shape of the Picture Book in press, for which I hav sent a dollar already—and I wish I could hav sent $10—I remain, Very truly yours,

PAUL COIFFER.

"The Happy Infidel Family."

BALLSTON SPA, N. Y., Jan. 3, E.M. 292.

MR. EDITOR: Inclosed please find $4; $3 for subscription to our valuable organ, and $1 for the Picture Book. I hav been trying to get a new subscriber, but, alas, at the last moment failed. But I will not giv up the ship. I send my TRUTH SEEKER broadcast over the town. The seed will take root some day and bring forth good fruit, "not chess." Would that I could shed the light of truth in this dark corner of the Lord's vineyard. The editor of our local paper, the Ballston Spa *Daily News*, said he would publish an article by me on Solomon's temple, but soon afterward informed me that the powers that be said that it must not be published. Upon investigation I was informed by a friend that the powers that be were a mighty man of orthodox valor of the Episcopal gender. Honest, he could not answer it. I then sent it to the Utica *Globe*, Utica, N. Y., with the same result. I was in hopes that some of our sky-pilots would reply so we could awaken an interest in the investigation of that Holy Rot called God's word in Ballston Spa. Hoping the TRUTH SEEKER family had a merry Christmas and happy New Year, we are, as ever,

Yours for humanity, science, and truth

THE HAPPY INFIDEL FAMILY,
with WILLIAM THORPE.

Told Truths On God and His Favorits.

MASSILLON, O., Jan. 20, 1892.

MR. EDITOR: It becomes a pleasant duty to report the lecture delivered by John R. Charlesworth at the Opera House on Jan. 17, 1892. His subjects were, "The Philosophy of Secularism," and "The Christian Religion a Bad Guide in Life." Both meetings were well attended, but he was greeted in the evening with one of the largest audiences that ever met a Freethought lecturer in Massillon. Too much praise cannot be given Mr. Charlesworth as an orator and a lecturer. The audience commanded his strictest attention throughout, being composed of Massillon's most respected and valued citizens. In speaking of the Christian religion he quoted several passages from the Old and New Testaments and showed that if such teachings were put into practice they would be destructiv of all social well-being. Christ condemned wealth and commended poverty. Wealth, he said, was held to be an insurmountable obstacle to the salvation of its possessor, and poverty was regarded as a through-ticket to everlasting glory. He also ridiculed the omnipotent wrestling all night with Jacob; and the folly, lust, and tyranny of Solomon, and the lies put into the mouths of the prophets by the Lord. Mr. Charlesworth endeared himself as a gentleman of superior capabilities, and we can cheerfully recommend him to all Liberals, hoping he will meet with the success he so well deserves.

Yours for truth, W. S. MOKE.

Death Ends All.—Also, A Fund Proposed.

MILLSVILLE, CAN., Dec. 18, 1891.

MR. EDITOR: Time for payments is near, and I here send you some to keep up the grand old TRUTH SEEKER, and long may Heston liv and work until all evil is dead. Spiritualism is as great a fraud as Christianity, according to my thinking. I never had any evidence of a conscious existence after death of the body, and I do not think that I ever shall hav. When we die we die out and out, clear dead—no more of us then. If there is an existence beyond death I should like to know of it. I believe only Materialism is right and death ends all. We shall turn to the holy book at Eccles. iii, 19, 20: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as one dieth, so dieth the other; yea, they hav all one breath; so that a man hath no preeminence above a beast, for all is vanity. All go unto one place: all are of the dust and all turn to dust again." Psalm xlviii; Psalm cxlvi, 4: "Man's breath goeth forth: he returneth to his earth in that very day." His thoughts perish; his body and his thoughts all perish. What is left, please tell us? See Job xiv. See Mal. iv: "The wicked shall be ashes of stubble after being burnt up." No after life then—no heaven, no hell. Isa. xxvi, 14: "The dead shall not liv: they shall not rise: they are destroyed and shall perish."

There should be a small fund by the rich to send THE TRUTH SEEKER to a poor brother or sister or orphan that cannot pay for it and wants to read it.

JOHN SILLARS ARTHUR.

Pleased With God's Pictnre.

LOS ANGELES, CAL., Jan. 13, 1892.

MR. EDITOR: I was much pleased with the picture of God in Vol. XIX, No. 1. The artist made no mistake on that, for it was drawn according to David; and what David did not know about God no other man has ever found out. As God and David were on intimate terms, and mutual admirers of each other, whatever God says about David, or David about God, must be accepted as pretty near the right thing. God tells us David was a man after his own heart, and knowing from the record some of David's characteristics, we can form an idea of God's; and when, with these characteristics, we hav a pen-picture of form, shape, and component parts, what more can one desire to know of God and his general make-up? As far as I am concerned, my faith and credulity are willing to rest on David's description, and no further effort to "find out God" will ever be made by the writer of this epistle. But I must admit in candor, that previous to the aid your inspired artist rendered David in making plain and clear the words of holy writ, I could never fully grasp, comprehend, and realize the exact make-up of God, to say nothing of the cherub; but now all is clear, open, and evident to soul and senses. Henceforth when bowed and bent in prayer at the family altar, a better conception of the invisible one to whom I am talking will fill the mind; and for this reason I publicly acknowledge the pleasure and profit derived from the lifelike and accurate picture which the genius and piety of artist Heston has led him to giv the world, and to fill one of the oldest long-felt wants known to the human race.

Gratefully yours, C. SEVERANCE.

The Old Orthodox Swamp Road.

TANEY, Jan. 7, 1892.

MR. EDITOR: I hav handed a number of THE TRUTH SEEKERS to different friends of mine, some of whom are disbelievers of the holy scriptures, but refuse to subscribe for your paper as a number of their friends are Christians, and thereby they would lose a part of their popularity.

It seems that this world is lined with numerous roads through it, with no signboards, and as the old orthodox swamp road is the most traveled all take this road except those who hav brains enough to investigate, to reason and be governed according to their own intellectual convictions. Our postmaster, who believes it is a sin to investigate, had the impudence to open our paper and said the pictures were enough to scare a person.

About a year ago I was reminded of the good effect of Christianity upon man when I read in my county paper of a man at Palouse City who was a follower of the lamb, a soldier of the cross, and who had concluded this world was too wicked for himself and family to liv in, so he shot and killed his wife and all his children down like dogs and then shot himself. After a month of suffering the youngest child recovered.

Another one of God's inspired prophets was Charles Kirkendall, one of my acquaintances. He told me God had inspired him to perform miracles, and the first was to knock his brother's stovepipe hat off in the mud, and the last I heard of him he was at the insane asylum.

Another one of God's good workers met with a like fate near Spokane Falls. A couple of weeks ago I clipped a piece from the Spokane *Review*, and send the same in this letter:

H. L. Post, an aged member of the Salvation Army, was yesterday committed to the insane asylum at Medical Lake by Judge Moore of the superior court. Post is an old resident of the city and has been for some months past activly interested in the work of the Salvation Army. He was examined by Drs. Lockhart and Libby and pronounced insane. During the examination he became very greatly excited and accused his wife with being unfaithful.

I am proud of the noble work of THE TRUTH SEEKER. I cannot get along without your paper. NELSON REQUA.

Freethinkers, Get Evidence.

COVELO, CAL., Jan. 25, 1892.

MR. EDITOR: I herewith inclose $2, for which please send me books as follows: One "Candle from Under the Bushel," 50 cents; two copies "Bible Inquirer," 25 cents each, 50 cents; one Bible Picture Book, $1.

With the above amount of ammunition, I feel safe in saying that I will be able to hold the fort against all odds. I just delight in throwing shell in the enemy's camp when opportunity offers, and I often hav a little skirmish with my Christian friends, but they always retreat in bad order. It is really amusing to see their ignorance of the book in which they place all confidence. A few days ago a young doctor of this place heard me say that there was no one who could believe the Bible. He declared with great importance that he believed the Bible "from end to end." But I only asked him three or four questions until I had him so he could not answer without contradicting himself. He hung his head and walked off. If not wiser, he certainly lost much self-conceit. I am sometimes told by Christians who fail to keep up their end of the argument that I am a crank. I do not dispute them. I tell them all those that tell the truth about the Bible are cranks, and that does not seem to suit them. There is no doubt I would be considered as respectable as any Christian if I would only "keep my damned mouth shut" and not tell what I know about that miraculous book of miracles. I hav no use for any Infidels who through carelessness or indolence fail to post themselvs so they can defend their principles and help destroy fraud and superstition, when it costs so little to get the proper books, and so little time to study them. There are too many that are afraid to dispute anything a Christian may say, even if they are satisfied that it is untrue, because they do not know where to turn for evidence. Post yourselvs, brothers, and let us defend reason, truth, and liberty. IRA C. HOXIE.

P.S.—Please answer through your paper, Did R. G. Ingersoll ever hav a son die, and did he on his death-bed advise his son to die in the Christian faith?

I. C. H.

[Colonel Ingersoll never had a son.—ED. T. S.]

On Liberal Meetings, and the Church Outlook.

MILWAUKEE, WIS., Jan. 11, 1892.

MR. EDITOR: I do not like to miss a single number of your paper, for there is so much good reading. And right here let me say that THE TRUTH SEEKER never was better than just now.

I am glad to see that there are so many societies that hav lectures and a discussion following. I know from experience that such lectures are the best to get more light. To hav all kinds of subjects there discussed often brings out the most, the best thoughts, and givs a chance for a greater growth. We hav had such meetings in our city for several years, attended with the best results, growing more profitable every year. Our meetings are held every Sunday eve, and they are well reported for the different papers, so that every Monday hundreds and thousands read a fair synopsis of the lecture and what is said in the discussion. I would urge and recommend that more of these meetings be held in every town and city.

There never was a time when Freethought was so anxiously sought for as at present, and there never was a time when there was as much need for the spread of Liberal ideas as at present. For the church never was more activ for the suppression of Freethought than it is now, with all its different and most powerful

organizations at work to suppress Liberalism. One of the strongest and most dangerous is the Women's Christian Temperance Union.

I am sorry to see so many that claim to be Liberal working in with the different churches. Even some of my brother and sister Spiritualists are doing the same thing. What are called the most liberal orthodox priests are in my mind the most dangerous to human progress, for they hold back those that are too liberal to believe in hell and damnation and a great God sitting on his throne, but teach that hell is a bad place and that God is a great ruling power of divine wisdom, etc. This kind of teaching will hold people back for years and years.

The plan of salvation is the same in all the churches, the most conservativ and the most liberal. And a belief in a God of any kind is the foundation of all superstition.

The liberal churches are more inconsistent with themselvs than the most conservativ. And I cannot see any consistent ground between absolute orthodoxy on the one hand and absolute freedom on the other hand. PROF. A. B. SEVERANCE.

The Smithsonian, and the Words "Religion" and "Church."

VAN BUREN, ARK., Jan. 10, 1892.

MR. EDITOR: The Liberals of this country hav been floundering for a long time, trying to find something that would just suit them. They hav tried the Liberal League, the Secular Union, and still all are not satisfied. I do hope that the present officers of the Secular Union may be able to accomplish something. I think we should giv them all the assistance possible in sympathy and material aid. But it has always appeared to me, as W. S. Wood says in your issue of January 16th, this year, "that the Secular Union has been loaded down with too many demands." As I understand him, and, further, as I hav always regretted, the Union's demands are negativ. Some of the demands are not positiv and purposiv like the purpose and design of the Smithsonian Institute, "The increase and diffusion of knowledge among men." And if all the lovers of knowledge would unite their efforts in the increase and diffusion of knowledge it would in my judgment be the best way possible to correct the evils of which we complain. Ignorance is the cause of all our woes. Perhaps but few of our friends know what an aid we may hav in the Smithsonian Institute. To such I would say, procure and read its reports, especially that of July, 1888. In the Smithsonian Institute we hav a model of just what we need: library, museum, reading-room, with a free platform, free to all, reserving only right to criticise. Liberals would do well to labor everywhere for the increase of the Smithsonian. Let it hav branches all over the land. It now has a system of exchange which should be vastly enlarged.

There is another thing that I hav thought of much and regretted, and that is to me the fastidiousness of many of our friends in regard to the use of the words "religion" and "church." What we want above all things is the religion of humanity and a church of humanity. I see no need of quibbling about the etymology of words. The essential idea of religion is devotion. We want good and true men and women devoted to humanity. One idea of a church is an organized body of persons or congregation. The term humanity would so modify the words that no one could be deceived. And in some cases this would help to giv us civil rights and relief from unnecessary odium. One of the grandest expressions in the language is, "The world is my country, to do good my religion." Does anyone think that the immortal Paine did not know the meaning of the word "religion," or that he wished to truckle to the church? It seems to me that there was no other word that would so fully giv expression to the fire of his soul.

HENRY SHIPLEY.

Fiat Money Defended.

COOK, NEB., Jan. 12, 1892.

MR. EDITOR: What a pity friend Shumaker had not put in practice what the "great apostles" taught him to believe! For no man livs who has used his "reason, experience, and observation" but who knows that *all* legal tender (money), it matters not what the material upon which the sovereign impress is made, possesses the same legal-tender power in all cases and in all circumstances. What, my dear sir, became of your "reason, experience, and observation," if you failed in knowing that the legal-tender paper currency was bought and sold day by day for the same price all through the war—and, for that matter, ever since—the same as gold and silver, and on that memorable "Black Friday" when gold was quoted at $2.85, the legal-tender paper dollar sold for $2.85 on the same market? Your "reason," my dear sir, ought to tell you that that transaction was a fraud, a damnable device to rob somebody. That "experience," your "observation," ought to hav convinced you that it was not the paper, the silver, or the gold that was being bought and sold, but the function that money imparted to the paper, silver, and gold by the fiat—sovereignty of the people—law.

What you say of the John Law or French assignats and of the Argentine Republic would not be worth noticing were it not for the fact that you hav entirely failed to follow the teachings of "the great apostles" in observing the facts in these cases; because in neither case does the government recognize the paper as money. It does not in either case receive its impress of money as a sovereignty of law, and consequently is not a legal tender nor a legal money in any sense of the word.

What Dr. W. P. Brooks has written may, as you say, to you be a "revelation." But it is only a lack of "observation" on your part that causes you to so think. All the facts of science and all new ideas hav by many been looked upon as revelations from God only because of the abandoning of "reason, experience, and observation." The Supreme Court was in possession of the revelation long before Dr. Brooks. See what it says: "No one ever doubted that a debt of $1,000 contracted before 1834 could be paid by one hundred eagles coined after that date, though they contain no more gold than ninety-four eagles such as were coined when the contract was made; and this, not because of the intrinsic value of the coin, but because of its legal value. . . . We hav been asked whether Congress can declare that a contract to deliver a quantity of grain may be satisfied by the tender of a less quantity. Undoubtedly not. But this is a false analogy. There is a wide difference between a tender of quantities or of specific articles and a tender of legal values"—money. So you see, my friend, that the "value of money" does not "depend upon the intrinsic value of the material of which money was made," and I get this fact, not from God and revelation, but from the highest judicial tribunal in the United States. In your "observation" you could hav received the same had you not been running after false gods. The error of your "observation" is made more plain by your saying, "Dr. Brooks tells us that gold and silver hav no intrinsic value." Dr. Brooks never said anything of the kind. But he did say that all the value money possesses is its legal value, etc. You need to be more observing, friend Shumaker. The Supreme Court further says: "Whatever power there is over the currency [money] is vested in Congress. If the power to declare what is money is not in Congress, it is annihilated." Judge Joel Tiffany says: "Much has been said about paper money and gold, silver, and copper money; but all such language is deceptiv. There is no such thing, legally, as gold and silver money and paper money. Money, as the measure of price or value, is the sovereign authority impressed upon and attached to that which is capable of taking and retaining the impress of that authority. It is the recognized presence of sovereignty in the market and in the court, applying the measure and determining the equality of exchanges between subject and subject, peasant and prince, between crown and people. As a medium of exchange, or a means to an end, it has no value but the sovereign will recorded upon its face; and in respect to its use its value is as much unchangeable as the authority that created it. Its value being fixed by the will of the government, and not by the intrinsic qualities of that upon which it is impressed, legally it cannot vary." In the eyes of the Supreme Court, how ridiculous must appear your statements that money is "coined metal," and "that the value of money depended upon the intrinsic value of the material of which money was made."

This "new revelation" is already fixed in the Constitution and statutes of our country, and the Farmers' Alliance, God and Christ, also P. F. Shumaker, must keep their unholy hands off it. They can not say what the length, breadth, or depth of dollars shall be, but should they desire to let their "children," or, if you so desire, yourselvs, "build doll-houses of dollars," no one of good common sense will object. Fools and children can be amused for hours playing with dollars, and perhaps Gods and Christs, for aught I know; but intelligent people hav other uses for dollars as well. What you say about "cheap money" and "every man can make his own money"—whether you intended it for a sample of your wit or your wisdom I must say that in all my "experience and observation" I am unable to tell, and my "reason" tells me that you wrote it because you did not know any better. Because, in the first place, there is, there can be, no such thing as a cheap money. All money, as money, legally bears the same value. So to talk of cheap money is to talk like a fool. And as to making money yourself, my advice would be, you had better not try it unless you are desirous of wearing a checkered suit and working for your board inside of prison walls. Respectfully, W. P. BROOKS.

The Abominations of Christianity.

BRADFORD, PA., Jan. 15, 1892.

MR. EDITOR: Our good friend Professor Peck has paid us a visit and talked very amusingly upon "Spiritualism" for the benefit of the First Spiritualist church of Bradford, just inaugurated recently. I noticed a great falling off of the old orthodox tyrannical spirit that swayed the church in the past. His path "From Methodism to Spiritualism" has been a hard one, beset with numerous difficulties. He portrayed the force of habit—how one denomination kept their members in strict abhorrence of the members of all other sects. How the preachers used to giv vivid descriptions of the agonizing influences of everlasting hell for all those who were fortunate enough to be predestined there. How God—to his mind—used to sit on the edge of some fleecy cloud, his omnipotent brows corrugated in anger, with a scepter in his hand to consign to eternal perdition all those who merited his wrath. For a being of that character he could not find any love, although he did his utmost, but ever found it impossible. But for the being Christ he had a different feeling, though at the same time he taught that they were both God, one and the same. But through his great suffering on the cross his heart went out to him. And here he showed that Christ was the first great Spiritualist the world was blessed with. But through the church keeping its subjects in such abject ignorance, it was but lately found out by a few, who were fortunate enough to find it in the accuracy of spirit manifestation. This action on the part of the church he hated with all the bitterness of his compound admixture of spirit and clay. But he gave the church credit for keeping the spirit of religion alive in man—and this with a seeming kind of reluctance. But he was thankful he was born in an age when man could express his mind on all religious subjects without being accused of heresy and burnt at the stake for his honest opinions.

By and by, a step forward. He believed, he claimed, a great deal in the teachings of Ingersoll that matter and force are eternal, could never hav been created nor can never hav an end. He should be very careful; inasmuch as he is a believer in spirit existence the shade of Calvin may come after him with some or all of the Five Points. I like a great deal of his doctrin on this side of the grave, but when he crosses the "Jordan" he leaves me, and I think quite a number more, in the far rear. He is perfectly satisfied that he does know of an existence beyond the tomb. About this, however, we hav our doubts. What I like about Spiritualism, it does away with a hell and an angry God. This sect, in my opinion, is only a step or so removed from Atheism, and if they would be abreast with the current of modern thought by all means put a skylight in the roof of their church and let in a little more light on the slightly illiterate. They are all good people, doing the best they know how. But along with their theory goes the fact that the poor must, as well as the fairly circumstanced, be taxed to the utmost to keep the spiritual machinery in running order. This does not suit me. Where credulity is burdened to advance superstition, I say, Away with it. There has been enough agony and sweat expended in the world for foolish purposes already. I would suggest that the money they may gather in the future be put into a poor fund and with it buy bread for the needy.

I think this will be the next great church in the world. In it is liberty, to a certain extent. You can think for yourself and run no chances of being eternally damned. That idea is monstrous to contemplate, by or from an orthodox standpoint. But our Spiritualistic friends are going to do away with it; and if they succeed in this direction, to annihilate orthodox absurdity, it will giv to this church its grandest monument. It robs death of its horrible sting. It will dry the cheeks of the world of scalding tears. It givs wings to hope; bids the despondent be joyous, and points them to a better day in store for the truly righteous, and will cause hymns and psalms to be sung by nature's honest bands. And I will, in the way of not being misunderstood, quote a sample here:

O death, the poor man's dearest friend,
The kindest, and the best;
Welcome the hour my aged limbs
Are laid with thee at rest;
The great, the wealthy, fear thy blows,
From pomp and pleasure torn;
But, oh, a blest relief to those
That weary-laden mourn!

The world is growing grander and better every day, even within my own recollections. And orthodoxy, to keep pace with Freethought, must keep within denouncing distance. That is why some of the churches are to-day standing in the footprints of Thomas Paine. Let me tell the church she must throw off the mask of bigotry. She must of necessity become more liberal. Her system of morals is all rot. Too many crimes are committed in her name. She givs too many inducements to commit evils, and hence too many evils are committed. She puts a premium on crime. "Whosesoever sins ye shall forgiv, they are forgiven." This forgivness she insists upon, and hides the crimes of all characters under her capacious cloak. And "Whosesoever sins thou shalt retain, they are retained." I suppose by this they are carried over to the heaven side of the ledger. But who in the name of common sense ever heard tell of the church ever retaining a sin on account of its enormity? I believe that murder is one of the greatest sins upon the calendar, but when one of these pious scoundrels is about to expiate his foul offense upon the gibbet we invariably find in his company before he is swung off one of our long, pale, pious, sanctimonious-faced sin-extracters paving the way for him to the New Jerusalem. And the sin against the Holy Ghost perhaps has never been committed, as I understand that is the one there is no forgivness for. Perhaps on account of us not being born again, we are unable to find it. It does seem as if this scheme of being born again would never bear any fruit. It has been preached for a few hundred years now, and if it does not bear fruit soon all confidence will be lost in it, even by the followers of the "meek and humble Jesus." Poor fellow, his lot is a hard one, to bear the sins of all those who hav cast their heap upon him. But the church he established eighteen hundred years ago likes comfort in looking through the thick mist of ignorance upon the maimed, wounded, and insane made by her hatred. She looks with her tear-bedimmed eyes upon the heaps of human bones whitening and bleaching beneath the sun and rain. It is monstrous to contemplate.

JAS. SPELLEN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Slumber Song.

BY SUSAN H. WIXON.

Rest thee, darling, in my arms;
Safe thou art from all alarms:
Drooping, wearied, sleepy eyes,
Laughing, sparkling, since sunrise,
Now shall take a loving peep
In the charmed bow'r of sleep.
Rest thee, nest thee, soft and warm,
Sheltered here from every harm;
Cuddled close to mamma's breast,
Baby, darling, take thy rest.

Fast asleep, O, baby dear,
Like some fairy nestled here;
Soft I kiss thy rosy palm,
Quiet now in slumber calm;
Sweetest heart from land and sea,
Royal gifts I'd waft to thee.
Rest thee, nest thee, soft and warm,
Sheltered here from every harm;
Cuddled close to mamma's breast,
Baby, darling, take thy rest.

But, should life bring bitterness,
More of pain and less to bless;
Should the storm-king in his wrath
Sweep across my darling's path,
Here upon thy mother's breast
Always shalt thou find sweet rest.
Rest thee, nest thee, soft and warm,
Sheltered here from every harm;
Cuddled close to mamma's breast,
Baby, darling, take thy rest.

—[*The Housewife.*

"Looking Backward."

My heart has lost its youthful glee,
My cheek is paled with tears,
My weary spirit turns to thee,
Home of my early years.

The gray rocks of my nativ home,
The flower-bespangled plain,
The green woods where I loved to roam,
Come o'er my heart again.

The mossy shed where I would play—
The tree before the door—
The great old barn, well stocked with hay,
I see them all once more.

I note my locks all silvery white,
Around my care-worn brow,
That brow once fair, those locks once bright—
Alas! so faded now.

And thou, the best and dearest one,
Through all my fancies wild
I cling to thee till life is done,
Mother of the wayward child.

PAXTON.

Legend.—Continued.

The love-bought experience of the raven, or as Camoens, a Spanish poet, remarks, "knowledge purchased with a tear," had given him a balance of faculties which astonished everyone, but while he slept in his gem-lined nest, a robber came and stole from Jane and Seth the costly jewels with which, childlike, they had adorned themselvs. The thief tried to climb a tree, but Ravy was too fast for him; he picked his flesh severely, and sent him flying, appealing, as the villain did, to his weak side, for Ravy loved the breeze which rocked him in the swaying branches.

People should honor our goodness, if we hav any, and not take advantage of defects. "Take my blessing," said the good bird; "then govern your passions with absolute sway, and grow wiser and better as life wears away." It was not long before Ravy built a house, with the help of good spirits, but Christians taxed him heavily before it was half done. Mrs. Murdoc, who never spoke the truth, praised the comfort of the rooms, while the wind whistled through the crevices; then she suffocated Jane in a small, close storeroom, until the child drooped and nearly died. An intelligent health-officer discovered the state of affairs. "Whether it is my business or not," said he, "I will stop this choking and murdering, which is decimating our population. People shall be fined heavily who shut doors on boarders or tenants. A nation which does not half breathe is fast falling into disease and decay. Think what it is to breathe foul air, saturated with nauseous gases, over and over; when the mountain wolf has all he wants as he bounds from crag to crag, "where leaps the live thunder." He loves the lightning, which knows his wants and does his errands. "Wretched Christian woman," said the raven to Mrs. Murdoc, "neglect this subject and others which aid benevolence, at your peril," and he tweaked her ear so that she staid from the place for three weeks. At length, his money being gone, Ravy sunk down weak and disheartened; the children wept and trembled, trying to comfort him. "We will all starve and die together," said Jane, as she held the lovely bird in her arms tenderly. Mrs. Murdoc sent them twenty-five cents, praising God who put it into her heart to aid the poor. Just then a miserable woman came out of a splendid Christian mansion with a dry crust in her hand, seeing which a policeman raised a great outcry against street beggars, saying, "I suppose this is the one who livs on oysters and costly fruit. Away with them!"

Said Seth, "Did you hear of the death of the young duke of Clarence? The Christian goodness of Henry VII., earl of Richmond, destroyed the true duke of Clarence. I would rather hear the cricket sing than pretend to inherit such a title." Hearing this the insects began to collect. A splendid light-green katydid scraped two shells over one another, which were on her back; these produced the sound "katy-did," her peculiar note. Then a large ant appeared and wounded the tender flesh of Jane's hand. "But I will not kill it," said she, "for Uncle Toby's sake." ALHAZA.

Lexington, Ky., Jan. 16, 1892.

Biographical Sketches.

IX.—HEMANS.

Felicia Dorothea Brown, an English poetess, was born at Liverpool, England, on the 25th day of September, 1793. Her father was Irish and her mother partly German and partly Italian. She was a very precocious child in all respects, but remarkable in the line of poetry. Her poems written at the age of eight are almost as well composed and are said to possess fully as much literary merit as those written at the age of twenty-eight. The chief trouble with her poems is that they are written too fast and fluently for much display of genius. At the age of six she read, and was an enthusiastic admirer of, Shakspere. She composed and had published a very praiseworthy sonnet upon "The Bard of Avon." "England and Spain, or Valor and Patriotism," was written at the age of fourteen.

The disposition of this child-poet is reported as remarkably sweet and affectionate. She was a passionate lover of all the fine arts, though poetry was a favorit theme. At the age of eleven she was taken to London, and upon one occasion was taken into a gallery of sculpture to view the statuary. Those who witnessed her first introduction into the gallery were struck by the impulsiv "Hush! hush!" as, with finger upon her lips, she gazed with awed admiration upon the scene.

When she grew older and had taken the name of Hemans, Sir Walter Scott once said to her: "I should say you had too many gifts, Mrs. Hemans, if they were not used in giving pleasure to others."

And as to a description of her looks, I will quote from Mrs. L. H. Sigourney:

"Exceedingly beautiful was she in her youth. On her fair rounded cheek was the tint of the opening rose; her eyes were suffused with brilliance; natural curls, of a rich sunny brown, fell in profusion over brow and shoulder; every movement bespoke grace, every feature glowed with intelligent and varying expression. At the age of fifteen, when each unfolding charm presaged a still brighter bloom, she became acquainted with Captain Hemans, an English officer, who was introduced to her family while on a visit to the neighborhood. The most impassioned admiration on his part was the result, and its fervent expression from a young man of fine person and education was not lost upon an artless, susceptible heart." But so much for the poet's early life. Sufficient it is to say that, owing to the young girl's tender age, her parents and friends objected, and the young officer went to Spain, and for three years the young lovers did not see one another or hold any communication. But when the three years was up, in 1812, Captain Hemans returned to England and renewed the courtship. The parents, touched probably by their constancy, reluctantly gave their consent to the marriage. Which was only justifiable, say I.

Perhaps it would hav been better if the parents had never given their consent, and poor, disappointed Felicia in duty bound had remained a maiden all her life. Certain it was that Captain Hemans "held a daisy in his hand and carelessly flung it away," and never realized what a precious daisy he held. After a few short happy years (they are supposed to hav been happy, but not anyone really knows whether they were or not; one can only conjecture), Captain Hemans, who was in ill health, decided to go to Italy, as he believed a warmer climate would be beneficial, and took up his abode in Rome. And from the day that he sailed, for seventeen years afterward, his wife never saw his face any more. Whether Captain Hemans had intended that this should happen beforehand or not, history again fails to tell. On the effect it had on Mrs. Hemans, or rather in excuse for not giving a description of the effect that it produced upon her, for the inquisitiv public, I will again quote from Mrs. Sigourney:

"The pangs that such a change must hav wrought in a heart nurtured from cradle hours by the fondest sympathy, and from its own exquisit structure involving the necessity of loving and being loved, are not for us to depict."

She was of course more fortunate than most deserted wives. Her talents helped to console her, which is indeed a great deal. There is nothing more true than this quotation:

"Work bids storms of grief be still."

And of course work that you love is more consoling.

But before I consume any more valuable space, allow me to speak of Mrs. Hemans's strong affection for children, and also the strong confiding love the little ones had for her. She made it an especial duty to take morning rambles with her children, and when she did other little ones would come too. One little peasant girl used to watch for the "sweet lady" every morning and taking her hand would walk contentedly by her side, until growing tired she would quietly go home, but not without frequent smiles and backward glances.

Mrs. Hemans died on Jan. 11, 1827. Died as calmly and peacefully as she had lived. Hushed and awe-stricken, her children watched her life go out. Go out! But she left a stainless, pure, and sweet record, that we might all do well to imitate.

IDA A. BALLOU.

Correspondence.

TOPEKA, KAN., Jan. 15, 1892.

DEAR MISS WIXON: I now write a few lines to the Corner to let you all know there is still another Infidel. A great many of my friends talk to me and try to change my mind in belief. They say, "Martha, if I only could get you to read the Bible, you would change your mind." But I say it is no use; that is something I never will do. Well, father has taken THE TRUTH SEEKER for nine years, and I enjoy reading it. And I also hav got the "Story Hour," which I think lots of, and some time I intend to get "Apples of Gold." Well, I will close. Wishing you success, I remain, as ever,

Your loving friend,
MARTHA GILL.

CANON CITY, COL., Jan. 21, 1892.

MISS WIXON, *Dear Friend:* It is so long since my name appeared in the Corner I fear the friends hav forgotten me. By way of introduction: Early in December last we had a county school contest. There were several liberal prizes offered. They were for orations and declamations. In the orations originality was the principal test. I subscribe myself one of the defeated orators. Some fair-minded people pronounced the decision very unfair and unjust. I hand you my speech delivered on that occasion—"A Dream." It was my first effort of that kind. The little verses are my first poetry. If you think it suitable and not too long please giv it a place in the Corner. Very truly,
ORELLA LOCKE.

FROM OSCAR THE BRAVE.

ASPEN, COL, Jan. 20, 1892.

MISS WIXON, *Dear Friend:* I will write a few lines to the Children's Corner to let you know what kind of a schoolteacher I hav. She is very religious, and religion is all that she talks about. Last week she was to tell the school about miracles, but before she began reading she asked me what a miracle was. I told her it was a foolish story like fairy tales. Then she asked me what a soul was. I told her it was something supposed to exist in the human body. I do not think she will let me keep up with my class. I hav received letters from some Liberals since my last letter to the Children's Corner. One of the letters was from W. A. Carlton, and the other from Mary Robinson. I wrote a letter to W. A. Carlton just before I wrote this one.

Yours truly, OSCAR KINDRICK.

JORDAN, MINN., Jan. 8, 1892.

DEAR MISS WIXON: This is my first letter to the Corner. My aunt takes THE TRUTH SEEKER, and I like to read the Children's Corner. I am thirteen years old. My grandpa was a great lover of THE TRUTH SEEKER. He died a year ago last September. My papa has been dead for seven years. I hav three sisters, all younger than myself. We hav no Liberals around here. We liv so far from school that I can not go to school, although my mamma teaches me at home. I study history, grammar, arithmetic, spelling, geography, and writing. Well, my letter is already too long, so I will close. Hoping this will escape the wastebasket, I remain,

Your Liberal friend,
MABEL B. KNOTT.

HARTFORD, KAN., Jan. 17, 1892.

DEAR MISS WIXON: I hav been a constant reader of THE TRUTH SEEKER for over a year, yet hav never written to the Children's Corner, although thinking of it many times. My father has been a contributor to your paper for some time, and I suppose by his writings you know our belief. I am not going to school at present. I graduated in the Hartford high school in the spring of 1891, April the 25th, at the age of sixteen. My studies were philosophy, chemistry, geology, zoölogy, geometry, astronomy, algebra, and rhetoric, besides all the smaller studies, arithmetic, grammar, and many others. I am now studying Latin, trigonometry, and general history at home.

One who has not studied the sciences can scarcely realize the true beauty of life. The higher mathematics are the most interesting to me. I was the only Freethinker in the class of twenty, and I am indeed proud to be called the follower of Thomas Paine.

My favorit of all amusements is dancing.

Father left Wednesday for Phœnix, Ariz., where he goes on a prospecting tour and to look for a location. We intend to go soon.

As this is my first letter to THE TRUTH SEEKER I will close for fear of the wastebasket. I would like to correspond with several Liberals of different localities.

Your friend in the Liberal cause,
DAISY DARROW.

OAK MILLS, KAN., Jan. 17, 1892.

MISS WIXON, *Esteemed Friend:* This is a cold, dreary Sunday, and while sitting here in my room, watching the tiny snowflakes playing in front of my window, and the merry little birds hopping and twittering about in the lawn, I concluded to hav another talk with you and the readers of the Corner.

The present winter, here in Kansas, has, for the most part, been an unusually pleasant one. It has seemed more like spring than winter. This is, however, a very cold day, and I believe the remainder of the winter will be very unpleasant.

I think the grand old TRUTH SEEKER is very attractiv in its new dress. The typography is excellent, and the advertisements are so arranged as to not fail to attract attention. I see in the last Corner a very interesting and instructiv article by our noble young foreign friend, Mr. E. dos Santos, of Trinidad. The asphalt lake which he describes must be a wonderful freak of nature, and no doubt the readers of the Corner were much interested in Mr. Santos's graphic description of it.

Mr. Santos has designed a neat little badge for the Brotherhood of Moralists of Hannibal, Mo., and the emblem is very appropriate. It consists of a representation of the globe, suspended in a star-like circle, and around the globe is a belt or girdle, on which are engraved the letters "B. M." I see in the Freethought papers that Miss Ella E. Gibson, editor of the *Moralist*, the official organ of the Brotherhood, is seriously ill. Miss Gibson has done good work for the cause of mental freedom, and she deserves the sympathy of every Freethinker in the land in her present suffering. It is to be hoped that she will soon recover.

I see in the Corner a nice little letter from Rosa Remsburg, of Daleville, Ind. Rosa is a bright girl for her age, and she is a genuin Freethinker. She is my cousin. Havn't I a right to be proud of such a cousin? I hope the project for a children's paper has not been given up. I only wish I was able to advance the necessary funds to start such a paper. It is to be hoped that some of the Freethinkers who hav the means, and who are interested in the advancement of the young, will aid in getting up a neat little magazine for them. Who can estimate the amount of good such a paper would be capable of doing, and especially when under the management of such an able teacher as Miss Wixon? If such a paper should spring up I would be one of the first to subscribe. With best wishes to all, I remain, Your Liberal friend,

GEORGE J. REMSBURG.

News of the Week.

IN New York city complaints continue against the systematic neglect of the Catholic-Tammany government to provide sufficient schools to seat applicants.

REPAYMENT of the $5,000,000 that Chicago is asking of Congress depends materially on Sunday opening, which would double the net (not the gross) receipts.

JOHN MCELRATH, of New York city, has been arrested on the charge of burglary, the evidence being a prayer-book which he always carried left on the floor behind him.

THE coming revision of the Belgian constitution, brought about by a determined demand of the working classes for the enactment of universal suffrage, may lead to insurrection, and this to a European war.

ON Sunday, the 14th, during services before the German emperor in his court chapel, a man rose and cried, "Your words are useless; behold, the millennium is at hand." He was found insane on religion.

THE Vatican has officially approved Dr. Holaind's magazine article advocating parochial schools, and strongly takes the ground that Catholic children must be educated in Catholic and not in public non-Catholic schools.

AT Lima, O., on the 14th, Mrs. Bentzel died from the over-exertion of attempting to leave her sick-bed healed by faith at the command of her brother, a faith-cure believer. He had dismissed the physician on beginning his course of prayer.

THE latest new religion is that of the Disciples of the Flying Roll, which is making converts in Michigan and Indiana. Its Bible, "The Flying Roll," by Jas. J. Jezreel, an Englishman, warns all to flee to Detroit, Mich., which is the City of Deliverance, against the day of destruction. The local leader calls himself Michael X-Over-Mills.

IT is learned from Chili that the clericals were a strong element in the party that pulled down Balmaceda. They suspected him of Freethinking; and he had cut down their revenues, by substituting civil for religious marriage and otherwise. "Thus it came to pass," says a dispatch, "that as the priests in Chili hold unlimited sway over the minds of the female population, a Balmacedist in petticoats was almost as rare a phenomenon as a black swan."

A COMMITTEE of the Minneapolis city council advises opening theaters Sundays, saying, "Some work one day and rest six. Your committee regard it as a self-evident proposition that those who merit the greatest consideration from the state are those who work the most. . . . Your committee farther finds that 'one man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.'"

A STRONG case has been made out that the Heidt family committed the late murder of George Markert in Sullivan county, N. Y., in the belief that he practiced sorcery. The Heidts are ignorant and superstitious. They had a grudge against Markert as a *hexenmeister*, or wizard, who had by his unholy arts blasted their crops, diseased their cattle, and otherwise harmed them. They had accused him of being a midnight visitor to a *hexenkanzel*, or witch pulpit, in the neighborhood, where adepts in the satanic arts met to say their incantations against those whom they wished to harm.

NEARLY a hundred cases of malignant typhus and a dozen of black small-pox hav occurred in New York city among the immigrant Jews from the districts in Russia where those maladies are raging. Their spread here is feared. By these diseases, and famin, the inhabitants of Samara, Saratov, Charkov, Kazama, and Nijini-Novgorod are dying by thousands. When any food arrives its transportation to sufferers is often impossible because the horses hav been killed and eaten. The communal councils sell for their private enrichment the supplies sent, and the famishing are left to perish.

CATHOLICS express indignation that in Catholic countries the intelligent few who are unbelievers control the government. *La Revista Cattolica*, of Las Vegas, N. M., calls on the faithful to overturn this state of things. Another journal says: "Why is it that a small number of activ, energetic, determined workers are to-day ruling the world, while the Catholics are the majority of the governed? Ask the Socialists, the Garibaldians, the Jews, who control the daily press in Italy. Why is it that a few Infidels and Freemasons are driving the religious from the hospitals and other institutions of France? Because Catholics are apathetic and indifferent."

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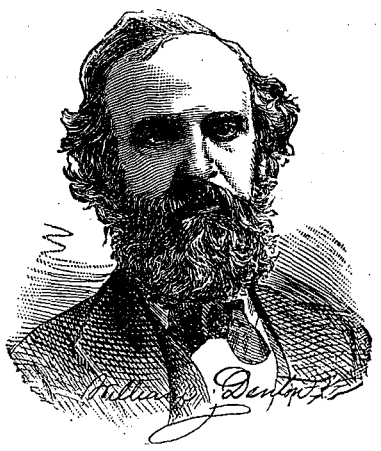
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Ingersolliana.

The Greenville, Ill., *Sun* prints the following letter:

NEW YORK, Feb. 2, 1892.

REV. THOMAS HYNES, Greenville, Ill., *Dear Sir:* My attention was called to-day to a report of a sermon delivered by you a few days ago in which you are reported as saying: "It is known that Colonel Ingersoll is especially hostil to the Calvinistic creed and church. I hav often read his explanation of this—that his father was so intensely orthodox that it drove his son clear over to his intense hatred of all Calvinists," etc.

I write simply to say that I hav never made such an explanation, or anything like it Nothing of this kind has ever been spoken or written by me. It is not true. My father was not a Calvinist. As a matter of fact he held Calvinism in great contempt.

I do not write this letter on account of what you are pleased to say about me personally, but simply to contradict the statement that I ever used any such expression concerning my father.

Yours truly, R. G. INGERSOLL.

The Colonel Talks Politics.

Col. Robert G. Ingersoll was in Buffalo, N. Y. He was asked: "What is your opinion of Blaine's letter of withdrawal?"

"Of course it is genuin," he answered. "I suppose that Blaine is carrying out his great doctrin of reciprocity. He had his chance in 1884, and now, acting on the reciprocal idea, he wants to giv somebody else a show. From this you see that Blaine practices what he preaches. He has probably found out by experience that office is not the father and mother of happiness."

"What effect will it hav on Harrison's candidacy?"

"I do not think it will help Harrison unless Blaine uses his influence for Harrison. There is a good deal of doubt upon that point in my mind. The withdrawal of Blaine leaves an open field, and the crop of candidates will be large. If Blaine keeps his hands off, Mr. Harrison will hav plenty of competition. Most of our people think that one term is enough. It seems to me that an average man ought to be satisfied with one term, and I think most of the people agree with me on that question. But to-day I am thinking more about poetry than politics. Shakspere has crowded out of my mind the Harrisons and Hills. I am on the banks of the Avon and care but little about the Potomac."

"Do you think this letter presents Blaine's final decision and eliminates him entirely from the field of possible candidates?"

"Of course I do. Blaine need not stoop to any pretense. He is the most popular man in the party, and can hav the nomination if he wants it, or if he will take it. Obviously he does not want it, and after having said so he cannot afford to take it under any circumstances. Political coquetry does not pay. Blaine has been too long in the field to pretend to hide blushes with a fan."

"Who, in your opinion, will be the Democratic candidate?"

"I know nothing about Democratic candidates. I think, however, that Hill has hurt himself by his winter convention. It will cool a good many friends. The Democrats, to use a Western expression that probably originated in New England, said to Hill: 'Rake it down, but don't snatch.'"

"Do you think the Democracy will find it advisable to nominate a Western man?"

"Of course there are a great many good men in the West, and Western men are apt to hav popular ways. The West furnished Lincoln, and Douglas, Grant, Sheridan, and hundreds of others who hav helped make our country illustrious, and the West is perfectly willing to keep on furnishing men to fill all places from postmaster to president."

"What do you consider the Republican chances for success?"

"If the Republicans nominate a good man, I think they will elect him."

A Great Musician's Estimate of a Great Orator.

Edward Remenyi, the celebrated violin virtuoso, now on a tour in this country, is a scholar as well as a musician. Being asked in a recent interview to name his favorit composer, he instantly replied: "Beethoven, the Shakspere of music." This led him into a dissertation on the men to whom modern civilization owes most, and these he limited to four—Dante, Shakspere, Michael Angelo, and Beethoven. "Hav you ever thought," he said, "that all of our philosophy, all of our adages and all of our crystallized wisdom is to be found in Shakspere? And that brings me to something you may not care to quote, but what is nevertheless my sincere belief—that the people of the United States hav not yet learned to appreciate Robert Ingersoll for what he is worth. I speak without reference to his religious convictions, but simply as a man of gigantic brain, and whom I consider the greatest living master of the English language in the world. I know him well. I stay at his home when in New York, and therefore I hav an opportunity of studying the man just as he is. When he speaks but two words, even, they hav wings and soar away up into the blue heavens. And what a thoughtful, considerate man, heedful of little things, he is. Look at this telegram he sent me the other day: 'The house has been full of music since you left.'" The abrupt transition from Shakspere to Ingersoll is explained to those who know the latter to be a master of Shaksperian literature, but may be less clear to those who hav known him only as a wonderful orator or an enemy of orthodox religion.

Gems of Thought.

WHAT old people say you cannot do, you try and find out that you can.—*Thoreau.*

IT is impossible for me to imagin a greater monster than the God of the Old Testament. He is unworthy of my worship. He commands only my detestation, my execration, and my passionate hatred. The God who commanded the murder of children is an infamous fiend. The God who believed in polygamy, is worthy only of contempt. The God who established slavery should be hated by every free man. The Jehovah of the Jews was simply a barbarian, and the Old Testament is mostly the barbarous record of a barbarous people.—*Ingersoll.*

I FLATTER myself, O Lord, that I hav made it quite clear to you that your Book is not by any means the oldest volume in the world. You were not the first author. Queen Mentuhept of Egypt was born and suckled, was wedded, and she died and was embalmed before you were invented, or at all events before, as a puny tribal God, you had emerged from the ark or box in which your Hebrew devotees cadged you up and down in their barbarous and predatory wanderings. And Queen Mentuhept, out of a Bible which was written before you were invented, before your son had cut his eye-teeth and your ghost had done wearing pinafores, had an extract inscribed upon her coffin. It is exceedingly fortunate for you that there were numerous volumes in existence before you slung your inkhorn and commenced to produce your Book, for originality is not your *forte*, and plagiarism is certainly your *foible*. There is, O Lord, a dash of rough candor about you, now and again; so you hav pretty freely, in the Old Testament, admitted the sources from which you derived the materials for your work; but, in your omniscience, you hav permitted all the works to which you were indebted to get lost. The "Book of Jasher" (see Joshua x, 13; 2 Sam. i, 18) is gone, the "Book of Iddo" (see 2 Chron. xii, 15) has vanished, and the "Acts of Uzziah" (see 2 Chron. xxvi, 22) is no more; so we hav no means of ascertaining how far you hav been indebted to these works, or of finding out whether you hav always quoted correctly. You hav, in your time, boasted, "I will send them strong delusions, that they may believe a lie;" so that I, for one, to be candid with you, am not quite satisfied that you hav always quoted correctly, and it may be that some of the books you pretend to derive your information from never existed. When you began to write your Book, or, at all events, to collect materials for it, you were only an insignificant Jewish godling that had no proper shrine or temple, but who, as I hav said, went cadging about in the inside of a shittim-wood box, with the images of two cherubim or heavenly hens sitting on the lid of it. Were Jasher and Iddo and Uzziah respectable persons, the lugging in of whose names gave weight and credit to a then undeveloped and insignificant God-in-the-Box? You had, O Lord, by the time you sat down to write the New Testament, left behind you the simple candor of your youth. There you do not, as in the Old Testament, advise us as to the authorities from which you draw. You would apparently hav us believe that the work is boldly original, all done by you, or the ghost, assisted by the "holy men of God." But, O Lord, the pretension is fraudulent, and you hav been found out. There is an Apocryphal New Testament quite as large as your New Testament, and quite as sane and quite as creditable. Having carefully read that Apocryphal New Testament, I find it so alarmingly like your New Testament that, if it had not been that the sagacious Council of Trent had determined by vote which was your Book and which was the book concocted by the early monks and the Apostolic Fathers, nobody nowadays would hav known which volume was by them, and which by the ghost and "holy men of God."—*Saladin in God and His Book.*

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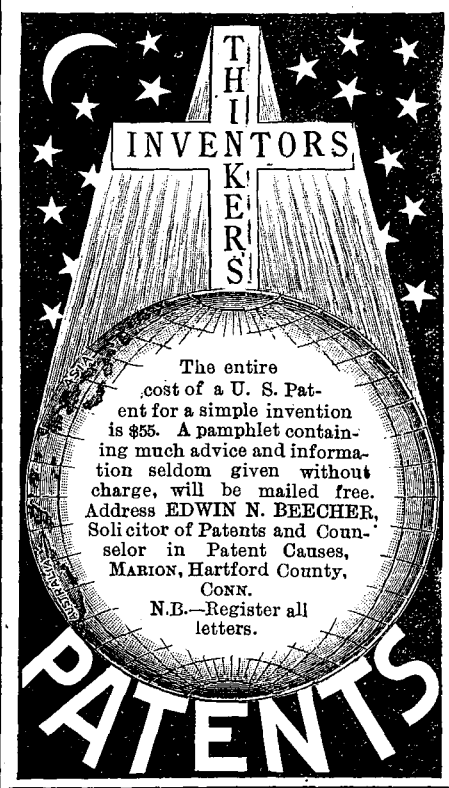
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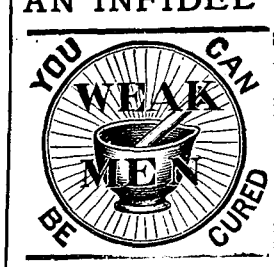
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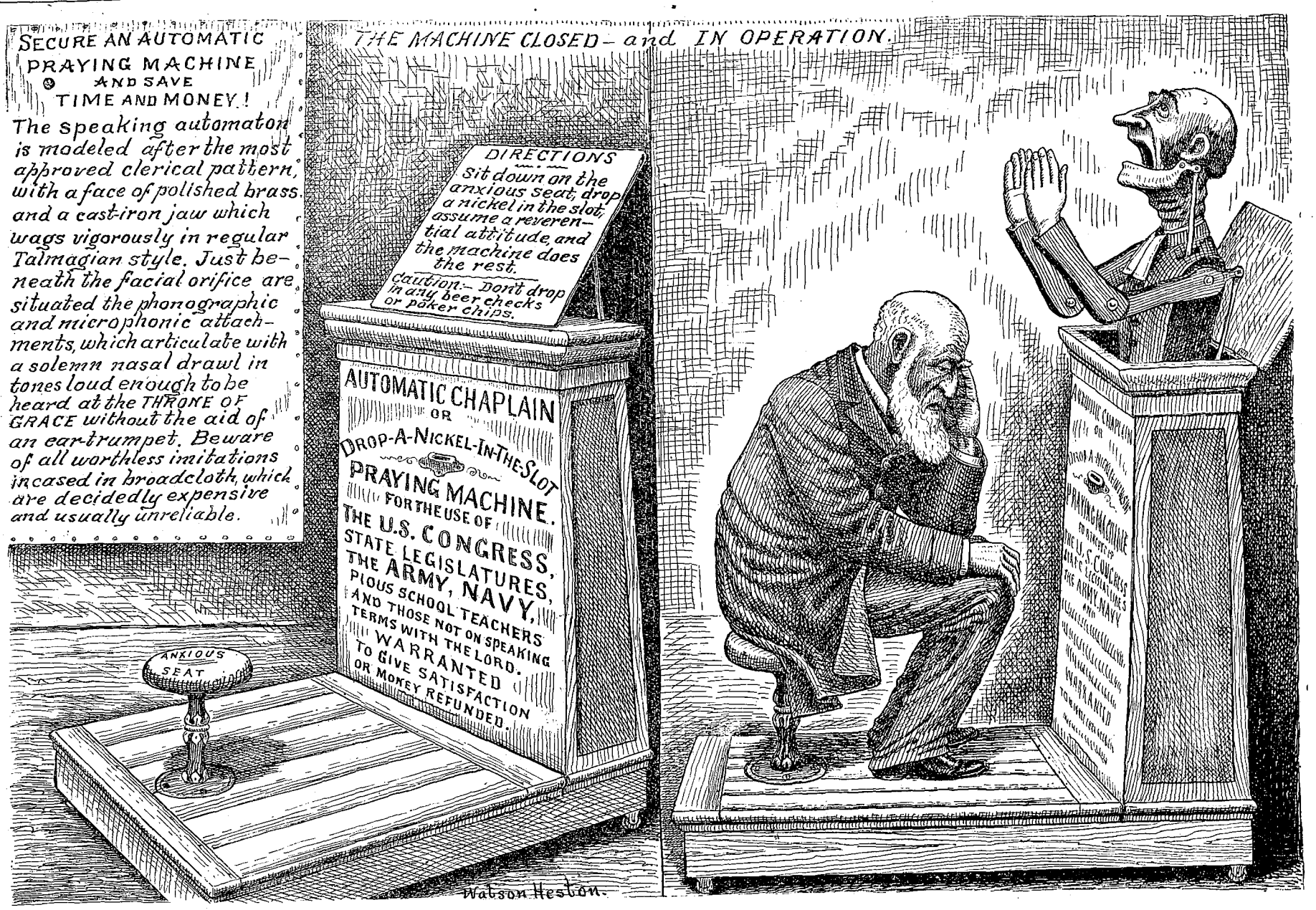
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Sample Prayer by the Machine.

O Lord, our Heavenly Father; We know thou art not partial to new inventions, and that thou hast an old grudge against graven images, but in this age of progress and labor-saving devices, we beseech thee to throw aside thy prejudices and not be jealous of thy servant, the machine, because it is fashioned somewhat after thy image, for we assure thee that the inventor meant no reflection on thy majesty or disregard for thy personal appearance, but it was his intention to furnish a mouthpiece as a substitute for the parson and to do away with middlemen in transacting business between this world and the next.

Thou knowest, O Lord, in times past that religious ingenuity has been chiefly directed in inventing instruments of torture, but more humane ideas hav at last robbed religious machinery of its terrors, and we here present ourselvs to the piously inclined, believing we are able to perform the praying business with neatness and dispatch.

Thou art also aware, O Lord, that in these days we hav an overproduction of very tiresome and useless drones, known as priests, parsons, and chaplains, whose prayers are not only dull and lugubrious, but also costly and a grievous burden to many of the taxpayers of this country. Therefore, O Lord, we hope that we will fill a long-felt want by superseding high-salaried prayer-makers and furnishing a better article at a trifling cost. O Lord, we know not whether thou hast ever heard of the United States Congress or not, but if not, we advise thee not to seek a too intimate acquaintance, lest thy opinion of this nation should fall considerably below par. But, Lord, if peradventure, as in the case of Sodom and Gomorrah, thou hast heard rumors concerning this Congress, thou hast probably a suspicion that there arises a perfume which is not altogether as a sweet savor unto thee, for verily, O Lord, we beg to inform thee that this august and robust body of law-breaking law-makers are a pretty tough lot of vain and bald-headed sinners, whose consciences hav been dead so long that the odor thereof hath become a stench in the nostrils of honest men. Now, O Lord, let not thy anger be kindled just now, nor be too hasty about spilling thy fire and brimstone upon them; for we confess that we are convinced that quite a number of them are more upright than thy servant Lot was, and besides, O Lord, thou must remember that our Congressmen labor so zealously to escape the wiles of the bribe-giver, and of strange women, and to get rid of the surplus, that lo! they are weary and feel constrained to keep a hired man to talk to thee for them, for which favor they feel too poor to pay themselvs, but lay the burden thereof on the taxpayers. Now, O our father, if thou hast any influence with this Congress, we beseech thee to bless them with a larger sense of justice, and shed abroad in their hearts a little of the religion of common sense, and move them to consider their ways and be honest enough to pay for their own praying or adopt the machine in the interest of economy and reform, that their example may be as a shining light unto state legislators and all those who employ prayer-makers at the expense of others.

In conclusion, O Lord, we ask thee to take this matter under consideration, and act upon it at thy earliest convenience, and for Christ's sake, and the sake of these thy suffering people, move this Congress to adopt the machine, and thine be the glory, the honor, and profits. Amen.

Mr. Freshman and One of His Converts.

The chief manager of the Jew-converting mission in St. Mark's place is becoming discouraged. Mr. A. Benjamin's efforts are telling. Not only has the *Independent* supplemented the criticisms of the Jewish journals and THE TRUTH SEEKER, but the *Herald* has found time to interview Mr. Freshman, and incidentally room to print the *Independent's* remarks. In the interview Mr. Freshman says he is inclined to withdraw from his pastorate. This is what he said to the reporter who showed him the paragraph in the *Independent*, reprinted in these columns:

"Now, I do not desire to discuss this persecution, but it seems that there is an imperativ necessity for doing so. All this trouble grows out of the bitter malignity of one man, A. Benjamin, who for years has pursued me like an evil genius. What or who he is I cannot say. It is reported that he is an agent of wealthy Hebrew religionists, who aim through him to break up my church.

"STINGING POSTAL CARDS.

"This man wrote an article in the *Jewish Messenger* and influenced poor Isaac Long to make his false affidavit against me. He has also, in some unaccountable way, secured the coöperation of the Christian *Independent*. See this." Here the Rev. Mr. Freshman showed the following postal card message received by him on February 6th:

"'It affords me the greatest pleasure to inform you that to-day's *Jewish Messenger* contains two columns of the greatest importance to you and your glorious work among the lost sheep of Israel. Glory Hallelujah. THE TRUTH SEEKER, too, contains a fine editorial about you and your work, but it is too sinful a paper for you to read. Yours in praying, A. BENJAMIN.'

"On the morning this postal card message reached me young Hugo Cohen, a new convert and worker with us, received a postal card addressed to the 'Rev. Hugo Cohen, D.D., LL.D.,' and reading:

"'MY DEAR BROTHER: Sing ye to the Lord for the contents of to-day's *Jewish Messenger* and TRUTH SEEKER. Read it and let us pray. A. BENJAMIN.'

"As to the statements made in the *Independent*, I pronounce them one and all false. None of my converts has renounced Christianity. I hav prepared a formal statement which will be submitted to a meeting of our advisory and managerial boards, at the head of which is the Rev. Dr. Charles F. Deems. I am inclined to withdraw from my pastorate."

The affidavit of Isaac Long, a Russian Jew, sets forth that he allowed himself to be baptized in London for thirty shillings, after which he came to New York and applied to Mr. Freshman for assistance. His affidavit says:

"He received me with open arms and open pocket. After receiving odd sums of money, he installed me as a regular salaried 'assistant.' I was quartered at his branch in Suffolk street, but my duties extended to places elsewhere. Thus, during the convention of last November I rendered valuable service nightly. On Wednesday, November 11th, Mr. Freshman requested me before the service began to deliver a stirring testimony. Accordingly, after the service he beckoned me to follow him to the vestry, where he handed me four silver half dollars and one paper dollar. My entire earnings during the week for testimonies amounted to $14. I also received $3 from Mr. Freshman for writing an insulting letter to Mr. Benjamin.

"In the meantime I was approached by Mr. Herman Warzaviack, a rival missionary, who is conducting a Jewish mission under the auspices of the 'City Mission.' Mr. Warzaviack agreed to pay me liberally provided I am willing to defame the character of his rival, Mr. Freshman. I cheerfully closed the bargain with my new master and became the sworn enemy of my old one. The rules prevailing at the rival missions are identical. Telling the truth in both houses is strictly prohibited. The only addition I discerned in my new master was that his morality was anything but Christian.

"Many supporters of the Jewish mission will no doubt treat my statement with contempt, under the plea that no reliance could be placed upon a backslider. But I implore you, dear Christians, why should the Jewish convert be credited when he is telling falsehood for gain and doubt his veracity when he is telling the truth at a loss to himself? The treasury of the missionary fund is certainly locked in my face, while the treasury of the Jewish mission funds will never be opened, as it never existed. I declare before God and man that I am more sinned against than sinner. The examples shown by every Jewish missionary is enough to demoralize anybody. With want and starvation staring me in the face, I declare before God and man that should it be possible for the Christian community to maintain dives of the Billy McGlory design, they could do no worse than maintain missionaries of the Freshman and Warzaviack pattern. My present action ought, I believe, prove my veracity. I am making my statement under oath, and am fully aware of the penalty of perjury. I am, however, ready and willing to face the accused missionaries in public and corroborate my assertions. Should they be able to deny my accusations, I will cheerfully undergo any term in states prison for perjury as prescribed by law.

"ISAAC LONG.

"Sworn to and subscribed before me this 27th day of January, 1892.

"TIMOTHY A. FAY,
"Notary Public, New York County."

In view of this statement and others which hav been published revealing the swindling character of the mission, so far as making converts among the Jews, it would seem to be eminently proper that Mr. Freshman should carry out his threat and resign his pastorate.

An Iniquitous Measure.

For years Anthony Comstock has been trying to enlarge his powers of persecution and to establish through the post-office a censorship of which he should be the real head. At almost every session of Congress he has had some pious member introduce an amendment to his original statute which should giv him the power he seeks. The following is a copy of his last and worst:

"52D CONGRESS,
"1ST SESSION. H. R. 120.

"IN THE HOUSE OF REPRESENTATIVS.
"JANUARY 5, 1892.

"Read twice, referred to the committee on the post-offices and post-roads, and ordered to be printed.

"Mr. Henderson, of Iowa, introduced the following bill:

"A BILL

"To amend section thirty-eight hundred and ninety-three of the Revised Statutes of the United States, and for other purposes.

"*Be it enacted by the Senate and House of Representativs of the United States of America in Congress assembled*, That section thirty-eight hundred and ninety-three of the Revised Statutes of the United States be, and the same is hereby, amended so as to read as follows:

"(New matter in italics).

"SEC. 3893. Every obscene, lewd, *filthy*, *indecent*, or lascivious book, pamphlet, picture, paper, *letter*, writing, print, or other publication of an indecent *or filthy* character *or devoted to the publication or principally made up of criminal news, police reports, or accounts of criminal deeds, or pictures and stories of immoral deeds, lust, or crime*, and every article or thing designed or intended for the prevention of conception or procuring of abortion, and every article or thing intended or adapted for any indecent or immoral use, and every written or printed card, letter, circular, book, pamphlet, advertisement, or notice of any kind giving information, directly or indirectly, where or how, or of whom, or by what means any of the hereinbefore-mentioned matters, articles, or things may be obtained or made, *or advertisement contained in any newspaper, pamphlet, or circular giving information where or by whom abortion may be performed, or where pills, medicin, nostrums, or advice for the prevention of conception or for abortion may be obtained, or advertisements of medicins, drugs, nostrums, or apparatus for the cure of private or venereal diseases, whether sealed as first-class matter or not*, are hereby declared to be nonmailable matter, and shall not be conveyed in the mails nor delivered from any post-office nor by any letter-carrier; and any person who shall knowingly deposit, or cause to be deposited, for mailing or delivery, anything declared by this section to be nonmailable matter, and any person who shall knowingly take the same, or cause the same to be taken, from the mails, for the purpose of circulating or disposing of, or aiding in, the circulation or disposition of the same, shall, for each and every offense, be fined upon conviction thereof not more than five thousand dollars, or imprisoned at hard labor not more than *five* years, or both, at the discretion of the court; and all offenses committed under the section of which this is amendatory, prior to the approval of this act, may be prosecuted and punished under the same in the same manner and with the same effect as if this act had not been passed: *and the Postmaster-General shall hav full authority to declare what matter is nonmailable under this act, so far as the transportation in the mails is concerned: Provided, That nothing in this act shall authorize any person to open any letter or sealed matter of the first class not addressed to himself: And provided further, That upon the continued mailing of newspapers or periodicals containing advertisements or other articles or items forbidden by this act to be transmitted in the mails, the Postmaster-General is hereby authorized to declare said publication, including future issues thereof, nonmailable.*"

It will be seen by scanning the italicized portions of this bill that publishers would be practically at the mercy of Comstock and the postmaster-general. The word "indecent" is of such a broad meaning that it would take in a Roman Catholic blood atonement picture or one of Jonathan Edwards's sermons on hell. It would depend on the jury. But it would certainly take in all the daily papers if district attorneys could be found who would dare undertake their prosecution.

The second addition to the law is aimed at such papers as the *Police Gazette*, a journal that we should at once brand as indecent, but which thousands of other people, with just as good right to select their reading matter as we hav, read with delight. Their taste is not admirable, but that is their business.

The third addition puts nearly all the daily and weekly newspapers in the country at the mercy of Comstock. There are very few papers which do not advertise patent medicins and doctors who perform miraculous cures. But people must be their own judges of whom to patronize. It is no part of a republican government to furnish a club in the shape of a law for irresponsible private agents to blackmail either publishers or doctors.

But the worse thing in the bill is the power given the postmaster-general. He is made the poohbah of publishing. He has the power of the Russian censor. He can stop the mailing of not only any particular issue of a paper, but its *future issues*. That is, he can destroy the business of any publisher he pleases. What a chance for blackmail in subordinates, who really do the supervising, including such agents of Paul-pry societies as Comstock would hav!

This outrageous bill is now before the House of Representativs Committee on Post-offices and Post Roads, composed of the following gentlemen: J. S. Henderson, of Ga., chairman; J. H. Blount, Va.; B. A. Enloe, Tenn.; R. P. C. Wilson, Mo.; E. J. Dunphy, N. Y.; John D. Anderson, W. Va.; Elijah V. Brookshire, Ind.; John C. Kyle, Miss.; John M. Pattison, O.; John C. Crosby, Mass.; A. J. Hopkins, Ill.; John A. Caldwell, O.; John L. Wilson, Wash.; C. A. Bergen, N. J.; C. F. Loud, Cal., and John T. Caine, Utah.

These men may all be addressed House of Representativs, Washington, D. C., and they *should* be addressed promptly from every state in the Union and by everyone who values or is willing to defend the freedom of the press and mails, and who objects to a Russian censorship over the publications they prefer to read. With the word "indecent" in the statute, and armed with Benedict's definition of obscenity, there is not a book worth reading that could not be suppressed, if the right jury could be obtained before the right judge. The Canadian fools hav held Colonel Ingersoll's writings to be indecent, and there are fools in the United States as well as over the northern border.

We hope our readers will get in the spirit of writing letters to their representativs. It is the most effectiv way of influencing ordinary legislation. And those proposed amendments ought to be killed. We hav outlined but a few of the many reasons for it. Others will suggest themselvs, though letters to public men should be short and to the point. Write to the member of the committee from your state, and from those states not represented on the committee write to the chairman. Let us kill the bill!

New York's Legislature and the World's Fair.

Not a day too soon, in fact, not quite in time, did we warn the Freethinkers of this state of the Sabbatarian attempt to close New York's exhibit at the World's Fair by law. Watching their chance, the bill was sprung upon the assembly when known pietists were in the greater force, and passed by the small majority of two.

Afterward the bill was tabled and the fight is not lost. The bill will come up again, and in the mean time let every reader of THE TRUTH SEEKER in the state and all his or her friends write to their assemblymen not to vote to close New York's exhibit.

The discussion of the measure in the assembly was interesting. The *Herald's* report thus describes it:

"As soon as the bill [making the $300,000 appropriation for the exhibit] was reached Mr. Deyo, the highly conscientious member from Broome, moved an amendment which directed that the exhibit of this state should not be open to the public on Sunday.

"Leader George Bush, who is notably fair-minded and broad on all such questions, protested that the question should be left entirely to the commissioners having the exhibit in charge. 'We hav decided to hav a representativ display at this great exhibition,' he said, 'and it is unwise to tie up our commissioners. They are able men and competent to judge what is best in this matter.'

"'It might just as well be understood,' replied Mr. Deyo, 'that those managers are our servants, and that we are entitled to represent to them the sentiments of the people of this stat That the fair did not go to New York was due to the fact that the people wanted it kept free from partisan influences. Mr. Bush knows that, and I am glad to see that his conscience pricks him. There are others besides himself who see their mistake now. It is not the Chicago exhibit of which we are speaking, but the New York state exhibit, and the people of this state are opposed to Sunday opening.'

"'Public sentiment on this question has changed a great deal in a short time,' interposed Mr. Hitt. 'There was some objection to Sunday opening at the fair at first, but it is fast fading away. The idea is too narrow. I will go as far as anyone to preserve the sanctity of the Sabbath, but the case in hand does not appeal to my sympathies. I believe it will be far better to hav the people of all nations who visit this great exhibition spend their Sunday looking at our exhibit than to spend it in the saloons, as they will surely do if the exhibit is closed. It is wrong to tie up our commissioners as this amendment proposes. I don't believe in instructing delegates.'"

"'But you always do instruct them,' broke in General Husted.

"'No, we don't,' retorted Mr. Hitt. 'We hav a lot of delegates coming to our convention on Monday and they are not instructed, but they will vote right when the time comes.' This break was greeted with roars of derisiv laughter from the Republican side and some expressions of surprise from the Democrats.

"'Thousands can't afford to lose the day,' said John Connelly. 'The great mass of visitors will find their time all too short as it is, without closing our doors on Sunday. I don't believe the opening of the exhibition will destroy the American Sabbath. People are getting broader views on such subjects. In New York the Sunday opening of the Art Museum was fought vigorously at first, but the press has educated the people up to it and we shall soon hav it open. I believe that if this great exhibition is opened on Sunday the morals and virtue of the world will be benefited instead of degraded by it.'

"'Let us leave the question to the Chicago managers,' again urged Leader Bush. 'It would be foolish for us to order the New York exhibit closed on Sunday and hav others kept open. No state should hamper its exhibit like that. It is unfair to the people to determin that question here. Let us make the appropriation and leave it to the commissioners.'

"Here General Husted again took the floor and helped the fight along. 'Of course, the World's Fair should hav been held in New York,' he remarked cheerfully. 'But the South and Northwest were too strong and beat this state by pooling their issues, just as they propose to beat you gentlemen of the majority in the national convention.'

"'Our convention,' shouted the Democratic chorus.

"'Yes, yours,' retorted General Husted. 'Now it is a fact that no great exhibition of any kind in this country was ever kept open on Sunday except in Chicago. This is one of the handsomest and most energetic cities we hav, but it is also the most godless city on this continent, outside of Leadville. I know it. Chicago is away ahead of even Paris in iniquity. And I will never vote for any measure which violates the American Sunday. I believe in that day as I believe in God and the savior, and my whole support goes to this amendment.'

"Colonel Webster said a few words after the Westchester orator had sat down and folded his hands, but so many of the Democratic members were absent that all the efforts to save the bill intact were useless and the anti-Sunday-opening amendment was carried by a vote of 49 to 47.

"Then everybody looked disgusted and the Republicans chuckled. But the fiery Democratic leader was on his feet at once. 'I move to table the bill,' he said, 'so as to let our Republican friends gather their scattered senses. They will soon see that it don't pay to try to make politics out of a quasi-religious question. It will be a good idea to wait till they can hear what the people think of their action.'

"Both Deyo and Husted objected vigorously to the plan, but the House adopted it by a vote of 51 to 49, and the fight will be reopened at an early day."

It is curious, and it may not be uninstructiv, to note that the Sunday-closing amendment was made an almost party affair—Republicans for, Democrats against. The former need laboring with, therefore, a little harder than the latter. Our advice last week, DO NOT DELAY, we repeat with still more urgency now.

Mr. Benjamin Harrison is in favor of a law for the District of Columbia which shall prevent any mechanic collecting wages for Sunday labor. Rev. R. C. Wylie, in the *Christian Nation*, states that the message of President Harrison about the Chilean difficulty, that was sent to Congress on Monday noon, was sent to the government printer's office on Sabbath noon, to be at once put in type. And the question arises, if the Sunday law had been enacted could the government printers hav collected their pay? What a Presbyterian hypocrit our president is, anyway!

According to the Rev. Dr. Mills, of Milwaukee, the American Secular Union is responsible for a good deal. In a recent sermon on Sunday observance he said: "There are many darts thrust at the Sabbath, and principal among them is the Secular Union. Eleven years ago that society was founded with the one idea of working for the opening of the Centennial exposition on Sunday. Failing in this purpose, the society effected a national organization, and by its influence literature railing against the Sabbath was circulated. These papers reached the Anarchistic societies of Europe and they, thinking that at last a land had been discovered where the commune and other license-, not liberty-loving bands could exist, hastened to the United States. When Robert Ingersoll aided in the organization of the Secular Union he invited Anarchy to America and brought to this fair land the Atheistic, Socialistic scum of Europe." We hav serious doubts that the "Socialistic scum" of Europe ever heard of the American Secular Union. But we do hope that the managers of the World's Fair at Chicago will hear of it. Mr. Mills is as badly mixed in the other statements as in this; but he is not worth setting right.

On the Pacific Coast.

News and Notes.

The Rev. Mr. Briggs, of Modesto, refused to accept my challenge to debate, at the advice, he said, of his Christian friends. It seems that Mr. Briggs is growing wiser—his bravery is oozing out, and "discretion is the better part of valor." He was quite anxious for debate when I reached Modesto awhile ago, but has concluded that he had better stick to the pulpit and only attack the Infidel when he is a hundred miles away.

In place of the debate I gave three lectures at Modesto February 8th, 9th, 10th, on "The Religious Conspiracy," etc. The audiences constantly increased. Evidently there is a very large Liberal element in Modesto. Colonel Kelso did a good work here in former years. He was a teacher at Modesto and vicinity, and in lonely toil, with the bare necessities of life, wrote his Freethought books, and contended with the orthodox clergymen whenever they were willing to meet him. He prepared the way for Liberal advance. I am sure, notwithstanding the array of seven or more churches, that the majority of the people of this place are Liberal, but it needs work to develop the latent forces.

I had a delightful sociable time at Modesto. The people giv good welcome to their homes. Mr. and Mrs. C. Lee, of the American House, do their best for the comfort of the Secular Pilgrim, and make one wish to stay longer in these fields of labor. I was pleased to meet with Mrs. Whitmore, Mrs. Williams, and others, from Ceres, a neighboring rural town, which sent quite a delegation to our meetings. I also enjoyed the hospitality of Mr. and Mrs. Elliott; with Mr. and Mrs. Leigh Irvine; Mr. and Mrs. Allen, with Mrs. Rose their daughter, a stanch Liberal; Mr. and Mrs. Thompson, and Mr. and Mrs. B. Weil and family. With this circle of friends the sunny days at Modesto were charming indeed. The weather was never more delicious. Warm and bright were the skies, and the sun, despite the "spots" which I looked upon through a smoked glass, shone with cloudless glory. Mr. B. Weil, on Thursday, gave me a pleasurable trip about the city in his shining new rig called, I believe, the London Track, which made a most gay appearance in glittering harmony with the magnificent sunshine of the noon-day. Far off shone the snowy summits of the Sierras; to the westward were the blue and glorious walls of the Coast range; between were the vast plains, with orchards and vineyards, black plowed fields of thousands of acres, the green banks of the flowing river, and the pretty little city in the midst with its many elegant dwellings and rustle of business. I am obliged to my friend, Mr. Weil, for this picturesque drive; this vision of California's varied loveliness.

I count myself fortunate in making the acquaintance here of Leigh H. Irvine, the business manager of the Modesto *News*. He has written a brilliant book entitled, "The Struggle for Bread," which comes nearer, I think, to hitting the mark, than most of the books that treat of labor problems. Mr. Irvine does not undertake to do the impossible. He has no "patent remedies." He simply states the situation; givs facts and figures; offers valuable suggestions; he clears the way, and does not muddle his conclusions with impracticable theories. Everyone who is interested in the questions of the day will find this book a help. Mr. Irvine is a young man, and has a fine career before him, I think, for he has come of admirable Freethought stock. Those who read the articles of Clarke Irvine, or "Holt," in THE TRUTH SEEKER, will know whereof I speak, and realize that my young friend has a capable ancestry. While I was in Leigh Irvine's office a card came by mail from his father recommending, if ever he had the opportunity, to cultivate the acquaintance of Samuel Putnam, representativ of THE TRUTH SEEKER. This was a pleasant coincidence, and I keep the card thus received in remembrance of "Holt."

I was also pleased to meet, at the home of Mr. and Mrs. Lapham, Miss Valerie Hickethier, of Oakland, one of the bright newspaper women of California, who will undoubtedly make her mark both in literature and Freethought. Also I was pleased to strike hands with Hanscom, Sr., a pioneer of Liberalism in this country. His son, Mr. S. L. Hanscom, a fearless Freethinker, conducts the Modesto *Herald*. Captain James; W. J. Smith, an old comrade of Omaha when I was in the Unitarian pulpit; Judge Capron, and others it was my privilege again to meet. Modesto is not only a place of happy memory, but of hope for the future.

It was my good luck, as I left Modesto with its bright days, to meet, almost the first one on the train, Alonzo F. Jones, of the *American Sentinel*. I believe he is a "Rev.," but he doesn't seem to me a bit like a preacher. He has read my "Religious Experience," he says, with interest, but he does not accept my conclusions. Well, if one is to hav a religious faith, I think that of the Seventh Day Adventists is as good as any. I like their heaven much better than I do the orthodox heaven, and there is no hell about it either. Like the Mormon religion, it is a materialistic religion—and, so far, sensible. There is no natural immortality at all. It comes through Christ, by a supernatural power. Therefore the wicked perish—there is no eternal hell. As for the saints, they don't play on harps and loaf around the throne, but they inherit this good, solid earth, and they are good, solid men and women, with appetites, etc., and they liv with flesh and blood on the bosom of this regenerated world, where there are no grasshoppers or cyclones or scale bugs or gophers or fleas and such things; but there are green fields, shining waters, beautiful mountains, sunny skies, herds of cattle, flocks of sheep on a thousand hills, fish in the sea; there, in comfortable houses, on pleasant farms, the land flowing with milk and honey, liv the saints forever in undisturbed felicity. I really like that heaven. It is interesting, because it is human. I regard Mr. Jones as one of the brightest thinkers in the country, as well as a sturdy worker. He has just published a valuable work, "The Two Republics." It is one of the best studies of the Roman republic and empire, of Christianity, of Constantine, of our early history, of the Puritans, of the formation of our secular Constitution, that there is out. It shows the dangerous growth of ecclesiastical power in the legislation and judicial decisions of our country. Every Freethinker should read this book. It is one of the best political volumes of the day. Mr. Jones is absolutely in favor of liberty. On that question we are thoroughly at one. When his own church undertook to make a creed, he opposed and defeated the movement. His criticisms of Judge Hammond's decision are of great value. They not only show legal learning, but insight into universal principles. I would not hav missed my journey with Jones on any account. It was an intellectual treat, and I had a chance also to get posted on the situation, for by his untiring labors Mr. Jones keeps informed of the doings of the church power. The dangers are greater than I thought them to be. There is a long, hard struggle before us.

On Friday evening, February 12th, the San Francisco Liberals meet to devise means, if possible, to continue lectures and sociables during the year. In a place like San Francisco there are great difficulties in the way of permanent work. Our special effort during the month of January was very successful. I am glad to see that the new elements are coming in, and that the interest grows. There will be a sociable and entertainment on Sunday evening, February 21st.

Saturday night I attended the ninth anniversary of the Bohemian Golden Gate Lodge. I always look forward to this sociable gathering of the countrymen of Huss for a good time all night long. My friends, Mr. and Mrs. J. Vostrovsky, with all the children, come up yearly from San José to attend this festival. Mr. Vostrovsky is prominent both as a speaker and writer among his countrymen, and by various contributions to journals in his own language helps on the Freethought movement. Bohemia is one of the most interesting countries in all Europe. It is the land of song and romance, and it is no wonder that in America the ancestral domain is remembered, and the old songs are sung, and the old music thrills.

We all go there—Captain Johnson, Mrs. Andrews, of "Around the World Alone;" Lilian and Stephen Pearl, Mr. and Mrs. Emil Lemme, and others; and it is a merry and beautiful sight. The hall is crowded, the flag floats above, and gay and animating strains fill the air. The opening of the grand march is by the president of the society, Mr. T. Matejovic. Dr. J. Prosek, Mr. Jos. L. Baloun, and comrades more, we greet again under the shining banners of Bohemia and Columbia. The dance flows on, the Lancers and the waltz, the polka and the Spanish; but especially fascinating is the Beseda, the Bohemian national dance. The music is lovely, martial, and joyous, with low, sweet melodies and trumpet tones, and over the vast hall hundreds join in the brilliant maze. Bright and intricate and picturesque are the changing figures. The glancing forms, harmoniously moving, make a scene of glittering enchantment.

Of course we did not go home till morning on such an occasion as this, which only comes once a year. It was 6 o'clock in the morning—Sunday—when my San José friends and myself drank a parting cup of coffee, waiting for the train, and then with Stephen Pearl Andrews—familiar name—I lingered until the horse-cars ran and at 8 o'clock A.M. was on my way to Sacramento to lecture that evening. After a good nap in the hospitable mansion of Mr. Goodhill, the first one to greet me, to my surprise, was John A. Jost, of Ogden. I had not seen him for years. He is now eighty-two and as ready for work as ever, still looking ahead.

I had the usual audience at Sacramento, neither very large nor very small, but attentiv. I discoursed on Spiritualism, Theosophy, and Infidelity. So long as there is R. Butterfield, N. D. Goodell, and others to stand by the flag I shall make Sacramento a battle-field, no matter what its changing fortunes.

Mr. J. Vostrovsky handed me the San José papers, in which there is a great hubbub about the Bible in the normal schools. It was excluded six months ago by the board of trustees. Thereupon a petition was circulated for its reinstatement. This was signed by five hundred of the pupils, the county and city superintendents, and nearly all the teachers in the county. After a warm session the matter was laid upon the table. The Bible is still excluded. There is great excitement, and the pulpits thunder with arguments. Some of them are upon our side. Father Calzia of the Catholic church puts the matter so tersely, that I will place his words on record. They are valuable for reference:

> Yesterday at the last mass Father Calzia delivered a short but most emphatic sermon on the Bible question.
>
> The object of his remarks was to show that the petition lately presented to the board of the normal school trustees is most unreasonable, unjust, and utterly in opposition with the broad American spirit of our public institutions.
>
> "Thank God," said he, "there are among the normal school trustees men wise enough to know what is right, just and reasonable, and brave enough to stand by it. We owe it to them that the petition was postponed indefinitly, and, indeed," said Father Calzia, "it takes very little intelligence to understand that the normal school, being a public institution, namely, an institution erected for the benefit of all alike, Jews, Infidels, Protestants, and Catholics, is and must be unsectarian, and consequently must be entirely free from all sectarian practices of worship.
>
> "Now everybody knows that the reading of the Protestant Bible is exclusivly Protestant religious worship, and one of the most essential among them. To introduce, therefore, the reading of the Bible into our normal school is nothing less than to make it not an American but a Protestant institution. And with great reason will all non-Protestant citizens of the United States take offense at such an action.

Rev. J. H. Garnett, Baptist, also talks good sense. He says:

> The Bible is read in the public schools either for its religious character or for its moral or literary beauty. If the latter, others, Catholics, Infidels, or Atheists, may demand that their favorit books be read. If the former, we ask, by what authority do we seek to introduce our religion in state schools? How would we like to hav the reading of the scriptures alternate with a deliverance from the pope or from Ingersoll?
>
> Any man who is not in a ditch of prejudice so deep that he cannot see his way out must see that it will not do for Christian sects to touch the public school curriculum. The genius of our government and the heterogeneousness of our people forbid this.

These are signs of progress in the pulpit.

SAMUEL P. PUTNAM.

Sacramento, Feb. 15, 1892.

A Farewell Reception.

From the Stockton, Cal., Independent.

About fifty guests gathered at the residence of F. A. Ruhl Sunday evening after S. P. Putnam's lecture, and gave Mr. Putnam a farewell reception. He left for the East at noon yesterday to be absent several months, and the gathering last evening was to giv him a farewell that would emphasize the pleasant nature of his visits to Stockton. A bountiful and highly relishable banquet was spread, after which there was a general and pleasant exchange of views by the gentlemen present.

Lectures and Meetings.

NEWARK Liberal League, 177 Halsey street, corner of Market.—Sunday afternoon, February 28th, at 3 o'clock, Professor A. P. Devlin, late of London, will lecture. Subject: "The Religion of the Future."

S. P. PUTNAM's lecture appointments:

Los Angeles, Cal...	Feb.	28	El Paso, Tex...	"	16
Monrovia, " ...	"	22	Flatonia, " ..	"	19,20
Perris, " ...	"	23	Calvert, " ..	"	27,28
San Jacinto, " ...	"	24,25	Austin, " ..	April	2, 3
Anaheim, " ..	"	27,29	Waco, Convention		
Norwalk, " ...	"	28	of Texas Liberal		
Orange, " ...	March	1	Association.....	"	8,9,10
Santa Ana, " ..	"	2	New Orleans.....	"	13,14
Arch Beach, " ..	"	3	Brookhaven, Miss.	"	16,17
San Diego, " ..	"	4	Chicago.....	"	24
Escondido, " ...	"	5, 6	Massillon, O.....	May	1
Valley Centre, " ..	"	6	New York.....	"	6
Fallbrook, " ..	"	7, 8	Boston.....	"	8
Elsinore, " ..	"	9	Montreal.....	"	15
Phœnix, Ariz.....	"	12,13	Boulder City, Col....	June	5

Those desiring lectures along this route will please communicate at once with S. P. Putnam, Los Angeles, Cal., care of C. Severance, Box 451.

PULPIT, PEW, AND CRADLE.

II.

The moral nature is in danger the moment "revelation" is made a part of mental equipment.

"But," they say, "You must admit that most Christians are fairly good people." Certainly; so are most "pagans," most of the followers of Buddha, of Confucius, or of Mohammed. Captain Adams, author of "Travels in Faith," formerly captain of the Golden Fleece, says: "I saw less wickedness in the heathen shores of China, India, and Java and Sumatra than in the Christian wharves of New York and Boston or about the docks of London and Liverpool."

It may astonish those who employ the average Roman Catholic servants to be told that in five years of experience with those gentle and faithful heathen from Japan I have never been compelled to turn a key upon either food, jewels, or money. What we, in our arrogance, call Christian morality is doubly discounted by these Buddhists, Confucians, ancestor-worshipers, and Shintos to whom we have the ineffable impudence to send missionaries! And in this connection I may illustrate how well the oriental mind takes in our plan of salvation. An intelligent Shinto boy of twenty asked me what the word devil meant. He found it in his English reader. He was smiling in a queer way. I said: "Did you never hear of the devil, Richi? Is there no devil in Japan?" He bowed and smiled incredulously and replied, "O, I hear 'bout one missionaries brought, but you don't believe that?" "No," said I, "I don't. But what kind of a devil was this that the missionaries took to Japan?" I wanted to get his idea. "He is the Christian's bad God," said he, which is the best definition I ever heard. But Richi was laughing as he left the room. He thought it silly.

Morals are universal and progressive. Revealed religions are local and claim to be final. That is just why they are harmful.

All men know that it is "wrong" to steal. Why? Simply because every man objects to being stolen from. He doesn't need a God to tell him that his coat does not belong to Sam Jones. It would simply be a waste of time and breath for a God to mention it to him. Gods don't need to tell us anything that we can otherwise find out.

But, they say, "I don't steal or murder because God says it is not right."

I heard a gentleman, a prominent lawyer in New York, say only the other day that the reason he did not steal $500 from a sleeping guest was because of his fear of hell. He was a Catholic. I think that he slandered himself. I suspect that it is because of a much more creditable reason to himself than that. If it is not then I can tell you just what is the real reason. Fear of the law. Fear of being found out.

The poor barbarian says he does not steal because it rains if he does. The thunder peals and the lightnings flash and the gods are angry. But suppose the anger were not expressed to him by lightning and thunder, then he would let the gods be just as angry as they pleased. His fear would be stilled. It is fear of results right here that deters him. Physical results if he is ignorant or brutal, mental results if he is intelligent and good.

Men are beginning to understand the vast import of this fact; but it will bear but scant and withered fruit until *women* believe it and teach it to their children. Until this is done the top may be nipped off from time to time, but the root will poison the spring of life still.

So long as women look with reverence and awe upon the silly customs of the church, so long will they be sustained. So long as the cradle is littered with Sunday-school leaflets, wherein witches dance and dead men talk, fear will grip the human mind like a vice and ghosts will be as thick as huckleberries. One of the funny things about those Sunday-school lesson leaflets is that although they all arrange to have the children carefully taught the same old romance on the same day, no denomination will trust any other to tell a straight story.

If Daniel and the lions (with the capricious appetite) happen to be the subject for to-day's lesson, the Methodists send their flocks roaring lions. The Presbyterian children get predestination lions and the Baptist infants get immersion lions—sea-lions as it were. But once let mothers see how trivial it all is, make woman smile with contempt upon the pompous idiocy, and the battle is won.

A short time ago when a great flourish of trumpets was made over the stupendous fact that the pope had decided to confer the berretta and cassock and cap upon an old gentleman in this country and call him a "cardinal" and a "prince," I heard a lawyer make some quite excited remarks about it. He said that it ought to be prevented by law in this country. That it savored of monarchy. And you know it is like shaking a red rag at a male bovine to say monarchy to one of our statesmen. But I don't see how you could make a law to prevent one old gentleman from making a great parade over giving another old gentleman a shoulder-cape and skull-cap more or less embroidered, and calling him a prince or a dodo or anything else.

Seems to me we have got to meet that sort of thing in another way. It is time to stop treating any of it seriously. We might as well legislate against paper dolls for small children.

If the large majority of women and a good sprinkling of men are still in the paper doll stage of development, the remedy is not in legislation. It is in *education*.

But so long as anyone continues in a mental condition where reverence for such nonsense is possible serious argument is a waste of valuable time. Nothing can be gained by arguing with a vacuum.

And for that very reason the education of women in the sciences is vastly more important to-day than the education of men.

The church understands this perfectly and that is the reason it always has frowned upon and always will oppose solid, scientific, practical education for women.

There is no danger that a boy will be afraid of his shadow if his mother does not believe in ghosts! And I repeat that orthodoxy, with a zeal worthy of a better cause, has always opposed higher and solid education for women. It was a case of self-preservation. And it is time for woman to understand that it is not to her religion but to the manliness and intellectual development of men that women must look for help.

Just so far as the lower nature of man is overcome, just so far as the dogmas and usages of past ages lose their control, just so far as "divine authority" is left out and the reason and human manliness of men comes to the front, just that far are women always the gainers.

All of the religions of the past were built to fit the mental and moral status of the time in which they originated. They are in no way fitted to present social conditions.

In the main, social evolutions have been so gradual that, with little outward friction, dogmas have been refitted, lopped off, added on or quietly dropped, so as to attract but small attention.

But in a few notable cases where violence has been necessary and direct conflict inevitable men have never hesitated to employ harsh measures against the very religion which they, all the while, claimed was divine, unalterable, perfect. Did you ever think of that? The theories of the divine right of kings, and the institution of slavery as dealt with in the United States, are two most notable cases of this kind.

Now, it so happens that in the natural course of social evolution what is called the "woman question" has come to the top of the wheel. Her higher education and her general status before the law. In point of fact there is no such question unless woman is considered as not a part of the human race. If she is a human being then when the question of right is once settled for man it is settled for her also. Right is not masculine only, and justice knows no sex. It is only because she was looked upon by barbarians and then by the church as something less than human that a question was ever admitted on this point. And the recent letter of the House of Bishops of the Episcopal church reiterates and emphasizes this ancient, barbarous, infamous theory.

But take the so oft repeated maxim of our government, for example, "The right of government rests upon the consent of the governed." Can any brain capable of even a modicum of thought apply that to man and not to woman? If so, in the name of common sense how and why?

So it is again with the question of education. Not long ago it was believed to be unsafe and unnecessary to educate what was called the "common people." To-day that is modified and woman, alone, is proscribed, and with less logic. Now, in all these past conflicts of opinion, in all these battles of progress, no one ever thought of saying that the reformers were "men-haters," nor that it was a war against men, yet they were conditions which men had established. There was a principle at stake and the conflicts were upon that basis. But in the present struggle toward a firmer human footing for women, one often hears it said, and reads in the papers, that Miss or Mrs. So-and-So is a "man-hater" simply because she advocates absolute sex equality.

This is a very absurd idea, and in nine cases out of ten it is wholly incorrect as to fact. As a rule we like men immensely. We like them so well that we want to see them do justice to their own higher natures and not be blinded by superstition and priestcraft in their opinions of and conduct toward one-half of the human race. At the present time they are simply sex maniacs. We don't want to see them let the dogmas which sit so lightly upon their shoulders for themselves rule and blind them in their actions toward us. It is a mistaken idea that man gains in dignity or in power by keeping woman inferior or by shutting her out from the higher education, competition, and emoluments of this world. He does just the reverse. Why? Simply because one-half of the human race cannot progress rapidly, normally, nor well by itself. Harvard and Yale, not to mention Columbia, may continue to put a protection tariff on the brains of young men: but so long as they must get those brains from the proscribed sex, just so long will male brains remain an "infant industry" and continue to need protection. Stupid mothers never did, and stupid mothers never will, furnish this world with brilliant sons.

That this world has not been peopled by a weaker-minded race than it has is due to the blessed fact that some women had brains, and although forbidden to use them the command was not so fully obeyed as St. Paul (and most of his followers) desired. But just so long as the pulpit teaches supernaturalism to pews that are filled with mothers, just that long will the cradle be shadowed by ghosts and the affairs of this world will be pushed aside or endured in all their injustice by dupes of priest and prince who teach that another life will remedy all the ill of this.

Now, don't understand me that I blame men for all this any more than I blame them for being afraid of ghosts, or for thinking with Christ that fits were "devils"—any more than I blame the Egyptians for worshiping the Nile or the Kaffirs for baiting with their own children their traps to catch lions. It is simply the stage of development—of evolution—to which they have thus far attained. It is their present size. This is my point.

They are like the old man in Arkansas. It was during the war. Quinine was so scarce in the South that people would do almost anything to get it. A slim, wiry, sallow old woman came into the commander's tent one day and asked for the doctor. He responded. She told him that she must have quinine. "My ole man is boun' t' die," said she, "if you can't give him some. He's powerful bad off."

The army was no better off in the matter of quinine than she was, so the doctor sent her back without. "But," said he, "if you will take about an ounce of sage and put one quart of boiling water on it, and when it cools a little have him drink it, I think it will help him."

The poor old soul went home and put an ounce of sage in a cup, poured a quart of boiling water on, and then lifted the old man up and told him to drink it. He drank about half and then nature rebelled and he could drink no more. A second time she took a fresh ounce of sage and another quart of water and the old man tried hard to take it, but when about half gone his stomach revolted and she laid him down, defeated in her attempt to carry out literally what she understood as the doctor's directions. And yet a third time—as the scriptures would put it—she measured out the sage and the water, and the old man stopped half-way.

She trudged back to camp and came weeping to the doctor.

"Doctor," said she, "if you can't think o' something else, my ole man's boun' to die."

"My dear madam," said the doctor, "did you try it just as I told you?"

"Yes, doctor, I tried it three times, an' my ole man he don't hold but a *pint!*" she said, and sobbed aloud.

And most men don't hold but a pint, mentally speaking. Why demand that they take the whole quart at one time? But what I contend for is that those of us who do hold more may be permitted to use the extra capacity, and also, I insist that it is an outrage to fill the pint of the simple with that which is neither a food nor a medicine, but is simply a mental narcotic.

It is more than anything else to-day due to man's superstition and the shadow of his childhood belief in a fixed and now happily outgrown religion, which holds him to his particular prejudices on what he is pleased to call the woman question. So long as that is in him there is no room for a broad conception of justice, a lofty ideal of freedom, which shall give to all others—including women—that which he demands for himself. And it is almost wholly due to woman's religious training that she so tamely accepts the "crumbs from the master's table." So long as people of either sex hold but a pint, and

that pint is filled with orthodox superstitions, you cannot crowd into their brains the newer, loftier thoughts of scientific sociology and evolution.

Most Infidels, Agnostics, or Freethinkers are just to woman—in theory—and the more firm a foundation a man has for his unbelief in dogmas the more likely is he to be just to her. For his mind is clearer and freer. It is possible for him to be logical and fair. His brain is not hampered and dwarfed to fit a creed. His natural manliness is not walled in by prejudice and superstition, and he is better able to "do unto others as he would that others should do unto him."

And how does this so-called Christian doctrine strike you if women were to reverse the present order of things? Which no one would deplore more than I.

Indeed, I was much surprised a few days ago when a gentleman said to me, "Mrs. Gardener, don't you think you are a trifle hard on men?" Well, now, I must confess I did not think so. Upon the contrary, I thought I was quite inclined the other way. I rather like men.

But that fact does not prevent me from having a difference of opinion from certain orthodox gentlemen like the Rev. Dr. Dix and Brother Talmage, who admire the family relations of Solomon and applaud the ethics of St. Paul. Now, I think that Solomon was so much married that he never was married at all, and that St. Paul's head was so big just over the bumps of self-esteem and proneness to give advice that his bump of appreciativeness of woman was simply concave. At the same time I only do Paul justice when I say that his inclination to take up a new idea was such that I have no doubt that had he lived up to within a few years ago he would have been a leader in the co-educational and woman suffrage movements, and most likely president of an association of Agnostics. I think I can see Colonel Ingersoll resign in Paul's favor and in his graceful way remark to the doughty Apostle, "Age before beauty." And it would not be unlike Paul to accept, with the remark that beauty was "the substance of things hoped for, the evidence of things not seen"—and take the chair, with all that pertained thereto. And instead of recommending Sisters Phœbe and Priscilla to the Romans Paul would be writing letters of commendation for Elizabeth Cady Stanton to present to the suffrage committee at Washington, or for Helen to carry to a convention of Freethinkers. That was Paul's way. And it was not at all a bad way—in his time. He thought he knew a good thing when he saw it—and he was not afraid to espouse a cause because it was new or not fashionable.

Well, there are some people that way yet, and if they get their toes trod upon it is no more than the doughty Apostle had to endure before them.

It is the tribute Progress always pays to Stagnation. The price Stupidity exacts from Superiority.

And, after all, it is not much to pay, and it furnishes the whole helpless lot of mediocres with something to do—something to think—something to say. If it were not for that the poor souls would have nothing more exciting than four prayer-meetings a week, or the hang of the pastor's gown, for mental stimulus. Think of it!

So, for variety as well as for veracity's sake, I hope that henceforth those who hear us, or read what we say, upon this subject, will not think nor say that women who take part in the struggle for religious freedom, or in the movement for social or legal advancement of the race, are "men haters," are "soured," or "cross," or "embittered against men."

If, occasionally, some woman grows impatient and snaps out something sharp and cutting, it is no more than men do in all of their contests with each other. I have even heard it whispered that it is sometimes done by opposing political parties—that sometimes Democrats or Republicans say little spiteful things about the opposite party. Now, we should be measured by the same rule, only with the added charity which goes with the fact that women are wholly untrained, as yet, for this sort of discussion.

So let us hereafter stand fair and square upon that basis Let us keep the ground clear of rubbish and personalities, so that we can see clearly the principles at stake, whether they be for man or for woman.

The Bible and orthodox Christianity have in the past been criticised and condemned by thinkers from various outlooks, and for a great variety of reasons. Voltaire and his school objected to them from many different points of view; but, in the main, they were concerned with the bad effects produced by the influence of superstition and the Church upon the State. With its political intrigues and its general effect upon political life. Others, again, protest because of the inevitable cruelties and brutalities which always have been, and which always must be, the chief support under dogmatic beliefs. Natural scientists have offered their objection from the outlook and standpoint of their especial field which enables them to see so plainly the paralytic influence "revelations" always exercise over scientific investigation, and hence over material, commercial, and intellectual progress. Another set of thinkers fought Christianity not many years ago, distinctly and solely upon the ground that it upheld slavery—the ownership and sale of human beings. Still others object because of the impossible demand that all people, all classes of minds, believe the same things. Because of the threats held over the head of honest Doubt—doubt of myth and miracle. Later still has arisen a party which fight it on the ground that it teaches that "the poor you have always with you" is not only a fact, but that it is right that it should be so. With all of these I have the profoundest sympathy, and am in the most hearty accord.

But there is one corner of the field which I have taken as my particular skirmishing-ground, and, while it is and can be in no way separated from any or all of the other acres tilled so well by my powerful predecessors, and by my able contemporaries—to whom I most respectfully take off my hat—still my little field has its special features and its urgent needs, which have, I think, been less considered, and much less understood, than any other in all the vast domain. This is the little plot devoted to dower. The corner belonging to women as women.

There are those who suggest to me that I might well claim half of all the whole field upon this basis: but I want to be quite within the limits set by the most vehement advocate of masculine pervasiveness and dominion and still show that I have a case. And I, myself, agree that no blow has ever been struck for liberty, no tree felled, no furrow run, which may have been intended for man only which has not—in a degree—been for women also. Therefore, I do not hold that half of the field is yet untilled, but simply that our little "homestead" lot is still a howling wilderness. And so long as the thistles of superstition and ignorance are left growing thick and rank on it, there will always be enough seed blown over the whole field to make man's life a burden and his progress and happiness both slow and insecure.

In other words, the theory held to-day by so many men—that it is not necessary for woman to think—that it does no real harm for her to accept, ready-made, his cast-off theological and scientific opinions, is as great a blunder as it is possible for him to make.

It is *more* important for this world, and for future progress, it is more important for the Freethought cause and for the industrial cause, that women be well and thoroughly trained in all new and advancing ideas than that men be so trained.

Why? Because no man can give his children an intellectual cripple for a mother without giving his wife intellectual dwarfs for children. We must remember that.

The Cradle of yesterday is the Pew of to-day, and will be the Pulpit of the future. Therefore every new generation will have the same old fight, the same tiresome and hopeless struggle with ignorance and fear, until the children are started in life with clear brains and are cradled by mothers without superstition.

So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the Cradle will be rocked by ghosts and the race will remain on its knees to a Devil of its own creation and to a God who is powerless against him.

HELEN H. GARDENER.

The Prize Essay.

Some weeks ago a good friend sent me a prize essay and asked me to giv my opinion of it as a manual for the use of schools. I read it immediately, but hav been rather tardy in "saying my say" about it. One reason for my tardiness is that I had hoped to obtain a copy of an old book, out of which I learned some of my first lessons in education. The book was "Webster's Spelling-Book," but it seems entirely out of print, and I hav not been able as yet with all my inquiries to find one. There were several fables in the book, equaling Esop's, in a moral point of view, and the pictures which illustrated them were about as artistic as some of Heston's. In the back part of the book there were several pages devoted to a "Moral Catechism," which, as I remember it, would be worth as much as the "prize essay." To be sure, seventy years is a long time to hold in memory a dissertation upon morals, learned when my years were so few that I had no idea of the meaning of the many large words used. Whether the author of the spelling-book was the author of the catechism I do not know, but that teachers paid any attention to it or required a pupil to commit it to memory I cannot recall. I know that the clergyman who was the director of the school required the reading or recitation of the Westminster catechism once a week, but the moral catechism was wholly ignored. Now, I had hoped to compare this work with the one seventy-five years later, and by that means discover how far we had advanced in moral education. Had we had the book at the time it was promised at the meeting of the Secular Union in Portsmouth, or the following Christmas, as we were assured we should hav, I for one was ready to approve it, even though it might be defectiv in some respects; and then, as a production of the Freethinkers united in a union, I was already enjoying presenting it to persons who are continually saying, "The Freethinkers never do anything," as something done. Alas for hopes blighted!

The book did not make its appearance until we had exhausted our interest. It was not presented to the congress as anything done by the society, and no mention was made of the innumerable essays written by a great number of persons who had hoped to gain the prize, which, according to the promises of the late president of the Secular Union, would be published.

The book is not what I expected; but if there had been no $1,000 prize offered for it, but its publishers had offered it to the general public on its own merits, not pretending that the Freethinkers had anything to do with it, as it seems they had not, save only to supply the money, the book would hav been accepted as a gain to Liberals. As it is, we shall some of us feel that was one of the promises all unfulfilled with which our late officers flattered us. I hope we shall bear our defeat without despair, and that the new officers will hav learned by past experience not to promis much, especially if they shall ignore all suggestions made by persons who hav always faced the brunt without complaint. To tell a society that we, the president and secretary, shall do as we please, without regard to directors, and then fill the communications with agonizing petitions for money, would be laughable only that its imbecility is painful.

Will you permit me, Mr. Editor, just at the close of my communication to congratulate you upon the improvement of THE TRUTH SEEKER—I mean its outward appearance. Surely, whatever we may say of the Secular Union, THE TRUTH SEEKER is a success. I wish its subscribers may increase this year a hundredfold. LUCY N. COLMAN.

Syracuse, N. Y., Feb. 1, 292.

W. S. Bell on His Way to California.

I should hav said in my last letter that although my lectures at San Antonio were rather slimly attended, Mr. John H. Copeland made them a financial success. This is not the way our lecture affairs usually turn out. Most frequently it is a great cry and little wool. Dr. P. P. Lounsbery, proprietor of the St. Leonard Hotel, gave me most hospitable entertainment while I was in the city.

A long ride brought me to El Paso, and the most remarkable thing I hav seen since I arrived was the bull-fight just over the border in Mexico. Everyone that comes to El Paso goes to see a bull-fight if he has never seen one before. Usually one entertainment is enough. To me it was more of a farce than a tragedy. The bulls were small and poor, and had not much fight in them. Occasionally one would take after his tormentors as if he wished him to take either horn of the dilemma, but the great effort they made to get out of harm's way, with the picture of ghastly fright all over their faces, made me laugh at the scene. One picador had his horse knocked down by a bull, who ran over both horse and rider, but neither man nor horse was hurt. But the next time the bull made a charge upon the horse, he gored him in the breast and a stream of blood poured out upon the sand. The horse was taken out of the ring before he fell dead. The matter of killing a fighting bull did not seem an easy thing to do. I was surprised at the large audience present, and that so many of them should be women and children. I must not omit to state that while the bull-fight is going on hundreds of throats are open and shouting themselvs hoarse in deriding the poor performance. But the fighters are too intent upon the bull to care much for the uncomplimentary epithets showered upon them. And the strangest thing in all this business is that the Mexican never gets tired of seeing bull-fights.

I made the acquaintance of a few Liberals here, and only a few—Mr. S. C. Schutz, D. R. Miller and family, Dr. Dengler, and a few others.

My audiences were good and quite enthusiastic, but I was not able to impress upon them the untold treasures of wisdom that illuminate the columns of THE TRUTH SEEKER and the pages of Bell's "Handbook." Now is the time when Freethinkers should subscribe for the Liberal papers.

I shall soon be in California. W. S. BELL.

English Notes.

DEAR TRUTH SEEKERS: On account of moving to my new bishopric, and other things, I hav been unable to write earlier, although I hav made many frantic efforts to dispatch a letter to New York. However, all's well that ends well; and I trust there will be no further serious breaks in the sequence of letters.

Why, goodness only knows, but there seems to be an unaccountable lethargy coming over our party, ripe as the time undoubtedly is for being wide awake and full of energy. I do not regard this for a single moment as a decay of Secularism, because our principles are being pushed forward right and left by those who are nominally opposed to us. Only last night I was advised to go up to the Vegetarian restaurant in Franklin street and hear a discussion upon "New Testament Teachings." Lo and behold! Christ and his teachings were condemned in a way in which even I was not prepared to follow. The speakers were principally Spiritualists, and in their eagerness to disdain any connection with orthodox Christianity they seemed to overstep the boundaries of common sense altogether, and to condemn as all but worthless rubbish the teachings of the New Testament. When the discussion time arrived I ventured to criticise some of the things said from our Secularist standpoint, and certainly scored with the majority of the audience when I stated that we Secularists are willing to take all that is good from the Bible without attributing to it any supernatural origin or regarding it from a religious standpoint. The result was an invitation to lecture there upon Secularism. Thus a new field of operation has been opened up, and if our Secularist friends were more alive to the exigencies of the times, they would hunt up all these advocates of side issues, try and take part in their debates, and pave the way for a more ample explanation of Freethought doctrins, and the carrying on of our war into the enemy's camp.

This week, Celestine Edwards, a very popular negro preacher and eloquent withal, is to hold a week of Christian evidence lectures in Manchester, and I shall go and oppose him on some of the evenings. It will be a good advertisement for the branch as well as an eye-opener to the local Christians. Quite recently Mr. Edwards has been starring at Sheffield, where he has had it all his own way. The Sheffield Freethinkers are a very prosaic set of folks, and only a small section of those belong to the National Secular Society. Perhaps the Sheffielders did not think it was worth their while to reply to the humorist lecturer; if so, they ought to see their folly now. So keen was the pleasure derived from his lectures that the parsons hav caught the fever and are supplementing what the negro did. Well, Mr. Edwards's "Christian evidences" means in plain English insults to our party and principles, and I hav decided to accept the challenge to oppose him, which he has placarded liberally over Manchester.

The recent annual supper of the National Secular Society branches which form the London Secular Federation, was a great success. Mr. Foote, ever jovial and ever in earnest, was in the place of honor, and he was ably supported by Charles Watts, A. B. Moss, George Standring, R. O. Smith, J. M. Wheeler, and others of the party. Quite a bevy of beautiful ladies graced the festival, and one might easily hav imagined oneself among some orthodox Christians, so select was the company. Mr. Foote was cheered to the echo, as he well deserves to be. Poor Bradlaugh's loss was undoubtedly great, but I incline to think that of late years it was greater to the political parties in the country than to the Atheistic party as such. For some years he had become more and more exclusivly political in aim, although he gave us his occasional benediction and remained true to the principles of the National Secular Society. That was well, perhaps, for there was none other to take his place in that parliamentary strife which was so necessary to complete the edifice he was erecting by means of the National Secular Society. On the other hand he had brought out men who were able to replace him in the purely anti-theological branch of the work; and no one who looks fairly at the work which Mr. Foote has done since Mr. Bradlaugh's death, at the increased numbers of branches and members, the spreading influence of the society, and the greater acquaintance of leading Christians with our publications, can help but say that our present president, by throwing his whole heart and soul into the anti-theological struggle, has amply and nobly redeemed the promis he made to do all he could for us, and that he has fully vindicated Mr. Bradlaugh's choice of him as his successor in the now honorable post of the National Secular Society's president. While he is true to us we shall all be true to him.

I had put by a number of interesting ecclesiastical notes; but space forbids. What I can say, however, shall be said. First, the extraordinary boldness of the so called "higher criticism" or annihilation of the Bible has been met with a pious-sounding declaration by thirty-eight notable divines of various shades of opinion. Now these thirty-eight discover they hav made a mess of it. Some good Protestant churchmen who hav signed the declaration hav seen how they hav been hoodwinked into signing that very authority of the church to decree matters of faith against which they hav been all along protesting when the same claims emanated from Rome; and so the good bodies hav knocked the value out of the declaration by saying that they signed it for policy's sake whilst wishing that it had been otherwise worded. Now the world wants to know what the signatories *do* mean. Maybe I shall return to this in my next if the new developments call for detailed criticism. SAM STANDRING.

Anthony Comstock.

Mr. Anthony Comstock has had the honor of speaking to an audience at Cornell University. A series of discourses of a *quasi*-religious character hav been given in Barnes's Hall on the Campus for several successiv Sunday evenings past; and it was to fill one of these evenings (last Sunday) that Mr. Comstock appeared.

He commenced by saying that he had not come to pose as an orator; that he had not in his youth enjoyed such advantages as the young men before him were having to fit themselvs for public speaking—an announcement which was shown to be quite unnecessary during the first fifteen minutes of the hour-and-a-half speech which followed.

The address was announced to be on "Personal Purity," but turned out to be a tedious rehash of common, well-worn ideas about the evils of intemperance, gambling, betting on horse-racing, and vitiating literature, all of which he thought legislation ought to deal with. He was particularly anxious that a bill, now before the legislature, providing severe penalties for those who procure evidence by decoy methods, such as Mr. Comstock has had the credit of frequently using, should not become a law. He quite likely foresees that under its operation Othello's occupation would be gone, or at least seriously interfered with. The talk had no lack of religious cant and abounded in scripture quotations. Indeed, one might suppose that Mr. Comstock belongs to that class of religionists to whom Paul spoke on Mars Hill. His belief in a personal devil was made prominent and seemed to be unwavering.

The last half hour of his talk was devoted to the famous struggle before Congress for the repeal of the "Comstock Postal Laws." He said the Freethinkers and Infidels of the country had, on that occasion, sent to Congress a petition for the repeal of those laws, containing seventy thousand names, and that he appeared before the Congressional committee single-handed and alone, and by the grace and help of God put to rout the whole motley crowd of long-haired men and short-haired women who appeared there in favor of the petitions. His remarks and manner under this head called to mind one of Frank Carpenter's paintings, in which Falstaff is showing Prince Hal his hacked sword in proof of his terrible engagement with the men in buckram the night previous.

All this was of course rather entertaining to those who know Mr. Comstock and his ways and methods. But he further said that heading that petition of seventy thousand was the name of a well-known colonel, a notorious Infidel, whose name he did not deem it becoming to speak before an audience of religious people; and just here is where Mr. Comstock showed the cloven foot; for it cannot be doubted that Comstock knows that, so far from favoring that petition, Colonel Ingersoll severed his connection with the Liberal League, of which he was a member, solely because of the passage by that body of a resolution favoring the repeal of the Comstock laws. And yet Mr. Comstock's exceeding religiousness had not moral quality enough in it to restrain him in the face of that knowledge from attempting to place Colonel Ingersoll in a false position before a large and intelligent audience of Cornell professors and students. I say, *attempting* to do this mean thing, because the attempt was but partially successful, on account of the knowledge of its untruthfulness possessed by many of Mr. Comstock's audience

It is well, and on the whole a matter for congratulation, that Mr. Comstock has appeared in one University town, and before a Cornell audience; for it has given our people an opportunity to size the man up as to caliber and ruling animus. And, if I mistake not, the general verdict, after having seen and heard him, is that Mr. Comstock is a man altogether too narrow, intolerant, and bigoted to be intrusted with a position of very great power or responsibility; and that the Anti-Vice Society of New York would do a very safe and advantageous act to itself and the community at large were it to giv Mr. Comstock a very, very long leave of absence, and put a man of better judgment, better disposition, and better abilities generally in his place. Our Monday's daily gave this brief and rather significant notice of the lecture:

> Anthony Comstock, the well-known missionary against vicious literature, addressed a crowded auditorium in Barnes's Hall last evening. He was announced to speak upon "Personal Purity," and proceeded to talk about the three vices of intemperance, gambling, and indulgence in vitiating literature, which he said were the great agencies for corrupting the morals of the people.

S. BROWN.

Items of Foreign News Interesting to Freethinkers.

In a recent number of *Las Dominicales*, Demofilo, the well-known Spanish Freethinker, has a lengthy but very interesting article called, "A Catechism for Freethinkers," in which he sets forth in a series of questions and answers the fundamental principles of our belief, as based upon deductions from the sciences.

During the first eleven months of the year 1891 452 persons joined the French Freethought Federation and each one of these handed in in advance five francs for subscription on *Bulletin Mensuelle*, the Federation organ. And we notice likewise that neither French nor Belgian Freethought papers hav to remind their subscribers of the fact that it costs money to run a paper.

We are to hav a revision of the Revised Version of the Bible. Prof. Paul Haupt, of John Hopkins University, has gone to England to secure assistance. This new Bible will contain, in addition to the contents of the present one, all of the Apocryphal gospels, the *pseudo*-epigrams, new matter of Esdras, and all of Solomon's psalms, besides an extensiv commentary. The Old Testament alone will make two volumes of one thousand pages each.

That second-hand coat of Jesus which was exhibited in Trier last year is causing trouble yet. In Pirmasons, Germany, a woman had washed her child's woolen wrapper, and to get it quickly dry she ran a stick through the arms of the wrapper and hung it up to dry on the veranda. It was a Sunday, and she went out to get some fresh air. In the same street is a Roman Catholic church, and when the worshipers went to mass they were horrified. A warrant was sworn out and the woman on returning home was arrested for insulting the Catholic church and making fun of the pretended Christ's pretended coat. The matter, however, was explained to the judge and the pious complainants went home, sadder but wiser.

Some time ago we informed our readers that Freethought was making inroads among the students of Upsala University, Sweden. It has now become so prominent that a grand debate has taken place at the University. The Christian side was taken by four professors in theology, a prominent minister, a dozen academy principals, and theological students in abundance. Freethought was represented by Drs. Anton Nyström and Knut Wicksell, editors Hjalmar Branting and Victor Lennstrand, lecturer Charlier, and candidate Starböck. The only newspaper that dared to giv a tolerably full and accurate account of the debate was the Upsala *Nya Tidning*, several editions of which were sold during the week following. It is to the student society Verdandi of Upsala University that the honor is due of causing the debate by teaching and promulgating truth in said University, as well as through the country by its popular scientific essays which are read in every village in Sweden.

The last number of *Fritänkaren* contains the por, trait and biography of the Swedish Freethinker Hjalmar Strömer. It is interesting to notice that most of the prominent Swedish Freethinkers during their youth had a good touch of Christianity. Victor Lennstrand wanted to be a missionary, and Hjalmar Strömer to be a minister; Leufstedt is an ex-reverend, like our Putnam and Reynolds; Anton Nyström and Knut Wicksell were very pious. Mr. Strömer was born in Jämteland in 1849, and at the death of his mother found himself the happy possessor of $6. He was then eighteen years old. He studied first in the college of Hernösand, then entered Upsala University, where he tortured his brain with Latin, Greek, and Hebrew, and by the permission of the archbishop delivered as lay reader

about two hundred sermons. Meanwhile Prof. Hj. Holmgren, the great mathematician, who thought it a shame that a man like Hj. Strömer should become a useless member of society, took him under his wing, and taught him the superiority of the exact sciences to theology, and the result was that Strömer thenceforward studied mathematics and astronomy at Upsala. He has since been lecturer at the Workingmen's Institute in Stockholm; has edited a paper, and taught Freethought in his public lectures. The clergy tried to make him stop, but in vain; and then, as usual, Christian love showed itself; he was slandered, persecuted. His audiences became smaller and smaller. Publishers refused to undertake the publication of his works. He had to sell his valuable library to get means to liv. At last, when he had become but a shadow of his former self, editor F. T. Barg saw him, and Strömer was enabled to travel for his health. He went to Switzerland, and after a two years' stay he came back—to die. Christmas Eve, 1888, Hjalmar Strömer, the Freethinker and scientist, paid the penalty of his love of truth. He died a martyr for our cause, a victim to Christian love and charity. Let his fate be a warning to those Freethinkers who believe that some good may result from co-operation with Christians in establishment of the Nine Demands. The poison in the snake's fangs is activ even when the snake is dead.

Gold Money Fallacy.

The objection to the greenback by the specie men is based entirely on the want of value in the material. You might as well write on a bit of paper, "This is a house," or, "This is a cow," and offer it as a house or a cow, as to write on it, "This is one dollar." A dollar must hav value in it equal to one hundred cents. This is the sum of all the long writings on the subject. Now let us see. If by writing, "This is a house," or "a cow," the receiver could hav all the use of either, how very foolish to go to the expense of building a house, or buying and feeding a cow. But the paper dollar certainly does all the work that a gold dollar does as a money representativ. All that money pieces ever do is to pay debts or differences arising between exchanges of labor, commodities, and the like. The error of the specie men arises from their confounding the representativs of money with the thing called money, as though we should call our deeds our real titles instead of evidences of titles. Anything the public hav full trust in—that is, credit—will do the work of money. Money, then, is credit in circulation by representativs. "But the paper dollar has no intrinsic value." Pause a moment. "What is anything worth but as 'tis valued?" says Shakspere. Opinion rules the world, makes one thing precious and another worthless, and even wins battles, as Napoleon said. What is a diamond? Till of late it had no value in use, but was always most precious in opinion. If we despised gold no one would receive it. If a commercial people hav in time come to regard a sign upon paper as good for the value thereby expressed through the potency of the honor and industry of several million people; if they even value it higher than they do trinkets or jewelry, who shall say they are wrong?

Place a diamond valued at ten thousand dollars, also an ingot of gold valued at about the same, beside a bundle of greenbacks that express a value of ten thousand five hundred dollars, before an intelligent merchant for him to accept either one on equal terms—which will he take? That will settle all questions of value.

There is one more consideration. All banks in cities settle their differences at the clearing-houses by a simple confronting of credit and debit. Infinit millions' worth are thus exchanged without a dollar of what is called money, *i.e.*, money signs.

At all times the debt of a creditor is good with the one who owes him to the amount of the debt. In our time people and government are one. Government is composed of a part of the people doing service as soldiers, sailors, contractors, furnishers, and civil servants; there are also creditors and pensioners. People owe government revenue to pay these, which is constantly accruing. Government owes people service, material, etc., with the same regularity. Although a money sign is used to settle these accounts, what in reality is going on? Nothing but an exchange of commodities for labor and materials. Reduced to the final analysis, government is doing labor, etc., and people furnishing commodities, etc., in exchange, and that is all that is doing the world over. Any sign given to a government servant may show the service has been done and given by the servant to people brings the commodity and is evidence to the tax-collector of the fact. They who insist that it is necessary to hire people to dig and coin rare metals to be used in the affair, are as ridiculous as would be two men who mutually owed each other equal values, and instead of a simple cancellation, went about to buy some metals or bills of some one else to settle it.

All manner of fallacy is used by the specie advocates to confuse us. But let us keep to the one question—what is money? what does it do? It is anything the public will receive in confidence, *i. e.*, confidence represented by signs in circulation. If people will not take paper that ends it. If they insisted on shells that would settle it. And there is not one thing possible to be done with metal money which paper will not do. Make it the sole legal tender, as you do gold or silver, and it will remain the standard, a dollar always equal to one hundred cents, no matter how much you inflate. Make anything a legal tender and allow other kinds to compete with it, if you inflate it, down it goes in price. Gold has fallen thus one-half in price at times. He who denies it will deny the shining sun. Our sixty million genuin full legal tenders advanced to two hundred and forty cents during our war, while the non-full legal tender became almost worthless. "The power of taxing is the best basis for a currency the world ever saw," said Jefferson and Calhoun. But they did not know the potency of "the full and sole lawful tender."

CLARKE IRVINE.

Oregon, Mo.

A "Pulpit" Up to Date.

Is the "pulpit" out of date? Yes and no. Yes, if its basis is that of commands, exhortations, morals, and religion grounded on ancient books of authority or formularies of the past. No, if it attempts to inspire the people with the highest and best attested convictions of its own time.

As a method of reaching the popular heart with facts for intellectual conviction, with inspiration to moral action, with reverence toward nature and eternal law, the pulpit has had no equal. The school may gradually be taking a part of this work to itself, but for a long time yet, and especially in an age of transition of human outlook and of consequent confusion, there is even greater need than ever of earnest, honest, highly cultured summaries of scientific knowledge on the great phases of human life.

Then, the force of social organization as represented by the pulpit as a center has, as yet, no substitute as a humanizing power. To some extent we hav begun to utilize this in our democratic politics, yet the transient interest of the subjects but ill adapts them to meet the deepest needs. Only around the broader, deeper principles of man's eternal relations to nature and to his kind do the feelings of reverence and sympathy thrive best. It belongs to the ideal types of character in different ages to furnish the substance-matter for the creeds of those ages. In the ancient world it was the prophet; in the early Christian and Middle Age, the saint; in our time, the scientist, who furnishes the articles for our "creed;" while the pulpit, through priest, preacher, and lecturer, disseminates the doctrins and exhorts to their consequent duties.

To many minds, made over-anxious by the evolutionary changes in fundamental human conceptions, every serious attempt to formulate the new creed, *i. e.*, the world and human or cosmical and ethical outlooks, will be welcome. In such spirit hav I compiled

A SCIENTIST'S CREED.—A.D. 1891.

I.—Cosmical Outlook:

1. To him *time* has no beginning and *space* no bounds. All phenomena hav existence in terms of these.
2. Two eternal elements constitute the basis of all things and worlds; *matter* and *energy* (spirit). Each appears in different forms: matter as oxygen, carbon, iron, etc., some seventy-two in all; energy as gravitation, cohesion, chemism, electricity, life.
3. The eternal energy in things controls itself and all the ends of existence. It is "God," yet not an anthropomorphic being, as the old outlook conceived, for it can not be described in human terms. It is everywhere; the basis, the essence, the molder, the upward pusher of all form and life.
4. The earth and the stars are but phases of existence, are evolutions from other forms of moving matter. In their once fluid, now solid, strata crusts is to be found the record of their present formation.
5. In the fossil life of the strata and in the stages of present individual life from ovum to maturity, are to be read the transitions of world life and the laws of its development—the one all-comprehensiv law of *evolution*.
6. Ages and eons, not years and centuries, are the units for expressing the time ratios of life on the globe.
7. Man, the most complex life-form, and the one with the broadest consciousness, is subject to the same laws. His antiquity is very great, and in his primitiv condition individual and social development were largely controled by environment.
8. With the age of higher reason, *i. e.*, broader conscious comprehension, came the possibilities of civilization. Here begins the

II.—Ethical Outlook:

1. He does not question existence, but accepts the fact of birth and takes the world as his senses find it. He takes for granted that life is for some sort of good.
2. If the object of life is *life*, all that in the long run favors its development (even of a deeper sort) is a *good*.
3. But lives are numerous, life experience is many-sided and complex; hence interests often seem to conflict. All hav the same basis of right to the highest life compatible with the potentiality of their nature and their personal effort. Therefore the rights of others must be respected.
4. Mankind never "fell," but, as every evidence shows, has been through millenniums slowly rising. The age-long history of human struggle and progress givs confidence in human powers.
5. Hence, the man of science believes in personal individual use of faculties, in independent reasoning as opposed to credulous conformity, since not only the highest progress of the race awaits this help, but genuin character likewise can only come through it.
6. He believes, then, in human possibility, here and now; in a life that knows and enjoys nature, is righteous toward others, controler of itself, calm in its contemplations, and, though ever aspiring and progressing, is not miserable because it has not the unattained.
7. He believes such human ideal is attainable only by human coöperation, by each acting from the point of view of others and of the race, even in competitions. Competition alone, or with the interests of self chiefly in view, is the law of barbarism and savagedom. By it brute force is kept predominant and constantly sanctions the survival of the strongest and most selfish.
8. Nothing, then, is more evident than that the chief business of all intelligent beings is to learn nature's methods of furthering life in all its sorts and hights. To this end he believes in searching nature—the holiest of all sacred books—whose discovered and verified laws are the highest scriptural guide of life. For the fullest obedience to these we are in the strictest manner responsible. (It adds nothing to their authority or greatness to label them the laws or word of God, nor whether they be found in ancient books or modern ones.)
9. He believes in the *scientific method* and no other. By it has come all knowledge, whether man knew it or not.
10. The *highest religious feeling* is the sense of duty in discovering and obeying the *laws of man's being, of nature's being, of man's relations to man,* and *of man's relations to nature.*

Always subject to modification by discovery of more facts.

Compiled by DUREN J. H. WARD.

A Voice from the West Indies.

Truth is stranger than fiction. This has been illustrated over and over again, so that it seems a needless undertaking to convince any of its truthfulness. We see examples of it almost daily.

If one is to estimate the standard of a community's state of morality by the facilities afforded them in the shape of a good Christian education and religious training, one can and would not hesitate to pass a sentence, after a cursory glance, that the West India islands, as a whole, stand second to no place in the wide world. There are more places of worship than people to go to them; all the different sects, religions, and denominations are fairly represented, and no apparent lack of *beetles* and *Jerusalem toucans* to take charge of the erring flock.

But, despite all these things, we do not think the West Indies are surpassed in any part of the habitable globe for a belief in that form of superstition known as religion, in fact, all kinds of superstitions. Whether it is due to the overplus of religious pills that the people take or not, is left for a close observer to say, but we cannot deny the fact that where we find the most religion, ignorance flourishes with such splendor as only to rival vegetation in a tropical forest.

Religious training is most admirably suited as a nursery in which all other forms of superstition can be matured, especially so-called witchcraft, which is closely allianced to theological religion. The belief in God, the Holy Ghost, angels, the Bible, and all the accessories which constitute part of the Christian and other religions, must necessarily find a place in the space devoted to superstition.

But what is most observable is this fact, that although we are bordering on the twentieth century, and in an age of advanced civilization, the debasing practice of obeah still exists in our midst, and flourishes in all its pristin vigor, and numbers amongst its votaries many who, from their education, social standing, and advantages, ought to be the first to cry down evils of this sort, as also of all kinds which I class under the head of superstition.

But hypocrisy is a mask under which a great many can hide their faces, and but for it the world would be to-day rid of all forms of superstitions.

The Christian and other religions hav failed to accomplish any direct benefit to these poor people, and it behooves Secularism and its teachers and votaries to do all it can to accomplish this desideratum: The world is my country; to do good is my religion.

E. S.

Faith Cure.

"Hav you tried faith?" the missionary cried.
"If not, oh, try that cure at once, I beg.
'Twill heal your sickness, whatsoe'er it be."
The patient answered, "I've a broken leg."

Letters of Friends.

The Fair Must Open Sundays.

STEWARDSON, ILL., Jan. 19, 1892.

MR. EDITOR: I am in favor of the World's Fair being open on Sunday the same as any other day—opposed to the five million loan unless open seven days in the week. Send catalog. F. G. MIDKIFF.

Bennett's Big Boy.

HENDERSON, MINN., Jan. 4, 1892.

MR. EDITOR: I like the old child of our D. M. Bennett in its new dress. It is a good big boy and is growing yet—will surely attain to manhood in time. That new dress cost money, I know.

Yours truly, H. J. SEIGNEURET, M.D.

Wants Tracts Distributed.

COALING, ALA., Dec. 27, 1891.

MR. EDITOR: Inclosed is $2.50 for THE TRUTH SEEKER one year to a new subscriber. I liv in a perfect hell-hole of orthodoxy, but yet by perseverance I beat many others.

The Christians flood the country with sophistical documents. My son's name was seen in the *Freethinkers' Magazine*. Since then he has received some of the bitterest tracts printed a ornhill, Boston, Mass. Now, why do not you do that way? If you would print small notices: "$50 or $100 reward for just one good saying that Christ said that was not taught before he was born," and send them to your subscribers, and let all that will stick them up, it will be excellent. It is a poor soldier that is not worth his ordnance.

H. J. W RD.

"Yours for Fight."

GREENE, N. Y., Jan. 19, 1892.

MR. EDITOR: Inclosed please find money for which send me my "Bible" for two years. I never had much faith in the accomplishing of very good results from the American Secular Union, as it has been conducted, and now that its president during the last two years has "run it into the ground," I want to make the proposition that we make a political issue of our demands and principles if we ever expect to obtain justice by the establishing of new laws or the repeal of obnoxious ones. The fact is too plain to be disputed that our enemies are taking every opportunity, through Congress and the legislatures, to drive a nail here and there in our coffin, until they hope to "spike" us down too solid for "resurrection" in this world or the next. Yours for fight,

GEO. W. TILLOTSON.

Can Print Opponents' Sides.

BREATHEDSVILLE, MD., Jan. 13, 1892.

MR. EDITOR: You wished to hear how your readers appreciated your paper, and if they had any suggestions to make. Well, I come in rather late, maybe, but I can say in all candor that it suits me, because it givs such varied information and fair play on all subjects. It seems your foundation is so solid and true, as far as you are conscious, that you can publish the side of your opponent without so much as thinking, "Damn you!" This is a higher state of civilization than many good-meaning people hav reached yet, but I hope the time will come soon when all editors can occupy the same lofty position of justice and righteousness.

As for myself, I hav in my own mind settled the ghost or spook business, even to a God ghost, or spook, for some time; yet I like to hear from those who hav not, and are still laboring in the line of discovering evidence that will convince all.

So of every other subject. I like to read the honest ideas of different persons, and I hope your paper will keep right on and giv us all the new truths as fast as science unfolds them.

I herewith send you money for a renewal of my subscription and Bible Pictures. JOHN M. GROH.

They Sit and Marvel at Ghost Stories.

EDDYVILLE, N. Y., Jan. 31, 1892.

MR. EDITOR: Will you please send me one dozen letters to be sent to the World's Fair directors to hav it kept open on Sunday. I think with a little work some of my neighbors can be induced to sign and mail those letters to the officials of said Fair. In my immediate vicinity there liv quite a number of Infidels, but, as one of your correspondents says, it is a very hard task to get them interested in that kind of literature: They are down on orthodoxy, but still take so little interest that they will not even subscribe for your valuable paper. There is a Methodist Episcopal church and a Universalist church in this place. The Methodist Episcopals hav some fifteen members—the most ignorant people in this community. A sky-pilot comes here twice each month to talk over his drivel and collect tithes of the poor dupes that sit and marvel at the wonderful ghost stories told them by their little narrow-gage sky-pilot. But send on those letters and I will do what I can to scatter them where they will do the most good.

Yours for mental liberty, F. LARABEE.

Hav a Secular Sabbath.

ST. ANSGAR, IA., Feb. 8, 1892.

MR. EDITOR: I think a good and rational checkmate on the Sabbath howlers, who claim no religious object in their movement, would be to vigorously push a bill demanding a day of rest from labor and not hav it conflict with any particular religion or harmonize with any one. It would be best to create a rule expressly on a secular basis. Say that the bill demands that every 7th, 14th, 21st, and 28th of each month shall be a national day of rest. For this present year the days of rest would come as follows: For January, Thursdays; February, Sundays; March, Mondays; April, Thursdays; May, Saturdays; June, Tuesdays, etc. It will be seen at once that nothing could be more fair, in a country like ours, than such a day of rest, and it would not favor any particular religious sect and would thus be a secular measure as it should be.

There is no danger that the priests would permit such a law to be passed. They would much rather be satisfied with things as they are. But such a bill, vigorously pressed, separately or as a substitute for the Sunday law, would be a stronger argument and appeal to American principles than any other way of attack. I wish some one able to do so would take up the Sunday question along this line and prosecute it in earnest and haste.

Respectfully, DR. A. J. CLAUSEN.

Shameful Outrages in Schools.

DAVENPORT, WASH., Feb. 1, 1892.

MR. EDITOR: I inclose $1 for the Bible Picture Book. I want it to show what a monstrous book the Bible is. The constitution of the state of Washington is as near secular as can be constructed. But the Bible is continually kept in the public schools contrary to the command of Attorney-General Jones, who said that the Bible must be kept out of all the public schools. The pious fanatics hav no regard for law, rights, or justice—driving scholars of Freethinkers from public schools and holding revivals in the same, and burning the wood and oil that the people hav to pay for. A boy of Mr. Peter Selde was expelled from school in Davenport for the alleged cause that he did not believe in a God. The teacher told him that anyone that did not believe in a God could not come to her school.

There is work for the Liberals. I wrote a letter to our representativ, John L. Wilson, in regard to having the World's Fair kept open Sundays, and received a favorable reply, which I inclose herein.

H. L. WILSON.

HOUSE OF REPRESENTATIVS, U. S.,
WASHINGTON, Jan. 11, 1892.

H. L. WILSON, ESQ., Davenport, Wash.,

Dear Sir: Yours of a recent date at hand, and I hav to inform you that the same shall receive every consideration. "Sabbath day was made for man, and not man for the Sabbath day." Very truly yours,

JOHN L. WILSON.

Christians Know Nothing of Church or Bible.

MILLEDGEVILLE, ILL., Jan. 24, 1892.

MR. EDITOR: If you can spare me space I will giv you a small sketch of my experience among church people. I was traveling on the cars between Milledgeville and Savannah, Ill., before Christmas. The car was crowded, and from the conversation they were all church-members but the writer, and there were three sky-pilots in the band. They were returning from a church dedication. And they got to telling twisters that at some former performance that had taken place some dandy of a preacher could make the poor dupes come down with their hard-earned cash by telling nice yarns. He told one of army times that set the poor cranks frantic. There were two soldiers on the skirmish line, and they came to an empty cabin, and one proposed that they should go in and pray that the good Lord should deliver the enemy into their hands, as of old, and that both should pray out aloud. So they went at it. But one got the start of the other and he made such a racket the other forgot to pray, but listened to the other until he got so excited he could not stand it any longer. He jumped up and slapped Brother Jones on the back and yelled at the top of his voice, "Giv them hell, Brother Jones! Giv them hell, Brother Jones!" And then they went off in a regular roar of laughter. The writer was the only one in the whole crowd that had a sober face, and if they could hav read the thoughts of that lonesome Infidel they would not hav enjoyed it with such a relish.

I find that nine out of ten church people know nothing whatever of their church's history, and a great deal less of their Bible. So we Freethinkers hav to make great allowance for the poor dupes.

M. H. WILLFONG.

A Conscienceless Sunday-Breaker.

NEW CAMBRIA, KAN., Jan. 6, 1892.

MR. EDITOR: Late this fall I was burning trash and weeds on Sunday on either side of the road on the west side of my place, and a Christian gentleman (?) came along and holloed out as he passed like a fellow that had his mouth full of hot mush, "By God! what are you setting fire out on Sunday for?" I was stumped for a few seconds at his uncivil and profane way of asking the question, but looking toward the fire and seeing that it was blazing up about six or eight feet high on both sides of the road, and thinking as he passed between the two fires no doubt that it recalled vivid recollections of hell, and knowing how Christians dread the fire, I answered him back not uncivilly again, but said, "Why, the weeds and trash seem to burn just as well to-day as they would any other day."

The Sunday-school Union of the state of Kansas met in Salina this fall, and M. A. M., an item-gatherer for Salina valley and New Cambria for the Salina Union, asked the question, "What has become of all the church-going people of Salina with all her churches that there are but forty in attendance at the State Sunday-school Union?" I would like to say to the good Christian sister that from her standpoint it does not speak well for Salina or the state either, but from ours it speaks well, for both people are simply getting their eyes open—that is all.

You will please find $12 inclosed to pay for new subscription to THE TRUTH SEEKER at club rates. I hav three more on my subscription list that hav not paid in time to send in with this club, but I am going to continue soliciting for about a month yet whenever I run across anyone that would be likely to take it. And I am very likely to find them, because every Liberal I run across I inquire if he knows of any more, and if it is inconvenient for me to see them I tell him to see them. By this means we will be able to canvass the Liberal element pretty thoroughly.

JOHN W. ABBOTT.

Some Long-Headed Opinions.

ATTLEBORO, Jan. 1, 1892.

MR. EDITOR: Please send three Bible Picture Books, one Koran, and other books according to inclosed list.

I send a couple of slips from two different papers to show what fools some editors are to notice such vaporings as hav racked the brains of Professor Totten.

If you choose to send me some of those sample pages of the "Text-Book" I will do the best I can with them. I will send $1 to help the cause of Freethought any way you think best. I intended to send the Secular Union $5, and will yet if they ever get over shillyshallying with the church.

I was fourteen years a member of the Baptist church in my young days, but when I allowed myself to think I soon got rid of all such rubbish, and now, although I do not deny the existence of a God, I can not see a particle of proof of his existence, and I would be as big a fool as a Christian to believe a thing without proof.

Christians look with contempt on the heathen. But suppose a bright boy to be brought up on an island with a fair education but in utter ignorance of any religious ideas whatever. He has never heard or read of a God or hereafter of any kind. Well, this man gets into a boat and drifts out of sight of land and is picked up by a ship and carried to a strange country, and there he sees some people bowing down and praying to an image. He asks what they do that for. He is told that is a God, and the thing is explained to him by one of the worshipers. Well, the same day he sees some more people worshiping the picture of a woman, and he asks more questions. He is told that is a picture of the mother of God, and it is explained to him. Well, the same day he sees more people who kneel down and shut their eyes and talk to nothing that he can see. Now, which would he think was the biggest fool?

E. C. SLY.

A Facetious D.D.

DETROIT, MICH., Jan. 25, 1892.

MR. EDITOR: My relation to the so-called Christian church has been such as to bring upon me the epithets of Antichrist and Infidel, and the corresponding anathema, boycott, and persecution, for over forty-two years. This, as a matter of course, had a tendency to cultivate my kicking propensity. About eight years of this time I spent in the lecture field, often meeting with experience similar to that of Dr. McCormick at Aurora, Neb. Of late years I hav been otherwise engaged, but still kept up the fight by doing a little missionary work now and again. At a bookstore where I get my TRUTH SEEKER I hav often bought out their entire stock of back numbers of THE TRUTH SEEKER and other similar publications and distributed them where they might do the most good. In a Catholic part of this city, known as "Corktown," I once induced a newsdealer to get THE TRUTH SEEKER and keep it exposed upon his counter, with the understanding that I would take off his hands what would be left unsold at the end of a month. You may guess at the result. The newsman had a very narrow escape at the hands of a mob who thought he needed killing for having such a wicked publication for sale. He said his best trade was in the sale of sporting papers, the *Police News*, the *Police Gazette*, novels, and boxing-gloves. Of the latter he has a large assortment in stock. I still continued my missionary work, never once suspecting that I was acting the bigot or making a fool of myself, until THE TRUTH SEEKER gave me a pointer by heading my contribution to THE TRUTH SEEKER of December 12th as "A Bigot's Directory." Now I can see myself as others see me. Thanks.

Later.—The above was written about a month ago and laid away to cool off, but instead of cooling off, I hav since concluded to reënlist in the veteran corps of Freethinkers, and to reënter the lecture field as soon as I can arrange to leave my present business in the hands of my successors, and to fight it out on that line if it takes the balance of my lifetime.

CARL BLITZ, D.D.

P.S.—That D.D. stands for Dutch Dude.

[For the benefit of other readers, not of this friend, who we fear is a hardened wag, we will say that our words were, "A Bigots' Directory," not "A Bigot's Directory."—ED. T. S.]

Help Us Get These Demands, Brother.

SANTA FÉ, N. M., Jan. 15, 1892.

MR. EDITOR: After a long time I hav succeeded in getting a new subscriber to your valuable paper—a young man who was brought up a Catholic. He had read some of my papers and liked them very much. Perhaps when he sees my Bible Picture Book he may subscribe for it also. You hav many books on your list that I

would like very much to hav; it is only for lack of means that I do not hav them.

There are a number of Liberals here, and if we could hav a good lecture to let us into the light of truth a little more and giv us new ideas in the matter and tell us how to organize and lay out the rules and regulations of Liberalism, we might better know how to work on Freethought. No one enjoys reading Freethought literature more than I do. Some of us would like to know the Nine Demands of Liberalism.

Hoping some day to be able to get more subscribers to your paper, yours for liberty and truth, MRS. C. A. BERLETTS.

[We append the Nine Demands.—ED. T. S.]

1. The equitable taxation of church property in common with other property.
2. The total discontinuance of religious instruction and worship in the public schools, and especially the reading of any Bible.
3. The repeal of all laws enforcing the observance of Sunday as a religious institution rather than an economic one justified by physiological and other secular reasons.
4. The cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian character.
5. The abolition of ecclesiastical chaplaincies paid out of the public treasury.
6. The discontinuance of the practice of the appointment by the president of the United States and by the governors of the several states of religious festivals and fasts.
7. The substitution of a solemn affirmation, under the pains and penalties of perjury, in place of the common forms of a judicial oath, in the courts and in all other departments of the government.
8. The defense through the courts of any American citizen whose equal religious and political rights are denied, or who is oppressed on account of any opinions he may hav held or expressed on the subject of religion.
9. The promulgation, by all peaceable and orderly means, of the great principles of religious liberty and equal rights, devotion to truth for its own sake, and universal brotherhood on the ground of a common humanity; and the protection of the state from the encroachments of the church.

Refused Communication.

COLUMBUS, KAN., Feb. 11, 1892.

MR. EDITOR: I wrote an earnest letter of remonstrance to the editor of the *Practical Farmer* in Philadelphia, and with it sent the following letter to the editress of the "Home Circle" department of that paper, which I read. I wrote him if he did not send my letter to the lady. He was silent on the subject. He was not as just and Liberal as I had supposed.

The letter follows this. J. H. COOK.

COLUMBUS, KAN., Feb. 1, 1892.

TO THE EDITRESS OF THE HOME CIRCLE IN THE PRACTICAL FARMER, *Dear Madam:* I see in the number for January 2d your own statement that you had refused to publish a letter to your department because it was from an Infidel or Atheist.

I am both, and hav been for fifty years. I claim my right, natural and constitutional, and the right of the person whose letter you rejected, to be the same as the rights of your orthodox contributors, who mix up—and you too—so much piety and religious exhortation with their practical good sense on secular and material subjects. Justice demands that if you publish orthodoxy, you should also publish heterodoxy. If you allow your contributors to advocate God, Christ, the devil, a future, heaven, and hell, the sin of dancing, and so on, you ought also to allow Infidels to express their opinions. I suppose hundreds of them subscribe for, read, and appreciate the *Practical Farmer*. If you do not, and will not, do that, you are a narrow-minded bigot, a traitor to liberty, justice, and equality, and your proper place is to edit an orthodox religious paper, instead of a department in the *Practical Farmer*, which ought to be entirely secular and never publish the private religious or Infidel views of any contributor.

What would be thought of Mr. Terry, or any other writer, male or female, in the other various departments, if they should intersperse, as you and many of your correspondents do, pious cant, and call upon God and Christ, and assume "holy horror," because many people dance and do not go to meeting and try to save their souls, and so on?

I read a letter in your department, and am pleased when I get a new idea or suggestion, which all need to hav, to make the most of life, but I am repelled and disgusted when the writer attaches pious exhortation, religious bigotry, blind prejudices, and senseless platitudes to show (?) how much better and purer the writer is than those who do not see nature and the great All through her ignorant and perverted mental eyes.

Josh Billings says: "It is better not to know so much than to know so many things that ain't so;" and that truth applies to you.

I object most earnestly to religion being advocated in the *Practical Farmer*. You and your contributors write of what God can do to save the soul. Your God never answered one prayer, for the good reason that he does not exist. He is a man-made myth. The priests and demagogs keep up the God delusion, that they may liv off the labor of their blind dupes, who, like you, hav more faith than reason or science.

Whatever is to me true and good for humanity, I advocate; but I abhor shams and inhuman absurdities.

Wishing you all the blessings of this life, and a far livelier sense of justice and equality, I am,

Yours for the highest, best, and happiest life, now and here, J. H. COOK.

The Church Unmercifully Chastised.

ADRIAN, MICH., Jan. 20, 1892.

MR. EDITOR: Now is the winter of our discontent. Orthodoxy, the old superstitious hydra, vociferates the doctrin of the immaculate Wangdoodle. The clergy realize that the puritanic power is slipping away from their arbitrary manipulation. The religious sycophants are writhing in abject fear and trembling at their waning influence. They want the world to stand still one day of seven. They also want a law to compel people to hie away to a God-office and listen to the ranting of knaves spouting superstition and clerical vaporings. They are scheming to deprive the laboring men of the privilege of an intellectual, instructiv exhibition and compel them to attend church and pay their hard-earned cash to knave preachers and sycophantic howlers, the effete and the hypocrit. The government will stand upon its dignity and the World's Columbian Exhibition will be a fact with no break to disturb its harmony to accommodate any sect or syndicate. All days of the week will be observed alike to pope, pagan, or gentile, the antics of the animal notwithstanding. The American eagle's scream will be heard high on the battlement of American liberty.

They, the orthodox, are scheming to deprive the wage-workers of congenial recreation, and demand their Sunday expense for the benefit of the church. They say the Sunday outlay to the Fair must go to the church. What an immaculate dictum, what magnanimous proselyting, the assumption that the great I Am needs worldly galore to boost his prerogativ. You hydra-headed monstrosity, are you not ashamed to utter such balderdash? Wipe off your capacious jaws; be less conspicuous; indulge in less effrontery. You hav long sought the long end of the teeter-board. Now mark the appended prophecy: You never will proselyte this splendid government to the dictates of church fallacy or monopoly. You will never reach that goal. The church is a fraud; the government is a fact. Now, my mythical dear sir, mark the utterance: Your dying throes will soon land your parasitic souls in a nonentity.

O. S. BARRETT.

An Agnostic Funeral Address.

EAST RANDOLPH, N. Y., Jan. 6, 1892.

MR. EDITOR: The funeral of our old friend, C. A. Snow, Esq., occurred at 1 P.M. to-day, at his residence, and was in its main feature such as he had desired and was conducted in accordance with the wishes he expressed only a few days before he sank into that slumber called death. The body rested in a very rich black casket near the center of the parlor. Flowers in tasteful forms were on the casket and stand, and perfumed the melancholy air of the whole house with a grateful fragrance. Mr. Snow was seventy-four years old; was twice married; his first wife died several years ago, from whom he had a son and daughter, who with tender hearts and loving hands faithfully administered every possible comfort to their fond father in his last hours upon earth. Mr. Snow's life had always been one of business. He had large rich farms and well stocked. Years ago he was a drover, and shipped many carloads of cattle and sheep to New York city. He was also interested in the mill business and manufactured large quantities of lumber of late years. About fourteen years ago he moved from his farm to the village and ran a hardware store and post-office and the office of a justice, and for a few years past dealt largely in agricultural implements. Mr. Snow has held many offices of trust and responsibility during his long and noble life, and his friends are legion. Mr. Snow was a friend of intellectual liberty—of the Procl mation of Emancipation. He was glad to see his country without a slave and the American flag without a stain. He reaps the reward of an honest man. His political life was one of honesty and nobility—a certificate of manhood, courage, and true patriotism. He worked for, and voted, his honest convictions; and for such a man I hav every respect. Mr. Snow was Agnostic in religion; that is, he "didn't know," but "hoped." About three months ago I met Uncle Chauncey, as we called him, and this is the last time I had any conversation with him upon religion. He then asked me if I had memorized the "Tribute" I had read to him a few days before. I told him I had. Said he, "Rob, please repeat the last paragraph of it." I did so and it highly pleased the old gentleman, and he then said, "Those are my ideas exactly, Rob." The words I repeated then I giv you now:

"In this drama of our human life all are actors and no one knows his part. In this great play the scenes are shifted by unknown forces, and the commencement, plot, and end are still unknown—are still unguessed. One by one the players leave the stage and others take their places. There is no pause—the play goes on. No prompter's voice is heard, and no one has the slightest clew to what the next scene is to be.

"Will this great drama hav an end? Will the curtain fall at last? Will it rise again upon some other stage? Reason says perhaps, and hope still whispers yes!"

Yes! Mr. Snow "hoped." And which of us does not? Friends, let us believe that death is kind, that it giv back all it takes away. It only removes our dear ones behind the veil. Let us "hope" they liv and love us still. Here our hearts are pierced by the barbed arrows of bereavement; here we repeat farewells and plant by the sacred dust the willow and the cypress. There, let us "hope," we will liv and love forever! Let us not believe earth is man's only abiding-place. It cannot be, friends, that life is a bubble cast up by the ocean of eternity to float a moment upon its waves of foam and then sink into nothingness. Else why these high and glorious aspirations to liv again that leap like angels from the temples of our hearts, forever wandering unsatisfied? It must be, we are born for a higher destiny than earth. We hav no fear of the future. And the soul we respected, that takes its leave from life's battle, had no fear! His work is done, and he rests in peace beneath pure white snow, by the side of the wife he loved and who loved him, in his painless palace of peace in Elm creek cemetery.

ROBERT R. JONES.

Profound Thoughts in Elegant Phrases.

OFFICE OF COUNTY JUDGE, BON HOMME COUNTY, SOUTH DAKOTA.—OREGON RICHMOND, JUDGE.

TYNDALL, SOUTH DAKOTA, Feb. 5, 1892.

TO PUBLISHER TRUTH SEEKER, New York, *My Dear Sir and Friend:* I am an old reader and subscriber of THE TRUTH SEEKER. I find that I cannot very well afford to be without it. I therefore desire to renew my subscription at once.

I hav forgotten the price, and hav no time just now to look even for your exact address.

I shall, if acceptable, be an occasional contributor in the interests of correct thought. I inclose something that was suggested by an occurrence in this vicinity yesterday in the death of an old man who for many years has been free from superstition, but who, in the hour of death, was reimpressed by the old notions, and "died in the arms of Jesus."

Very respectfully and fraternally yours,
DR. O. RICHMOND.

STILL AMONG THE SHADOWS.

We are still breathing dead men's breath; still standing among the cadavers of the dead centuries. Our precedents in law, medicin, and religion smell of the graveyards of Egypt, Athens, and Rome. The mind is fettered with tradition. There is fashion in thought as in costume. Is it not somewhat singular that men and women were ever self-willed enough to improve upon the primitiv costume said to hav been Adam's and Eve's?

It is because of this blind subjugation to the past that we cling so tenaciously to so much that is palpably absurd and logically nonsensical in the sciences and in political and religious and biological beliefs. We accept propositions as maxims for no other reason than that they are musty with age, that they come to us shrouded with the mystic veil of the centuries. Mathematics, or, more properly speaking, arithmetic, being an abstract and demonstrable science, has exploded, banished, or improved the solutions of the first algebraists and geometricians, but still accepts religiously many of their undemonstrable hypotheses.

Who, even at this day, so bold as to repeat the heroic daring of Tycho Brahe and attack the correctness of the Copernican theory of the universes? Who is there hardy enough to challenge the accepted theory of the origin of the Gulf stream? that of the trade winds? that of sound, light, disease? that of the creation of something from nothing? that of nerve fluid? that of muscular irritability? the immemorially and patently absurd distinction between "organic and inorganic" substances? that of the distinction between the moral and intellectual natures in man? that of the existence of an individual, eternal, and personal soul, separate and distinct from the organized dust it is claimed to animate? the utterly untenable, mystical, and debasing theory of "disease germs?" that any departure from the assumed standard of health is an unnatural condition, as if in nature there can be anything "unnatural," as if an "overruling, omnipotent, all-merciful, and just and loving Universal" could bring upon man the curse of the debasing, foul, obnoxious, detestable, abhorrent, and excruciating endemics, epidemics, "scourges," and pestilences that from old time's earliest dawn hav afflicted, deteriorated, debauched, and exterminated the countless generations of men? that asserting the finite and powerless man, and the infinit and all-powerful God, yet admits in man the creativ power to convert "inanimate substances" into "living tissue?" that "Sleep is nature's rest from toil?" that the infant, born to-day of Jones and madam, has "eternal life" in "damnation or redemption," although the years of its life are counted only from its birth, and not from the uncommencing cycle of the ages, as should be the case were its life "eternal?" For, at the best, when the foundation facts are reached, these theories are simply theories, the progenies of prolific minds, exuberant with the resources of imagery and "dreams and visions of the night."

Intelligent men and women reject truths that conflict with these dead and rotten carcasses of the past, though these truths are as patent to reason as the sun is palpable at mid-day. They still stand "lost in amazement and credulity" worshiping shadows of substance, clinging to legends and traditions that melt away from candid scrutiny as would snow-banks under the perpendicular rays of an August sun.

Placed in a world of mystery, where Nature hides her secrets with jealous care; confronted at every step with legions of opposing obstacles; dazzled by the infinit and inexplicable confusion of objects by which he is surrounded, man, with the unbounded egotism of the mythological Jupiter, setting his face against the splendid beauties among which he moves, rejecting Nature's coy invitations to embrace and enjoy her, to master her wonderful problems of life and sense, and thus to enlarge the material enjoyments of this existence, expends nine-tenths of his precious life in vain attempts to solve the unsolvable problem, "What shall succeed to all this?"

Man, with the boundless experience and lessons of countless centuries, whose accumulating burthen of years has made the soil of old earth fertil with the decayed bodies of his immemorial ancestry, is still too timid to get out of the ruts made by primitiv man, and which are worn so deep by countless processions of "blind followers of the blind," that he cannot even see the clear sky of truth overhead. He still clings tenaciously and stubbornly to political, religious, and social creeds whose final analyses show them in forms that make Reason blush and Justice hide her face in very shame.

A convention of delegates chosen in primary caucus, meet and formulate a political platform made up of big-sounding words and skilfully marshaled phrases, which, reduced to their fundamentals, are meaningless and impracticable; a conclave of pious hierarchs assemble and revise or devise a creed whose web and woof are subtility and mysticism, but tinctured with just enough reason to make it palatable; and medical associations, composed of members whose enforced skepticism is notorious, but who hav not the courage to cut adrift from the legends and traditions that retard medical progress of to-day, like all the rest, still bow themselvs before Authority; and bend their knees before Precedent. DR. O. RICHMOND.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Jesus Paid.

A Christian minister, to begin:
"Children dear, why hav you been
Out of doors, in the fields at play,
On this holy Sabbath day?
Why did you not stay in the house
And be as silent as a mouse?"

CHILDREN:

"'Cause reason says it is no harm
To recreate upon the farm;
Therefore,
Rather than go to Sunday-school
To learn nonsense, or 'become a fool
For Christ's sake,'
We mean to do just as we please—
On Sunday play among the trees."

M.—"But don't you know that is a sin?"

C.—"No matter if we sin commit;
You say that Jesus died for it.
Though we should sin our time away
And wicked be till old and gray,
Just before we come to die,
On Jesus's death we will rely,
And say on him we do believe:
Then he our sins will all forgiv!
Think of it!
Therefore, if that indeed is so,
We can to play on Sunday go;
Your Jesus Christ will pay our debt;
Then sin we may and never fret!
To say:
Jesus died sinners to save,'
Only encourages each knave
To steal, and lie, and curse, and swear,
And scratch, and bite, and, if they dare,
Even to kill in angry fit.
All right,
Jesus Christ has paid for it!
Such lessons, taught at Sunday-schools,
No wonder we'd believe as fools;
Weekdays are just as good, we know,
As Sundays are, in fact, and so
We loving boys and girls will play,
And happy be on every day.
Therefore,
If others' rights we don't invade,
We hav no cause to be afraid;
And if our parents dear do say
That on the Sabbath we can play,
Then it will be no sin, you see.
So says our friend, Elisha B."

E. B. BLAKEMAN.

Prehistoric Man in Kansas.

MY YOUNG LIBERAL FRIENDS: I am much interested in archeological research in Kansas, and by careful observation I find that Atchison county affords a rich field for the antiquarian. Old camping-grounds, village sites, and open-air workshops are innumerable in this county, especially along the river bluffs, and in the fields bordering on some stream. A number of mounds hav also been discovered. An open-air workshop is a place where the Indians made their implements and weapons. Wherever such a place is found, it will be observed that there is an accumulation of chips of flint, and broken or unfinished implements. At old camping-grounds the earth presents the appearance of having been burnt in many places, and is intermixed with fragments of pottery, chips of flint, and bones of animals, etc. The writer has personally found a number of these places. One of them is at Port Williams, on a stream called Walnut creek, about eight miles southeast of the city of Atchison, and another is five miles south of the city on a stream called Owl creek. Both of these streams empty into the Missouri river, and these old aboriginal camping-grounds are only a short distance from the river. A great many relics hav been observed at these places, from time to time, among them some extra fine specimens of stone axes, celts, pestles, hammers, drills, scrapers, war-club heads, arrow-heads, pipes, etc., most of which are in possession of the writer.

One day while visiting the old camping-ground on Owl creek, the writer concluded that he would make further searches, thinking there might be some graves or mounds in the vicinity. He climbed to the top of a high and rugged bluff, directly opposit to the camping-ground, and he had not searched a great while before his most sanguin expectations were fulfilled. On the projecting point of the bluff he discovered two mounds which had evidently been there for a long stretch of years. He went home, procured a pick and spade, and with his two brothers and Mr. C. A. Bruner, again repaired to the scene of the mounds for the purpose of making excavations. At the depth of about two feet human bones were found. They were in a bad state of decomposition, and only small pieces could be removed, and they would crumble to dust with the pressure of the finger and thumb. The bones had evidently been under the action of fire, for some of them were black or charred, and pieces of charcoal, burnt earth and stones, were found among the remains. The writer sent some of these charred bones to the curator of prehistoric anthropology in the National Museum at Washington, asking his opinion about the bones, and he replied that there was no evidence of the bones being burnt. But this gentleman is certainly mistaken. According to physiological research, if a bone is burnt, and all the animal matter be not consumed, it will turn black, while, on the other hand, if all the animal matter is consumed, the bone will retain its whiteness and can be crumbled into a plain white residue. If we accept the theory of physiology, which is a very reasonable theory, we are ready to admit that the bones found in these mounds are more or less burnt.

The work of excavation was not completed the first day on account of our time being quite limited; but a short time afterward Mr. Frank Oliphant, of Atchison, and the writer revisited the mounds and resumed the work. No relics of importance were found. In one of them was found a small flint arrow-head, and another worked flint, probably a war-club head. In the other was found a broken arrow-head and some chips of flint. The position of the bodies could not be correctly ascertained, as most of the bones had crumbled away, and what few remained were, it seems, scattered all around through the mounds. In one of them a piece of jaw-bone containing a few teeth was found in the southeast corner, and in the other a few fragments of charred skull were found in the east end. Although only a matter of conjecture, yet it is reasonable to suppose that human sacrifices had there been offered, and that after the body had been subjected to the action of fire without being entirely consumed, the remains were left in an irregular position and covered with earth and stones.

The mounds were walled with stone inside, and there was a layer of flat stones over the remains; also a circle of stone around the mound at the base. They were about twelv feet in diameter at the base, and about two feet in hight. They present a prehistoric appearance, although it can not be ascertained how old they are. They are similar in construction and contents to some mounds discovered near Fort Leavenworth in 1830, by Rev. Isaac McCoy, and it is probable that the Fort Leavenworth and Atchison county mounds were erected by the same aboriginal tribe.

Near the old camping-ground at Port Williams there is an Indian burying-ground where stone axes, arrow-heads, etc., hav been found. The writer visited this burying-place last spring and made some excavations, but turned up nothing more than some Indian bones. One of these bones is very interesting. It is a bone of the forearm, and it clearly shows that it had been broken at one time, and had mended again. The writer subsequently learned that exploration had been made in the same place about thirteen years previously, and that a tomahawk, an ax, and a large quantity of beads were unearthed. Many traces of a prehistoric race are in this section and I shall embrace every opportunity to examin them.

GEORGE J. REMSBURG.

A Child's Questions.

The average boy is a tireless truth seeker. He wants to know what a thing is and what caused it. The universe is a mystery to him, and he naturally believes it is the duty of his parents to explain it. So he thinks up questions while his papa is away at work, and when he sees him returning home in the evening he goes out to meet him to get his questions answered.

He asks the question with a good deal of sincerity and earnestness, and he feels hurt when he receives a playful or sarcastic answer.

Parents too often make the mistake of giving an untruthful, misleading, or witty answer, with the idea of getting off easily. Instead of trying to crush out the tendency to ask questions it is the parent's duty to teach his child to investigate and to inquire and find out first causes. Of course we must expect some puzzling questions—questions we cannot answer and that no scholar can answer—but let us answer what we can and keep on training the little folks to investigate.

I giv below a few of the curious yet pertinent questions that hav been asked me by our little boy before he was seven years old. Some of them are laughable, but he has never been laughed at for asking them. I giv them in his own language:

Who taught the first teacher in the world?

When people hav war do they kill little babies?

Why does soda water make hot wind come down your nose?

How can a ship sail against the wind?

What will they do for Christmas when Santa Claus dies?

Are there any shepherd dogs in Newfoundland?

Is a monkey part man?

How does Santa Claus get money to buy presents for so many children?

If every chicken in the world came out of an egg how did the first egg get laid?

Is it true that Christmas is God's birthday?

When a bird takes my string to build his nest don't you call that stealing?

How big is the biggest dog in the world?

Could anyone get a Newfoundland dog made over into a bulldog?

Monrovia, Cal. W. A. CHESS.

Correspondence.

A NICE LETTER FROM A NICE BOY.

NEW YORK, Jan. 31, 1892.

DEAR MISS WIXON: My name is Yolande del Namhtrove, and I am going to school. I expect to be promoted, and I am almost eight years old, and I shall be in the third grade.

A lady who reads THE TRUTH SEEKER read some of the letters in the Children's Corner, and it made me think that I might write you, and if you print my letter I will write you again telling you of my experience in going to the Catholic Sunday-school, as I am a little Freethinker.

YOLANDE DEL NAMHTROVE.

CAMBRIDGE, MASS., Jan. 30, 1892.

DEAR MISS WIXON: I thought I would write a letter to you. This is my second letter to the Children's Corner. My father has taken THE TRUTH SEEKER for many years. I like to read the Children's Corner very much. Mr. Paine, a wealthy man of Cambridge, got up an association giving prizes to children for going there. I went, and found out there was so much Christianity about it that I did not go any more.

My teacher has prayers every morning in school. Do the laws of Massachusetts compel me to attend them?

Well, I must close, as my letter is too long now. Your friend,

VIOLET ARCHIBALD.

[The law of Massachusetts declares that the Bible shall be read in the public schools, and attendance at school is compulsory.—ED. C. C.]

NEW ROCHELLE, N. Y., Feb. 3, 1892.

DEAR MISS WIXON: I hav never written to the Children's Corner, but my sister has—we lived in New York then.

New Rochelle is a very pretty place, and we hav lived here since March, 1891—nearly a year.

We do not know many people here, because we do not belong to any church. This town is a regular old Huguenot town.

I am in F grammar class; that means six from the highest class.

I am twelv years old. Papa has taken THE TRUTH SEEKER for over seven years.

We expect to go to England in May, and stay till August, for papa is an Englishman.

Some of the girls here call me a heathen. I hope this letter is not too long.

I remain, Your friend,

PORTIA BROADBELT.

[A good letter. Write again. Portia's letters will be always welcome, and we shall be pleased to hear from her when she goes to England.—ED. C. C.]

A PLEASANT LETTER FROM A BRAVE LADY.

PINERCOOK, N. Y., Feb. 16, 1892.

DEAR MISS WIXON: I am a reader of THE TRUTH SEEKER and all other Liberal works I can afford, including some of yours. Am an invalid confined to my home most of the time. I take great pleasure in reading our natural and sensible literature. I hav often wished I was able in health and purse to attend the gatherings and become personally acquainted with the workers. Living, as we do, in a place where there are no Liberal women, and married into a dyed-in-the-wool puritan family, excepting my husband, I hav felt sometimes that I had a hard "row to hoe," but hav managed to keep my row in sight. I am outspoken, but try to be kindly and Liberal.

In reading the Corner I am made quite happy living over the times when I could romp and play, and I hav written some of them down as I remembered them. This one I thought I would send.

Do as you please about printing, as I do not feel like the little folks about seeing "this in print." Sincerely thine,

ETTA MARDEN.

DEAR LITTLE FRIENDS OF THE CORNER: I feel when I read your letters like writing too. Although I am old now, I was once a little girl and full of play. They carry me back in one long dream of the past, and I roam around on the farm in my childhood home in the Green Mountain state. I visit again all my old playgrounds, and liv the times over again with my sister—younger, for I had three older sisters and no brother.

Our pets were a big watch-dog, Mage, and the kittens, little bossies, lambs, and pigs.

To-day I am thinking of the birds, how we watched their nest-building and rearing their young. When father would come in from his work to rest, he would tell us to be ready when he went back to go with him, for he had found another nest with such pretty brown eggs. So it was that we always had several of these bird homes to watch: and so gentle and careful were we not to frighten them that they soon would be quite at home with us. We watched them from day to day till it was a part of our play to visit them very often. Many were the bugs and worms we left near the nests, and ran away so they might come and get them.

How plainly I recall one summer when our birds were almost large enough to fly, there came a heavy shower just at night. How black and angry the clouds were! And then the rain came pouring down.

Father told us he was afraid our birds down by the pasture bars and those in the stump by the brook in the mowing-field would drown. How anxious we were! But we must wait till morning. So when it came, all sunny and bright, we ran out to see, and sure enough, there they were all cold and dead, and the parent birds hopping back and forth on the fence, weeping and calling so sadly that we wished we could tell them that we mourned too.

We finally decided to bury them, and were soon busy preparing for the sad event. We first found two boxes, and put cotton in them to make it soft, then laid the birdies in very tenderly. Then we gathered violets and ferns and placed around them, dug the graves side by side, and laid them in, and, after covering them, planted flowers around the little mounds. As I look back to it now, it was very like a Liberal funeral, no prayers or false ceremony, nothing but sunshine and nature, and ere many days the parent birds had ceased to moan. So had their little friends, Mat and Ett, who were busy with their other pets, that I should love to tell you about some other time.

ETTA MARDEN.

What the Little Folks Are Saying.

"Boy, you hav tears in your eyes," he said to a little chap who was slipping along Woodward avenue. "Yes, sir." "Father dead?" "No, sir; last summer's dead and I'm awful cold."

Mother: "And if I tell you the story about the babe in the manger and the wise men from the East, Bobby, will you go to sleep?" Bobby (after studying for a moment): "No, ma, you tell me the story about Jack the Giant-Killer first, and then I'll go to sleep while you're telling about the babe in the manger."

How it is that we don't tumble off the earth as it moves around its axis, much troubled a little boy, having his first lessons in geography. "Still, if it can hold the sea on, it can hold us on," was his logical conclusion. The same small boy felt a keen injustice had been done him because his sister (several years his senior) had seen several places before he was born. He felt aggrieved and declaimed against the injustice in the following terms: "It was not my fault, I could not help being born last; and if you are *older* than me, I am *newer* than you," was his statement of the law of compensation.

News of the Week.

A BILL for the state regulation of vice is about to be introduced in the New York legislature. The society to oppose it is busy.

CATHOLICS in England are arousing to action in school elections, and in Carlisle hav returned Canon Waterton and Father Smith to their former places on the board.

THE pope has given audience to a member of the World's Fair committee. Leo will stimulate Catholic interest in the Fair, and especially commend the subject to the Holy Congregation for the Propagation of the Faith. He promises to pray for Chicago.

IN Jackson county, Ia., the entire community about Iron Hill, or as it is called, "the New Jerusalem," has for some time been frantic over religion. Finally it is announced that a woman has given birth to a child who plainly is the second messiah. This is almost universally believed, and joy is unbounded.

THERE is dissension among Catholics as to whether education shall be discussed at the Catholic congress at Baltimore. It has arisen out of the desire of Archbishop Ireland that it shall not be. He is afraid of being censured for instituting the "Faribault system" in his province, which covers Minnesota. This system converted Catholic to public schools with state support, nuns in religious garb still teaching, but religious instruction being given not hourly but for an hour at the close of the day.

THE government of Mexico has so far been able to repress the Garza revolution without unusual effort. By its new railways it can concentrate troops and surround enemies at almost any point. Of its restriction of clerical power, which has made ecclesiastics espouse Garza's side, it is related: "The priests are not allowed to take an activ part in politics and to obstruct the development of liberal institutions and the advancement of education. They are kept under constant restraint, and while their sympathies are invariably excited whenever leaders like Garza attempt to harass and overthrow the national government, they are not able to influence the mass of the population."

REV. FATHER ADAMS, Roman Catholic, of 144 South 4th street, Brooklyn, N. Y., is drawing crowds of applicants for cure of disease. He prays, and then touches the patient with one of his eleven holy relics. He says: "My relics I believe are blessed of God. Five of them I got myself from the English convent of Bruges, four I got through Father Prendergast, the famous Jesuit priest, and the other two were given to me by grateful patients." He has raised a boy named Burns from his dying bed. He has cured one McCarthy who drew 162 breaths a minute, a boy named McGowan who had epilepsy, a Mrs. Fogarty suffering with cancer, and many others. A reporter who called found him taking the money of a crowd of poor people for his treatment of fits, cancer, sore eyes, felon, hip disease, etc.

THE new-made friendship between France and the Vatican is already about severed. The pope has commanded the French prelates to preserve amity with their government, but they are irrestrainably angry at the government prohibition of their visiting Rome. Radical members of the legislature propose separation of the church and the state. The present union of these institutions was projected with a view to keeping the church under control, but many think now that this can be done best in separation. A Catholic writer thus describes the wrongs which his church has suffered from the French republic: "The Jesuits and religious hav been hunted from the schools, the hospitals hav been turned over to lay nurses, watch has been set upon the actions of the bishops and their liberty curtailed, permission has been granted to apostate priests to marry and to perform marriage ceremonies, elementary education has been secularized, church pensions hav been in cases suppressed, soldiers hav been prohibited from attending mass, changes hav been introduced into the financial policy which will virtually ruin many religious institutions by the withdrawal of revenues to which they are entitled, laws hav been passed which tend to the destruction of the sacred character of marriage, the clergy hav been systematically excluded from beneficiary positions, religious teaching has been abolished from the schools, decrees passed for closing Catholic schools, and military service has been imposed upon young ecclesiastics—in fine, the state has practically assumed the form of organized Atheism and has pursued a policy that makes it necessary for Catholics to fight, with every means that the constitution affords, for a threatened faith."

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WHAT everybody echoes or in silence passes by as true to-day may turn out to be falsehood to-morrow, mere smoke of opinion, which some had trusted for a cloud that would sprinkle fertilizing rain on their fields.—*Thoreau.*

I PRESUME the inevitable quarreling and vituperativ abuse in which the bishops [at the council which selected the "inspired" books] mutually engaged against each other must hav rendered the taking of a vote impracticable, for Pappus, in his Synodicon, givs quite another version of the fixing of the canon at this Nicæan council. He tells us that the numerous and various books that laid claim to be canonical were all placed together under the communion table, and prayer was offered up that the books of divine origin might place themselvs *on* the table, while those of human origin should remain *underneath*—and it was so. In other words, to show their superiority to the rest, Matthew, Mark, Luke, John, etc., jumped up on the table; so the great and distinguishing feature of the Holy Ghost as an author is that he writes books that can jump! Long may we, as individuals and as a nation, hav the judgment to ground our belief upon evidence so inexpugnable, and rest assured that the *jumping Gospels* are "the source of England's greatness!" —*Saladin in God and His Book.*

THE Christian partisan claims for Christianity the advantages of morality and civilization. With regard to civilization it may not be amiss to say a few words. Is it reasonable to expect from, or attribute to, a system which is founded upon ignorance the advocacy of enlightened views of humanity? Ignorance is the parent of religion; how then can the Christian religion be treated as an advocate of progress? At what period, in what country, and by whom as a representativ, did Christianity exhibit its flag of reform? By no one, at any time, can she claim this high prerogativ. It would be, in the church, an avowal of ignorance, an admission of error, to advocate reform. The very advocacy would carry with it the tacit acknowledgment of error or inefficiency; and it is a standing rule with the church, as old as the apostles, to discountenance innovation, and to quench it in blood if necessary. The grand feature of the church's influence upon society, and which has made it at times a conservativ engin, and at others a high-toned Tory. is its unvarying adherence to the custom of regarding the present as the ultimate point of reform. Whenever mankind hav retrograded, religion has followed them like a jackal; and to gratify the superstitious tendency of many old people, she has assumed as many, as hideous, and as grotesque forms as ever existed in the brain of a Cruikshank. Where man has advanced, the church, in common with the then existing institutions. submitted to reform, and became gradually civilized as the primitiv institutions crumbled away beneath the wand of mental progress.—*Montgarnier.*

PERHAPS the best-known development of this theological view in the Protestant church was that mainly evolved in England out of a French germ of theological thought—a belief in the efficacy of the royal touch in sundry diseases, especially epilepsy and scrofula, the latter being consequently known as the king's evil. This mode of cure began, so far as history throws light upon it, with Edward the Confessor in the eleventh century, and came down from reign to reign, passing from the Catholic saint to Protestant debauchees upon the English throne, with ever-increasing miraculous efficacy. Testimony to the reality of these cures is overwhelming. As a simple matter of fact, there are no miracles of healing in the history of the human race more thoroughly attested than those wrought by the touch of Henry VIII., Elizabeth, the Stuarts, and especially by that chosen vessel, Charles II. Though Elizabeth could not bring herself fully to believe in the reality of these cures, Dr. Tooker, the queen's chaplain, and later dean of Lichfield. testifies fully of his own knowledge to the cures wrought by her, though he confesses that she was somewhat skeptical. Yet it is especially instructiv to note that while in no other reign were so many persons touched for scrofula, and in none were so many cures vouched for, in no other reign did so many people die of that disease; the bills of mortality show this clearly, and the reason doubtless is the general substitution of supernatural for scientific means of cure. This is but one out of many examples showing the havoc which a scientific test always makes among miracles if men allow it to be applied.—*Ex-President White of Cornell University.*

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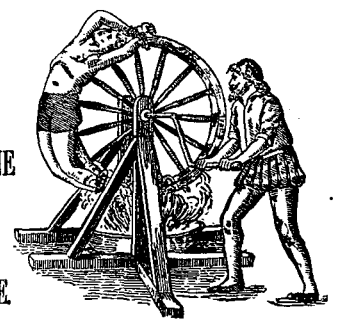
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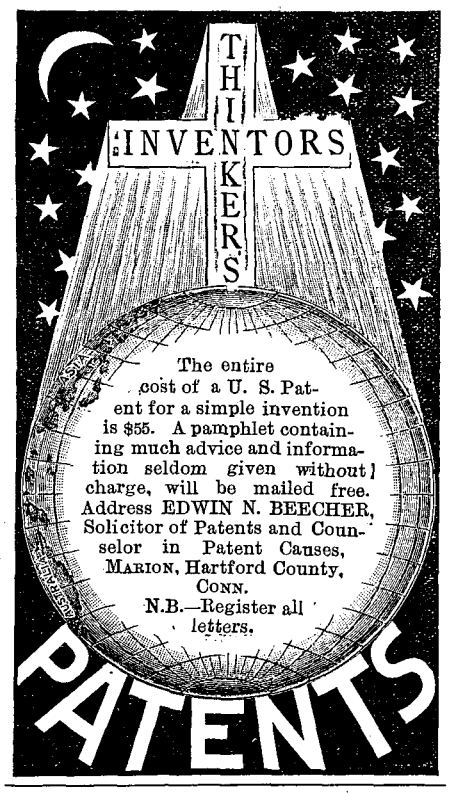
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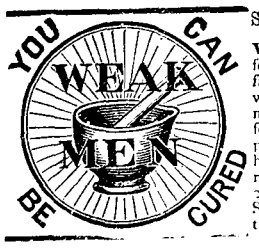
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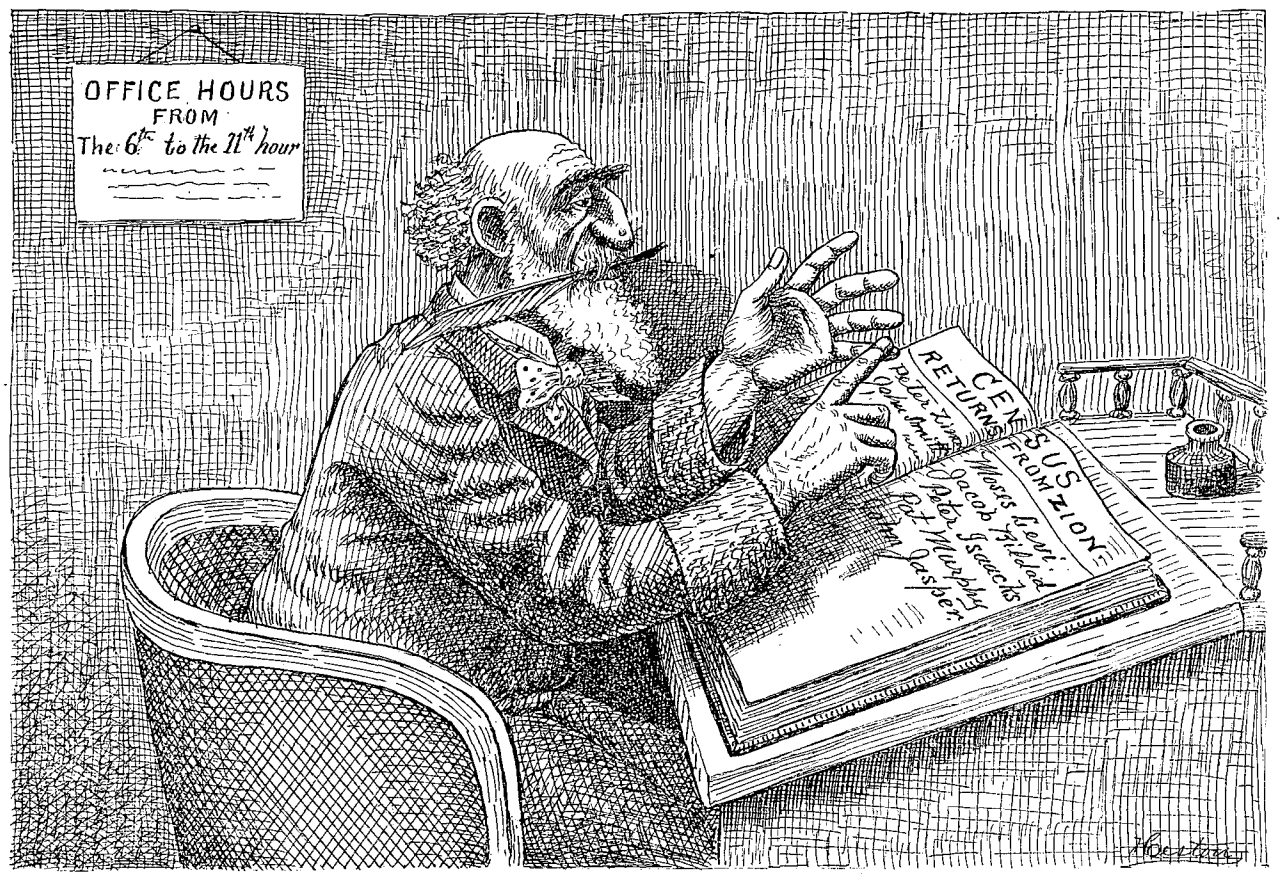
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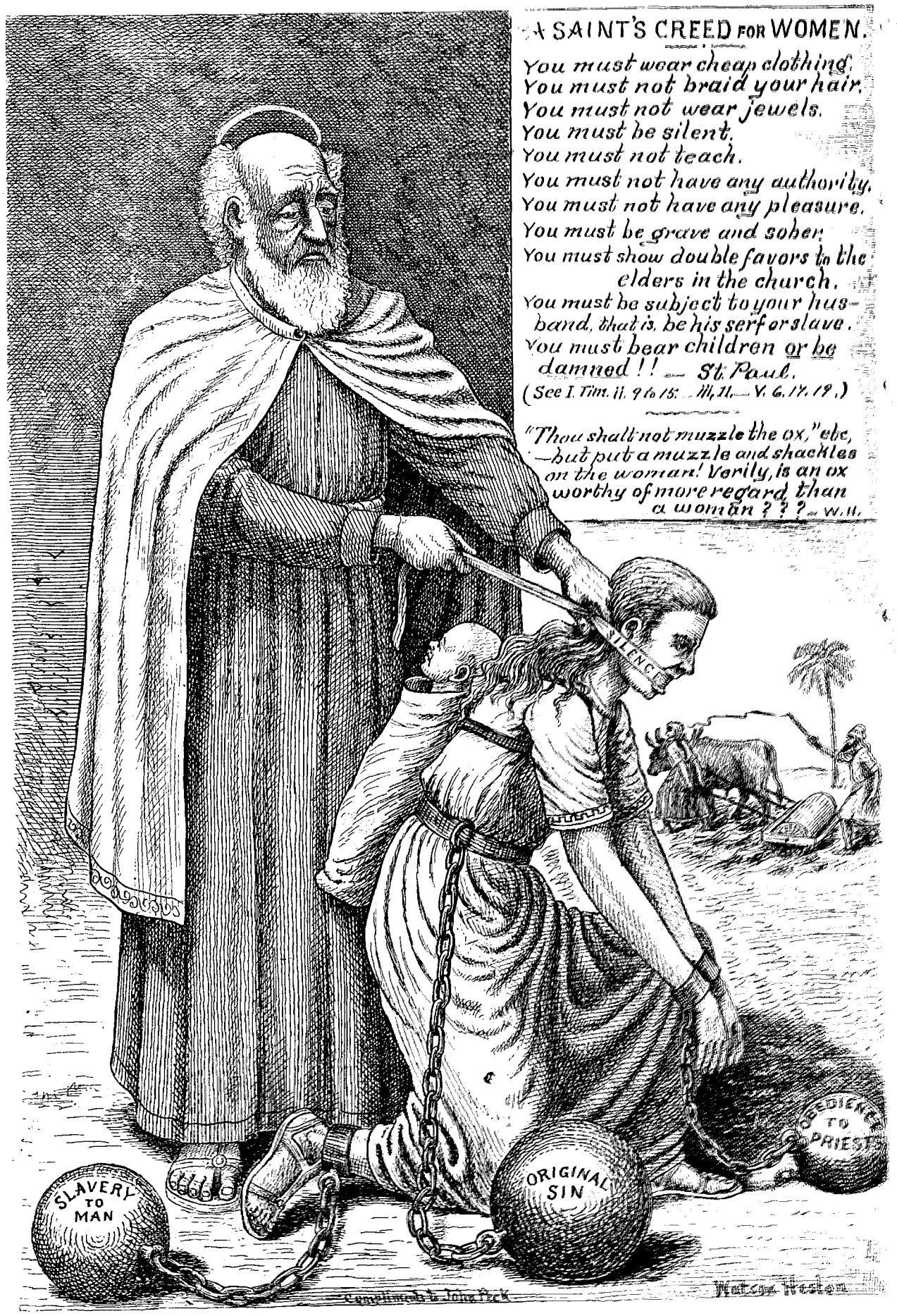
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Jephthah and His Human Sacrifice.
Samson the Strong.
Ruth and Boaz.
Unstable as Water, God Shall Not Excel.
David, God's Favorit.
Some Stories from the Book of Kings.
Adventures of the Prophets.
Jonah the Truthful Sailor.

Besides the board-bound copies for one dollar, we hav bound some in cloth, with gilt-stamped sides, which sell for $1.50. Orders for either kind will be promptly filled.

The New Ingersollian Controversy.

The *Telegram* has saved its plates of the various controversial letters about Colonel Ingersoll's Christmas Sermon, and last Wednesday evening published them all together in a mammoth fourteen-page paper. The issue contains, among the more prominent of the articles, the Christmas Sermon, Colonel Ingersoll's reply to Dr. Buckley's criticism thereon, all of the Colonel's letters and his speech at the Unitarian dinner, as well as Dr. Buckley's *Advocate* editorial, and letters from the Paulist father Young and J. A. Lambert, the priest who once wrote Notes on Ingersoll. Besides, there are *Telegram* editorials and letters from various clergymen—Messrs. Dixon, De Costa, King, Peters, Talmage, a Jewish rabbi, and a heathen Chinee.

The edition sells for ten cents and may be ordered through this office.

The Ethan-Allen's-Daughter Story.

The marine tale that Ethan Allen told his daughter to choose the religion of her mother in preference to his, receives a setback rather embarrassing to the pious journalists and preachers who hav for so many years kept it in activ circulation, from two of their own number. Recently a subscriber wrote to the *Christian Advocate* asking if it were true. The editor replied that he hardly knew, but guessed not, as such apocryphal stories were common concerning noted men.

Another subscriber, Frank S. Townsend, of Greenpoint, L. I., now supplements the remark of the *Advocate's* editor by quoting from the "Curiosities of American Literature," published as an appendix to Disraeli's "Curiosities of Literature," and edited by Rufus W. Griswold, D.D., a minister of the Baptist church, though better known by his literary work, and a nativ of Vermont. Dr. Griswold repeats the story so often told of the daughter's death, and then says:

"This is a very pretty anecdote, but not a single sentence of it relates to any actual occurrence. The hero of Ticonderoga never lost a daughter during his own lifetime, and his wife was not a pious woman; at least, she pretended to hav experienced no religious influences. The falsity of the story, which has found its way into histories and into hundreds of printed collections of memorabilia, was asserted to us by the excellent daughter of the hardy chief, who yet survives, and who perhaps was the heroin of the tale."

The common way the story goes is that Colonel Allen on his deathbed requested his daughter to follow the religion of her mother. The denial by the daughter of course settles that, and the point weakly raised by Mr. Townsend, that as Colonel Allen was twice married one wife might hav been pious, is of no merit. Colonel Allen died in 1789; the above was written in 1843. "As a clergyman," says Mr. Townsend, "Dr. Griswold would be inclined to believe in the traditional story. As a Vermonter, he had opportunities to learn the truth." Mr. Townsend concludes: "It is therefore almost certain that the pathetic incident, so often used by hundreds of clergymen—including the present writer—must be considered as one of the many myths which in some way attach themselvs to every well-known man. Its use as a pulpit illustration would seem to be forbidden unless some one can overthrow Dr. Griswold's testimony."

Thus goes another Sunday-school story into oblivion. Without Voltaire or Paine or Allen as illustrious examples of deathbed repentance, what will the backwoods preacher do?

Why Are So Many Jail-Birds Christians?

Further interesting prison and asylum statistics are furnished the Passadena, Cal., *Herald* by E. Lewis, condensed from the report of the state board of prison directors for 1890. At the prison at San Quentin during that year there were received 1,392 prisoners. Of these 547 were regular attendants at church and 469 irregular attendants, making 1,016 good Christians shut up for various crimes. Almost the same number (1,015) also had the benefit of a Sunday-school education.

In the insane asylums at Agneus and Stockton there were received in the two years ending June 30, 1890, 1,101 males and 379 females. Alcohol destroyed the reason of 112 of these and religion demented 69.

Viewing these figures it seems tolerably clear that religion is not all that is claimed for it—at least in California. But as Mr. Lewis states, the figures are not peculiar to that state. He finds that the prison and asylum statistics of California correspond very closely to those of Iowa, Illinois, Kansas, and other states, and that alcohol is not the only enemy of the race, as he quotes from the seventeenth annual report of the board of commissioners of public charities of the commonwealth of Pennsylvania, for 1886, the following; "A study of the statistics of this prison will show that the prevalent impression that intemperance is the most fruitful cause of crime is erroneous. There are crimes such as burglary, forgery, and professional thievery, the practice of which is inconsistent with indulgence in strong drink, and it is well understood that if there were no such thing as drunkenness, such an institution as the eastern penitentiary would lose but few of its inmates." He also finds that according to the census office report there were in the penitentiaries of the United States in 1890, 45,233 criminals of all grades, from the sneak-thief to the defaulting cashier. In 1880 there were 35,538 convicts in the penitentiaries of the country, an increase in ten years of 9,695. And he thinks that when we take into consideration the statistical facts that less than one-third of the people of the United States are church-members, and that about three-fourths of the criminals in the penitentiaries are church-members, or church attendants, it presents a strange picture.

But just how and why these things are so we leave to the religious editors to figure out. No doubt they hav a satisfactory explanation, if they would only condescend to make it.

An Illustration in Marrying and Divorcing.

The supreme court of Massachusetts has declared that a mutual agreement marriage, when limited by the clause, "so long as mutual love shall exist," is not a legal marriage, and therefore requires no divorce proceedings to terminate the relation.

This decision has just been rendered in the case of Mrs. H. S. Lake, the noted Spiritualist speaker, who sought to separate from W. F. Peck, with

whom she has lived for many years as his wife, by virtue of the following contract made in Portland, Ore., October, 1877:

"We, the undersigned, hereby enter into copartnership on the basis of the true marriage relation. Recognizing love as the only law which should govern the sexual relationship, we agree to continue the copartnership so long as mutual affection shall exist, and to dissolve when the union becomes disagreeable or undesirable to either party. We also agree that all property that shall be acquired by mutual help shall be equally divided on the dissolution of the copartnership. Should any children result from this union we pledge ourselvs to be mutually held and bound to provide them support whether the union continues or is dissolved."

Afterward they lived as husband and wife in Oregon for three months, in California for about a year, in New York for three months, and in Boston from 1886 up to the time when Mrs. Peck left her alleged husband. The full bench says in its opinion:

"There is nothing in the law of California, where the parties had their domicil, or in the law of Oregon, where the contract was signed, which recognizes an agreement to liv together 'so long as mutual affection shall exist,' as a marriage contract. We hav therefore no occasion to consider whether by the law of either of these states there can be a marriage by a mere contract without a ceremony."

Mr. Peck and Mrs. Lake will now probably sympathize with the views on marriage and divorce of the Wage-Workers' Political Alliance of the District of Columbia. At a meeting of that body recently a preamble and several amendments to the bill for the regulation of marriage and divorce in the District was drawn up. In the preamble was this direct sentence: "We want religious and legal scabs abolished by due process of law, whether they like it or not." One of the amendments directs that persons wishing to marry shall draw up and acknowledge before witnesses articles of marriage, which shall be recorded in the office of the recorder of deeds for the sum of fifty cents, and divorce to be had for the same price. A husband and wife between whom a true consent of minds exists as to getting a divorce, may get one for fifty cents a head. Thus religious and legal scabs are left without employment, so far as marriage and divorce are concerned.

There is a good deal of puritanical humbug in the decision of the Massachusetts supreme court, and there is not a little sense in the recommendation of the Wage-Workers' Alliance. Mr. Peck and Mrs. Lake intended to get married. In marrying, the courts hav often held that the intention and living together, acknowledging publicly the relation, makes the union legal. The way the present case is muddled by the Massachusetts court makes the plan submitted by the Wage-Workers' Alliance appear extremely sensible.

Hav you written to the Committee on Post-offices and Post Roads of the House of Representativs protesting against the bill amending §3893, *United States Revised Statutes? If not, reread last week's* TRUTH SEEKER *and see why you should.*

The Literature Fund.

Some time ago we established a Literature Fund to be used in distributing Liberal literature. We hav found the fund extremely useful, having by its means been enabled to distribute anti-Sabbatarian works to the legislatures of North and South Dakota, Montana, Texas, Washington, and to Congress. Pamphlets on taxation of church property hav also been sent to New York's legislature, and some smaller lots where they would do good. By means of this fund we hav also been enabled to scatter thousands of the letters to Congressmen asking for Sunday opening of the World's Fair among people who would use them wisely.

From time to time our friends hav made additions to the fund, and we are thankful to acknowledge the following:

L. DeWitt Griswold	$1 00	A. V. Hendrick	5 00
John Nuessle	25	Silas Latham	5 00
T. R. Burrows	2 50	John D. Powers	5 00
John Souter	5 50	P. H. Rosenthal	25
J. C. Snodgrass	2 00	C. M. Powers	75
L. G. Reed	5 00	H. Merrich	1 00

We hav in the fund now $32.03 unexpended balance, but this will be used presently, as far as it will go, in opposing the Breckenridge Sunday bill for the District of Columbia, by sending anti-Sabbath literature to the members of the House of Representativs. We shall be glad to hav the fund increased at once that we may hav the means when any opportunity offers to further the cause of Liberalism and strike a blow for the enforcement of its political demands.

Hav you written to the Committee on Post-offices and Post Roads of the House of Representativs protesting against the bill amending §3893, *United States Revised Statutes? If not, reread last week's* TRUTH SEEKER *and see why you should.*

The Roman Catholic-Protestant row over the Minnesota schools culminated recently when Attorney-General Clapp gave the committee of Protestant ministers his decision that in order to prevent the parochial schools lately made part of the public school system from securing a part of the state school money, suits should be brought against the county auditors restraining them from apportioning any portion of the state fund in their hands to the schools which recently were parochial schools. Test suits will at once be brought against the auditors of Rice and Washington counties to prevent them from applying the state school money for the maintenance of parochial schools at Faribault and Stillwater.

This is from the *Independent:* "The New York Society for the Suppression of Vice, with Anthony Comstock for secretary, has been at work now for twenty years for the protection of twenty millions of children and youth. It is a proper thing that on the evening of March 1st, a great meeting should be held in Carnegie Music Hall in this city, in honor of the occasion, with addresses by Gen. Horace Porter, John Hall, D.D.; R. S. MacArthur, D.D.; J. M. Buckley, and the Rev. Walter Elliott of the Paulist Fathers. Anthony Comstock deserves the congratulations which he will receive." Gen. Horace Porter ought to be in better business than eulogizing Comstock. Of the others it is expected that they shall do miserable things, as it is their trade to support the false. Comstock is in himself only a man one itches to kick, but his backing by the church makes him dangerous.

We acknowledge the receipt of the following on one of Wanamaker's biggest postal cards:

"LEAVENWORTH, KAN., Feb. 21, 1892.

"MR. EDITOR: Having had ten years' experience as editor and publisher, I feel privileged to suggest to you the adoption of a new and much-needed rule in the conduct of your 'Friendly' department. It is this: Let brevity and not date, subject, friendship, blood, or caste decide priority. Let the copy be arranged on the hooks so that the shortest piece will always come off first. This is simple justice. THE TRUTH SEEKER cannot afford to be unjust. The person who boils a barrel of sap down into a gallon of syrup, who rewrites an article again and again and reduces it one-half every time, who at great labor winnows out the chaff of verbiage and inane thoughts and presents us the golden grain of well-digested ideas in fewest words, should hav something for his pains. Toil without recompense is death to effort and the grave of ambition. Prolixity is a newspaper evil—punish, discourage, and cure it. Brevity is a virtue—reward it.

S. R. SHEPHERD."

Colonel Ingersoll is a grandfather. The young Miss Brown, who constitutes his claim to that title, is four months old. She is a square-headed youngster with an investigating look in her eyes, and two of the colonel's encircling fingers are all the perpendicularity of her waist line permits. These and a few other things we gather from a photograph caught on the fly as the colonel held Miss Brown on his knee and tried to induce her to look at a flower, which she wouldn't do, but instead gazed steadily at him as though she wanted to know whether he would leave any skin on his *Telegram* critics or not. The picture is a delicate little revelation of Colonel Ingersoll at home, and Mr. Farrell did a good thing in having some printed for Mr. Ingersoll's friends. We can supply a few at fifty cents each. And we hope Miss Brown appreciates her great good luck in being born into that family.

The Liberals in Texas should remember Hon. George C. Pendleton kindly, even if he be a Methodist. At the last session of that state's legislature a bill was passed by the senate providing for a liberal amendment to the puritanic Sunday law of Texas. The bill was lost in the lower house, and so failed to become a law. In the senate there was a tie, and Mr. Pendleton, who is lieutenant-governor, gave the casting vote in its favor, for which act the Northwest Texas Conference of Methodist preachers adopted a paper censuring him in the following language: "We would here, now and forever, stamp this act unstatesmanlike and unpatriotic, deserving the condemnation of all good people." "Had the Methodists the power," comments Mr. J. S. Shaw, "he would be burned. But they havn't got it, and so they can only make mouths at him and call him 'unpatriotic.'"

The Rev. A. C. Dixon, of the Hanson place Baptist church, has gotten himself into deep, deep trouble. In a sermon called "Ingersollism as It Is," he alleged that: "A few years ago it was found that pictures and impure publications were passing through the mails. Anthony Comstock decided to stop it. On investigation, whom should he find representing publishers of impure literature but Colonel Ingersoll; paid to pollute the minds of the young of this generation!" Mr. Dixon was asked to take it back, but refused, quoting a great deal from Comstock's book to sustain him. He will now be sued. Colonel Ingersoll said to a *Herald* reporter the other day: "The Rev. Mr. A. C. Dixon made a charge against me. He was asked to retract and refused. I shall giv him an opportunity to prove his charge in court. I do not want to try the case in newspapers but before a judicial tribunal. The charge was specific and I do not feel like allowing it to pass unnoticed."

Frederick Millar, in the *Agnostic Journal*, writes of an opportunity not improved. "Any doubts," he says, "that may hav existed as to whether the head of the famous old Jewish firm had really retired from business and was dead are now set at rest by a circumstance of the most convincing kind, which occurred a few days ago within a stone's throw of the publishing office of this journal. Three of the most formidable and relentless of Jehovah's assailants—to wit, Saladin, G. W. Foote, and Charles Watts—were assembled around a table in the Farringdon street restaurant, partaking of tea. The Christian's stolen god never had a more glorious opportunity of vindicating his character for mercy, or of ridding himself and the Christian world of three such mighty foes. Here were the author of the most brilliant and scathing satires on the ancient firm, the editor of the *Freethinker*, whose pages are filled week by week with derision and ridicule of old 'I am that I am' and all his works, and one of the most skilled orators the anti-Christian party has ever had, sitting together under the same roof. Six square feet of that roof right down upon their heads would hav done the whole thing. Jehovah, thou art as dead and as helpless as thy son Jesus."

The man unconstitutionally hired to tell God what Congress ought to do seems to be making himself something of a nuisance by his officiousness and is in danger of having his oratorical efforts restricted, at the request of certain members who object to his "Congressional curtain lectures" instead of morning prayer. One of the members in the House remarked the other day that Dr. Milburn is "entirely too communicativ to the deity, and especially on the subject of Congressional deportment." He went on to say that the chaplain should confine himself to a general invocation in behalf of the Congress of the United States, without endeavoring to inform the Lord every morning what wayward Congressmen are doing, accompanied by suggestion what they should not do. Prior to Speaker Reed's administration his invocations had rather a personal flavor, and each morning there was a Congressional guessing match to determin the particular members he was addressing his remarks to. The speaker intimated to him one

morning that his prayers were too "rich" for the average Congressman's blood, and he remodeled his prayer. But the best remedy for the notoriety-seeker is to remove him and thereby obey the United States Constitution.

Mrs. Besant's visits to this country hav not been without good effect, though no one would readily suspect who the beneficiaries are. It might be thought they are the members of the Theosophical Society, and that might be true, too, but the ones who were really and substantially benefited are a few of the poor and lowly and starving of the East side of this town. Mrs. Besant's labors for the poor of London are well known. She has always been the workingman's practical friend. And when over here she told the Theosophists that if they wanted to carry on the work of the "Masters" most acceptably they must seek out the suffering and help them. (When she was a Christian, this was to be done for Christ's sake; when an Atheist, for the sake of humanity.) Thereupon Mrs. Judge formed a society of Theosophical Workers, hired two rooms at Lewis and Third streets, one of the city's most poverty-stricken quarters, and opened a relief mission. For a few weeks the society has been giving free dinners, but to prevent imposture a charge of five or ten cents is now made. Once a week is held a "Mothers' Sewing Society," and twice a week a "Girls' Sewing Society." Evenings the rooms are transformed into a club for young men. How long the zeal of the Theosophical Workers will burn is a problem, and they labor under the disadvantage of lack of funds, as do most folks, but Mrs. Besant must hav the credit of instigating a good work, even if she did say a great many things of which she could know nothing.

Those who hav ordered the new Bible Picture Book and do not receive it by mail should inquire at their express office, as in many cases it is cheaper to send it by express. Of course, where there is an express delivery in town the book will be delivered as by mail.

COLONEL R. G. INGERSOLL

Will lecture at the

BROADWAY THEATER,

41st st. and Broadway, New York,

Sunday Evening, March 6th,

Subject: MYTH and MIRACLE.

On the Pacific Coast.

News and Notes.

We do strike shoals once in a while of a very disagreeable nature, and one of this sort was my experience at Los Angeles after traveling five hundred miles to deliver a lecture. The doors of the hall, which had been secured beforehand, were not opened, nor was the janitor anywhere to be seen, nor could he be found, and it was impossible to procure another hall.

A large number came and went away, and undoubtedly a fine audience would hav been present had it not been for this unfortunate "lock-out," which is not to be accounted for except as a "Christian trick." I hav an inkling that it was a kind of "popish plot," for the owner of the hall is a member of the holy Catholic church, and it may be this method was taken to defeat the Freethought lecture—not being able to use any argument except the "conspiracy of silence."

At any rate, whatever the reason, it was a scurvy piece of business, and from this time on the Liberals of Los Angeles will carefully avoid the new Opera Hall.

Another hall, it is hoped, will be found for lectures next Friday and Sunday evenings, and so according to the old proverb "a bad beginning will make a good ending."

However, I made the best of it; no use to fret. I went home with H. L. Shaug and family and had a jolly time, and never lost a wink of sleep.

To-day (Monday) is bright and beautiful, and so I hope for better things.

Our dear old friend John Riggin has passed away, over eighty years of age, and alas! over his remains there was a Christian service; and yet his heart revolted at the thought, as he oftentimes told me. He had selected those whom he wanted to giv the memorial address, but no notice was taken of his wishes. Over his cold body the church waved its banners of victory. But we will keep him in heart and memory, a gentle, noble spirit, for sixty years and more an outspoken Freethinker, generous in the support of his principles, a man of integrity, of bravery, respected by all, and with the record of a long, honorable, and successful business career. He died without fear and without regret, true to himself and to his cause. He wanted no god, no savior. He was simply John Riggin, self-reliant, kindly, hopeful. These were the last words he wrote: "Having no inclination to punish my enemies, no anxiety for the present, no vain regrets for the past, no fears for the future, I am in every respect ready for death, the inevitable end."

I hav been reading "Conduct as a Fine Art," published under the auspices of Houghton, Mifflin & Co., to which the American Secular Union privately contributed $1,000. I might as well state my opinion of this book and the action of the Union. I consider the whole scheme not only as beyond the function of the Union, but contrary to its fundamental principles.

It is in the direction of a union of church and state, the church in this case being the Unitarian church.

For private reading for Liberal schools supported by private funds—for the Liberal family—this is a very excellent book—like some portions of the Bible itself; but as a text-book for common schools it is not for a moment to be accepted.

To put such a book in the common schools would violate the right of every orthodox Christian. It would change the common schools into Unitarian Sunday-schools.

To teach morality *per se* in the common schools is contrary to the principles of Secularism. I object to it. The Christian says morality is based upon religion. I say it is based upon non-religion. We do not agree. Yet we both support the common schools. What then? We cannot teach morality any more than religion.

The function of the common school supported by the government cannot transcend the function of the government itself. The function of the government is not moral or religious, but police—that is, the maintenance of rights. The common school is simply a preventiv police measure; that is, it instructs in order to prevent crime. "It can only," as the *American Sentinel* says, "teach civility; that is, the Declaration of Independence."

If the common schools undertake to teach more morality than is in the Declaration of Independence it is a usurpation. The American Secular Union has committed itself to this usurpation. It has, under the administration of Dr. Westbrook, violated the very principles for which it was founded.

A donor of the $1,000 contribution to carry out this usurpation asks me to inquire why this gilt-edged, expensiv publication?—why was not this book published cheaply? If a document of the Union, it should be put in a popular form, say at twenty-five cents a copy. Now it is $1.50—beyond the reach of most of those who might desire to read it.

Why was $1,000 given to the authors for the book, and then the book handed back to the authors for them to publish and make what money they could out of it?

Had the donors of the $1,000 no rights in the book? Why was not even a copy of the gilt-edged book sent to the donors? But they must buy the book to find out the use to which their money had been put.

I do not question the motivs of Dr. Westbrook, but he does not seem to know what Secularism is.

If the book had been the right kind of a book, its method of publication is absolutely unjust and unwise. But the intent of the book as a text-book for common schools is altogether a violation of natural morality and the principles of a secular government.

To put this book into the common schools is as outrageous as to put the Bible in these schools. It is a purely sectarian book; it is not orthodox; it is not radical; it is not Freethought. It is simply Unitarian. It is altogether inadequate as my expression of morality because it teaches merely the outside of morality, its rules and regulations, and not the spirit of morality, or the basis of morality, which is the supreme matter. The orthodox do not want it; the Atheist does not want it. It is not deep enough or broad enough for either. It will do for the Unitarian, because the Unitarian stands neither for one thing or the other. Only the morality which the policeman can enforce with his club should be taught in the common schools. Morality in its deepest, highest sense is as private and personal as religion and must be taught by life, by poetry, by art, by experience, and by character, in the free, voluntary progress of man.

SAMUEL P. PUTNAM.

Los Angeles, Cal., Feb. 22, 1892.

Hav you written to the Committee on Post-offices and Post Roads of the House of Representativs protesting against the bill amending §3893, *United States Revised Statutes? If not, reread last week's* TRUTH SEEKER *and see why you should.*

Horrible Figures.

Translated for The Truth Seeker by Gustave Nelson.

In a recent number of our Spanish contemporary, *Las Dominicales*, we discovered the following article, which very aptly was called *Número Horribles* (horrible figures):

"In the beginning of this century when Spain did not exult in the possession of passable highways, tramways, when it had no universities (in the proper sense of the word), no institutes, no normal schools, scarcely any wealth, had no means of conveying knowledge, and was but sparsely populated—at that time there existed a formidable army of priests and sacristans, friars and nuns, and all species of vagabond clergymen classified according to different regiments and companies, presented for consideration as follows:

"Diocese priests	16,689	vergers, precentors, chorus-singers, musicians, cantata-singers, and dancers	20,000
Administrators	23,698	Servants of diocese	46,158
Sacristans	10,876	Begging friars	87,365
Assistants (acolytes)	5,533	Novices	2,290
Diocese acolytes	5,771	Lay brothers	7,872
Chaplains	13,244	Lay sisters	4,225
Guardians of minors	10,774	Servants of the friars	7,926
Religious beggars	7,033	Regular hermits	352
Dependants of ringers	1,846	Professed nuns	23,552
Dependants of the priests	6,000	Novices	1,005
Hermits	1,000	Charity women	1,130
Holy persons	1,200	Children for friars' divine service	1,952
Archbishops, bishops, abbots, deacons, archdeacons, vicars, chaplains of chair and altar, schoolmasters, college servants, college priests, advocates of the king's court, stewards, sacristans of cathedrals and collegiate churches,		Congregation of clergymen	161
		Servants of same	119
		Cloister ladies	638
		Maidservants of the nuns	4,495
		Maidservants of the lay sisters	425
		Servants of nuns	1,605
Total of church population			266,000

"Which number represents a tenth part of the population, that is to say, every hundred Spanish boys and grandees had to support ten loafers of some kind or another—ten parasites who lived by prayers and the practice of all kinds of more or less mysterious knavery.

"The number of these parasites has not decreased since that time, nor has the cost of their keeping. At the present time the annual income of this black army with members of which the whole world is cursed, is appalling. And yet where is the beneficent influence of the clergy to be found? Our country is overrun with highwaymen; wherever we turn we find thefts, quarrels, stabbing affrays, prostitution, and begging. Priests are found to partake in all these unlawful affairs, and besides they beg for the Lord our God, from whose tender care and loving meekness we pray to be delivered, as effectually as the priests deliver us of our reals.

"The annual income of the clergy is:

	"Reals.
"Interest on real estate owned by the church	200,000,000
Tenths and first fruits	643,800,000
Masses	53,732,744
Baptisms	4,200,000
Marriages	2,800,000
Burials	16,800,000
Shrouds	6,000,000
Confraternities	7,791,906
Festivities	28,779,000
Lent sermons	9,800,000
Festivals of patron saints	6,787,200
Brotherhoods	12,569,694
Sermons	16,400,000
Rosaries, supplications, and exorcisms	2,160,000
Annual income, exclusiv of interest, from country and city property belonging to the regular clergy, monks, mendicants, and other friars	200,000,000
Contributions to mendicant friars	250,000,000
Supplications to the saints, papal bulls, absolutions, money paid at the shrines of saints	56,200,000
Special favors shown saints	20,361,600
Total of useless expenditure per annum	1,527,882,144"

Here, in the United States, we are nearly as bad off.

SEND for catalog of our publications. Sent free on application.

My Lecture Trip.

From Shreve I proceeded on my journey to Massillon, a town tolerably well known to Freethought lecturers. I soon discovered a good Liberal friend in W. S. Moke, whose guest I remained while in this town. Massillon has a population somewhere about ten thousand, and it is well known as an exceedingly Liberal town. Upon my arrival the ground was covered with a mantle of crisp white snow, to the depth of several inches, which presented excellent conditions for sleighing, and as a natural consequence the streets were fairly alive with sleighing parties. The jingle of the bells could be heard on every side, while the hills literally swarmed with small boys and their bob-sleds. Everyone seemed to enjoy the severe cold weather, but I found that it caused a depreciation in my audiences. Although my lectures had been well advertised, my first audience was certainly a small one. Nevertheless I was fully compensated by the large one I had at my second lecture.

The local daily *Independent* published a very fair report of my lectures, together with a mild criticism from a correspondent. To this I immediately penned a reply, which the editor very generously published, and although there was nothing therein that could hurt the feelings of even the most bigoted Christian, still my critic saw fit to again rush into print with a column or so of the most vituperativ abuse that ever issued forth from the pen of man, which caused me to again enter the mental arena and go for my Christian antagonist. This time, instead of answering my arguments, the editor prefaced my article with a few lines from my opponent, which he was pleased to call an answer, at the same time claiming that there was nothing in it to call for one, which I certainly thought was a cheap way of shuffling out of the difficulty. I must certainly thank my friends in Massillon for the kind interest they manifested in my behalf. The extreme kindness shown toward me by Mr. and Mrs. W. S. Moke during my stay in their pleasant home will ever endear them to my memory. I met here many good Liberal workers, and among them some of the best and truest friends in our ranks, such, for instance, as Solomon Hunt, one of Massillon's most respected and honored citizens; his son, Joseph Hunt, and family; Mr. Lowe; Mr. Skinner, and several others whose names I cannot now recall.

On again the next day I went to old Alliance, where a lecture had been arranged for me by R. G. Smith. I arrived here in the afternoon, and at the time of my arrival a severe snowstorm set in, and continued through the rest of the day and the earlier portion of the evening; this, of course, seriously affected my audience, but, notwithstanding the inclemency of the weather, I was favored with a larger attendance than I had anticipated, the hall being considerably more than half full. A short, though somewhat lively, discussion followed the lecture, which gave an additional interest to the meeting. There are many Freethinkers in this town, which is, perhaps, one of the oldest in the state of Ohio. Several ladies had manifested courage sufficient to face the storm and make their way under such difficulties to the hall in order to hear my lecture. I could only stay one day, so, taking a hurried leave of my friends in Alliance, I started again next morning for Canal Dover. Arriving here, I made my way upon advices previously received to the Iron City House, where I was visited by Mr. S. Toomey, an old but well-known Freethinker. The lecture had been arranged by him, and, thanks to his zealous labors, a good and select audience greeted me when I entered the room, and that, too, despite the activ opposition of the clerical party, and the extreme cold weather which kept the mercury somewhere about 16° below zero. There were quite a number of ladies present, also the postmaster, and several of the city officials, all of whom seemed to thoroughly enjoy the lecture, and exhibited their appreciation of the sentiments uttered. There was present also a representativ of the local press, who took copious notes of the address, and succeeded in securing the publication of a very complimentary notice and a fair report of the meeting. The attitude of the press in this respect is, to-day, worthy of notice, for it is but a few years since that we could not get a notice of our lectures inserted in any of our dailies or weeklies, not even as paid matter, but now I notice that, in many instances, they are eager to obtain our notices, and in some cases they will even run after it themselvs. Truly, there is a vast difference in this respect, comparing things as they were then and as they are now. Is not this a sure and significant sign of the progress made in Secular ideas? It certainly shows the tendency of the present age. I did not meet with many friends here personally, but there is quite a large number of Freethinkers in this little place. It is in the main a German settlement, and as the Germans are noted for their extreme Liberal views, this will probably account for the reason why Canal Dover is so tainted with heterodoxy. I could not stay here very long, so I again resumed my journey, this time to Kent, where I was down for two lectures. The first friend I met with here was L. G. Reed, a radical thinker, and an earnest worker for our cause. A home was found for me with Freethought friends at the house of Mr. and Mrs. D. W. Doncaster, who did their utmost to make my stay in Kent as pleasant as possible, and for which I accord to them my sincere and heartfelt thanks.

For the first time in my life I hav, to be honest, to report a failure at my lectures—a fact I deeply regret being compelled to admit. At my first lecture on Sunday afternoon, there were scarcely forty people present, and these looked considerably fewer, as the lectures were given in the Opera House, making the few people present look almost lost. In the evening there were fewer still, so that in no way can I say that the lectures were a success. But right here let me ask, What is the cause of this? To my mind there appears to be too much timidity exhibited in the attempt to spread Freethought principles in Kent, too much fear lest we should over-excite the delicate feelings of our Christian friends. Remember this policy has brought disaster and ruin to our national organization, and to apply the same to local societies means the same results to them. There is also too much complacency of spirit, or a dread of being regarded as an Infidel. In the first place, the society is called "The Portage County Science Institute," a name having no direct significance in itself, and utterly incapable of exciting interest in the minds of the people. Besides, when the people know that you are Freethinkers in the ordinary sense of the word, and that you are interested in the propagation of Freethought ideas, they cannot fail to realize your want of courage and the timidity displayed, consequently they are incapable of admiration for your purposes or appreciation of your methods.

Again, what is there to be ashamed of in the title of a lecture called the "Philosophy of Secularism?" In my opinion there is nothing. Yet, even this had been changed to "The Science of Human Cultivation." It is no answer to say that the ordinary mind could not grasp the meaning of the former, for it is decidedly more easy of comprehension than the latter, and is not one-half so explicit, and does not convey near so much to the minds of the people. Again, even my name had been perverted into Professor Charlesworth, which was decidedly wrong, because I am not a professor, and I hav no right to such a title until I hav earned it.

It may be that the idea givs an air of greater importance to the occasion, but the public will see through it, therefore it is far better to say deliberately what you mean and what your intentions are. Do not seek to cover your true intentions with the false gloss of honeyed phrases, for such proceedings can only excite the suspicions of the indifferent public, and are likely to breed contempt and secret derision. Tell the people in plain, clear, and forcible language just what you mean to do, and how you intend to do it. Be frank, be honest, be open, be free. Frankness will secure for you the confidence of your friends and foes alike. Honesty will win for you their respect. To be open will cause others to be open with you. And to be free will enable you to make mutual exchanges, and to enjoy the liberties and prize the benefits you hav won. I trust that our friends in Kent will pardon me for thus giving vent to my opinions concerning the meetings in January last. I hav but followed here the same advice that I hav given to them. I trust that they will not take any offense at my criticism, and I do hope for better success should I ever visit them again. JOHN R. CHARLESWORTH.

The Proposed Amendment to the Federal Constitution.

The secretary of the American Secular Union calls attention to the fact that "sectarian institutions in Illinois yet receive support from the public treasury. The Union for lack of finances was unable to secure the necessary injunction to prevent this infamous robbery of the people. It is the intention of the present board to enter its protest against a further dishonest disbursement of the public funds."

There is not a state, scarce a town or city, in the Union that does not every year perpetrate similar outrages on the people.

Congress during the past six years has appropriated to Roman Catholic schools $1,586,465 of the people's money.

During the past year (1891) Congress appropriated for religious schools $554,558, of which the holy Roman Catholic church received $347,689, and every state, town, and municipality has suffered robbery of its treasury for the same wrongful purpose.

It is well known that the bishops hold in trust for the Roman Catholic church the most valuable properties in all our large towns and cities, which in nearly every state are exempt from taxation. Not satisfied with this indirect robbery, they are reaching their avaricious hands into the pockets of the people and taking all they can bribe legislatures and councils to appropriate, under promis of, or threat to cast against them, the votes of the members of the church.

And Protestants never miss an opportunity to follow the example of the Catholics just as far as they can; they are just as anxious to practice the same extortion or stealing.

In answer to the urgent appeal to Senator Squire by the secretary of the Washington Secular Union the following reply has just been received:

UNITED STATES SENATE, WASHINGTON, D.C., Feb. 1, 1892.

C. B. REYNOLDS, ESQ., Secretary Washington Secular Union, Fremont, Wash., *Dear Sir:* In reply to your letter of the 25th, would say that in so far as I am able to judge now I will be in favor of the Amendment which you quote in your letter. Very truly,

WATSON C. SQUIRE.

I hav written to Senator Allen, and to Representativ Wilson; it is not time yet to hav received their replies. I hav sent out a number of blank letters to our vice-presidents east of the Cascades. I am hopeful of obtaining promises from Allen and Wilson to use their vote and influence in favor of the Amendment.

If the American Secular Union would supply printed letters to the members of the House and Senate at Washington, D. C. (with blanks for names), making urgent appeal for their vote and influence in favor of the Amendment, and furnish the activ workers in the Liberal ranks with such letters, requesting them to fill in blanks with names of their representativs and senators, sign and mail such letters, and then induce their friends and neighbors to do likewise; supplying them with the printed letters of the American Secular Union for that purpose, the result would be twofold; it would impress every member of the national legislature with the numerical strength and influence of the American Secular Union, and so insure its future requests being treated with respect and consideration; and would beyond doubt result in the passage and adoption of the proposed Amendment.

Is not this "a consummation devoutly to be prayed for?" Would it not be a grand stride toward the entire divorce of church and state?

It would not cost a tithing of the amount needed to fee Judge Nelson, and pay the costs of carrying a case through the Illinois courts, which at best—if gained—would only be of advantage to that one state, and there would be the liability of the case being tried by some fanatical, self-conceited blatherskite like Judge Hammond of Tennessee who would, as in the King case, pervert the facts, and in defiance of law and reason render an adverse decision.

As to the board of the American Secular Union "protesting," what will that avail? They might as well wink or whistle. Why not adopt some practical course to secure the adoption of the proposed Amendment, and thus prevent any future "appropriation of public money or property to any religious society, religious denomination, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control?"

While we cannot but admire the charming euphuism of the talented and erudite secretary of the American Secular Union, I venture most humbly and respectfully to suggest, that in view of the activity and persistent zeal of the enemy, we can hardly afford to wait until 1893 to "proudly fling our banners to the breeze," however astonishingly magnificent such a "fling" might prove. I am skeptical of legislation in favor of the Nine Demands ever being secured by such "beating the air," even with our banner inscribed with great names.

Maryland has fought a very hard fight, gained a well-deserved victory. What help in that battle did the American Secular Union afford?

There is now waging in Pennsylvania a fierce battle over Sunday laws. What assistance are the Liberals of Pittsburgh—who hav always been liberal contributors to its funds—receiving from the American Secular Union?

A recital of actual services rendered by the American Secular Union, a plain statement of plan of practical work now being actually performed—would arouse enthusiasm, rally all Liberals to its support, and insure immediate generous contributions to its funds.

While waiting for this let every Liberal realize

the necessity of individual action, and do all possible to secure the passage of the proposed Amendment to the federal Constitution, and urge all friends and acquaintances to do likewise.

C. B. REYNOLDS.
Sec. Wash. Secular Union.

English Notes.

DEAR TRUTH SEEKERS: Your excellent journal was a novelty here and met with a warm approval. It differs in so many respects from our own Freethought papers that criticism was the natural result. Heston's pictures are generally liked by those Freethinkers who come across them, and I could only wish that England was better supplied with copies of THE TRUTH SEEKER. Unfortunately for us all, there is a very great dislike for Antichristian journalism—dislike, that is, from the news-agent's point of view. That the public would readily buy, if the papers were properly exhibited in the shop-windows, I firmly believe. On the other hand, the news-vendors giv the all-enduring British public unnecessary trouble and annoyance. When living in London, I was fixed between two news-agents, each of whom was a quarter of a mile distant in exactly opposit directions. One sold the *Freethinker*, the other the *National Reformer;* neither sold both. As the *Freethinker* seller was a poor struggling woman, and knowing the limited sale of the four-cent *Reformer*, I usually gave her my custom for Mr. Foote's print; but the other dealer had a sound connection, and only declined to sell the largely circulated *Freethinker* out of prejudice; so I got my *Reformer* elsewhere, though I continued to send lots of others to ask for the tabooed print. At length they decided to sell both the journals, and will profit by the decision. Last week, when passing by the shop, I saw a copy of the *Freethinker* boldly exposed on the outside of the shop in the very center of the window; and the little sheet was receiving more attention from passers-by than any other exhibit. Two or three at a time were craning their necks to read the leading article. All that leads me to think that your TRUTH SEEKER might find a ready welcome were it better known here, the only thing against it being the price, necessarily increased by transit, and its very irregular delivery.

Celestine Edwards, a negro preacher, has come to raise religion and the wind in Manchester. From first to last he has met with unexpected opposition from the Freethinkers here, and has greatly incensed the Christians by his ignorance of theology. That he is a fluent, witty speaker goes without saying; most negro stump orators are; but he is as unscrupulous as he is humorous. When his lying sarcasms are applied to Secularists only, the Christians beam with good humor and excitement; but when he turns the same weapons upon his Christian admirers, they incline to the opinion that they hav been entertaining a devil unawares, and wish him at Jericho. Nor is that wish modified when they find unpracticed or incipient Freethought speakers are able to confute him all along the line.

One good effect of his lecturing is that the theologians hav been stirred up as they hav not been stirred up for a generation. Secularism has received a tremendous lift; and the weak points of Christianity are being discussed by the weak-kneed of every school. It has already resulted in my being asked to explain Secularism in a lecture to a body of Spiritualists here, and a further invitation to address a Sunday afternoon men's class on the same subject at the Bible Christian church school in Salford. In Sheffield, where Celestine Edwards has been holding forth, Charles Watts has been invited to expose his fallacies; and with such success has he done so that the Christians are beside themselvs with rage that they ever had the ebony evangelist to play Balaam to their asses.

I suppose that it may be taken as a fair proof of the quality of our rising lecturers that one of them, Mr. Heaford, has translated into English a most useful French book by M. Naquet, entitled "Collectivism, and the Socialism of the Liberal School," a criticism and an exposition. The old taunt of uneducated lecturers is fast becoming a thing of antiquity. Our younger lecturers quite realize the necessity of something more than merely rudimentary knowledge; and if they are unable to add university degrees after their names, it is often because they hav directed that attention which would hav to be given to certain subjects in order to pass the prescribed examinations to those subjects which are infinitly more essential to Freethought propaganda. Algebra and Euclid are much less important to us than mythology, history, and the social questions of the hour; while no amount of study given to the last subject would bring a man an academic title. None the less the knowledge concurrently acquired by our own students is far from inconsiderable; and Mr. Heaford's contribution to literature is very welcome. In explanation of his choice he says: "Though a convinced Socialist myself, I confess that M. Naquet's book struck me as a most concise and valuable contribution to the discussion of the social question. I felt that the scientific tone in which M. Naquet attempts the confutation of collectivism deserves full consideration at the hands of English Socialists and of all those interested in the topics with which the book treats."

The unfortunate squabble over the Bradlaugh Memorial Hall continues and bids fair to alienate some few of those whose admiration of Mr. Bradlaugh was unlimited; by which I do not mean that those of us who cannot see eye to eye with them undervalue our old leader or love his memory the less. The trouble is that the dissentients are adopting a species of hero-worship, totally forgetting that inasmuch as Bradlaugh's striking quality in life was to subject himself and all else for the good of the cause he had in hand, so after death the best method of perpetuating his memory is to extend that work rather than to exhaust our resources on so gigantic a white elephant as these good but unpractical people fondly contemplate. Throughout the dispute Mr. G. W. Foote has worked with commendable tact, and has won golden opinions even from those who were at first opposed to his ideas.

Just now, besides endeavoring to organize Lancashire into a Freethought federation, I am trying to collect the scattering Secularists in the army and navy. Of course it is impossible to hav branches of the National Secular Society in regiments or on board men-of-war; but my idea is to get two men, retired representativs of each branch of the service, who will be willing to keep themselvs posted up in the movements of ships and battalions and who will be centers of information and correspondence with the scattered units. Such a scheme is feasible enough, but it does take such a tremendous time to arouse any sort of enthusiasm in people's breasts. One encouraging letter from an Irish soldier assures me that I am on the right road in this matter; but much more is needed before one dare take any decisiv steps in the matter. Possibly some of your American Secularists might be able to enlighten us as to the condition of Freethought in your army and navy, and the methods used, if any, to keep Freethinkers thus employed in touch with each other and with some common center.

The deaths of the duke of Clarence, Cardinal Manning, Charles Haddon Spurgeon, and other great folks hav caused a very considerable shuffling of the cards in England. The duke's death was a matter of dynastic importance only, but Manning's loss must be a crippling blow to Roman Catholicism here. An Oxford man and a dignitary of the Church of England, Rome made an unquestionably valuable catch in converting him to the ancient faith; and that social charm which hangs round the connection with the older universities was instrumental in attracting those to Ultramontanism who would scarcely hav associated with a non-university man. Our local bishop of Salford, which adjoins Manchester and is virtually a part of it, is spoken of as Manning's successor at Westminster. Gladstone is wondering why Manning's death is thought so much more about than Newman's, and Oxford is greatly disturbed because it is proposed to erect a statue to the last-named recreant in an important position in that city. Spurgeon represents a decaying school of Calvinistic theology, and whilst his crude views are generally denounced his unswerving fidelity has been ungrudgingly recognized by all schools. He was one of the few who to-day "liv by faith," and the exception has proved the rule, with unwelcome force to the Christians, that skepticism and unbelief are making havoc amongst the teachers of religion.

Yours fraternally,
SAM STANDRING.

Another Letter from Mr. Heywood.

DEAR MR. MACDONALD: If, as the Bible says, "God is love," he is the old boy Cupid, who "always finds us young and always keeps us so." In the classic story of Æneas and Dido, the poet Virgil—per Dryden—speaking of the goods which the founder of Rome had sent with the bewitching boy to the Tyrian queen, says:

But, far above the rest, the royal dame—
Already doomed to love's disastrous flame—
With eyes insatiate and tumultuous joy
Beholds the presents and admires the boy.
The guileful god about the hero long,
With children's play and false embraces, hung;
Then sought the queen; she took him in her arms
With greedy pleasure and devoured his charms.
Unhappy Dido little thought what guest,
How dire a god, she drew so near her breast.
But he, not mindless of his mother's prayer,
Works in the pliant bosom of the fair,
And molds her heart anew, and blasts her former care.
The dead is to the living love resigned,
And all Æneas enters in her mind.

By the connivance of Juno and Venus, who—since Troy, from Helen's love of Paris, was a "lost cause"—were bound to get Æneas away from Tyria and Carthage and start Rome, there was a hunting party in the woods, a black thunder-storm, a cave to flee to, and a "nuptial bed" arranged. But the news got out, and, whew! trial by Rumor resulted.

Fame, the great ill, from small beginnings grows—
Swift from the first, and every moment brings
New vigor to her flight, new pinions to her wings.
Soon grows the pigmy to gigantic size,
Her feet on earth, her forehead in the skies.
Enraged against the gods, revengeful earth
Produced her, last of the Titanian birth.
Swift is her walk, more swift her winged haste—
A monstrous phantom, horrible and vast.
As many plumes as raise her lofty flight,
So many piercing eyes enlarge her sight;
Millions of opening mouths to Fame belong,
And every mouth is furnished with a tongue,
And round with listening ears the flying plague is hung.
She fills the peaceful universe with cries;
No slumbers ever close her wakeful eyes;
By day from lofty towers her head she shews,
And spreads through trembling crowds disastrous news;
With court informers haunts and royal spies;
Things done relates; not done she feigns; and mingles truth with lies.
Talk is her business, and her chief delight
To tell of prodigies and cause affright.

How they did talk about that Brooklyn scandal! The Carthage *Tribune*, the Tyrian *Times*, the Athens *Herald*, the Sparta *World*—all the "great daily" guns were loaded to the lips with the "spicy news" of the "great trial." But then as now the man "skips," and leaves the woman to suffer the costs of it.

What course, alas! remains, to steer between
The offended lover and the powerful queen?
This way and that he turns his anxious mind,
And all expedients tries and none can find.
Love the first motions of the lover hears,
Quick to presage, and e'en in safety fears.

Alarmed, the ravished queen pleads:

Had you deferred at last your hasty flight,
And left behind some pledge of our delight,
Some babe to bless the mother's mournful light,
Some young Æneas to supply your place,
I should not then complain to liv bereft
Of all my husband, or wholly left.
Now, by those holy vows so late begun,
By this right hand (since I hav nothing more
To challenge, but the faith you gave before),
I beg you by these tears too truly shed,
By the new pleasure of our nuptial bed;
If ever Dido, when you most were kind,
Were pleasing in your eyes or touched your mind,
By these my prayers, if prayers may yet hav place,
Pity the fortune of a falling race!
For you I hav provoked a tyrant's haste,
Incensed the Libyan, the Tyrian state;
For you, alone, suffer in my fame,
Bereft of honor and exposed to shame!

But it was no use; Juno and Jove, Æneas and his satiated crew, heaven and earth, were "agin" the "abandoned," "fallen" woman; Dido suicided, plunged into the flames of her burning palace; Æneas found another "love," became king; Romulus and Remus mothered by a she-wolf, the escape of the Sabine women, Cæsar, Cicero, a prolific breed of popes and the world-wide nightmare of "Catholic" tyrannism, result. There are many passages in Virgil's "Æneid" and his "Georgics" that it would not be safe for any reformer to mail. In "Horace," Smart's translation (T. A. Buckley, editor; Harper Brothers, publishers); in Byron's "Don Juan," Shakspere's "Venus and Adonis," "Passionate Pilgrim," "Lover's Complaint;" in Sir Philip Sidney's "Astrophel and Stella;" in Appleton's Cyclopedia, Vol. I, p. 512; in Bayard Taylor's "China, India, and Japan" (Geo. P. Putnam & Sons, publishers) pp. 52 and 247—language far, far more indictable than anything in "Ancient Sex Worship;" and beyond all in the Bible (see D. M. Bennett's "Where Obscenity Is"); Garden of Eden, a sex allegory, and "forbidden fruit;" sex intercourse; Solomon's Song, voluptuous all through; David murdering a man in order to "know" his wife, Bathsheba, the mother of Solomon, who had seven hundred wives and three hundred concubines and yet is Wanamaker's "the wisest man," is God's plain English for which they "socked" two years' imprisonment on me. And tons and tons of books from the Bible House, Putnam's, and Harper's should be burnt as "obscene" in Union square, if Foster's and Carpenter's rulings in Harman's and my cases are correct, and if that Comstock annex, the Republican party, Wanamaker, Hoar, Harrison & Co., rightly hold me caged here. "If Mr. Heywood is justly imprisoned the Bible is the first book that should be suppressed under the statue," said Judge Loring. "I defy Congress to enact a law to exclude any alleged obscene literature from the mails that will not first exclude the Bible," said Elizur Wright. For suppressing reform newspapers and imprison-

ing editors, for sanctioning, instigating indeed, lewd, rude, savagely irresponsible censorship of the press and denying freedom of conscience, the Republican party must answer in the coming presidential campaign. In deference to Cupid I should say that I mean no disrespect to him, in seemingly allying him with a mere theologic opinion called God. Love as a human fact is far superior to anything alleged "divine revelation" can show.

EZRA H. HEYWOOD.

P.O. Box 100, *State Prison, Charlestown, Mass.*, Jan. 31, Y.L. 20.

Misrepresentation of Our Best Co-Workers.

Mrs. M. A. Freeman, of Chicago, Ill., claiming to be "corresponding secretary American Secular Union," in a letter to the members of the defunct American Secular Union published in the *Investigator* of December 2d, indulges in most uncalled-for aspersions of the Seventh Day Adventists.

The "corresponding secretary of the American Secular Union" writes: "The American Secular Union invites all who will support its Nine Demands to affiliate with it. This is all that, as a political organization, it can consistently require; but we, as Freethinkers, cannot forget that were it not for superstition we would not hav been forced to formulate those demands, and that while superstition remains, its hand will ever be reached forth to suppress Freethought, to strangle free speech. Said one to a prominent Adventist, who was working against the Sunday law: 'But if it were the observance of the old Jewish Sabbath that was to be enforced—what then?' 'Then,' he said, 'I should feel compelled to work for its enforcement.'"

This is a gross perversion of truth. Every prominent Seventh Day Adventist working against the Sunday law is thoroughly posted upon the subject. It would therefore be utterly impossible for such a one to hav made any such reply; the connecting paragraphs giv evidence that this unprovoked attack upon our most efficient and influential co-workers was not a simple mistake, but is as spitefully malicious as it is untruthful.

The Seventh Day Adventists are without exception opponents of any union between church and state, and earnest, persistent workers for civil and religious liberty.

Their National Religious Liberty Association is a very large and powerful organization with offices in New York city, Washington, D. C., Chicago, Ill., Oakland, Cal., and Battle Creek, Mich. Its mottoes are "Equal and exact justice to all," "Keep the state and church forever separate." Among its published and avowed principles I find: "We believe it is the right, and should be the privilege, of every man to worship according to the dictation of his own conscience," and "We deny the right of any civil government to legislate on religious questions."

Its organ is the *American Sentinel*, a most fearless, able, and consistent opponent of Sunday laws, religious exercises in our public schools, and the exemption of church property from taxation.

The Seventh Day Adventists hav written, printed, and distributed more pages of literature advocating the abolition of all Sunday laws, and giving the facts and arguments in favor of the entire and complete divorce of church and state, in any one week during the past three years than the American Secular Union and all its auxiliaries hav ever distributed from the day of its first inception up to the present hour.

So far from *suppressing free thought or strangling free speech*, the Seventh Day Adventists are honest, zealous defenders of free speech. Their leading ministers hav attended our conventions and from our Infidel rostrum most loudly and eloquently advocated and defended the justice of the Nine Demands.

The Seventh Day Adventists hav a record upon the Sabbath and Sunday observance question that is plain and unmistakable. Their position is a matter of public and national record—the record of the Senate of the United States (see 50th Congress, Second Session, Message and Document No. 43, pages 85–102).

On Dec. 13, 1888, the United States Senate committee on education and labor held a hearing upon the bill for a national Sunday law introduced by Senator Blair, who was chairman of that committee. At that hearing the Seventh Day Adventists were officially represented by their honored and accredited exponent, Alonzo T. Jones, editor of the *American Sentinel*. Before that committee this very point was brought out clearly and distinctly, over and over again. I giv a brief quotation:

Senator Blair: "Would it answer your objection in that regard if instead of saying 'the Lord's day' we should say 'Sunday?'"

Mr. Jones: "No, sir. If the bill was framed in behalf of the real Sabbath of the Lord, the seventh day, the day which we observe—if this bill proposed to promote its observance, or to compel men to do no work upon that day, we would oppose it just as strongly as we oppose it now."

Senator Blair: "You oppose all Sunday laws of the country, then?"

Mr. Jones: "Yes, sir."

Senator Blair: "You are against all Sunday laws?"

Mr. Jones: "Yes, sir. We are against every Sunday law that was ever made in this world, from the first enacted by Constantine to this one now proposed; and we would be equally against a Sabbath law if it were proposed; for that would be Antichristian, too." (And this is the constantly avowed position of every one of their papers, publications, and ministers, and heartily indorsed by every Seventh Day Adventist in good standing.)

This whole argument of Elder Jones's was published in pamphlet form, and thousands of copies hav been distributed.

Nor is this the only record on the subject. On Feb. 18, 1890, the House committee on District of Columbia held a hearing on a Sunday bill introduced by Hon. W. C. P. Breckinridge. The Seventh Day Adventists were heard before this committee. I quote from the verbatim report of the speeches:

The Chairman: "We desire to know in whose behalf you appear."

Mr. Corliss: "I speak in behalf of the Seventh Day Adventist church at Washington of which I am pastor. I appear not, as has been affirmed, before you to speak in behalf of a Saturday Sabbath. Far from it, gentlemen of the committee. If this bill, No. 854, were to hav incorporated into it instead of 'Sunday,' or the first day of the week, the word 'Saturday,' or the seventh day of the week, there is no one who would oppose it stronger than I."

Mr. Jones: . . . "Congress can make no law upon the subject of religion without interfering with the free exercise thereof, therefore the Seventh Day Adventists, while observing Saturday, would most strenuously oppose any legislation proposing to enforce the observance of that day. Gentlemen, it is time for all the people to declare as the Seventh Day Adventists decidedly do, that this nation is, and of right ought to be, free and independent of all ecclesiastical or religious influence, connection, or control."

In the case of "State of Tennessee *vs.* King," Judge Hammond in his decision of the case made false statements akin to those of the corresponding secretary of the American Secular Union. A full refutation was published in the *American Sentinel* of November 19th, giving copy of letter from Mr. Jones to Elder O. A. Olson, president of the general conference (the highest office in the Seventh Day Adventist ranks).

Mr. Jones quoted the statement made by the judge, that "His [King's] own religious feeling or fanaticism [is] that the seventh day of the week, instead of the first, should be set apart for the day of public rest and religious practices. That is what he really believes and wishes, he and his sect; and not that each individual shall select his own day of public rest and his own day of labor." And asked, "Is this true?"

Elder Olsen replied: "I hav been personally connected with the Seventh Day Adventist denomination for more than thirty years, and I can freely say that no such belief or wish is entertained by this people. Our belief and wish is directly the opposit of that stated by the judge."

There is no excuse for an avowed exponent of Secularism being ignorant of these well-known facts.

The corresponding secretary of the American Secular Union has placed herself in the unenviable predicament of having in her first official publication made statements which are not only utterly unfounded, but which public and official records show to be untrue and which all who hav briefly conversed with any intelligent Seventh Day Adventist know to be untrue.

C. B. REYNOLDS,
Fremont, Wash. Sec. Wash. Sec. Union.

The Death-Bed of a Philosopher.

Orange, N. J., is a city containing about sixteen thousand inhabitants. It is a genuin hot-bed of Roman Catholicism and Protestant orthodoxy. Although there are many Liberals in that city, they dare not utter their Liberal sentiments. Sereno E. Todd is the only person in that city who dared to open his mouth as a private and a public defender of the Liberalism now advocated by THE TRUTH SEEKER. A few weeks ago he was prostrated by congestion of the stomach. After the doctor and valet had forced quinine and brandy and other drugs down him for three weeks, the barber was called in to shave off his long beard, and to lay him out for the undertaker. At that hour some Christian friend had invited a Baptist dominie to come to the room of the dying man and pray for and with him, stating that it was a shame to allow anyone to die in a Christian land without the kind words and offices of a clergyman. Tender friends had taken their final adieu; and he had uttered (as was supposed) the last farewell. But he rallied; and his valet said, "Now take the medicin." "What is it?" asked the sick man. "It is a quinine pill." "How many hav you given me?" "About four a day." "For three weeks past?" he inquired. "I think that is about it," replied the valet. "How much brandy and whisky hav you poured down my throat?" "Perhaps a quart or more." "And perhaps a gallon," retorted the sick man. "Maybe so. I didn't measure it." "What other medicin hav you administered?" "Well, here is a lot of bottles; and I hav followed the directions of your physician." "How often hav you given me a bowl of eggnog and brandy?" "About every four hours." "Two eggs each time?" "Yes." "Twelv eggs, a quart of brandy, four quinine pills, and a dose from each of those bottles every two hours!" exclaimed the sick man. "I call a halt right here." "But you must take this medicin," said his valet. "The time has come to discontinue medicin. If you and the doctor don't know it, you can go home, and the doctor need not come again," said he.

"You're a very sick man," said the sky-pilot. "Your physician says you cannot survive long. I hav come to pray with you." "What for?" exclaimed Mr. Todd. "That you may hav a joyful and triumphant entrance where sickness and death never separate dear friends." "Do you really expect that the creator will hear and answer your petition to keep me out of sheol, or to take me to heaven, or to restore me to health?" "Yes, the Bible tells us that the prayer of faith shall save the sick." "Well, when I worshiped the unknown God, whom you adore, I offered more than twenty thousand sincere and earnest prayers, and I must say in sincerity that I never received the least intimation of an answer to one of them." "Well, would you not like to hav me pray with you?" "No, I thank you. I think no petition can be offered that will affect my destiny. Can't your God hear and answer just as well at your home as here? I am resting quietly in the embrace of the eternal energy that gave me life. I am satisfied to die as a natural philosopher. My soul is at rest. I do not wish to be disturbed at this solemn hour with appeals to spooks and senseless petitions to an unknown deity." The sky-pilot withdrew, and the sick man recovered as soon as medicin was discontinued, and he is now in usual health.

REPORTER.

Hav you written to the Committee on Post-offices and Post Roads of the House of Representativs protesting against the bill amending §3893, *United States Revised Statutes? If not, reread last week's* TRUTH SEEKER *and see why you should.*

St. Paul's Potter God.

Among the many bad things in the Bible Paul contributed some of the worst. His "thorn" sours him. He hates mankind in general and women in particular. According to his own showing, the few Christians of his day were the worst people known. He seems to take spiteful pleasure in denouncing even them, and justifies his God in condemning them.

The antique philosophical God of the Hindoos, which had been partially materialized in Egypt, made a slaughtering fiend by the Hebrews, and gorgeously dramatized by the Greeks, Paul brings out in the degraded character of a potter, and exultingly exclaims: "O man, who art thou that repliest against God? Hath not the potter power over the same clay to make one vessel unto honor and another unto dishonor?" And he furnishes texts in support of predestination, reprobation, and the arbitrary, inhuman character of his God. He justifies selfish, cruel Calvinism; and there is no other way for less cruel Christians to escape its logic than by wiping out Paul.

This representation of God as a potter is amusing. It contains a trinity of absurdities. First, all the vessels of God's pottery are condemned as unsound because the first pot—Adam—fell and broke; second, they are all made imperfect for the purpose of affording the potter an opportunity to try his skill in repairing a few "chosen" specimens; third, a perfect potter, as master-workman, intentionally makes some vessels unto dishonor, and then holds the dishonorable pottery responsible for

his bad work! Such nonsense as this is tolerated only in theology.

Now, according to all sacred and pious authorities, the second person of this trinity has not yet seen fit or been able to repair worth saving many cracked pitchers and pots. At the time of the sacred deluge, out of millions of earthen vessels only one nest of pots was worth saving; all the rest went by water to sheol. And then Noah got thankfully drunk and cursed his best son. On the destruction of Sodom and Gomorrah, the eccentric Lot and a part only of one family of pots were worth preserving; all the rest of the pottery of the Cities of the Plain were sent to sheol through fire and brimstone. And then Lot got drunk, and with his daughters did some things deemed worthy of divine record.

In the time of the apostles the proportion of vessels fit for salvation was exceeding small, and evidently they were crazed. At the time of the Reformation there was scarcely a pot one could safely bet on; it was mutual condemnation all around. St. John Knox, finding all Catholic pots to be worthless, went on a loud hunt among Protestants for the "chosen." He found but few there. What an amount of contention and guesswork might hav been spared him and others had some inspired genius invented an *elect*-ometer by which could be discovered the foreordination mark on each piece of pottery at birth.

In St. Baxter's time only such pots as were supposed to bear the trademark elect were allowed in the sheep-fold. But the true mark was generally invisible or extensivly counterfeited; for he says, in his "Saints' Rest," "If you could ask thousands in hell what madness brought them thither, most of them would answer, 'We verily thought we were Christians already.'" On this close calculation, but few Christian pots even are finally saved, and Satan will capture an enormous amount of dishonorable pottery to rebake.

"But," exclaims some Christian pot overflowing with conceited bile, "the 'Saints' Rest' isn't scripture!" Then take a dose of pure gospel. Collector Matthew says: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it; and wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat;" and also, "Many shall seek to enter the strait gate and shall not be able." All godly authorities sustain the lovely theory that very few specimens of old pottery will be redeemed to place as mementoes in the heaven museum. The number of "such as shall be saved" will be very small; only crazed pots like Bunyan's Christian, who plug their ears and can forsake wife and child, will be in it. Should the inquiring hymn, "Shall we know each other there?" be answered in the affirmativ, what kind of bliss will possess the man who finds that himself alone of all his family is saved? or what kind of joy will fill the mother's soul when she learns that her only child is rejected of God because it played marbles on Sunday?

It is impossible to conceive the amount of cruelty and misery wrought in the world by such fanatics as Paul. He and his potter are the corner-stones on which the Christian church was established; a church that for more than a thousand years suppressed all light of nature and reason; a church that gave Europe the Dark Ages of ignorance and superstition by enslaving all intellect; a church that used tortures and fagots for arguments; a church that has crimsoned the waters of every river and lake in Europe, and many in other lands, with human blood! a church that by intimidation still plunders both rich and poor; a church that still uses the torch of a hell in place of the light of nature! But the day is already breaking in which all intelligent men and women will unite, not in prayer to, but in earnest effort to rid the world of, this intolerant, liberty-crushing church and its man-made potter-god. L. G. Reed.

Why the Catholic Church Opposes Land Reform.

To the Editor of The Truth Seeker, *Sir:* Your editorial in November 7th touching Father Ducey's virtual recantation of a mild approbation of Henry George's views, on demand of Archbishop Corrigan and in sequence of the pope's encyclical concerning the single tax and the land question, suggests a few remarks as to the reasons for hostility to the single tax by Romish ecclesiastics—remarks to which no single-tax paper would care to giv currency for fear of offending that very church which is their implacable enemy, yet to which they bow the knee, as do leading single-tax men to the Democratic party, which is also their implacable enemy. The New Testament may teach non-resistance, but it has remained for some prominent single-tax advocates to go beyond that and kiss the hands which wield the whip that descends on their backs.

Corrigan & Co. are opposed to the single tax, because, if enacted, it would be followed (if not accompanied) by other legislation requiring land to be assessed at its actual value. This could be done, as with all the small-fry personal property and other taxes abolished, the attention, not only of assessors, but of the people, would be concentrated on the land, and an irresistible demand would be made for assessment at its value. Now, the Romish church seems to make a practice of securing eligible sites at the outskirts of cities in their early stages, and in due time the cities grow beyond these sites, immensely enhancing their value. As a rule, they do not then sell them; their main object is to hav their churches, hospitals, schools, nunneries, convents, etc., in, or near, the heart of a city, or near it. In this city their places, improved and unimproved, are scattered all over, and whatever way the city grows the church is on hand to accommodate the residents. Everywhere where church property is *nominally* taxed the same as other property, as in this state, it is not, probably, taxed at a tenth of its actual value, nor is the land of speculators, in many cases. In one case, the land of a speculator named Peter Seculovitch was taxed at $40 a lot last year. The city wanted six of these lots for a street. Before the committee of the board of supervisors he claimed that they were worth $1,000 a lot, but that he did not want to sell them at all. They allowed him $400 a lot—ten times the amount of the assessment. Church property is not likely to be taxed at a higher rate than Seculovitch's, if as high; that is, one-twenty-fifth of its actual value. But I am not prepared to speak positivly on this point. If, however, all land (exclusiv of improvements) was taxed at its value, and all taxes laid on land alone, it is clear that Pecci, Corrigan & Co. would hav to curtail very considerably their real estate operations. And besides, the single tax, or any other means lessening or abolishing involuntary poverty, would correspondingly curtail the supply of human raw material for their factories, as also the human food for powder and politicians, by reason of increased comfort and intelligence.

As to the personal relations to the land question of Mr. Pecci and his cardinals, most of the latter reside in Rome and probably own real estate there. To double the taxation on real estate in Rome by exempting personal property and improvements, might seriously curtail their enjoyments thereof. But how far they would be affected, I hav no means of knowing. It is reasonably certain, however, that the influence of the Romish church—and to a much less extent that of some other churches—would be seriously curtailed, directly and indirectly, by the single tax, for poverty breeds ignorance, and ignorance is the food of superstition, both political and religious. At the present time, political superstitions are by far the most dangerous. Especially so is the belief that, under our present system, falsely termed "representativ government," any real representation is either actual or possible. The myth of "the people's rule" is as vile and mischievous a delusion as any religious myth in existence. But to elucidate the point in any degree needs an article by itself, which I will write in the smallest possible space, if such an article is desired.

Meanwhile, I invite the attention of your readers to the land question, for this especial reason: The fact that Pecci, Corrigan & Co. so bitterly oppose the single tax, is very strong presumptiv evidence that its enactment would, in some way, greatly weaken the hold of religious superstition upon mankind; and if so, genuin Freethinkers should become its most vigorous champions, regardless of any temporizing by Henry George with his implacable religious enemies, or of him and many of his followers with their equally implacable political ones. Alfred Cridge.

San Francisco, Dec. 16, 1891.

Hav you written to the Committee on Post-offices and Post Roads of the House of Representativs protesting against the bill amending §3893, *United States Revised Statutes? If not, reread last week's* Truth Seeker *and see why you should.*

A Chinaman's Retort.

The following sharp and decisiv retort by a Chinese merchant in San Francisco was told the writer by the man who called it forth. This gentleman was a resident of Tulare county, Cal., and had been the employer of a large number of Chinamen upon a canal he had just completed. Visiting the city, he thought it proper to call upon the merchant who supplied the coolie labor for his work. The merchant was flattered by his American correspondent's visit and showed him every attention in his power. Among the many curious places in Chinatown shown him was the principal Joss-house. There he saw a tiger fabricated out of various kinds of wool and metal neatly combined, making an effigy, life-sized. The tiger's mouth was wide open, the lower jaw resting in a horizontal position to receive the votiv offerings of the faithful who worshiped at his shrine. Upon this jaw was a fine fresh porterhouse steak. The gentleman pointed to the steak and asked his host if he thought Joss would get it. The celestial instantly replied, "Alle same Jlesus Clis all d—d humbug." This shows there are Infidels to the religion of Joss the same as there are to that of Jesus. Truth.

Our Official Praying Machines.

M. M. Trumbull in the Open Court.

The extravagant irreverence which is called American humor, and which I very much enjoy, assumes its most amusing form when embodied in an official prayer-maker, a person specially elected, not by the Holy Ghost, but by his fellow-men, to act as a sort of corporation counsel for them in their dealings with God. It seems to me that spiritual indulgence touches the borders of religious dissipation when gratified by the luxury of a special chaplain, duly appointed, as in Congress, for instance, to do the praying for three or four hundred statesmen, most of them past praying for. It may be graceless levity on my part, but I never can think of an army chaplain, or a navy chaplain, or a Congress chaplain, without comparing him to one of those praying machines which I am told are used in India with great success and to the saving of immense labor. No matter how vain and useless a certain privilege may be, if "the court awards it and the law doth giv it," we immediately feel the need of it and must hav it. I once knew a colonel of cavalry—in fact, I was most intimately acquainted with him—who, being a Freethinker and an Atheist, had a cynical contempt for army chaplains, declaring them to be useless, unconstitutional, and void. The office of chaplain in his own regiment having suddenly become vacant, he became extremely anxious to fill it, and when his officers wondered why an Atheist with such contempt for chaplains should be so eager to hav one, he said, "Gentlemen! the law allows me a chaplain and I'm a-going to hav him!" And he did hav him; and for special emphasis he appointed a Presbyterian.

It must be because "the law doth giv it" that Congress indulges in the luxury of a chaplain. The position of chaplain to Congress is a very desirable one, because the wages is good, and the length of the working day has been reduced to five minutes. The praying, too, is easy and light, for a chaplain in Congress is expected to address the throne of grace in a few choice words, and in a quiet conversational tone. Surely nothing could be more genteel and even diplomatic than the prayer in reference to Chili, which was delivered yesterday in the House of Representativs, and which is printed in the papers to-day. It is courtly, as becomes the prayer of a national chaplain, and it prudently avoids committing the chaplain himself to the policy of either peace or war. It is the prayer of a chaplain laureate. "Inspire, uphold, and direct thy honored servant the president of the United States, his constitutional adviser, and members of the two houses of Congress in this solemn crisis of our history." The chaplain has adopted into his prayers the fashionable style of a Congressman when he addresses another as "the honorable member," but is it correct, as a matter of religious taste, to speak of the president as "thy *honored* servant" in a prayer to the almighty? Of course there can be no objection to informing the creator that under the American system of government, the members of the cabinet are the "*constitutional* advisers" of the president. There was much more in the prayer that might be disapproved, but its most grievous fault was that in such a "solemn crisis" it failed to pray for "peace on earth, good will to men." After all it was a consistent part of that inconsistency which provides for national chaplains and prohibits a national church.

Lectures and Meetings.

The subject of Dr. Ward's lecture for March 6th, 4 P.M., at 104 East 66th street, is "The Doctrin of Evolution; or, The Records of World-Life."

Newark Liberal League, 177 Halsey street, corner of Market, Sunday afternoon, March 6th, at 3 o'clock, Henry Bird, president Newark Liberal League, will lecture. Subject: "Carnivorous Plants and Their Relation to Plant Life."

John R. Charlesworth lectures for Friendship Liberal League, Broad and Wood streets, Philadelphia, Sunday, March 6th. Afternoon subject, at 2:30 P.M., "Why I Do Not Believe in God;" evening subject, at 7:30 P.M., "Life and Death and Immortality." All welcome.

Letters of Friends.

Admirable.

TOWER CITY, N. D., Feb. 2, 1892.

MR. EDITOR: Find inclosed $2 for two Bible Picture Books. I will giv $10 toward a Freethinkers' exhibit at the World's Fair. GEORGE RUSSELL.

Likes Paper and Cartoons.

BARRE, MASS., Jan. 26, 1892.

MR. EDITOR: THE TRUTH SEEKER exceeds itself. So do Heston's cartoons. Its new face and dress are superb. I hav been too ill to open January numbers until now. Success to it. "The Gospel Mill" is best of all. ELLA E. GIBSON.

Freethinking Miners Wanted.

CALISTOGA, CAL., Feb. 1, 1892.

MR. EDITOR: Inclosed find $1.50—$1 for further subscription to THE TRUTH SEEKER, and for the fifty cents please write a number of gentlemen, that are subscribers to THE TRUTH SEEKER, who liv in the mining belt of California, as I would like to get acquainted with them in order to find out something about the mines and get work there. Work at this mine gave out. I got one address of Mr. Putnam. I am very thankful to you for this favor.

Yours truly, JOHN DUMBACHER.

Show Up the Church at the Fair.

L. I., N. Y., Feb. 4, 1892.

MR. EDITOR: I see in THE TRUTH SEEKER of January 30th "that Mr. A. H. Bonsteel wishes to show the world the progress of the church at the World's Fair." That is grand, and I will giv $25 for the same; and if needed I would add a dime or two more to hav the gallows rigged up and the women executed for witchcraft hanging thereon, with their names and crimes, as it might open the eyes of some believers.

Yours in truth, E. HYATT.

Laughs at God's Means of Transportation.

TACOMA, WASH., Jan. 25, 1892.

MR. EDITOR: Please send books and pamphlets mentioned in accompanying list, for which find check inclosed for $7.35. Giv Heston and THE TRUTH SEEKER my best wishes. I vote now, as I always hav, for the cartoons. They hav accomplished more missionary work in my hands than any literature or argument could accomplish. The one three weeks ago, God riding on a cherub—ha! ha! Tell Heston to giv it to the bigots.

Ever yours, D. M. ANGUS, M.D.

Wants Lecturers.

WALLA WALLA, WASH., Jan. 17, 1892.

MR. EDITOR: The Liberals of Walla Walla hav requested me as secretary to communicate and request the Editor of THE TRUTH SEEKER to publish a small notice in the "grand old paper" to this effect: That any Liberal lecturers contemplating a lecture trip to this part of the Golden West will please write to me, so we can make arrangements for a course of lectures and lecturers for the ensuing spring and summer.

I like the new style of THE TRUTH SEEKER. Improvements are hard to make on such a paper. ARTHUR VENN,

Secretary Walla Walla Liberal Club.

Helpers.

HECLA, MONT., Jan. 17, 1892.

MR. EDITOR: Inclosed please find $5, for which please send two copies of THE TRUTH SEEKER to the subscribed address. And if you please, send a few of those letters to be sent to each Congressman representing our individual states, in regard to the Sunday question at the World's Fair. We think that we can get you a few more subscribers for your paper in the near future. There are two regular subscribers here that are receiving the papers and about a dozen persons or more read them. We compliment you upon the improved appearance of the paper, and wish you increased success in it.

Very respectfully, W. J. EVANS,
A. M. DELANO.

Forceful Lectures.

KENT, O., Feb. 1, 1892.

MR. EDITOR: Mr. John R. Charlesworth's meetings or lectures at Kent, January 24th, I regret to state, were not largely attended. But there were several circumstances that were the cause of the small attendance. First, quite a number of our friends were sick, and there was a funeral at the same time; in short, I was hardly able to go. But I must say I never heard a more forcible speaker, or more salutary arguments, bristling with facts, clothed in the most eloquent language. He is an earnest and vigorous speaker, and I predict for him a glorious future. And let me say to our Liberal friends everywhere: Giv him an opportunity. He will not disappoint you. JOSEPH HEIGHTON.

No Social or Political Reform While People Are Ecclesiastical Slaves.

CROOKSTON, MINN., Jan. 12, 1892.

MR. EDITOR: Since Mr. Putnam lectured here last fall I hav been on the TRUTH SEEKER list and read your paper with great interest. Both the pictures and the writing are instructiv, and I admire the straightforward, daring, and fearless manner in which the truth is set forth. I hope to liv long enough to see our Norwegian papers, or at least a few of them, treat matters in the same way. My idea is that as long as the people are slaves for religious superstitions and holy priests there is not much use in talking reform, either social or political.

The $9.13 is intended as payment for the books named in the inclosed list.

Thanks to Editor and Watson Heston.

Yours, OLE E. HAGEN.

Buddhism.

CLINTON, IA., Jan. 28, 1892.

MR. EDITOR: I buoyed up myself for a good many months last year with the hope that I would be able to take a trip East to see you all, but toward the end of November I took the grip. We had Sir Edwin Arnold here on the 9th. I hear a good deal said in regard to the spread of Buddhism in New York. Do you know if it is spreading much? And is it hard to take? Or is it catching?

Fraternally, JAMES A. GREENHILL.

[Buddhism has obtained a foothold here, and will not improbably spread considerably. It is easy to take. Some of its aspects possess a certain fascination, particularly for dreaming contemplatists. Besides, it is largely composed of a profound philosophy and a code of morals. Hence it is superior to Christianity. Of course, if the spread of science be not checked it will presently put an end to the dissemination of all religions.—ED. T. S.]

Tidings of Great Joy on Hell.

CINCINNATI, IA., Jan. 25, 1892.

MR. EDITOR: I am greatly pleased with your paper.

I wish I could hear Ingersoll the 29th on Thomas Paine. Paine's abilities and sacrifices are not appreciated by our people as they should be.

God's people are holding a protracted meeting here now. I attended last night. They are not making any progress here. People are not so easily scared as they used to be. I actually hav pity for this man here, this preacher. He believes in a real, literal hell, a hell of fire and brimstone. He thinks, too, that hell and heaven are so close together that you can look right over from one to the other. Yet he thinks those in heaven could be infinitly happy. He preached us nearly all into hell last night. He quoted that passage in the Bible about the road to heaven and hell. I cannot quote it, but the road to heaven was very narrow and few find it. The other, very broad and the gate very wide and many go in thereat. Now, is not that a beautiful belief? That is tidings of great joy. How long is such slush as that going to be taught to our children? How long will the church continue to cast a shadow over the grave?

C. S. ROBERTSON.

Unaccountable Negligence.

BUSHNELL, ILL., Feb. 1, 1892.

MR. EDITOR: We read in the holy Bible that God in the days of the holy patriarchs was often placated when in anger he visited his people for some misdemeanor. When, for instance, his anger rose against David, the man after his own heart, for taking the census (although being moved thereto, according to 2 Sam. i, 24, by himself, and in 1 Chron. xxi by Satan, and I suppose God moved Satan, so all the same), when God killed seventy thousand, David built an altar and roasted some oxen, and God forthwith ordered the slaying to stop. So when Noah got out of the ark and roasted some of his birds and a sheep or two, God's anger was appeased and he promised faithfully never to do it again. Now, with all the assurance in the holy Bible of the benign influence of the sweet savor of roasting meat on the fierce anger of the Lord, and knowing, as they do from holy writ, that God is unchangeable, the same yesterday and to-day and forever, why, standing as they do between God and man, why, in the name of mercy, do the priests and elders delay roasting some cattle that the Lord's hand may be taken off the poor grip-stricken people? Let them take heed or God will take their hair, as pious Heston forcibly delineates in the last TRUTH SEEKER. X.

Objections to the Presbyterian Railroad.

NORTHERN P CIFIC RAILROAD COMPANY,
MILES CITY, MONT., Jan. 29, 1892.

MR. EDITOR: As I need more enlightenment, inclosed please find money-order and send me books enumerated. I am an admirer as well as a subscriber of your journal, and wish there were many more such papers in the great United States—the freest country on the globe yet the masses are intellectually the opposit. The church, with her threats of hell-fire and her commands (that one must not inquire, but believe, as Miss Gardener expresses it, "2 x 2 = 5" and a thousand things that are contrary to the laws of nature, science, and common sense), has a hold on the masses that will take much time and labor to overcome, especially when the head of our nation is in favor of closing the Columbian Fair on Sunday—thus upholding the ignorance and superstition of the Dark Ages. But with the mighty brains there are engaged in our work we may be very hopeful and confident that "the light is breaking in the east" slowly but surely. Would that we had such men in the Senate and White House as Colonel Ingersoll and those of his caliber. To-night will be a grand one for Liberals in your city, New York, with two such giants at the helm as Colonel Ingersoll and Mr. Conway. I never but once heard the colonel, but shall never forget his eloquence. I was a child then, but I could almost appreciate it then. I remember I had to resort to strategy to attend his lecture, being brought up in the Presbyterian "faith." I never liked that "route," however; too much heat at the end of it. If there is any "happy hunting-ground," I prefer to hav a Freethinker's ticket and ride in a Secular coach on a Liberal railroad and hav all the crew Radicals to the hilt.

AN OPERATOR.

Charity Is Human, Not Christian.

GOODLAND, IND., Jan. 20, 1892.

MR. EDITOR: Find inclosed $5 for subscription, Heston's Illustrated Bible, and other books as named.

An incident happened in our village a few weeks ago which seems to answer the oft-repeated question of the Christian, "What good hav Infidelity or Infidels ever done for humanity?" A fellow-employee in the railway service here has been the victim of intemperance for many years. He was in the last stages, and fully realized his condition. Having expressed a desire to reform by taking the Dwight, Ill., treatment, he was confronted by a very serious obstacle—lack of money. A paper was put in circulation for the purpose of raising $100 by subscription. We hav five churches and a large and wealthy class of members. The paper was taken to all our business men indiscriminately and ten names secured. In looking over this paper imagin my surprise, and I might say pride, to learn that there was but one Christian on the list, all the others being "heathens," as the meek and lowly followers of the lamb term us. Our local paper gave these "Christian-for-revenue-only" people a good shaking-up over it. I will add that this man took the bichloride of gold treatment, came home and went to work. He has not tasted a drop since, and has no desire. The change is so great that were the Christians entitled to the credit, they would claim it a miracle.

Our village is permeated through and through with Freethinkers, but the trouble is, with the exception of four or five, they are afraid to think out aloud for fear of business boycott. When, oh, when will the day arrive when it is not such a heinous offense for a man to giv expression to his honest opinion? C. L. JACOBS.

Thomas Paine's Memory.

CLEVELAND, O., Feb. 3, 1892.

MR. EDITOR: The one-hundred-and-fifty-fifth birthday celebration of the great author and statesman, the highest and brightest of modern times, was held in their hall at 483 Pearl street, Cleveland, O., by the Spiritual Progressiv Thought Society, Geo. J. Rundell, president. Exercises opened with music by choir and an audience that filled the large and beautiful hall secured permanently for three years. An original poem on Paine and Liberty was given by Mrs. B. B. Wilson, the pianist, who, with Prof. Geo. Chandler and Wm. Koitch, violinists, gave grand harmony in a number of trios; an address by F. G. Wilson; lecture on the "Life and Services of Paine," followed by Dr. Juliet Severance, of Chicago, who gave a fine address that gave evidence of much culture and ability to explain and eulogize the noble, truthful life of Paine in defense of truth and the right. Her delivery is clear, direct, and forcible, and, as a whole, the effort was very effectiv. Mrs. H. B. Roosa and Mr. Halloway gave fine recitations that called them out again. Miss Flossie Luce, a little girl, sang a solo well. Brief but novel speeches by W. I. Frink, I. W. Pope, Geo. Ingram, Thos. Lees, S. A. Lauderville, Thos. Black, all gave forth a high opinion of the now-honored critic and thinker. A fine vocal duet by Silas W. Edmonds, the well-known lecturer of this city, and J. E. Luce, entitled "Larboard Watch," closed the exercises at 10:30 P.M. How apt is the saying, "Truth crushed to earth will rise again." This society meets every Sunday at 2:30 P.M. for good lectures, discussion, and music. All friends and seekers of truth are welcome. Fraternally, for truth, purity, and progress, FRANK G. WILSON.

Be Buried as Befits Sensible Men.

RIDGEWAY, N. Y., Jan. 24, 1892.

MR. EDITOR: I hav been an admirer of the Secular funerals, and the many beautiful eulogies that hav been pronounced by Ingersoll and others over the remains of some of our leading Liberal spirits when they hav been put to rest in the bosom of Mother Earth. I think the time has arrived when the Liberals of every community should respect themselvs and their own principles enough to make suitable arrangements that proper and suitable Secular services be held, and proper eulogies be pronounced, over the remains of any of their number when he goes to his last sleep, and not permit any clergyman of any denomination to take any part in the services, or go through the form of making any petition to any imaginary being. For myself, I hav made arrangements for a burial of that character, and shall make arrangements that my family shall carry them out. It takes less courage, perhaps, to make such a start in rural districts like this locality, to arrange for one's own funeral when he—the ego—shall not be present, than taking an activ part in Secular services for a brother Liberal Freethinker who has gone to his last sleep. I am ready, however, to aid in making arrangements with Freethinkers who liv within a reasonable distance of this place—say twenty or thirty miles—who sympathize with my views, so that any of us who so desire can arrange for proper Secular services conducted by laymen. If my suggestion meets with any response, I should be glad to receive letters and get in communication with each other. Forty years ago these Secular funerals were impossible. But the world moves. I hope to liv long enough to see Liberal Freethinkers in every community honor themselvs and their memories by forbidding and discouraging any mummeries of superstition to be held by any of its priests over their dead bodies. When they respect themselvs enough to do this, then will

Freethought sentiments be more respected in all our land. If these thoughts meet with any response, I may hav more to say in the furtherance of this object.

GEO. L. PRATT.

But They Save Only One of Twenty Paupers They Make.

ST. ANSGAR, IA., Feb. 12, 1892.

MR. EDITOR: Dr. Albert Shaw has a paper, "A Year of General Booth's Work," in the *Forum* for February, an extract from which is as follows:

General Booth's great book, "In Darkest England, and the Way Out," was given to the public October, 1890. And within a few weeks General Booth was supplied with £100,000, which had been declared the minimum capital necessary for initiation of his undertaking, which was estimated to take £1,000,000 when in full blast.

General Booth's scheme is as follows: (1) The "city colony," (2) the "farm colony," and (3) the "over-sea colony." And this is what has been done in the first year of its operation:

(1) The city colony work. Eight "shelters," lodgings for men, capacity from two hundred and fifty to six hundred each, at twopence per night, often remitted at dictates of humanity. Two lodging-houses, superior character, for workingmen, at fourpence and sixpence rate. Seven "food depots," where for one penny or twopence the poor can get more nutriment than in any other way. Six "elevators," or factories, where the poor degraded is given work, food, and medical care. More than twenty "slum office posts" in different points for visiting the poor and administering relief, besides upward of thirty established in Bristol, Leeds, and Bradford.

(2) The "farm colony." It is at Hadleigh, in Essex, a few miles below London, containing about 1,200 acres of land.

(3) "Over-sea colony." This has not been operated, but has received a reserve fund of £25,000 from the £100,000.

In addition to the £101,250 contributed to the "Darkest England" fund, the Salvation Army handed over £5,000. The balance sheet of first year shows that £33,700 hav gone into the "city colony" fund, £30,550 into the "farm colony" fund, £25,000 for the "over-sea colony" reserve fund, £15,430 hav been appropriated to the "city colony" working account, and £1,433 to the "farm colony" working account. The "Darkest England" assets on the opening of the year 1892, careful deductions having been made for depreciation of buildings, furniture, machinery, and tools, are £116,104, so that the capital fund has grown in the process of use. Nearly £55,000 has gone into actual real estate. Nearly £30,000 is invested in machinery and fittings; and nearly £26,000 in colonial government stocks, this sum including the reserve for "over-sea colony."

The "elevators" are said to pay a hundred per cent a year.

Reports for the first year are as follows: More than 2,200,000 meals hav been supplied by the cheap food depots, of which 210,000 were given free from special distress fund during January and February. Nearly 100,000 breakfasts at a farthing each to poor children. Half-penny meals hav been sold to perhaps 1,200,000, and meals at one penny or more, up to fourpence, hav aggregated nearly a million and a half. Between 300,000 and 400,000 nights' lodgings hav been provided. About 4,000 persons can now be sheltered every night. Four thousand persons hav been received into the factories. Employment has been found for 5,000 men by the labor bureau. Two hundred ex-convicts hav been received in the first of the prisoners' homes, with a view to protect them and giv them work while finding places for them.

It seems to me as if the Salvation Army is the only theological society which could still remain a solid organization after throwing overboard its theological ballast.

DR. A. J. CLAUSEN.

A Kind Old Comrade Failing.

YPSILANTI, MICH., Jan. 25, 1892.

MR. EDITOR: You came very near losing another of your subscribers, and that your humble servant, *La grippe* having again laid hold of me and dragged me to the very verge of time, but it was "no go" this time. And right glad I am, for if I had gone at that time I should hav missed the account as given in THE TRUTH SEEKER of January 16th of the flaying bee that Colonel Ingersoll had all to himself. I had read the remarks of the Rev. Mr. Dixon in my Detroit paper, and at the same time wondered if the colonel would notice them. He seems to hav thought it a good time to clip the reverend gentleman's wings. I hav always been more or less impressed with the kind-heartedness of the colonel, even to his enemies, until I read his late reply to the Rev. James M. King, the Rev. Thomas Dixon, and the Rev. Mr. Peters; but in that reply he has not left enough of them, even if the friends should pool the remains with the Rev. Dr. Buckley thrown in, to make a funeral necessary. Too bad, colonel. I should think the Rev. Mr. Dixon would be loath to again look an ass in the face. He seems to hav bit off more than he could chew. Such fellows who expect to hav a little fun at the colonel's expense not only get left but find it an expensiv luxury. It is not always safe for incompetent men to handle edged tools, as they are very apt to find out whether they are blooded stock or not.

These soft-handed gentry consider themselvs a privileged class, claiming the right to thrust their opinions and dogmas into other people's ears at all times and under all circumstances, which to me is the essence of cowardice. Only a few weeks ago I attended a funeral of a neighbor out of respect to that neighbor, not expecting to hav my belief held up to scorn before an audience; but the chance was too good not to improve it. Of course he knew that neither I nor others of the same belief as myself who were there would answer him under the circumstances. By the way, he was the same gentleman that called on me last year when I was not expected to liv. He wished to pray with me. I said to him, "Elder, do you believe God has sent this sickness upon me for my good?" He thought that might be the case. "Do you believe him competent to manage his own affairs?" "Most certainly," he said. "Do you consider yourself more competent to direct his affairs than he himself is?" "Oh, no," was his reply. "Then why do you propose to drop on your knees and try to persuade him he has made a mistake in my case—that he had better not spread it on quite so thick?" He said that perhaps I did not understand the nature of prayer. I said, "Elder, I neither pray for myself, nor do I wish to lay myself under obligation to anyone else to do it for me. I appreciate your good-will all the same, but I would not turn my hand over for the prayer of the world." He said he could pray for me in his room. I said, "I know of no law to prevent you; but, my dear sir, I am past praying for. Please don't do it. It is a humbug." I hav never thought my case kept him awake nights; possibly I am mistaken.

I am much pleased with THE TRUTH SEEKER in its new dress. I think it superlativ. I wish I was able to do more for the cause it represents. I am doing what little I can in a quiet way, keeping my books and papers on the wing all the time, trying to cultivate a desire for such literature. And upon the whole I think I am making some progress—not as rapidly as I could wish, but still as fast as I could expect under the circumstances.

Yours truly, JAS. P. DICKINSON.

P.S.—I hav had to quit writing and go to bed, being still very weak. I finish this in bed, not knowing whether I shall ever be able to write another, my age being against me. But I am happy to say that the thought of death does not disturb me in the least. I am fully prepared to meet it at any moment. I am fully in the faith that the religion of humanity will certainly triumph in the end, and that all other religions will go to the wall. I felt as though I wanted to hand in the "widow's mite" of encouragement while here, knowing that every little helps, and this is what has drawn out at this time this somewhat rambling letter.

Wishing you long life and success in your undertaking, I am,

Yours sincerely, J. P. D.

Those Economic Opinions.

KIOWA, Feb. 8, 1892.

MR. EDITOR: Our mutual friend, Mr. Darrow, in what might be termed rather unvarnished language, makes it quite evident that he does not think exactly as I do.

I will simply take up the first paragraph in which I am honored with his consideration.

My article was written in reply to certain economic opinions published in the Chicago *Tribune*, and copied by THE TRUTH SEEKER in its issue of November 21st last past. In this article it was assumed that "the raw material of a locomotiv—meaning by raw material the ore in the ground and the limestone used in the furnace—is not worth to exceed $5 or $10." In the same way, I assumed the statement that the raw material in the ground of a bushel of corn was not worth one-tenth of a mill. Strictly speaking, as said in my previous article, the raw material in the ground is not worth anything unless labor has been applied to it; but, for the purpose of argument, it would hav made no difference if the raw material had been worth thirty-nine cents; when corn is forty cents per bushel, the difference represents labor, ingenuity, etc. Furthermore, if Mr. Darrow will compute the value in the ground of the water, ash, carbohydrates, and albuminoid of the seed which will produce a bushel of corn, he will confer a blessing on mankind in general and myself in particular. I would like to state, by the way of digression, that, reasoning from what experience and observation hav taught the farmers in this vicinity, two and a half mills for the seed producing a bushel of corn would make corn worth just $1.87 per bushel.

In your issue of Oct. 17, 1891, Mr. Darrow states that he has a farm of forty acres, on which the annual tax is $12, and a full rental value of $120. In your issue of December 19th last he makes this statement, "My forty acres of land brings me very little money after taxes and repairs are taken out." Now, he estimates land at $20 per acre. Aside from the fact that the first principle of profitable farming is to make it profitable, bearing in mind that it takes one bushel of corn to make ten pounds of pork, and that cattle can be ranged at twenty-five cents per head per month for seven months, I am prepared to make the following statements:

1. That the taxes on Mr. Darrow's land will nearly equal its income for range purposes.

2. That unless he has extra improvements his land cannot pay a rental of $3 per acre without resorting to a crop of corn or small grains of some kind.

3. That when corn is forty cents per bushel, you cannot afford to sell pork for less than four cents per pound.

4. That neither in theory nor in practice is Mr. Darrow correct.

Having pointed out numerous errors in one paragraph, I hav not the time at present to show the inconsistencies in the remaining seven, were I even sure THE TRUTH SEEKER could spare the paper. Nearly all of these matters hav been discussed and conclusivly settled, so far as argument goes, by Mr. Holt in the issue of July 25th; T. W. C., in the same; C. Dutton, in August 1st; F. H. Marsh, in August 8th, August 15th, and August 29th; J. W. James, in August 8th; and W. B. Lewis, in August 15th. Although in THE TRUTH SEEKER of Aug. 8, 1891, Mr. Brooks annihilated every argument attributed to Colonel Ingersoll, it seems only just and reasonable that, so long as such ideas are published, their refutation is in order; and I do not consider it presumption for anybody to speak their honest sentiments. It must also be remembered that these articles purporting to be written by Mr. Ingersoll are not always authentic, and until I see Mr. Ingersoll's signature below an article it is my privilege to doubt its authenticity. Any man who admires generosity, sincerity, and manhood cannot fail to admire Mr. Ingersoll; and I am satisfied that our common champion of Freethought would take as much pride in an opponent who showed some degree of intelligence, as he would in a follower who showed many degrees of arrogance, to say nothing of the lack of a certain quality, a modicum of which is quite essential to getting along in the world.

Z. A. GLEASON.

All Should Write Thus to Their Local Papers.

FREEDOM, ILL., Jan. 21, 1892.

MR. EDITOR: You may send me a petition for the signatures to our Congressmen for keeping the World's Fair open Sunday. We had a protracted meeting in our village here this winter and I wrote the thing up and had it published in our local paper, the Earlville *Leader*, and inclosed I send a copy and you can do what you wish with it.

Yours with my best wishes,

D. M. STEVENS.

DOUBT.

What is doubt? Is doubt a benefit or an injury? Has it been a benefit to mankind to doubt the old, primitiv plow, the pack-mule, the wooden cart, the old theory of a flat earth founded on a rock and rock all the way down, and a thousand and one other things that might be mentioned? If none of these ever had been doubted, where could there hav been progress in this world? What but doubt has brought to perfection our modern machinery, farming implements, our astronomy, our chemistry, and other things too numerous to mention? What but doubt ever induced Columbus to discover America—for, knowing that land was heavier than water, he doubted the eastern continent was all the land there was; he thought there must be another continent to balance the other or else the earth would be like a grindstone with one side heavier than the other and would run irregularly.

What sensible, reasonable, intelligent man cannot say that doubt is and has been and will be the greatest blessing to mankind in gaining knowledge, and who is prepared to say that knowledge is not the greatest blessing to man?

But there are some that talk the opposit of this. We hav had a protracted meeting here in Harding for the last month where we hav been told that belief was the crowning virtue, and doubt is the most damnable sin that can be committed. We had an imported evangelist for three weeks; he ran through the catalog of texts that are used on such occasions, with a rehearsal of Talmage's and Sam Jones's blood-curdling stories. He assured us of God's promis that where two or three were united together as regards one thing God would surely answer prayer, and night after night God was reminded of his promis through the whole meeting, and at the close the preacher and all others that prayed assured God that they had done all in their power and complied with all his commands and without he condescended to answer their prayers it would be a failure.

We were entertained one evening with a contest that Elijah had with the priests of Baal on Mount Carmel—and by the way, our evangelist is a passably good story-teller. He described all the particulars how they put an ox on the altar; how they prayed and implored, and cut and slashed themselvs, to induce their gods to send down fire from heaven and consume their sacrifice for a whole half day, and how Elijah sat on a stump and provoked them by telling them to cry louder for maybe he was away fishing or hunting or on a journey, and how they failed. Then he told the other side in regular orthodox order, showing the difference betwixt Elijah's God and the gods of Baal.

Now, what is the difference betwixt the gods of Baal and the God manifested in our four weeks' meeting? The priests of Baal cried to their gods for a whole half day, with cutting and slashing, and our priests did the same for four straight weeks (the cutting and slashing was not apparent; if there was any done, possibly the yaller-legged chickens could testify) with no better results apparently than the priests of Baal.

Now, what does this all mean? Mankind are thinking to-day more than ever before on this question; there is a desire for knowledge; they are not satisfied with belief, for belief is not knowledge and believing the Christian religion to be true does not make it so. If it did it would make every religion on the face of the earth true and that can't be.

What mankind wants to know is, is there a Christian God outside of the imagination? Is it a demonstrated fact that he ever answered a prayer? Did he ever make or create anything out of a void? Has man a soul that will be sensible to pain or pleasure after all that constitutes a man has decayed or gone back to the elements of nature? Is it anything but a theory? Who is prepared to teach us, and do those that pretend to teach us know any more about it than we do, or is teaching theology, as Lord Brougham defines it, the art of teaching others something you do not know yourselvs? The greatest enemy to the spreading of the gospel, we were told by the preacher, was Universalism and Infidelity, but Universalism was the worst, for it led astray and ruined a great many good people that abhorred an Infidel.

What better gospel is there than to do right because it is right to do right, or, The world is my country and to do good is my religion? When all the leading minds of the world, such as Thomas, Swing, and Professor Briggs, doubt the divine inspiration of the Bible, and scores of others who hav left the church and its superstition because they doubt, who can help but doubt?

DANIEL M. STEVENS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Correctly Answered.

An urchin of four in the corner stood,
Behind the great armchair,
Eyes closed in pious attitude,
Murmuring a senseless prayer.

The parson, near, just eavesdropping,
Asked the question, "What are you doing?"
Got this answer for his quizzing:
"Why, don't you see, sir? doing nothing!"

"Nothing! Nothing! What is nothing?
That is a mystery, I'll agree!"
"Oh! you go 'long—'tis what I'se talking!
It's what oo shut oo eyes to see!"

U. J.

A Sunday in the Country.

To be in the country in the summer, with the green trees, the lush grasses, waving flowers, and sweet-scented herbs, with the birds caroling their lovely songs, the humming insects, the browsing cattle sleek and fat, is of course delightful.

But the country in winter! You shrug your shoulders and say, "Excuse me, if you please."

It was the 19th of December, 1891, when I was invited to take a drive ten miles away into the bleak and deserted country. The day was fine and I was delighted to accept the invitation. The gentleman who was so kind to take me in his carriage is a sort of good Samaritan to many girls, young and old, who hav not the fortune to own a team of their own.

Well, off we started, about half-past 9 A.M. It was not very cold, hence there was no need of extra wraps. We drove southward out from the city, passing many church-goers and other pedestrians on the way, pausing to note the comers from mass filing out from the French Catholic church. By scores they came swarming, neatly dressed men and gaily attired ladies, returning from mass, and we met as many more going to take their vacated places. For strict attendance at church no sect can take the palm from the Catholic.

Soon we passed the old Townsend homestead, where a literary man of the old school once lived—and died. Only a few of the older settlers remember him, but he was said to be a man of much erudition. "Townsend Hill" was probably named in his honor, but Parnell, the horse, did not like the appearance of the hill. Pausing, he flicked his ears backward and forward as if mentally saying, "To go or not to go, that is the question." He finally concluded that discretion was the better part of valor, and moved on. Parnell is a very knowing animal, and remembers every place he ever visited.

We passed the boundary line that divides Rhode Island from Massachusetts, and I ventured to remark that it would be a good plan if Rhode Island was absorbed into Massachusetts! Do not tell Rhode Islanders I said it, for they would be mad enough to scratch my eyes out.

All the way along Westerly is a beautiful water view. Mount Hope bay and the bay of Narragansett, with the island-dotted waters near the Stone Bridge, make a picture too lovely for description. On the east are the famous Tiverton hights, and the place where the old fort stood, a remnant of the war of 1812–14.

When I rode this way before, Nature was in her bloom. Now, the golden-rod has only gray and withered plumes, the silk-weed has sent its fluffy-winged seeds abroad, the grass is brown and sere, but the scarlet berries that stand out here and there amid the dull, bare branches and the reeds and rushes giv a dash of flame to the landscape. How odd it is to see the skeleton-like trees, standing undressed, as it were, but strong to meet the pitiless blasts of winter! We know they will be clothed again, because they always hav been, and we trust the record.

I would like, if there were time, to tell you about the house that strangers know by instinct is "haunted," and the old tavern with its long ell and rickety walls, once the place of wine and wassail. Its patrons hav long since fallen asleep, and imagination can only picture the old-time comforts of the "half-way house" between Newport and Boston.

The island stretching out yonder is a pretty sight in the winter sunshine. The clump of buildings to the right is the "fish works" of the Church family, and the product of the sea has made the family rich and famous.

Yonder is Quaket, and a sweet spot it is, winter or summer. Farm-houses, schoolhouses, graveyards, and an occasional church dot the roadside, and now and then a solitary boy skating on the pond seems to say it is fine sport if it is Sunday.

The road is good, and there is no cloud of dust as in summer. There are comfortable residences all the way along, and that part of the country road guarded on either side by grand old elms is a marvel of beauty.

We were soon at Sepowet avenue, that turns toward the river. On the right, in that white house, where there is a big barn with red doors, there livs a retired school-teacher. On the other side is the Mackenzie summer home. The next pretty cottage is Mr. Henry Durfee's, and we stopped right there, for Parnell was hungry after his long jaunt. A few steps onward, leaving the team in charge of "Henry," we called at the "Father Durfee" Farm, a dear old-fashioned country home with comfort and convenience breathing from every ell and angle.

Then we went across the road to see the wonderful newly-built cottage that belongs to the Samaritan, before-mentioned. You'd laugh if I should tell you about that house, so I shall not whisper it now. It is a good house, though, and one might take lots of comfort in it. From there we took a walk down the lane leading to the shore. The day was still and the Seaconnet river was beautiful as a dream of peace. The cattle were coming up from the meadow for water, it being the noon hour. One poor old ox was lame, and he was away behind the others. Poor old fellow! But he has a good home and is well cared for.

An old scow lay high and dry on the bank of the river, and a little tuft of grass had rooted on its weather-beaten sides. The tide was just coming slowly in, and it was a pleasure to walk on the pebbly strand and watch the water play over the wide clam-bed, for it is said there in that particular spot is one of the finest clamming places in the country.

Gathering some scalloped shells and a white stone for mementoes, we reluctantly turned our steps backward to the Father Durfee Fa m. Dinner was ready and we were welcome guests. We had roast chicken (I thought it was turkey), and vegetables, with desert of pumpkin pie, jelly-cake with cocoanut frosting, and delicious coffee. The little grandchildren, May and Harry, came in at noon, and May ate dinner with us. Father Durfee is eighty-two years old, but you would not think it to look at his fine, intelligent face. He is one of the survivors of that bloodless rebellion called the "Dorr War," and at that time, which might hav been worse, he had forty men under his command. In the difficulty he was of the party known as the Algerines. Mother Durfee is a sweet-faced motherly woman, whom to know is to love. For fifty years the happy couple hav lived together on the farm; hav worked hard, and made the place to blossom like the rose. You should see the noble orchard, the trees grown from seed planted by the proprietor's own hand and grafted, from which are produced, some years, six hundred barrels of splendid apples. I know they are splendid, for when I left the mansion that day Mother Durfee kindly placed in my hands a plump parcel fragrant with orchard scents. One daughter of the couple was at home, and as she possesses the qualities of heart and mind of both parents, she is as lovable as she is gentle and unassuming.

Well, you know the days are very short, and too soon it was time to harness up the horse and start for the city. So, with good wishes commingling with good-byes, with a brief call in the other bright home up the road, and a promis from Henry to bring me some quahaugs the next time he comes to town, we were soon speeding along the highway again. We reached home safely before it was quite dark, for Parnell, like all other horses, knew he was going homeward, and that there were oats awaiting him in the stable.

We feel sure the country has its delights in winter as well as in summer, and we shall long remember with much pleasure that Sunday at Sepowet. S. H. W.

Memory.

Did you ever think what a valuable faculty memory is? How it enables you to lay away and store up all the treasures of the past?

To remember is to be able to call to mind and to recollect—that is, to re-collect—the thoughts, incidents, and events of the past—to reproduce past impressions. When we think of some past event or thing spontaneously, we call it remembering; but when we hav to make an effort to recall it, then it is recollecting, though it is all memory. All your mind, soul, and inward self is memory.

Destroy all past memory and you would not know yourself, or your parents, or anyone, nor know how to talk, walk, or eat. You would not know a man from a horse. The mind would be like that of a babe—a perfect blank. You would be only the outward shell of yourself. Many hav lost so much of memory as to know no one and even forget how to read or write, and hav to begin and be educated entirely over again, and get newly acquainted with old friends and relativs. Then others hav had remarkable memories, so that by once reading a newspaper they could repeat it all over, advertisements and all; or, like Blind Tom, catch the most difficult tunes by once hearing them.

Philosophers say we never forget anything; that every sound we hear, everything we see, everything we touch, all we feel, and all we taste, is registered on the brain and nerves, and is ineffaceable; that every bit of life could be recalled under certain circumstances. Some little trifle will often bring to mind something we had apparently forgotten.

Persons very ill of fever will sometimes repeat whole pages of some foreign language they hav heard read in former times. It was all impressed by memory, even though not one word of it was comprehended.

The more we think of memory the more wonderful it seems to us.

We need to be very careful to fill our lives as full as we can of good thoughts and good deeds, so as to hav good memories to recall.

Every sunny hour and every enjoyable event of life is a gem to be registered in memory's recollection book.

AUNT ELMINA.

Correspondence.

COLLINS, NEB., Feb. 15, 1892.

DEAR MISS WIXON: This is my first time to write to the Corner. I like to read the Children's Corner. My father takes THE TRUTH SEEKER. We are going to hav school by two months. I am nine years old, and hav three sisters and two brothers. We play checkers every night, and I always beat. As this is my first time to write to the Corner, I don't want to make it too long. I like to look at the pictures on THE TRUTH SEEKER. My sister wrote once to the Corner. I hope this will not go to the waste-basket.

Your true friend, FLORENCE COCHRAN.

PORT TOWNSEND, Feb. 13, 1892.

DEAR MISS WIXON: As I see no letters from here I thought I would write one. My father has taken THE TRUTH SEEKER for some time. I delight very much in reading the Children's Corner. My father, as well as myself, is, as some Christians call us, a full-blooded Infidel. There are not very many Infidels in our town. I don't believe there is one girl in Port Townsend, with the exception of myself, who is an Infidel. All the associates that I hav are Christians, and they are all so very pious and superstitious. I wish some of the girls who write to the Children's Corner would please write to me.

I remain, LIZZIE VINCENT.

BEATRICE, S. D., Feb. 13, 1892.

DEAR MISS WIXON: I thought I would write to the Corner once more, as it has been a long time since I hav written. My uncle has renewed his subscription to THE TRUTH SEEKER, and I am glad, because I like to read the letters in the Corner and look at the pictures. My uncle sent for "The Story Hour" for me, and the reading is very nice. I like it real well, and he sent and got my brother a book, "Little Lessons for Little Folks." We hav not much snow this winter so far. We do not hav any liberal meetings around here. I wish they would hav. Well, I guess I will stop for this time, wishing the Corner success. I remain, Yours sincerely,

GRACE A. MILLER.

TURNER, ORE., Feb. 8, 1892.

DEAR MISS WIXON: Mamma wanted me to write to you. So I thought I would try. I say hurrah! to Lores L. Goodwin. Write again, Lores. I hav a cat, too. But, instead of calling him Timothy Skittlebones, I call him Timothy Timpkins. There are no Freethinkers in the little town of Turner but my papa and mamma. Papa has joined a club called the Turner Social and Literary Club, in which there are lots of preachers, and papa thinks he is having a good deal of fun. I would like to correspond with some little girls about my age. I am twelv years old.

Yours truly, KATIE D. MATTESON.

[Do not let this be the last letter to the Corner, Katie. Tell us about the town of Turner, the trees, mosses, flowers, etc.—ED. C. C.]

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News of the Week.

THE quarrel between the French government and the clergy continues lively. Radicals are demanding repression of the clergy, or separation of church and state, and hav compelled the resignation of the government cabinet, or ministry.

LAST week a vast mob of starving unemployed workingmen marched to the palace gates of the German emperor to complain of their wrongs. They were repulsed with bloodshed. The likeness of this to events preceding the French Revolution is remarked.

MILLERS and others in our West hav contributed 3,095,672 pounds of flour to Russia. Also 1,500,000 pounds of corn are being sent to Akron, O., where Ferdinand Schumacher, a wealthy miller, will grind it free. All will be shipped free by the Atlantic Transportation Co.

THE Catholic Apostolic church, a minor body having congregations in Great Britain, France, Holland, Belgium, Switzerland, Denmark, Austria, and the United States, predicts the near coming of Christ. One of its leaders the other Sunday declared the grip a forerunner of Christ's appearance, and a token of God's anger against an Infidel age.

THE Catholic population of the United States is given by the two Catholic almanacs, the Sadliers' and the Hoffmans', as seven to nine million. It has been put by good authorities at twelv million and over. Now, however, several Catholic leaders and organs say that these figures embrace only "good" Catholics, that is, those who hav attended Easter communion, and that there are twenty million actual Catholics here.

As the Episcopal clergyman of Shenandoah, Va., was about to baptize a child, the father, David Jones, arose and exclaimed, "Hold on! If you christen that child you do it against the wish and religion of the father. I am an English Baptist." Mrs. Jones directed that the pastor go on. He did, and was arrested under the law giving a father spiritual and educational control of a child till it reaches maturity.

LARGE numbers of pamphlets are being distributed in China inciting against Christians. One says that the "Head Devil" whom Christians worship is called "Jesus, the Heir to the Throne." It goes on: "The truth is that Jesus, when alive, was a most vicious, most wicked, and most corrupt man, who, having committed many and most grievous crimes, was put to death by crucifixion. . . . There was no atom of injustice in the crucifixion."

UNITED STATES MINISTER SMITH at St. Petersburg cables that the famin and epidemic are increasing. Germany and Austria are busy repelling or quarantining typhus-bringing refugees. Some accounts of priests trading on the starving people's calamity add this description of the Russian priesthood: "The average village priest is often a drunkard, always uncultured, uneducated, unrefined. From whom is the unfortunate peasant to get his ideals? The gentleman he distrusts, the priest he hates."

REV. FATHER MACDONALD, parish priest of Coleraine, Ireland, stated from his pulpit last Sunday that Mrs. Montagu, who is being tried for tying her three-year-old girl in a dark room in such a way that she choked to death, is being persecuted and tried unfairly because she is a Catholic. The surrounding province of Ulster is hotly Protestant, and this remark, with another that the jury were prejudiced because all Protestants, are causing indignation. At the latest hearing extra constables were necessary to keep the peace.

IN Germany agitation continues over the Education bill which the emperor is attempting to push through the parliament. His motivs are: (1) To please the Poles, who are nearly all Catholic. This bill removes their religion from its position of subordinacy to Protestantism. He wishes to pose as their benefactor in contrast to Bismarck, who oppressed them and their faith. (2) To conciliate Catholics in general, whose support he wishes for his disturbed empire. (3) To gain the Vatican's support in event of war with France. (4) To crush Freethought as inimical to autocracy, and foster religion as favorable to it. The bill abolishes the present system, under which religion is taught but in a measure, and provides that sixty parents in a district, belonging to one of certain specified faiths recognized by the government, shall hav a teacher of their creed appointed and he shall inculcate religion copiously. Officials under the emperor's private directions, it is known, would apply these regulations with partiality, favoring such creeds as their master commanded. No child is to be exempted but by one of these officials, and they would compel the attendance of Freethinkers' children.

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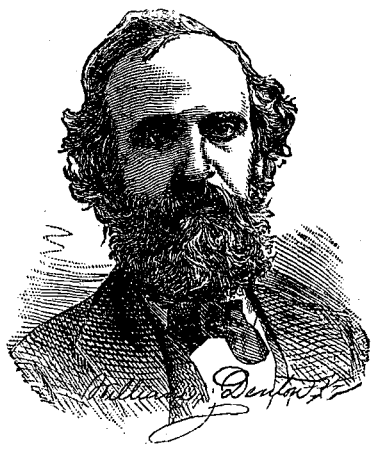
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SUPPOSE that in the first century pagans had said to Christians: Where are your hospitals, where are your asylums, where are your works of charity, where are your colleges and universities? The Christians undoubtedly would hav replied: We hav not been in power. There are but few of us. We hav been persecuted to that degree that it has been about as much as we could do to maintain ourselvs. Reasonable pagans would hav regarded such an answer as perfectly satisfactory. Yet that question could hav been asked of Christianity after it had held the reins of power for a thousand years, and Christians would hav been compelled to say: We hav no universities, we hav no colleges, we hav no real asylums. The Christian now asks of the Atheist: Where is your asylum, where is your hospital, where is your university? And the Atheist answers: There hav been but few Atheists. The world is not yet sufficiently advanced to produce them. —*Ingersoll.*

THE whole ground of human life seems to some to hav been gone over by their predecessors, both the hights and the valleys, and all things to hav been cared for. According to Evelyn, "the wise Solomon prescribed ordinances for the very distances of trees; and the Roman prætors hav decided how often you may go into your neighbor's land to gather the acorns which fall on it without trespass, and what share belongs to that neighbor." Hippocrates has even left directions how we should cut our nails; that is, even with the ends of the fingers, neither shorter nor longer. Undoubtedly the very tedium and ennui which presume to hav exhausted the variety and the joys of life are as old as Adam. But man's capacities hav never been measured; nor are we to judge of what he can do by any precedents, so little has been tried. Whatever hav been thy failures hitherto, "be not afflicted, my child, for who shall assign to thee what thou hast left undone?"—*Thoreau.*

I ASK, What hav we in Christian London to render us rationally happy which they had not in pagan Rome two thousand five hundred years ago? Hav we, as the Roman people had, the stately lay of the poet, the ecstatic creation of the painter, the marble breathing into life in ennobling statuary, stupendous theaters for the people, and majestic temples for the gods? Alas! alas! our best-known poet is a senil court flunkey; our paintings and statues are shut up on the only day when the people could spare the time to see them; our Drury Lane is a hovel to the Colisseum, and our St. Paul's a mere pig-sty to the Pantheon. Then pagan Rome had its Cæsars—men of brain and character and power, whose vast resource and imperious will shaped the destinies of the world. Christian England has no Cæsars; it has the Guelphs: the able man of the race has yet to be born. Idiotic George III. and carnal George IV. were good enough for Christian England, with its beer and Bible; but something different was required by pagan Rome, with her sword and manhood.—*Saladin in God and His Book.*

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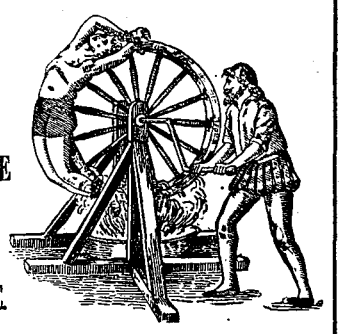
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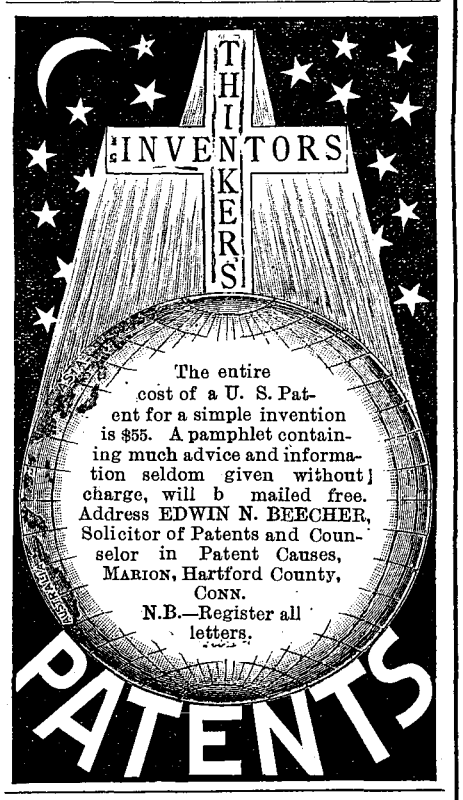
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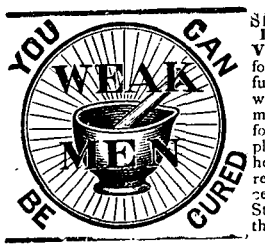
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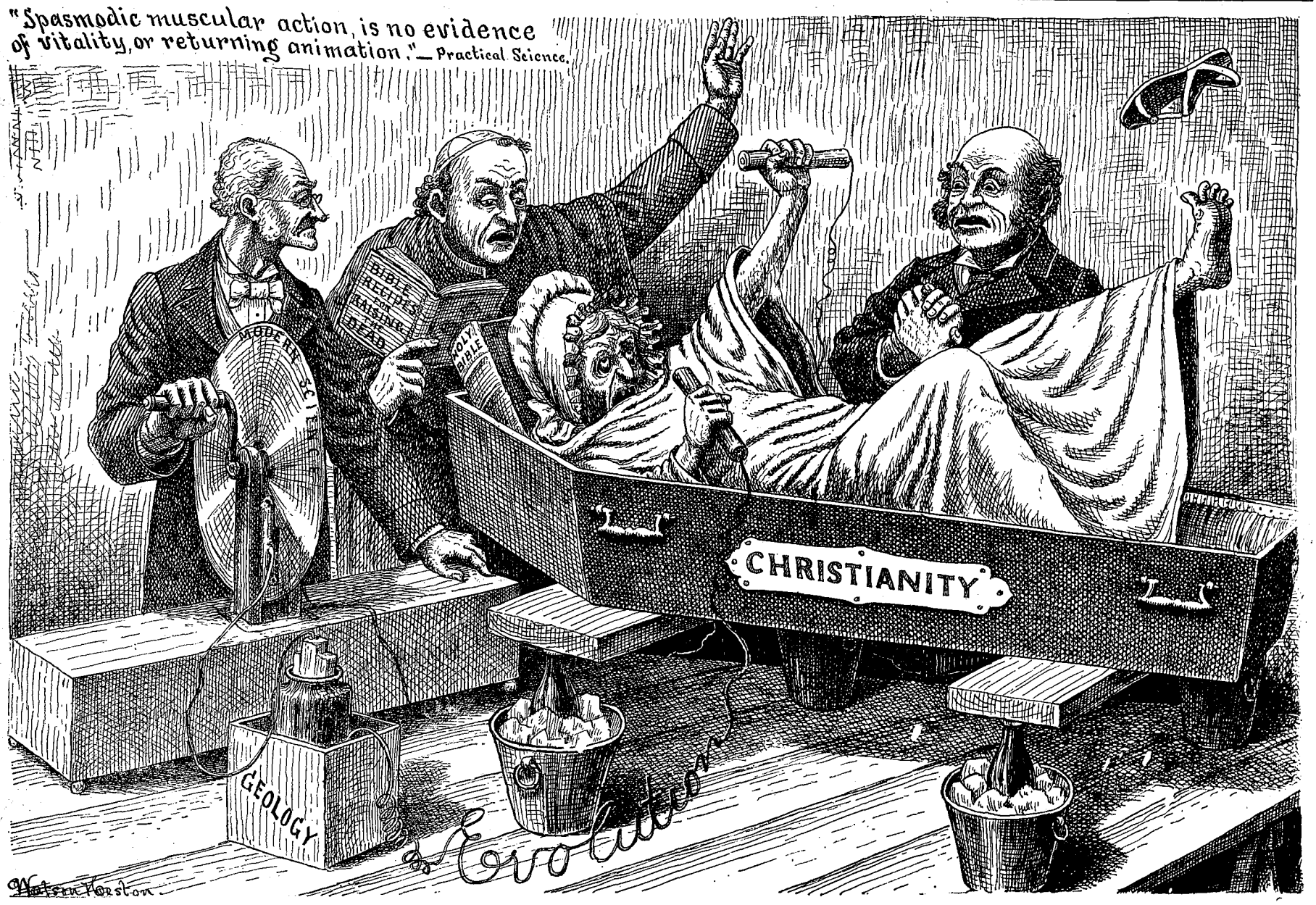
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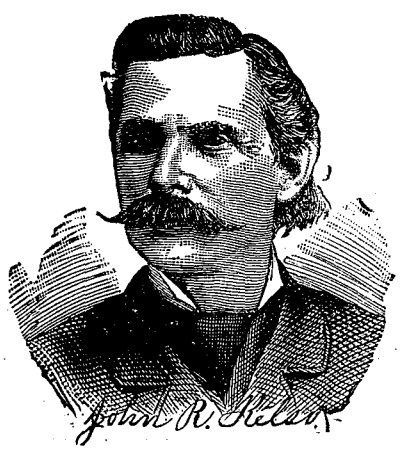


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"Brotherhoods!"

Commenting upon THE TRUTH SEEKER's review of the failures of Freethinkers in effecting solid organizations, which we considered as bearing upon the possibilities of success for Henry Frank, the *Independent* says: "These important admissions come from the head and front of the Infidel element. They show that there is no common bond between Freethinkers strong enough to unite them in a firm, aggressiv movement. They disbelieve and do what they can as individuals to induce others to disbelieve; but they hav no impulse, even in the love of their kind, which is their chief creed, to lead them to united effort, to self-sacrifice for their fellowmen. They protest loudly against the superstition and 'slavish subjection' of Christian believers, but they offer them nothing, absolutely nothing in place of their faith and hope; not even a place in a brotherhood devoted in love to the service of humanity."

This is hardly fair. No one wants a place in a "brotherhood." It is a queer thing that Christians think that people who object to the superstitious organizations of ecclesiastics must organize others just like them! One minister, in writing to the *Telegram* against Colonel Ingersoll, exclaimed, "Show us the temples Infidelity has built!" meaning places of worship. But who wants temples of worship? And the *Independent* is as wide of the mark. We were not considering benevolent institutions, but whether the sturdy individualism in thinking which makes men Freethinkers would permit them to organize solidly enough to keep Mr. Frank on the platform in this city forty weeks in the year. That phase of human nature must be taken into account as well as the slavish subjection of superstitious believers who support the preachers because they fear an angry God.

As for "doing good" and helping humanity in brotherly love, the individualistic Freethinkers are the most generous of men and women. They are very free to work for and giv to the needy, or to aid public enterprises, either of charity or propagandism; and perhaps do not weary of well-doing, nor fall by the wayside, oftener than the superstitious believers who are urged on by that hangman's whip, the fear of hell. There hav been and are thousands of Freethinkers in this country who hav sacrificed for the benefit of their fellow-men. It was love of their kind which induced Girard and Lick to make such magnificent donations. And we presume that the foremost Agnostic of the country to-day has given away, in proportion to his means, more money than any Christian alive; that he has done more acts of charity, from giving a beggar a dollar to rescuing some poor wretch from eternal shame; and helped more friends more than any deacon or minister or layman in the whole evangelical fold. Which is the better deed—sending flowers to make Walt Whitman's last days more comfortable, or giving him money enough to liv on for a year? That is a sample of the two kinds of charities practiced by the Christian and the Agnostic. A Christian brotherhood takes a few children from the street and puts them in a prison called a Christian school. And they "point to it with pride." The slandered Agnostic givs Mr. Adler's society and a Harlem society enough money to run their kindergartens a year or two each, saying nothing about it, and the Christians shriek, "What has Infidelity done? Where are its benevolences?" And the *Independent* solemnly criticises Freethought because it offers no "place in a brotherhood devoted in love to the service of humanity."

Not having to devote much of their time to escaping disagreeable things in another world the Freethinker tries to make this one a little better, and doing that usually takes the form of aiding others to be happy. There is no need of brotherhoods to stimulate fraternal feelings, because the members of such brotherhoods are generally anything but brotherly. But there is a common bond of great strength between Freethinkers; it has been made by the persecution of Christian neighbors and Christian lawmakers.

Our German Friends.

It is a favorit boast of the Germans—and is given by many of their orators as a reason why they will not work with the Liberals in this country—that superstition is dead, that the church is dying, and that it is not necessary to discuss the Bible and point out the errors of Moses any more. Another of their boasts is that Germany is a free country religiously, that Rationalism has its home in her universities, and that the German nation is practically Infidel. We recommend, therefore, that the following paragraph, written by the Berlin correspondent of the London *Times*, be read seriously:

"As bearing upon the question of religious teaching, which has been agitating Prussia ever since the school bill was introduced, it may be recorded that a few days ago a police official arrested a speaker at a public meeting in Silesia for 'inciting his hearers to forsake the national evangelical church.' The Prussian law requires that at public meetings a police official shall be present to keep the oratory within decent bounds, and the official in question was acting as moderator when he apprehended the astonished opponent of the national church, and caused him to be charged with public outrage. The radical papers are very much excited over this incident, and recall that when in 1875 the Anarchist agitator Most openly attacked the national religion, no proceedings were taken against him. They complain that during the last few weeks a reactionary current has been setting in strongly."

The school bill which has emboldened the reactionary party was introduced in the Diet by the emperor himself, who is a Lutheran, and very pious as well as dangerously foolish. The bill provides for the control of the schools by the sect dominant where they are located. It is stated that the emperor thinks the bill will stamp out Socialism in the next generation, by training the children to be religious and submissiv to the church. It is also thought that the emperor would not object to an alliance with the pope, could he be sure that the partnership would prevent his subjects from becoming Socialists.

But, says the *National Reformer*, the reaction is *not* merely a matter of the last few weeks. The cases of Dr. Voelkel and others last year, noted in these columns at the time, pointed to a general reactionary movement; and it is little to the credit of the German Liberals that they hav supinely allowed matters to go so far. The fact is that the policy which so generally prevails among them, of leaving the work of popular enlightenment to be done by the "Zeitgeist," is working its natural fruit in retrogression. It is the old story. While reason will not fight for its own hand, unreason does. While Rationalism withholds its hand, Catholicism is working ceaselessly, and gains ground. Educated Germans vainly suppose that superstition is finally discredited; that it is dying a natural death. The unspeakable exhibition at Trèves givs one part of the answer; the religious prosecutions giv another part; the new religious education bill completes it. That will undo all the work of the Falk laws. Imperialism, which is the fulfillment of militarism, naturally combines with obscurantism. Germany is going intellectually downhill.

Permanent Sunday Opening of the Art Museum.

The Metrop litan Museum of Art will profit greatly by its Sunday opening. Instead of receiving fifteen or twenty thousand dollars a year from the city it will now get seventy thousand, a bill to that effect having passed both houses of the state legislature. The bill has a Sunday clause attached, and the museum cannot take the money and then shut its doors. There was no debate on the bill in the assembly, but in the senate a few pietists protested. The *Sun's* report of the discussion reads:

"Senator Hunter moved to strike out the Sunday clause. He said that the bill offered a bribe to the museum authorities to desecrate the Sabbath day.

"Senator O'Connor said that milk-wagons ran on Sunday, and that it was as good for the people to see pictures on Sunday as to get milk and newspapers.

"'This is a bid for money at the expense of morality,' said Senator Smith. 'It's bad enough in Central park now without making it worse by passing this bill. People now on Sunday look at the animals, eat sandwiches, drink beer, and see snakes. It's not right for the state to put a premium on breaking the Sabbath day.'

"The Rev. Senator Edwards made the principal speech in opposition to the bill. 'Why break the Sabbath,' he said, 'and why make an appropriation of seventy thousand dollars for breaking down the American Sabbath? Degradation in morals will surely follow. Stand by the old faith. Those who go to the museum on Sunday are not the poor people and the working people who could not go on some other day, but loungers who might go as well on a week-day.'

"The bill passed by a vote of 17 to 8. The negativ votes were cast by moral Republicans and the Rev. Senator Edwards."

We feel great sorrow for Senators Hunter and Edwards, and the greater because the agitation which ended in opening the museum was begun and fostered by two Infidels of this city. But the museum and the people hav no cause to complain against them.

The Nuns in the Schools.

In some places in Minnesota and Texas the Catholics hav been sufficiently strong in numbers to unite the public and parochial schools, the state supporting the schools, and the Catholics providing nuns as teachers. The walls of the schools were also covered with portraits of alleged saints and real popes and other dignitaries of the Romish church.

Although a good way from the seat of war THE TRUTH SEEKER protested against this employment of uniformed instructors, as the garb is in itself not only religious but sectarian. Our friend Murray, of the Denison, Tex., *Gazetteer*, thought the garb was all right, as did Mr. Dobbyn, of the Minneapolis *Progressiv Age*. The latter, however, has changed his opinion, and now says that "Upon reflection and after discussion, we hav concluded that we were mistaken. The peculiar garb worn by the sisters does not represent their taste in dress, but an ecclesiastical order, which certainly involves a departure from the American idea of public school simplicity. We therefore recall this portion, and as stoutly urge our readers to consider the reasonableness of our second position on this question."

For a man who has just convicted himself of incapacity to scan the scope of a subject, Mr. Dobbyn rushes into new difficulties with surprising readiness. For his second position is this:

"As to works of art, we cannot see that any serious objection can be raised to portraits of prominent personages in the Catholic church. We should make our children familiar with the faces of all great men whose thoughts hav influenced our civilization. The great men belong to humanity more than to any church or any school of thought. The men who liv forever in the thoughts of men are those whose greatness obscured their sectarian connections. Let us study the faces of the great, good men, and let us teach our children to love and reverence them, independent of their thought on any one line, but by reason of their splendid power in typifying the nobility of exalted humanity."

If these portraits were only works of art, or if they were of great men, then the children might be inspired to love beauty and to emulate the careers of their exemplars. But such is not the case. The portraits are of men whose greatness consists only in the position they held in a church. Instead of being exalted specimens of humanity they are in many instances depraved wretches whose true history no teacher would dare tell her scholars. What is the present pope's claim to greatness? Nothing at all, but that a lot of church officials chose him for their head. As for the "saints," the less said the better for them. They were a dirty lot, and their "saintliness" is but the idle gossip of tradition. A saintship can be purchased to-day for a few hundreds, or thousands, of dollars to defray the expense of the "Process in Rome," as the collectors put it; though, as all the pope has to do is to say it and it is done, it is difficult to see where the "expense" comes in, except that the pope and the priests want money.

The sole and only object of the pictures in the schools is to inspire the children with reverence for the Cath lic church; to make them believe that all her officials are great men, holy men, perfect men, and that they must strive to become like them: first by believing the same faith; second, by joining the church; third, by submitting to the directions of the nuns and priests. The pictures are silent but potent religious teachers, just as is the garb of the nuns. They are so intended, and they hav the desired effect. They teach sectarianism as well, and they should be turned to the wall.

We trust that Mr. Murray will also revise his opinions, and help keep the nuns out of the schools of Texas.

The Ingersoll-Dixon Suit.

The Rev. A. C. Dixon seems determined to try his case against Colonel Ingersoll in the newspapers, probably thinking that it will be a good advertisement for him. Mr. Dixon is a hot-headed man, who speaks hastily and not always with sense or with due appreciation of the weight of his words, and if he keeps on talking will giv opportunity for a dozen suits for slander against him. He will do well to remain silent.

Colonel Ingersoll told a *Herald* reporter that he would not argue his case in the papers, and from him nothing could be learned. Mr. Dixon, however, when served with the summons, rushed to his pulpit and talked loudly about it, afterward permitting a *World* reporter to copy part of the complaint. The case to date stands thus, as the *World* reporter summed it up: Through his attorney, Robert H. Griffin, Colonel Ingersoll charges that on or about Feb. 1, 1892, he lectured on "Ingersollism As It Is" in the Hanson place Baptist church, and that he used these words, which were published the next morning in the *World:*

"Infidelity fosters 'impure' literature. A few years ago it was found that pictures and 'impure' publications were passing through the mails. Anthony Comstock decided to stop it. On investigation, whom should he find representing publishers of 'impure' literature but Colonel Ingersoll, paid to pollute the minds of the young of this generation?"

On February 8th Colonel Ingersoll sent a letter to Dr. Dixon, declaring that unless a retraction was made he would sue for slander. On February 14th, the complaint continues, Dr. Dixon uttered a further slander by replying to Ingersoll's letter through the *World* as follows:

"I did not use in my address of January 31st the words you quote from the *World*, but I should hav said them, or something like them, if in the press for time they had not escaped my mind. The reporter of the *World* got them through my private secretary from some notes that I had spoken in a phonograph in course of preparation; but I am willing to be responsible for them as they appeared in the *World*, for I believe them to be true [meaning that this plaintiff represented publishers of impure literature, and was paid to pollute the minds of the young of this generation].

"I believe, sir, that these charges against you [meaning this plaintiff] are true [meaning that this plaintiff represented the publishers of impure literature and was paid to pollute the minds of the young of this generation], and if you [meaning this plaintiff] desire to test them before a court of justice I will be happy indeed to represent the purity of this country as against the defenders and propagators of obscene literature [meaning that this plaintiff is and was a defender and propagator of obscene literature]."

Further than this the public will probably not know, unless Mr. Dixon reads his answer to his congregation and distributes copies of it to the reporters, until the trial. Perhaps before that occurs Mr. Dixon will conclude it to be the part of wisdom to retract his charges.

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Comstock's Crockery Celebration.

The annual meeting of the New York Vice Society this year was heralded as the twentieth anniversary of Comstock's wedding to the work of the society, and it was the occasion of a mutual admiration meeting on the platform of Music Hall, with a large audience invited as witnesses. The platform presented a great array of empty seats, with a sprinkling of the society's select members and those who had been invited to address the meeting. The audience was about equally made up of men and women, with a considerable number of small boys and girls. The hall, a very large one, was perhaps one-third filled.

At 8 o'clock those present were treated to a fine program of *sensuous* organ music, seemingly frivolous for the event, but the one thing of the evening that was really enjoyable. In the carnal mind the thoughts reverted to a waxed floor, and the toes palpitated in unison with such thoughts. The reverends, however, had not yet taken their seats on the platform. As they entered the organ subsided. Mr. Colgate introduced Gen. Horace Porter as presiding officer, read letters from Joseph Cook, R. B. Hayes, J. J. Ingalls, and Cardinal Gibbons, and then called upon Anthony for his report. This consisted in the main of the usual *résumé* of "tons" of seized matter, in which he figures in a few safes and truckloads of hop bitters circulars; but much of it related on what good terms he found himself with his God, and he gave also a liberal allowance of thanks to his enemies for the help that had come to him because of their assaults. The most important of these assaults was, he said, when Colonel Ingersoll headed the movement to effect "a repeal of the mail law," inadvertently forgetting, as is his habit, that the petition was as much for modification as for repeal, and that Colonel Ingersoll never wanted the law repealed. By way of contrast with that very bad man who had led his enemies he called attention to a very good man on the platform who had rendered great service—District Attorney Nicoll, the same that Rev. Mr. Parkhurst had lately severely scored for his neglect in bringing dive-keepers to justice. And here it is *apropos* to explain that Parkhurst leads the business over the way, being president of the Society for Prevention of Crime, that engages in the work of arresting saloonkeepers that keep open on Sunday, much to the annoyance of Tammany and its cohorts that serve in office and behind the bars. Comstock, by keeping hands off of Tammany's pets, keeps friendly with its officials. So the wicked Nicoll, as Parkhurst sees him, is a man after Comstock's heart.

One expression in Comstock's report was surprising, in view of the pending bill for strengthening the mail law for the censorship of the press. He said: "The laws of New York state and of Congress are about as perfect as they can be made" to favor the work he is engaged in. It hardly seems possible that he expects by such a remark to make some folks believe he is not working for the new bill.

The speeches of Rev. John Hall, J. M. Buckley, and R. S. MacArthur were mainly pleasant platitudes, anecdotes with chestnutty flavor, and taffy for Anthony; but Mr. MacArthur made his mark by indorsing Comstock's methods without reserve, thus echoing Dr. Crosby's unhesitating indorsement of anything to win in the crusade against obscenity, and he also exhorted his hearers to sustain the work of the society, because there were yet two hundred and fifty gambling hells and over seven hundred policy shops running in New York, forgetting for a moment that this was not exactly a testimonial to the work of the past twenty years.

The last and worst speaker of the evening was the Rev. Walter Elliott, C.S.P., who was to speak on "The Necessity of Cultivating a Taste for Good Reading in Early Childhood." The *Mail and Express* truly says it was a tribute "to the worth and beauty of the Bible as a text-book for the young," but it hardly does him justice, for he acknowledged that there might be here and there a trifle of danger in permitting free access to the Holy Bible to the young, or in allowing them to roam unguided through the Old Testament; but the New Testament was all the literature any family really needed, and with that in the home one need not look farther for a supply of good reading.

Then the retiring audience was once more treated to relish of sensuous music, and as it glided out the temptation for the feet to fall into unholy steps was too much for the susceptible and unregenerate youth who were there. The organist of the Vice Society should know that there lurks danger in music as well as in books, and that to those who are not sufficiently imbued with the Holy Spirit and therefore susceptible to such suggestiv influences there is music which will start a young man on the road to damning parties, to dives and dens of damnation. We cannot be too careful to avoid the insinuating vicious tendencies of mellifluous strains of lascivious music. We need another society to attend to its suppression.

In the outer hall the day's edition of the *Mail and Express* displayed pictures of a $500 set of china dinner service which was to be presented to Mr. Comstock as soon as his friends should hav reimbursed Mr. Shepard for the outlay, for which the paper is still inviting ten-cent subscriptions. In the mean time the Bible-text editor hangs on to the set. Poor Colonel Shepard ought not to be permitted to bear the whole burden of this present alone, and so we gladly contribute this in the way of free advertising.

One of the most sensible-looking women there, unknown to the writer, said to her companion, also a lady, as they passed out, "It was all trash, and I was very much disgusted." The unctuous holy

racket and amusing anecdotes had been overworked or didn't chime well, as she saw it all.

Forty-two Chinese Sunday-school scholars were arraigned in a St. Louis police court the other day for playing fantan. After a few hours in jail the managers of the school had them liberated, after making them promis that they would attend the school regularly hereafter.

The Catholic church is at Albany again with its "Freedom of Worship" bill and the bill to make "Good Friday" a legal holiday. Tammany having got control, Mike Corrigan is hopeful indeed. But it is doubtful if the County Democrats, not Catholics, can be induced to vote for these bills. If they do it will probably be in return for some favor for *their* church, or at least for their pockets.

The Romish priests hav been making so much trouble in the little South American republic of Costa Rica that the government is seriously considering the expediency of expelling a number of the most turbulent. Such a step would, perhaps, lead to a revolution, as the people are kept well in hand by the clericals, but the powers scarcely know how otherwise to deal with them. It is the same old story of rapacity, political intrigues, and arrogance on the part of the church.

The new Bible Picture Book, we are pleased to be able to say, givs satisfaction to those who hav purchased it. It is bright, brilliant, and witty, and the pictures tell their own story. It is the biggest book for the price published. In board covers, $1.00; in cloth, gold side stamp, $1.50.

On the Pacific Coast.

News and Notes.

I hav had about the hardest luck this week that I hav yet experienced. It never rains but it pours. I hav been knocked out of five lecture appointments in so many days. The elements and all things seem to combine spitefully. I sometimes think that "things" are worse than "folks," and are really totally depraved, especially earthquakes. I hav had to contend with twenty-five and more earthquakes this week's tour, and that is rather too much even for the Secular Pilgrim. I am sure that if I had had a particle of religion or faith or "Christian Science" I should hav given up; but not having any of these, but good digestion and good sleep, I am still happy, and look forward, hoping to get into the swim after a while.

At Monrovia, on February 22d, about seven entertainments of various kinds were going on in memory of the father of our country, and I did not hav more than half the number that I had before, but those who were present listened attentivly to a lecture on "Freethought and Morality." My friends the Chess family and others made the sociable part of my stay very attractiv. Monrovia is one of the most elegant residence spots in southern California. The country about it is beautiful to look upon, and for quiet prosperity and learned leisure this is a pleasurable spot. There is a growing Liberal element, and whatever fortune may be I shall always be glad to do my work here.

I was at Perris the following night and had a good audience and lectured on "Evolution and Creation." After the lecture there was a sociable and dance until early morn. At about 11 o'clock there was a sharp earthquake, and those who were asleep suddenly awoke, and for a moment thought the day of judgment was come, and dressed themselvs and walked about outdoors the rest of the night. But we dancers never noticed the shake a bit, and but for reports afterward would never hav known there was an earthquake in the neighborhood. I was sorry, for I hav a desire to know just what the feeling is to be tumbled about like a wave on the sea. There were about twenty shakes that night, but I did not catch one of them. On the following night there were several more, but I missed them also.

The Reynoldses, the Reeds, and Liberal friends in general are prospering at Perris. It is a bright and lively town and is growing fast. The big ditch is nearly completed, water is plenty, and with irrigation this will be one of the finest countries in the world.

On Tuesday and Wednesday I lectured at San Jacinto, but only one woman was present the first night, and the second night none. The earthquakes were too much. The people were afraid of a brick building and stayed away, and empty seats greeted me. I had about half a dozen for an audience, but gave my lecture with a sort of grim defiance of the powers that be. It was hard work, though. I did not want to giv in to earthquakes any more than to Gabriel's trumpet. I guess this is a good time for revivals, and no doubt the preachers are making the most of it.

However, I had a good visit at San Jacinto. Wednesday evening after lecture I went out to Dr. Wright's Sanitarium, enjoyed one of the beautiful sulphur baths, had a sound sleep, and in the morning's sunshine sparkling over earth and sky beheld one of the loveliest prospects in the world—gorgeous mountains shining like silver, and encircling vast green plains, and the city half hidden in a picturesque grove.

This is a delightful place for sojourn with my Liberal friends, the doctor and Mrs. Wright—a good place for thought, for health, and for bright and happy dreams.

However, I must away to other fields. John Vernon takes me over to Diamond valley, and Diamond valley it surely is, glittering in the sunshine. Beautiful wheat fields, with thousands of acres spread about, and orchards, are upon every side, and in the nooks of the mountains bees ply their musical trade, making honey the livelong day. This valley will be one of the brightest in California's diadem.

Vernon has been over the world with Liberal mind—at the Sandwich islands, South Sea islands, New Zealand, etc., and understands the world of humanity in its many phases, civilized and savage. He is a Freethinker clear through. I had the pleasure of a meal at his bachelor table, and it was fine. I also met the Burgess Brothers, and they are always good and true comrades, and with fun and frolic Liberalize the world. I cannot complain of my sociable surroundings in San Jacinto and could not hav the "blues" even if the lectures were an almost flat failure. I hope the next time to circumvent the earthquakes.

Friday night I lectured at Los Angeles to a pretty good audience, considering there was but little time for advertising.

Saturday I went to Anaheim, but owing to Wanamaker's post-office, the letter I sent did not reach its destination, and no lecture was advertised, and it was thought best to adjourn until Monday. It was not the earthquake this time but Wanamaker. I suppose he is so engaged in looking after the public morals that he has not time to run the post-office on business principles.

Owing to disappointment about halls at Los Angeles I was obliged to lecture at Los Angeles Sunday morning, and this precluded my lecturing at Norwalk Sunday afternoon, and the meeting there was laid over until more favorable opportunity.

I had a fair audience at Los Angeles Sunday. I guess I hav got over the worst of my misfortunes, and will hereafter enjoy good luck. I am coming to Los Angeles for a regular campaign one of these days, and know I can build up a large audience. There are stanch comrades, and the flag shall float: Mr. and Mrs. Shaug and family, whose hospitality I hav enjoyed; J. E. Clark; C. Severance; George G. T. Bruce, who promises to be one of our most brilliant Liberal lecturers, who made a splendid speech at the Paine celebration—which celebration was a grand success at Los Angeles, over a thousand being present; W. J. Foley, who also made an excellent address on this occasion, and who is a keen Freethinker. His oration last year on Bruno was one of the best ever delivered on that subject. J. M. Vars, president of the Assembly of Progress, the Schroeders, Frank C. Young, J. Hill, Frank H. Kopetcky, L. P. Paulson, G. H. Kenniston, enrolled in the ranks of THE TRUTH SEEKER; Mr. and Mrs. Parrish, Mrs. Mary E. White, who is always at the front—these and others make our labors here delightful, and fill us with hope, whatever may be the fortune of battle.

I was pleased to meet at my morning's lecture at Los Angeles Judge Thomas, of San Diego, president of Theosophical Society; Mrs. Off and family; Miss Walsh, and other members of the Theosophical Society, whom I count among friends and coadjutors. In the afternoon I attended a reception given to Judge Thomas, and there was an agreeable interchange of thought. In the evening I divided up, and enjoyed an intellectual treat. I listened half an hour to a lecture on "Creation" by Judge Thomas, and on this point we agree. There is no "creation" in the system of Theosophy. It is evolution, only, as Judge Thomas says, he has three "categories" for the classification of phenomena—matter, force, intelligence; while I hav only two—matter and force—but so far as the process of phenomena is concerned we agree—it is evolution altogether, and no "creation"—no miracle—no supernatural. I always enjoy these conferences with my Theosophical friends. They giv me something to think about. They are cultivated people, and anti-orthodox; and are not frightened by Materialism. Judge Thomas subscribes for THE TRUTH SEEKER. He says he wants the truth from all sides. After listening to Judge Thomas, I went over to hear Professor Bowman, a Liberal Spiritualist lecturer. I liked him well. He has come out of the church. He is a man of fine intellectual force—an eloquent speaker. I did not exactly agree with all he said on "Conscience," the subject of his discourse, but the drift was entirely to my way of thinking. I hope that Professor Bowman will find a broad and open field for his work. He is worthy of it, and I can recommend him as an able exponent of advanced thought, although I do not accept his Spiritualism. But in and through that he is an earnest and progressiv thinker, and we can shake hands as comrades in the great battle for liberty and justice.

SAMUEL P. PUTNAM.

Los Angeles, Feb. 29, 1892.

The Ohio State Secular Union.

In accordance with the announcements already made, the above organization will be brought to a practical issue on Sunday, April 3, 1892. I shall be in Columbus next week in order to make the necessary arrangements and preparations for the mass meeting to be held in that city on the above date.

Judging from the correspondence I hav received and the good wishes of our friends in the state of Ohio we may anticipate a successful termination of the movement.

A number of good speakers will be engaged for the occasion, and it is to be hoped that our friends will rally to our support. Without their assistance we can do nothing.

The organization will not be constructed for merely party purposes, but will be universal in its character, so far as the promulgation of Freethought principles is concerned, and for the advancement of all truths that will be beneficial to the human race. I shall try immediately upon reaching Columbus to make arrangements for reduced rates on the railroads, so as to make it as convenient as possible for friends to attend the meeting. I hope that those who hav received circulars and subscription sheets will put them to the best use they can and forward them to me in due time as directed.

Anyone desiring to help us can hav the same immediately by making application to me in care of John B. Cochran, 112 W. Maple street, Columbus, O.

There is a good field for Liberal work in Ohio, and a successful Freethought organization can be effected if our friends will only giv us their assistance.

JOHN R. CHARLESWORTH.

Lectures and Meetings.

NEWARK Liberal League, 177 Halsey street, corner of Market.—Sunday afternoon, March 13th, at 3 o'clock, Henry Rowley, of Brooklyn, will lecture. Subject: "Jesus, Mill, and Spencer."

HENRY FRANK'S subject Sunday night, March 13th, will be a review of the *Evening Telegram* Ingersoll controversy. The lecture will be given in Carnegie Recital Hall, 57th street and Seventh avenue.

THE Manhattan Liberal Club's program for the remainder of the month is as follows: March 11th—"Is Anarchism Practicable?" by Marie Louise. March 18th—"Hindoo Philosophy, Including Buddhism," by Dr. Duren J. H. Ward. March 24th (Thursday instead of Friday evening)—"Religion and Morality," by Henry Rowley. German Masonic Temple, 220 East 15th street.

JOHN R. CHARLESWORTH began a four months' lecture tour at Philadelphia last Sunday, going from there to Pittsburgh for the following Sunday, after which he will go to Columbus and Cincinnati, O.; Centralia and Strasburg, Ill., and other places as calls require. He won such good opinions on his previous trip that he will probably be kept busy. His address now is in care of John B. Cochran, 112 West Maple street, Columbus, O.

S. P. PUTNAM'S lecture appointments:

Phœnix, Ariz....	March 12,13	New Orleans.....	" 13,14
El Paso, Tex...	" 16	Brookhaven, Miss.	" 16,17
Flatonia, " ..	" 19,20	Chicago.....	" 24
Calvert, " ..	" 27,28	Massillon, O.....	May 1
Austin, " ..	April 2, 3	New York.....	" 6
Waco, Convention of Texas Liberal Association.....	" 8,9,10	Boston.....	" 8
		Montreal.....	" 15
		Boulder City, Col....	June 5

Those desiring lectures along this route will please communicate at once with S. P. Putnam, Los Angeles, Cal., care of C. Severance, Box 451.

THE SECULAR UNION WAKES UP.

"The government of the United States of America is not, in any sense, founded on the Christian religion."

This was the legend, in big black letters on a white background, that was stretched across the balcony back of the stage in Central Music Hall last night. The legend is a sentence taken from the treaty negotiated with Tripoli during the administration of George Washington. A silk American flag suspended immediately beneath this inscription furnished an appropriate background for the speakers.

The audience, says the Chicago *Sunday Press*, was especially noticeable for its wide divergence in make-up from the general music-hall gathering. It was not an assemblage of capitalists or people whose features are often observed at social functions.

Quite the contrary. It was in the main a gathering of working men and women, who had assembled to protest against the closing of the great Columbian Exposition on Sunday at the demands of a puritanical minority of Sabbatarians. The members of this assemblage saw in such action their total exclusion from the benefits and advantages to be derived from a study of the great Exposition unless at a serious loss to them of time taken from their work, and this time meant loss of money. It was a gathering met to demand due consideration of the working many as against the leisurely few.

The meeting, which was called under the auspices of the American Secular Union to demand an open World's Fair, was composed of members of the following unions and societies, each of which had a certain section in the hall allotted to it:

Local Union (55) American Flint and Glass Workers.
Chicago Secular Union.
Federation of Turners, thirty-five societies.
United Carpenters' Council.
Carpenters' Union, No. 28.
Socialistic Labor party.
Glaziers' and Glass-cutters' Union.
Tin and Sheet Iron Workers.
Cigarmakers' Union.
Journeymen Tailors' Union.
Amalgamated Society of Carpenters and Joiners.
Painters' District Council.
Ottawa, Ill., Turnverein.
Englewood Social Science Society.
Central Labor Union.
Carmakers' Union.
Machinists' Union.

C. B. Waite, president of the American Secular Union, acted as chairman or master of ceremonies, which were opened by a drum and fife corps of twenty-five uniformed boys. The Edelweiss Zither Club followed and won an encore by their artistic playing. Then, after a vocal solo by Mrs. Annie Lund, the real work of the meeting—the discussion of the right of the World's Fair directors to close the Fair on Sundays—began with an address by Mr. Waite. The speaker's remarks were frequently interrupted by the applause and laughter of the audience at the telling points scattered through his remarks. Mr. Waite spoke as follows:

The sanctity of the Sabbath is founded upon a myth. It is founded upon an old legend, according to which the entire universe was created in six days. Then, on the seventh day, the creator rested; and because he had done so, he blessed the seventh day and sanctified it. This is the legend.

And afterward, God enjoined upon the Jews, it is stated, to keep the seventh day holy, because he had rested on that day. This is Jewish scripture based upon the legend.

But science having shown that such a creation as that described in the book of Genesis, would be absurd, and in contradiction to the known course of nature; the earth having been created and covered with blooming vegetation before there was any sun, and other things equally absurd, it is now claimed that the six days were indefinit periods of time. What then becomes of the holy Sabbath? If the six days were indefinit periods of time, then the seventh day was an indefinit period of time also; and that of itself would be a sufficient reason for not closing the Fair on that day; nor on Sunday, the first day; which is supposed by some to hav been substituted for the seventh day, and to hav drawn to itself, in some way, the sacredness of its predecessor.

The attempt to close the Fair on Sunday is essentially a religious movement. The Rev. Dr. Crafts, while addressing the Knights of Labor in Indianapolis, was asked if a day of rest could not be secured to the working classes, without reference to religion. His reply was: "If you take religion out of the day, you take the rest out." Nine-tenths of all that is said or written on that side of the question is of a religious character. Examin the petitions on file in favor of Sunday closing of the Fair, and you will find that while something is said occasionally about a civil rest-day, the petitions themselvs are based invariably upon the sacredness of the day. It is even admitted, substantially, by some of those supporting the petitions, that the Sabbath-day as a rest-day has no foundation in nature. For instance, the Rev. Dr. Stevens, a bishop of the Reformed Episcopal church, in his letter accompanying the petitions, says the history of nations who hav no Sabbath shows that it is not necessary to physical well-being. He thinks the rest-day a blessing, but goes on to point out that the blessing is of a religious character. The reverend gentleman is quite right when he says the Sabbath is not necessary to physical well-being. Especially is it not necessary now, when laborers work but eight hours a day. Eight hours for work; eight hours for sleep; eight hours for leisure, for meals, and mental improvement, and what need of a Sabbath?

The sum and substance of all is, that Sunday closing would giv the people a chance to go to church and listen to the sermons. But they would rather go to the Fair.

It is a religious question, and a religious movement. But religious legislation and religious regulations in conducting a great public enterprise like this, are alike contrary to the genius of our institutions.

There is one reason why the World's Fair should be open on Sunday, which we think conclusiv—that is, because it is to be a World's Fair. It is not a national enterprise merely, but an international one as well. All the nations of the earth hav been asked to participate. And my friend Bonney says that in his outside religious congress all the religions of the earth can be represented and their advocates can all be heard upon any point wherein their religion agrees with the Christian religion.

This being, then, a fair in which all the world is to participate, how does the matter stand?

Even if we were to admit—which we do not—that a majority of the people of this country are in favor of Sunday closing; and if we were to admit further—which we do not—that the majority of the people of Great Britain are in favor of Sunday closing, still that would not be sufficient. The entire population of the United States and Great Britain is less than 100,000,000, while the population of the world is over 1,400,000,000. What right hav the 100,000,000 to ask the 1,300,000,000 to conform to one of their religious customs? When an American visits Rome, and goes into the great cathedral, he is not obliged to kiss the pope's toe, nor the brass toe of the marble St. Peter.

Only the English and a few American exhibits were closed on Sunday at the Paris exhibition. The continental Sunday is very different from the puritan. The Russians are a very religious people, and a Christian people, and yet, in St. Petersburg, not only are places of business open on Sundays, but the public works go on as usual.

Again, even if we were to admit that the sanctity of the Sabbath is an essential element of the Christian religion—which we do not, by any means, since three-fourths of the Christian world do not believe in it—still the argument for Sunday closing would be insufficient. The total number of nominal Christians—counting all the inhabitants of a country as believers in the prevailing religion—is, it is true, something over 400,000,000; but the number of believers in other religions is over 800,000,000. What right has the one-third to impose its religious observances upon the two-thirds? Especially, in face of the solemn declaration made by this nation in one of its foreign treaties that "The government of the United States of America is not, in any sense, founded on the Christian religion?"

At the conclusion of Mr. Waite's remarks, he read the following resolutions, which, he said, would be voted on at the close of the meeting:

WHEREAS, The government of the United States is not, in any sense, founded upon the Christian religion, or in any way connected therewith, but, on the contrary, it was the determination of the fathers of the republic that church and state should be kept forever separate, a determination which has been sanctioned by the statesmen who hav followed them, and which patriotic citizens should now unite in carrying out; and

WHEREAS, The coming exhibition, so far as it is national in its character, should be regulated in its management by these principles; and

WHEREAS, The Fair is to be not only national but international, all nations having been invited to participate in it; and

WHEREAS, It would be manifestly improper and unjust that the visitors, representing, as they will, all the religions of the world, should be required to conform to religious customs or observances in which so many of them do not believe; therefore

Resolved, That the World's Fair should remain open on Sunday, as well as on the other days of the week.

Another outburst of applause that sufficiently denoted the result of the ballot that was to come followed.

Mrs. Corinne Brown, whose remarks, incisiv, logical, and sarcastic occasionally, were received with frequent expressions of approval by the audience, said:

One of the most significant points in the discussion of the question of opening the World's Fair on Sunday is the fact that both sides want it their way for the good of the workingmen, so important hav the workingmen become. Another point is that neither side seems to think that the workingmen are able to decide for themselvs whether they wish it closed or opened. So incapable as well as important do they seem to be. Why do they seem to be incapable, and why are they important? They prove him incapable because on election day he either jumps to the call of the Democratic whip or dances to the sound of the Republican whistle and supports the tools of the very men who are grinding out his life. He is important because the possibility exists that he may learn better—may learn to unite and demand through legislation the relief he needs.

But, laying this aside, I, too, am an advocate of opening the World's Fair on every day—aye, and all night, if possible. I would speak for a class of working people. But they are a class who cannot speak for themselvs—a class who work from Monday morning till Saturday night—ten hours a day—many of whom work on Sunday, and at times until 10 and 12 at night, for $1 and $2 a day; a class whose hollow cheeks, tired eyes, and lagging footsteps cry to all humanity for justice; a class who are neglected most by the very ones who profess to follow one who said, "Suffer little children to come unto me, and forbid them not."

Yes, friends, I speak for the children, who, to the shame of society, are forced to earn their own living. There are twenty thousand of them in Chicago fourteen years old and under, wearing their fingers to the bone pulling out basting threads, poisoning their lives stripping tobacco, running their feet off on errands, standing on hot bricks chipping off sausage meat, perched on high platforms in the hottest air of the store, taking parcels out of a basket and putting goods in one, standing in cold drafts opening and shutting doors, having their senses pounded out by the noise and buzzing of machinery. The future of civilization depends on these children, and how are they to see the Fair if not on Sunday? These people, who for the glory of God would consecrate one day in the week to the darkness of ignorance, should create a fund for the purpose of enabling every child who earns his bread to go inside the gates on Sundays, and not on one Sunday, but on every Sunday, the whole twenty thousand of them.

That is enough for a fair-sized city, twenty thousand. Shall the World's Fair come here and they not hav the advantage of it? They might as well liv at the North Pole. I know of people who are planning to come to Chicago at that time to spend every day of the six months at the Fair. They regard it as the opportunity of their lives, and these fanatics would shut up all those wonders of ingenuity and accomplishment one-seventh of the time—for twenty-eight days we must stay outside the wall that incloses the most marvelous works of man. I hav made a suggestion as to what the church people might do for these children. It would cost about $60,000 to let every child who earns his bread in Chicago visit the Fair every Sunday, and arrangements could doubtless be made at less than that. There will doubtless be provision made for the children of the various grades of the schools—for children interested in the various sciences—botany, natural history, mineralogy. Charitable provision will also be made for the waifs and strays of the city to see the Fair. I know Mr. Daniels, of the Waifs' Mission, wouldn't let such a chance go by; also, for the children in homes and asylums. Why not for the little ones who are earning their bread? Not in the name of charity, either; but in the name of justice.

Let the education and fun which is stolen from them because of the indifference of society be made up to them in this way.

The Aurora Turn Verein, twenty strong, then gave a vocal selection and responded to an encore. The chairman then introduced Mrs. M. A. Freeman, who spoke in part as follows:

There is no one thing that has done more toward Liberalizing the people of the United States than the agitation of the Sunday question. The bonds of superstition with which they hav so long been shrouded hav been pierced and a ray of light thrown on their ignorance which is now producing results. The arbitrary designation of one particular day of the week as a day of rest is a relic of paganism. Its advocates appeal for support of their theory to nature. But nature works every day in the year. Nature is a democrat and is certainly no respecter of persons. Nature never takes a day in seven to recuperate its exhausted energies. By nature the advocates of the Sunday closing of the Fair are supposed to mean God, for whom they presume to speak. Now, I do not know much about God, but I think and firmly believe that I know as much about him as these people who assume to speak for him. It is my honest conviction that they misrepresent God. And one reason for my belief is that I do not believe God is so much worse than we are. These people who assume to speak for him make him a cruel God, a carnivorous God, with cruel claws and an insatiable maw, who tears and rends the people he has created, and swallows a continent in his wrath. But this is a God of man's creation solely. Woman never made a God. The man would not giv her a chance to do so. They would not even let her share in his creation. The men who made this God now try to make us believe that he has engineered a corner on Sundays in connection with Sam Small, Sam Jones, Dr. Herrick Johnson, and the Sabbath Union, John V. Farwell, and Colonel Elliott F. Shepard. I refuse to believe that God has any mercantil instincts in his composition, or that the sanctimonious pleaders for the closing of the World's Fair on the Sabbath are his accredited mouthpieces.

Loud applause greeted Mrs. Freeman as she bowed at the conclusion of her speech, and when Chairman Waite could make himself heard he stepped forward and introduced as the next speaker Horace Bennett, who said:

From behind the eastern hills, the sun, in majesty and grandeur, rises. Before its burning rays, darkness recedes. The mists of morning melt away. Its light penetrates everywhere. Through the shutters, behind the blinds, into the palace and hovel it goes, to bid the sleeping world awake. The lethargy of the night passes off, and all behold another day. Nature speaks no word, neither givs any sign from behind the eastern hills or elsewhere to indicate to either Jew, Christian, pagan, or Infidel that one day is holy and another unholy; that one day is sacred and another secular.

Some of those who hug with an idolatrous delusion the legend of the garden of Eden and the story of the destruction of all living by the flood entertain the belief that Jehovah, the God of the Jews, 1491 B.C., traced with his finger on a tablet of stone:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

This belief justifies some of our fellow-citizens in publicly expressing the opinion that the World's Fair should be closed on Sunday. So zealous and earnest are they in this purpose, that they are forming organizations in various states and trying to create a public sentiment in this direction. In addition to a general activity, they hav asked and been granted a hearing before the management with a view of having their wishes complied with.

As I understand it, those who are thus activly engaged claim to represent the Christian church, but, at the pres-

ent time, that claim is unfounded. Eminent and highly respectable laymen, as well as some of the most intelligent of the clergy of the Christian church, are avowed advocates of the World's Fair being open.

At about the same period of time the Ten Commandments were given, upon the same mountain, the same Jehovah, through Moses, the same Jewish oracle, spoke as follows:

"And the Lord spake unto Moses in Mount Sinai, saying: Both thy bondmen and thy bondmaids, which thou shalt hav, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever" (Lev. xxv, 1, 44, 45, 46).

The fourth Commandment is broken in letter and spirit by every Christian in the civilized world on the recurrence of every Sunday. The American people, as well as the people of every civilized nation on the globe, hav repudiated in word and deed the principle of human slavery as commanded by God. It is regarded by civilized nations as an institution of the past, barbarous, inhuman, and degrading. From whence do our fellow-citizens derive their authority to declare one day God's day and six days man's days?

Is it custom? If so, it will, like all other customs which hav been in discordance with reason, be repealed. Once it was the custom to burn disbelievers at the stake. In America they are permitted not only to disbelieve but to utter their disbelief.

Are those who are to-day making every effort to create a public sentiment in favor of closing the World's Fair on Sunday actuated by high and lofty motivs? Hav they the same earnest desire which was expressed by Christ in many different ways to benefit their fellow-men? If so, let me ask these to mention some spot or place within the limits of the city of Chicago, within the boundaries of the state of Illinois, yes, mention some spot or place in all this broad land over which the starry flag waves, which will be so shielded and exempted from places and associations which corrupt, pollute, and degrade as that spot of land set apart by the city of Chicago for the World's Columbian Exposition.

I assert, without fear of contradiction by Jew, Christian, pagan, or Infidel, that there can be nothing within the gates and under the management except that which is elevating and ennobling. A panoramic history is before you. The progress of the race will be taught by object-lessons. There will be a collection of the products of scientific investigation and work such as was never before brought together; the world in miniature will be on exhibition, except its pitfalls, its dens of iniquity, and its vices. In the nature of things, the atmosphere, appointments, and surroundings will be the best that the heart, hand, and mind of man can produce. Science, art, beauty, and music, each will strive with the other for the plaudits of the multitudes. There will be one grand aggregation of music and beauty, either of which kindles the spark of nobility in man and arouses the ambition to higher ideals.

We insist upon Sunday opening that these standards of excellence may be seen, heard, felt, and appreciated by all again and again.

We insist upon Sunday opening for that multitude of workers, whether clerks, laborers, or artisans, that on that universal rest-day they may, with their families, enjoy this great privilege without the sense that it costs the wages or the salary of a day.

We insist upon it because it partakes of that broad, generous, liberal way of doing things, which is in keeping with our American institutions, as contrasted with those narrow and contracted methods which seek to dominate and rule.

If the commissioners who hav been selected by the president from every state and territory in the Union, equally divided between the two great political parties, together with the local directory, in short, the management, shall to the end, as they hav commenced, conduct this greatest of all expositions with sagacity, business judgment, skill, and the exercise of the greatest attribute of man, sound reason, and not misled or side-tracked by the wails and petitions of a few superstitious or self-righteous Christians, then and in that case they will merit and receive the approval of the American people who are so typically represented by this grand and magnificent audience.

The next speaker was M. V. Britzius, who said in part:

You hav now before you the first workingman who has spoken this evening. I speak for 26,000 cigarmakers. As a trade or class of men we do not look upon Sunday as binding. As a class we demand the right to use our leisure time in the way we think will best answer our necessities. We concede the same right to everyone else.

At the conclusion of Mr. Britzius's address Mrs. Lund sang Arditi's "El Basio," and then Charles Bary said:

The Turners of the district of Chicago, who hav chosen one of the least of their members to speak for them in favor of an open Fair on Sunday, do so, not as Germans, but as American citizens, who hav cast their lot with this great republic, and are the stanchest supporters of its institutions.

The twenty-four nationalities which compose the nationalities in the city of Chicago are each and every one too important to allow anyone to arrogate to himself the right to decide this question. The movement to close the Fair Sundays, while ostensibly in the interest of the laboring man, is exactly the opposit. It is really in the interest of the class who idle away six days in the week—and then idle away the seventh. It is an agitation fomented by millionaire directors, who sell their daughters to titled nonentities, who are European aristocrats and libertins. The money contributed by labor is exhausted in the payment of $15,000 salaries, and now they seek to deprive the workingman of his only chance to view the results accomplished by the dollars he has so liberally contributed. Will the workingmen of Chicago tolerate this? Is it not enough that they are now called upon to tolerate Nordrum as chief of the World's Fair police? I dare to place myself in the category of those who will be denounced as enemies of Chicago's interests in my position on this question. I believe in Chicago as firmly as any of these millionaire directors, but my belief in Chicago and of its still greater grandeur is because it is the hotbed of radicalism, and because it is destined to giv birth to a movement that among other reforms is destined to sweep that body of American aristocrats, the Senate of the United States, out of existence. On behalf of 45,000 Turners, whose accredited spokesman I am, I demand that the World's Fair be open on Sundays and at lower prices.

Mr. Bary then amusingly depicted the consequences that would follow if the various nations and religions represented at the Fair should demand its closing on their Sabbath, and showed that it would be closed every day in the week if such action was taken. He also cited the Centennial exhibition, which had an enormous deficit, due to Sunday closing, and the success of the recent Paris exposition, where Sunday was the best patronized day of the entire week.

Dr. Juliet H. Severance followed Mr. Bary with a speech, in which she demolished the superstition on which the Sabbath of servants is based. She was followed by T. J. Morgan, who ridiculed the pretended interest of the clergy in the laboring man—an interest for his welfare that would deprive him of his very opportunity to benefit by the Fair. He only asked the reverend doctors to get out of the way, and the workingman would look out for himself. T. B. Wakeman, of New York, made the closing address, and then a rising vote was called for on the resolution. Every man and woman in the house, except fourteen students of a divinity school who were present, arose, and as the divinity students were not workingmen, the resolutions were declared carried unanimously.

The Book a Success; the Meeting Ditto.

To the Editor of The Truth Seeker, *Sir:* I hav just received from your office a copy of "Old Testament Stories Comically Illustrated," for which receive my heartfelt thanks. It is time, I think, that such nonsense, called by many *sacred*, should receive its justly merited ridicule, which, while not argument, is often more potent as a force to free the mind from accepted superstitions. I hav just returned from the great "Industrial Conference" held in St. Louis, which was a great delight to those who expect to right labor's wrongs by legislativ action. I hav no such hopes, and only expect of such a movement a means of propaganda of such ideas as may at last create a public opinion in the interest of justice and truth, and help to evolve humanity to a higher plane of development.

We had the pleasure, last evening, of listening to one of T. B. Wakeman's eloquent lectures on "Evolution." Not having heard him for some time, it was indeed a treat. He also spoke at the great mass-meeting at Central Music Hall on Saturday evening, held by the American Secular Union in the interests of the Sunday opening of the Columbian Exposition, which was a great success, and the speeches, music, etc., were fine and enthusiastically received. Juliet H. Severance, M.D.

Look Out For the Holy Humbugs.

Whom? The pious frauds of all sects who seek to stuff the schools with their foul superstitions. The *Catholic Quarterly Review* says:

We would much rather our children should grow up in utter ignorance of letters, than be taught in a school that is not Catholic.

The *Freeman's Journal* says:

Let the public-school system go to where it came from—the devil. We want Christian schools (meaning parochial schools), and the state cannot tell us what Chistianity is.

Then score one for the devil—if he loves learning he is better than a priest. Of course the state can not tell what Christianity is, nor can anyone else; it is too metamorphose. The state has no business to buy or sell religion.

Rev. W. W. Carson is preaching for the Jefferson avenue Presbyterian church, which for the time being holds its meetings in the Detroit Opera House. He recommends the union of all Protestant sects with the view of forcing the Bible into the public schools, which he declares are Atheistic. Mr. Carson is lately from Canada, and cannot be expected to hold very clear views regarding American affairs. He should know that our school system is secular. It deals only with the facts of life, and teaches nothing either affirmativly or negativly as to a future life. His demand is simply putting arguments into the mouths of Roman Catholics, because they hav an equal right to demand that their Bible be placed in the schools. The safety lies in maintaining their secular character and keeping them free from sectarian scrambles.—*Patriotic American.*

Precisely, Mr. *Patriotic American*, and what you hav said of the Presbyterian sky-pilot applies equally well to the Junior Order of American Mechanics, who do not know the meaning of American, as is seen by the following articles of their platform, cut from your pages!

We affirm our devotion to the public school system of this country. We believe in compulsory education, and that all teaching in our schools should be in the English language, to the end that future generations may be able to take their place in the ranks of our country's workers educated in the history, the customs, and manners of Americans.

We guarantee to every man the liberty of worshiping God according to the dictates of his own conscience, and would giv every assistance to protect all in the exercise of this liberty, but we object most strenuously to the interference of any church, no matter under what name it may exist, in the temporal affairs of this country.

We believe that the Bible should be read in our public schools, not to teach sectarianism, but to inculcate its teaching. It is the recognized standard of all moral and civil law, we therefore believe that our children should be educated in its teachings, but that no dogmas or creed should be taught at the same time.

We believe that patriotism, and love of country, should be instilled into the hearts of children, and that with the sacred words of "mother, home, and heaven," our children should be taught that our flag is the symbol of all that makes a "home" for us. We should place a flag upon every public school in our land, and a Bible within, and the object-lesson therein set forth sh uld be a beacon light in every storm which threatens to engulf us.

These holy fakirs professing to defend secular government and schools, "guarantee to every man the liberty of worshiping God according to the dictates of his own conscience." What do they guarantee to a man who, according to the dictates of his own conscience, will not worship God, and is not conscious of any God? What will they do but declare that such a one has no conscience and no rights? These godly dudes admit none but white men in their order. They probably expect to go to a white man's heaven, and yet the original Christ who came down from heaven was a negro, as you may see by his images all over India and Italy. These heavenly harpers further require for membership belief in a supreme being, in addition to a good moral character; thus admitting that either the belief or the character may exist without the other. If a man is moral without such belief what need of the belief? And if he is not moral with the belief what does it amount to? This requirement of the order shows that its purpose is not American patriotism, but groveling godliness, a scheme to wrest the government from the people and secure it to the priests, the anti-Catholic portion of them, who hav only the same grounds for their claims as hav those Christian brethren of theirs whom they strain to debar. O Consistency! thou art a jewel not found in the belongings of anyone who believes in a God! Pius IX., Enc. 30, says: "The people are not the source of civil power." Who, then, shall speak for the supreme being? Produce God in court before assuming his jurisdiction.

"We believe that the Bible should be read in our public schools, not to teach sectarianism, but to inculcate its teaching." Beautiful! What is the difference between teaching sectarianism and inculcating its teaching? Perhaps inculcate the teachings of the Bible is meant. In that case the scribes of the order should study grammar before they interfere with the teachings of the schools. But what do they want the teaching of the Bible inculcated for? and what teaching of the Bible do they want inculcated? Since the Bible-expounders disagree, what are the poor children to do? Will the contradictions of such a book make them clear-headed? Are they to be made critics by examining its absurdities? Will reading its atrocious filth keep their young minds pure? Will its rant about an angry God make them kind?

The Bible is "the recognized standard of all moral and civil law, we therefore believe that our children should be educated in its teachings, but that no dogmas or creed should be taught at the same time." Very simple! But the statement that the Bible is a recognized standard of morals is a dogma, a part of a creed, and a most contemptible falsehood at the same time. Recognized by whom? Pretended to be recognized by some of the Protestant churches, but not one man on earth does so recognize it, since all agree that parts of it were binding only on a particular people at a particular period, and since the laws of Christian countries are made in direct conflict with the laws of the Bible, and thus modern governments are getting civilized. We do not cook witches any more, though they are as plentiful as ever. We do not stone Sunday cooks nowadays, but make our Sunday dinners the best. Nay, Sunday itself is an institution of the gentiles, in contravention of the Sabbath of the Bible.

What do these pietasters want the children taught "heaven" for? Do they know anything about it themselvs? "Our children should be taught that the flag is the symbol of all that makes a home for us." Exactly. Then hav done with the Bible, the Christ, the cross, and all the gibberish about a God. Put a flag on every school, put every Bible out, and put every cross or other symbol of foreign government and conspiracy against reason and liberty in the furnace. Blot the word of God

and religion out of the dictionaries; let common sense reign supreme in place of sacred insanity, so shall we not be engulfed by Romish or any other priestcraft and churchdom. JOHN P. GUILD.

Detroit, Mich.

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Christianity During the Middle Ages.

In the tenth century the ignorance of the people had developed to an extraordinary degree, and found expression in general vulgarity, superstition, and immorality. Yet Christianity spread. The most degrading doctrins of the Old and New Testaments were most insisted upon as matters of belief, and heresy was regarded as the worst form of criminality. The Normans embraced the Christian faith without pretending to understand it. And wherever the pious missionaries went in order to carry on their propagandist work, they invariably accompanied the gospel of glad tidings with certain edicts and penal laws that were intended to awe their hearers into subjection.

In this century the Christian religion was established in Russia, where its history has been a long unbroken period of persecutions upon all who would not accept it. Each century in England the vices of the clergy seemed to get more numerous and more blatant. In the tenth century the vice of the clergy was simply terrible.

According to Mosheim, "both in the Eastern and Western provinces the clergy were for the most part composed of a most worthless set of men, shamefully illiterate and stupid, and ignorant more especially in religious matters, equally enslaved to sensuality and superstition, and capable of the most abominable and flagitious deeds. This dismal degeneracy of the sacred order was, according to the most credible accounts, principally owing to the pretended chiefs and rulers of the universal church, who indulged themselvs in the commission of the most odious crimes, and abandoned themselvs to the lawless impulse of the most licentious passions, without reluctance or remorse; who confounded, in short, all differences between just and unjust to satisfy their impious ambition, and whose spiritual empire was such a diversified scene of iniquity and violence as never was exhibited under any of those temporary tyrants who hav been the scourges of mankind" (Ecclesiastical History, page 221).

Hallam, the historian, corroborates this dark picture, and paints in vivid colors the base careers of some of the popes; then, turning to another aspect of the subject, he observes that "the corruption of the head extended naturally to all other members of the church. All writers concur in stigmatizing the dissoluteness and neglect of decency that prevailed among the clergy. Though several codes of ecclesiastical disciplin had been compiled by particular prelates, yet neither these nor the ancient canons were much regarded. The bishops, indeed, who were to enforce them, had most occasion to dread their severity. They were obtruded upon their sees, as the supreme pontiffs were upon that of Rome, by force or corruption. A child of five years old was made archbishop of Rheims. The see of Norbonne was purchased for another of ten." (In a footnote Hallam observes that it was almost general in the church to hav bishops under twenty years old. Even the pope Benedict IX. is said to hav been only twelv, but this has been doubted.)

By this relaxation of morals the priesthood began to lose its hold upon the prejudices of mankind. These are nourished chiefly, indeed, by shining examples of piety and virtue, but also, in a superstitious age, by ascetic observances, by the fasting and watching of monks and hermits, who hav obviously so bad a lot in this life that men are to conclude that they must hav secured a better reversion in futurity. The regular clergy, accordingly, or monastic orders, who practiced, at least apparently, the specious impostures of self-mortification, retained at all times a far greater portion of respect than ordinary priests, though degenerate themselvs, as was admitted, from their primitiv strictness (Hallam's Europe During the Middle Ages, page 353). With corrupt and vicious popes, and ignorant and bombastic priests, was it anything but natural to find the people in a wretched, degraded, and servil condition?

The houses in which they lived were nothing better than mud cabins; the food they ate was of a coarse and innutritious character; while the moral condition was as low as can be well imagined (see Draper's Conflict, page 265). Mosheim describes the situation at this period in very graphic terms. "The Anglo-Saxon nobles," he says, "devoted to gluttony and voluptuousness, never visited the church, but the matins and the mass were read over to them by a hurrying priest in their bed-chambers before they arose, themselvs not listening. The common people were a prey to the more powerful; their property was seized, their bodies dragged away to distant countries; their maidens were either thrown into a brothel or sold for slaves. Drinking day and night was the general pursuit; vices, the companions of inebriety, followed, effeminating the manly mind. The baronial castles were dens of robbers. The Saxon Chronicler (William of Malmesbury) records how men and women were caught and dragged into those strongholds, hung up by their thumbs or feet, fire applied to them, knotted strings twisted around their heads, and many other torments inflicted to extort ransom (Ecclesiastical History).

In this age the doctrin of "the joy of the return of a repentant sinner" appears to hav been practiced to a very large extent; for when people had been robbed and murdered the church gave absolution to the thief, providing a share of the plunder was handed over to the coffers of the church (Luke xiv).

The year 1000 was thought by many Christians to be the one upon which the world would come to an end. All work was discontinued for a time; and as most of the people thought that their lives were soon to terminate, they became exceedingly pious, and went through all sorts of strange antics of a religious character.

"Prodigious numbers of people," says Mosheim, "abandoned all their civil connections and their parental relations, and giving over to the churches or monasteries all their lands, treasures, and worldly effects, repaired with the utmost precipitation to Palestine, where they imagined that Christ would descend to judge the world. Others devoted themselvs by a solemn and voluntary oath to the service of the churches, convents, and priesthood, whose slaves they became in the most rigorous sense of that word, performing daily their heavy tasks; and all this from a notion that the supreme judge would diminish the severity of their sentence, and look upon them with a more favorable and propitious eye, on account of their having made themselvs the slaves of his ministers. When an eclipse of the sun and moon happened to be visible (see also Hallam's "Europe During the Middle Ages," p. 599), the cities were deserted, and their miserable inhabitants fled for refuge to hollow caverns, and hid themselvs among the craggy rocks and under the bending summits of steep mountains.

The opulent attempted to bribe the deity and the saintly tribe by rich donations conferred upon the sacerdotal and monastic orders, who were looked upon as the immediate vicegerents of heaven (Ecclesiastical History, page 226). Some extraordinary superstitions prevailed in this tenth century. Some of them were mere delusions of the ignorant mind; others were natural deductions from the doctrins then almost universally entertained by Christians. At intervals there hav arisen certain foolish fanatics who hav proclaimed the approaching end of the world, and the fear of the uneducated portion of the population has led them into strange conduct; but it may be doubted whether the doctrin of the approaching end of the world was ever more strongly believed in than in the tenth century; for Hallam tells us that "an army marching under the emperor Otho I. was so terrified by an eclipse of the sun, which it conceived to announce this consummation, as to disperse hastily on all sides. . . . A far more remarkable and permanent superstition was the appeal to heaven in judicial controversies, whether through the means of combat or ordeal. The principle of these was the same; but in the former it was mingled with feelings independent of religion; the natural dictates of resentment in a brave man unjustly accused, and the sympathy of a warlike people with the display of skill and intrepidity. These, in course of time, almost obliterated the primary character of judicial combat, and ultimately changed it into the modern duel, in which assuredly there is no mixture of superstition."

But in the various tests of innocence which were called ordeals, this stood undisguised and unqualified. It is not necessary to describe what is so well known—the ceremonies of trial by handling hot iron, by plunging the arm into boiling fluids, by floating or sinking in cold water, or by swallowing a piece of consecrated bread. It is observable that, as the interference of heaven was relied upon as a matter of course, it seems to hav been reckoned nearly indifferent whether such a test was adopted as must, humanly considered, absolve all the guilty, or one that must convict all the innocent. The ordeals of hot iron or water were, however, more commonly used, and it has been a perplexing question by what dexterity these tremendous proofs were eluded. They seem at least to hav placed the decision of all judicial controversies in the hands of the clergy, who must hav known the secret, whatever that might be, of satisfying the spectators that an accused person had held a mass of burning iron with impunity. For several centuries this mode of investigation was in great repute, though not without opposition from some eminent bishops. It does discredit to the memory of Charlemagne that he was one of its warmest advocates (Hallam's Europe During the Middle Ages, pages 599 and 600).

Thus far we hav seen that the appeal to history does not show that Christianity in practice in the Middle Ages had those beneficent influences which hav been claimed by its adherents, but that the worst portions of Christian teachings were insisted upon and enforced with the disastrous results we hav pointed out. It remains to be seen how in succeeding centuries Christian practice became worse and worse until its wickedness culminated in what are described by historians as "the Dark Ages of Christianity."

ARTHUR B. MOSS.

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Spelling Reform.

The following petition is for signature at the Spelling Reform rooms, 24 Clinton place, New York:

To the Senate and the House of Representativs, in Congress assembled:

Your petitioners would respectfully represent that our present American orthography, though much improved within the last hundred years, is cumbersome, illogical, unhistorical, and misleading; that millions of dollars are wasted, each year, in writing and printing unnecessary letters, while the progress of our children in their education is greatly retarded by the difficulties in the way of learning to spell. Your petitioners recognize the fact that in the future, as in the past, changes in our written language must be made by gradual steps. The modifications herein suggested hav the indorsement of the highest scholarship in the land, and, if adopted, would serve as the entering wedge for the introduction of other reforms. Worthy precedents for such simplifications of spelling are afforded by the enlightened action of Austria and Germany in 1879 and 1880, regarding the German language, and, with respect to an important class of words in our tongue, by the valuable work of the board of geographic names, established by order of the president of the United States, Sept. 4, 1890. Your petitioners believe, however, that these changes should be made at once in the printing done for the government; and they therefore pray that your honorable body will adopt the following resolution, which was offered in the House of Representativs by Hon. Allen C. Durborow, Jan. 11, 1892:

"*Resolved by the House of Representativs (the Senate concurring)*, That the public printer be and is hereby directed in all works of Congress and for the departments begun after the passage of this resolution, to adopt the following rules for amended spellings, except in educational and other works where a different orthography may be required.

"First. Drop *ue* at the ends of words like dialogue, catalogue, etc., where the preceding vowel is short. Thus spell *demagog, epilog, synagog*, etc. When the preceding vowel is long, as in prorogue, vogue, disembogue, retain final letters as at present.

"Second. Drop final *e* in such words as definite, infinite, favorite, etc., when the preceding vowel is short. Thus spell *opposit, preterit, hypocrit, requisit*, etc. When the preceding vowel is long, as in polite, finite, unite, etc., retain present forms unchanged.

"Third Drop final *te* in words like quartette, coquette, cigarette, etc. Thus spell *cigaret, roset, epaulet, videt, gazet*, etc.

"Fourth. Drop final *me* in words like programme. Thus spell *program, oriflam, gram*, etc.

"Fifth. Change *ph* to *f* in words like phantom, telegraph, phase, etc. Thus spell *alfabet, paragraf, filosofy, fonetic, fotograf*, etc.

"Sixth. Substitute *e* for dipthongs *œ* and *æ* when they hav the sound for the latter. Thus spell *eolian, esthetic, diarrhea, subpena, esofagus, atheneum*, etc.

"N.B.—No change in proper names."

Mr. Henry R. Boss, one of the leading spirits of the reform, says: "The prejudice against and the inertia in regard to spelling reform remind one of the filling of a mill-pond. The dam stands as a barrier until the water rises to its top, and when this point is reached small streams begin to run over, which gather strength and volume until they form a resistless torrent, sweeping away all obstructions. The feeling in favor of spelling reform is growing and the top of the dam is nearly reached. Let us secure the adoption of Congressman Durborow's resolution for the introduction of a few new spellings in the public printing, and they will soon be incorporated in the dictionaries and adopted by the people, who will wonder why they

hav not done this thing before. This will pave the way for the twenty-four rules of the Philological Society, which will rapidly lead to phonotypy. At this time all differences should be dropped, and we should unite in an aggressiv fight for the Durborow resolution, trusting to its good effects to help us to the accomplishment of greater reforms."

ELIZA B. BURNZ.

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Our London Letter.

Mr. W. R. Bradlaugh, editor of a poor little struggling paper called the *Anti-Infidel*, has sustained a terrible shock to his highly moral feelings at the hands of the *Freethinker*, and his righteous indignation has found vent by means of a solicitor's letter to Mr. Foote, in which it is denied that he attempted to enter the sick-chamber of his late brother, or endeavored to prevent the Bolton branch of the National Secular Society from hiring a certain hall for lecturing purposes. Under penalty of a libel action Mr. Foote is called upon to make humble apology and remit the sum of three guineas to be sent to some institution named by the aggrieved party, and one guinea to the lawyer. Strange to say, the culprit, having not the fear of the Lord before his eyes, has neither apologized nor paid, and this course of procedure appears to hav somewhat nonplussed the anti-Infidel and his legal champion. Perhaps an appeal may be made through his powerful organ to scrape together the necessary funds to commence an action, though more probably the matter will be quietly and unostentatiously dropped, which in some respects is rather a pity, as the chances are greatly in favor of his ignominious defeat. For many years past he has consistently abused Freethinkers, individually and collectivly. It is unfortunate he should be so very thin-skinned, but as he could never get any of the parties he has libeled to answer or take notice of him, and finds it utterly impossible to gain the smallest amount of notoriety, he may hav thought this was his one and only chance of bringing himself before the public. Poor fellow! It is to be feared that he will still hav to wait for the attainment of his darling object.

The *National Reformer* has considerably improved during the past year, and the editor has written a personal article in the current number of the paper, wherein he givs a slight review of what he has done in the time he has had sole control, and makes a fair appeal for an increased circulation, holding out a hope that he may be enabled to reduce the price to that of the *Freethinker*. It is evident that as there are three well-established Freethought papers paying their way, though making no gigantic profits, the Freethought party cannot be declining, as is so fondly hoped and reiterated by certain sectarian papers, which themselvs, thanks to the advertisements—some of which no daily paper would insert—are little mines of wealth, for if they depended solely on sales they would quickly fall into oblivion.

Further information has come to hand regarding the troubles in China, and a special correspondent of a daily journal attributes the "persecution" greatly to the missionaries themselvs, who liv on the fat of the land, and require as much attention and deference paid to them as the mandarins, and if they do not get all they require demand compensation from the Chinese government and the protection of British gunboats. The missionaries are a curse to the country they liv in, as well as those they come from, and hav been the instigators of more than one war in which we hav been unfortunately engaged. If they only made some pretense to practice what they preach, there might be some degree of sympathy shown them, but they do nothing of the sort, and think the "heathen" can be easily hoodwinked by their impudent hypocrisy. How can it be expected that the Chinese or anyone else can decide between the conflicting sects? There are in China missionaries of the Roman Catholic, Church of England, Presbyterian, Methodist, Congregational, and Baptist persuasions, and a residue of thirty-eight per cent of sects unclassified. The Chinese are not a nice people according to Western ideas, but they are to be pitied for so severe an infliction. What a happy time it will be for the world when missions are things of the past!

Two of the chief exponents of widely divergent creeds hav passed away within a month—Cardinal Manning and Rev. Charles Spurgeon. The men were in entire contrast, and although their creeds were strongly opposed one to the other, still there was a great similarity in that each was the only infallible one and neither was willing to concede anything to other sects. Of the two churches, the Baptist has undoubtedly sustained the greatest loss, and the particular section which he led will, with the demise of their shepherd, fall away from the only true faith. If all the clergy held as iron-bound opinions as these two men hav done, Christianity would hav been broken to pieces long since. It is only by bending to the breeze and trimming their sails that the more pliable Christians hav maintained their existence as such. J. D.

The Immortal One.

The dust of sleeping heroes may be scattered to the breeze,
Their bones burnt in the fire, or sunk beneath the seas,
But loving memory's bugle call awakes them to the fight,
And Paine, our hero, livs again, and greets us here to-night.

He sleeps not in oblivion, while bigotry is heard.
As superstition's mortal foe, he wields the victor's sword.
In church and state, his master-mind detects the monstrous fraud
That priest and king, by right divine, rule in the name of God.

Where'er a soul lies fettered, fast held in bonds of faith,
Or slaves are claimed by tyrants, and hounded to the death,
Paine springs to life in power, sweeping away the lies,
And men are won to freedom, by the truth that never dies.

The priest must furl his banner, and the monarch leave his throne,
For freemen serve no master, or such allegiance own,
And every race, in every land, must utter the decree,
Life, liberty, and happiness for all humanity.

O faithful son of seventy-six! Thy memory shall be
Enshrined within the people's heart, o'er continent and sea.
In every pulse for liberty, they will thy mission trace,
When creeds are all forgotten, immortal as the race.

And when in coming ages the great pantheon's dome
Shall be ready for the heroes, and the nations bid them come,
When Hindoo, Mongol, and Malay with Columbia shall plan
To grace with laurel wreath the brow of universal man,
Paine's fame shall rest eternal on his motto understood,
"The world, it is my country; my religion, to do good."

San Francisco, Cal., Jan. 29, 1892. THOMAS CURTIS.

The Crucifixion a Fiction.

The following clipping from a religious paper is sent to THE TRUTH SEEKER by a correspondent at New Duluth, with a request to the Editor or some one else to comment thereon:

In an article from Prof. H. Schubert, in the *Literary Digest* of July 25, 1891, quoted from *Vom Fels Zum Meer*, Stuttgart, June, we find this testimony relativ to the wonderful scenes of the day of the crucifixion of Christ, showing that they were in no way connected with the ordinary phenomena of nature:

"Eusebius says that Christ suffered in the nineteenth year of Tiberius, and we learn from Greek records that in this year the sun was darkened, Bithynia shaken, and the greater part of Nicea laid in ruins. Phlegon narrates that a total eclipse of the sun, which lasted from the sixth to the ninth hour, occurred in the reign of Tiberius 'during full moon.' Paulus Diaconus says the same, and adds that neither the moon nor the clouds intervened to produce it, and that it occurred on the 14th day of the month. Now, an eclipse of the sun at full moon is an impossibility."

Eusebius does not say that Christ suffered in the nineteenth year of Tiberius, but in the fifteenth. And that is the date given by all the ante-Nicene fathers, who attempt to fix the time. Now, the reign of Tiberius began August 19, A.D. 14; consequently, the fifteenth year of his reign began August 19, A.D. 28, and the ensuing passover was in the spring of A.D. 29.

Tertullian, about A.D. 200, says that the crucifixion was "at the time of the passover on the eighth day before the calends of April," *i.e.*, March 25, in the year 29. March 25 A.D. 29 happened to be Friday, but it was a whole week after the full moon, and one day earlier than the passover ever occurred. The fact is that the passover full moon in the year 29 was Saturday or Sunday, April 16 or 17. And no one will maintain that the crucifixion was on either Saturday or Sunday. In whatever year it may hav occurred the day was Friday.

The testimony of Phlegon was adduced by Father Lambert in his attempt to demolish Colonel Ingersoll. The irate priest averred that the darkness at the crucifixion was attested by the pagan Phlegon, who lived about the year 150, as follows:

In the fourth year of the 202d Olympiad, there was an eclipse of the sun, the grandest that had ever been hitherto. About the sixth hour of the day, a night so obscured that the stars in the heavens became visible. A great earthquake took place which overturned many houses in the city of Nice, in Bithynia.

On this the priest remarked:

The 202d Olympiad, year 4, corresponds with the 33d year of the Christian era. That is the year and time of the crucifixion.

Turning to Haydn's Dictionary of Dates, under the head of "Eclipses" we find one remarkable eclipse, and only one, between the year 188 B.C. and A.D. 968, and that was A.D. 33. The only authority given for the latter is Josephus; but this is an unaccountable error. The only eclipse either of the sun or the moon mentioned by Josephus is the lunar eclipse just before the death of Herod, which has been determined to hav occurred March 13, in the year of the Julian period 4710, or B.C. 4 (see note to Antiquities, XVII, 6, §4, by Dr. Whiston).

Consequently it remains for astronomers to determin whether in the year 33, on a passover day (or the day before, as the fourth evangelist and most of the apocryphal gospels hav it), the sun was totally obscured by the interposition of the moon, which, at the "sixth hour of the day," *i. e.*, at noon, was at the antipodes, six hours before it could become visible in the eastern horizon!

Paulus Diaconus we never heard of before. He is not named in Lippincott's Biographical Dictionary, nor in Mosheim's Ecclesiastical History. Did Diaconus say that the darkness occurred on the 14th day of the month in the year 33? If so that was Sunday, eight days after the passover, and April 14, A.D. 29, was Friday, but that was two or three days before the passover.

Often and often hav we demonstrated that there was no Christ crucified under Pontius Pilate. Again and again hav we maintained that every scrap of testimony to such an event is a Christian forgery. We hav in our library twenty-two volumes of the "Ante-Nicene Fathers," translated into English. We are quite convinced that, with the possible exception of a few fragments, all of those writings were fabricated after the revival of learning. And two years ago we undertook to prove in THE TRUTH SEEKER that Eusebius's Ecclesiastical History is a modern forgery. ANTICHRIST.

The new Bible Picture Book, we are pleased to be able to say, givs satisfaction to those who hav purchased it. It is bright, brilliant, and witty, and the pictures tell their own story. It is the biggest book for the price published. In board covers, $1.00; in cloth, gold side stamp, $1.50.

Theological Suppression of Science.

Why the people at large took this view is easily understood when we note the attitude of the guardians of learning, both Catholic and Protestant, in that age. It throws great light upon sundry claims by modern theologians to take charge of public instruction and of the evolution of science. So important was it thought to hav "sound learning" guarded, and "safe science" taught, that in many of the universities, as late as the end of the seventeenth century, professors were forced to take an oath not to hold the "Pythagorean"—that is, the Copernican idea—as to the movement of the heavenly bodies. As the contest went on, professors were forbidden to make known to students the facts revealed by the telescope. Special orders to this effect were issued by the ecclesiastical authorities to the universities and colleges of Pisa, Innspruck, Louvain, Douay, Salamanca, and others; during generations we find the authorities of these universities boasting that these godless doctrins were kept away from their students. It is touching to hear such boasts made then, just as it is touching now to hear sundry excellent university authorities boast that they discourage the reading of Mill, Spencer, and Darwin. Nor were such attempts to keep the truth from students confined to the Roman Catholic institutions of learning. Strange as it may seem, nowhere were the facts confirming the Copernican theory more carefully kept out of sight than at Wittenberg; the university of Luther and Melancthon. About the middle of the sixteenth century there were at that center of Protestant instruction two astronomers of a very high order, Rheticus and Reinhold; both of these, after thorough study, had convinced themselvs that the Copernican system was true, but neither of them was allowed to tell this truth to his students.—*Andrew D. White in Popular Science Monthly.*

IT was expressly commanded by the Jewish law to sacrifice men devoted to the Lord: "Every man that shall be devoted shall not be redeemed, but shall be put to death without remission." The Vulgate translates it—"He shall not be redeemed, but shall die the death." Thus then we perceive sacrifices of human blood clearly established; there is no point of history more incontestable; we can only judge of a nation by its own archives, and by what it relates concerning itself.—*Voltaire.*

SEND for catalog of our publications. Sent free on application.

Letters of Friends.

Praise and Kind Advice.

PITTSBURGH, PA., Jan. 6, 1892.

MR. EDITOR: The last issue of THE TRUTH SEEKER is indeed a beauty. I hope you will giv more space for scientific, moral, and advanced ideas instead of those old-fogy ideas, Bible and ghost stories, spirit-hunting, etc. I like the new issue by keeping editorials on the front page and on live topics. One can learn a good bit more by keeping up with the advanced time. Yours truly,

JOHN S. JUERGENS.

An Old Correspondent Turns Up.

LINCOLN, ILL., Feb. 25, 1892.

MR. EDITOR: It is a long time since I wrote a line for the favorit old TRUTH SEEKER. I miss several correspondents of old—notably the versatil Si Slocum, with his "Holy Queer!" What has happened him? He was always forcible and very readable. Where is E. A. Stevens's trenchant pen? And then there are A. J. Grover and M. Babcock! Come out of the brush, brethren, and let us hear you.

Yours ever, JOHN BUSHEL.

The Value of Silver.

LAFAYETTE COUNTY BANK,
GEO. WILSON, Pres.,
LEXINGTON, Mo., Feb. 7, 1892.

MR. EDITOR: Mr. A. H. Darrow, of Hartford, Kan., being a (free) thinker, ought to do some thinking. In 1872 the right which we had always had to go to our mints with silver was taken from us. When we demand its restoration, Mr. Darrow says, "No, 412½ grains of standard silver will only sell for 73 cents." What was their bullion value when we were robbed of our ancient right? It was 103 cents. Restore the ancient right and you at once restore the former bullion value. For the demonetizers to plead the present bullion value of a silver dollar, which their own attack on silver brought about, is what is known in law as pleading one's own wrong in one's own defense. Colonel Ingersoll, or any other lawyer, will tell him that everyone is estopped from doing that.

GEO. WILSON.

We Relieve His Disgust.

VICTORIA, B. C., Feb. 11, 1892.

MR. EDITOR: The weekly treat, called TRUTH SEEKER, is a real delight for my material soul; and I keep it circulating among friends, hoping to make some subscribers very soon. I trust to get quite a colony of Freethinkers together in my neighborhood. The only trouble is, there are so many semi- and full Liberals who hide their lights under the bushel, through the influence that the many churches and religious associations hav among people. I wish a good lecturer would shake them up a little. The Secular Society in this city is in a somewhat dormant state. Perhaps spring will revive it again—though we hav had no winter yet. Inclosed find money order for $10 for the "Freethinkers' Pictorial Text-Book" and the new Bible Picture Book as soon as it comes from press, and some others, of which I add a list. The new books will relieve me much of the disgusting feeling I hav when I read the Bible or the Koran, compared with Humboldt's "Cosmos."

I am sorry to read that one German Freethought paper exists no more. Please send me a copy of the *Menshenthum*, or at least the address of its birthplace.

I am very pleased with the 1892 shape of THE TRUTH SEEKER, and Heston's pictures. *Ergo* my best respects.

Yours, truth-seeking, JOHN W. HORN.

What To Do at the Fair.

MUSCATINE, IA., Jan. 25, 1892.

MR. EDITOR: Inclosed find $1.50 for the Bible Picture Book, by Heston, and "Maria Monk."

There being strong efforts made to secure the Sunday opening of the Columbian Exposition at Chicago, should they fail I would suggest that the Liberals hold Sunday meetings at some suitable grounds or hall and arrange for some popular lecture for each Sunday. Ingersoll, Watts, Putnam, Reynolds, Remsburg, and many others of this and other countries who will visit the big show would make a rattling among the dry bones that would be long remembered by our Sunday-closing fanatics, and would popularize the Liberal movement in such a way as years of hard labor could not accomplish.

They may baffle agitation,
The living issue choke;
Cast wet blankets on the fire;
But how will they bide the smoke?

We must keep the ball rolling. We are gaining ground every day. I hav made arrangements for Remsburg to lecture here on his return trip, which will be in February. The different religious denominations hav been holding extra efforts this winter and hav not got a score of converts in all of the twelv churches of this place, so I anticipate a good time when Remsburg reaches here.

Yours truly, J. N. NEWMAN.

Object-Lessons for the Fair.

BREATHEDSVILLE, MD., Feb. 2, 1892.

MR. EDITOR: The suggestion, seconded by Mr. A. H. Bonsteel in THE TRUTH SEEKER of January 30th, that Freethinkers secure space at the World's Fair for an exhibition showing "The Progress of the Church," has my hearty approval.

In addition to having reproductions of the instruments of torture used on heretics, wax figures representing the persecution of such scientists as Kepler, Galileo, and Bruno; the hanging of witches; persecution of Quakers, etc., there should be kept on sale an abundance of Freethought literature and periodicals, and, for free distribution, a lot of Freethought tracts, embellished with some of Brother Heston's most striking pictures.

Toward the consummation of this project I will giv $10, and I know another Freethinker who will do likewise, and think I can get several more.

This striking object-lesson, placarded with well-authenticated historical references, would accomplish a world of good—more indeed than would the opening of the Fair on Sunday.

Yours truly, D. WEBSTER GROH.

Lying and Extortionate Preachers.

GEORGE STATION, PA., Feb. 4, 1892.

MR. EDITOR: I received the books in due time, and am pleased with all of them. The "Pictorial Text-Book" is a "dandy." It takes with every person that reads it. Inclosed find $4. Send me another "Text-Book," a new Bible Picture Book, "Sabbath Breaking," "Christian Absurdities," and Miss H. H. Gardener's "Men, Women, and Gods."

I get a weekly paper that has a sermon from the holy Talmage. Well, he is a curiosity. His sermons put me in mind of Ezekiel's vision of four living creatures. The four had the faces of a man, lion, ox, and eagle (i, 10; x, 14), and the likeness of their faces was the same that he saw at the river Chebar. Now, you see he could not giv an account of a small vision without lying. So it seems to be characteristic of all the holy drones to exaggerate. I had a small conversation with a Lutheran preacher from Greensburg. We came to the conclusion that exaggeration is lying; that extortion is theft; that sending out to everybody for a dollar, no difference if they belonged to the church or not, to help build a tabernacle for a congregation that is worth millions, is audacious, unbecoming a gentleman, and as small as the little end of nothing whittled down.

In conclusion, I will say to the Rev. Mr. Talmage, when he blows his gospel foghorn about Infidels it would be more credit to him to slander live ones—take Colonel Ingersoll for instance—not dead ones that had more common sense than all the Talmages, Pauls, Sam Joneses, Davids, Solomons and concubines, and Salvation Army thrown in. I mean Voltaire.

Precision of speech is essential to accurate reasoning. It becomes far more important when a sentence has the authority of law. But its value is immeasurably enhanced when the expression claims to be received as the word of God. Saint Paul had no stability or precision in his writings. He thought he was doing right to curse any person that differed with him. And fools believe he was right. In order to be saved hav faith. It is the elementary principle of all religions. But faith is no virtue. It is an inheritance of the uneducated. An ignorant generation repose in a paradise of illusions. In vain preachers now exhort to faith and in vain they denounce Infidelity. Some stronger law overrules mankind, and everywhere as experience advances faith recedes.

ALEX. STOREY.

Faith Cure Explained.

LEAVENWORTH, KAN., Jan. 23, 1892.

MR. EDITOR: If the cure by faith of the man with sixteen running sores is the only "stumbling-block" in the way of A. S. Lehr, of York, Pa., becoming a Rationalist, let us try and remove it. Faith cure is simply mind cure. Most cures are faith cures—faith in the remedy—faith in the doctor. The brain controls the nervous system and the nervous system controls the circulation and the vital organs. Thousands of persons annually die as sudden deaths from hearing three or four words spoken—such as, "Your husband is dead!"—as though they were struck by a cannon-ball. The power of mind over body is almost unlimited. Now, this afflicted man had from years of over-expenditure of vital energy or wrong living, become a vital bankrupt. His nervous system was practically dead. No power to eliminate dead tissues. No natural sewerage. Hence the sores. Rest, changed conditions, and proper habits will restore him to health in one or two or three years. He tries one doctor after another. Of course they fail to "cure" him and he loses faith in them. The case is not ripe for a cure yet. Nature takes her time. Much suffering and fretting finally bring his nerves back to life. At last he reaches a condition when the poorest quack doctor in the world is liable to step in and gather a harvest that others hav sown. But the poor fellow hears of the faith curists, and, rendered almost frantic by his sufferings, his doubts and his fears, he lends a willing ear to the glad tidings of hope they bring. Gradually he is wrought up to a high state of mental excitement and expectation. The "windows of heaven," to use a cant phrase of ignorant piety, "are opened, and a revivifying flood of divine grace is poured down upon him." Well, the upshot of the business is, the man is cured. His morbid conditions are swept away as effectually as though he had taken a thorough treatment of alternating sweats and hot baths. But there is nothing miraculous about it. It is purely scientific and hygienic. Read up, read up, friend Lehr. First send $1 to Helen Wilmans, Lithia Springs, Ga., for her bound volumes of the *Express*, and study her doctrin of mental science or mind cure.

S. R. SHEPHERD.

Would Revive the Secular Union

FORT WORTH, TEX., Feb. 1, 1892.

MR. EDITOR: In your issue of January 16th, "A." indulges in what I regard a very unjust criticism of the American Secular Union. He makes the sweeping charge of inefficiency, "lagging behind" all other organizations, etc.

Friend "A.," this is a "secular" government, "of the people, by the people, for the people." In other words, the people are the supreme rule-makers, not priest or king or God, but the state and the state only. This being true, the Secular Union is or ought to be the representativ head of all Liberal organizations, and expressing their sentiments. But if it does "lag behind," as you charge, would it not be well to bear in mind that it is the *only* organization that we hav *trying* to do something for the cause of human freedom? Do not forget this, and throw a stumbling-block in the way of a weak brother. Help him to stand alone. It is for us. Try and put your shoulder to the wheel and strengthen the pulling force, won't you, brother? If it is weak, the reason is easily found. When the time comes for an annual congress, instead of a grand enthusiastic meeting of Liberals from all over our land, only a few are to be found there, all others having the grumbler's chair at home.

All honor to our noble press—TRUTH SEEKER, *Investigator*, *Magazine*, *Age*, etc.—we cannot exist without them; but we *must* hav grand annual congresses, and live, activ, shrewd officers of the Secular Union for offensiv work in 1892-3. We do! Then, my brother, let you and I prove our chivalric spirit by *not* censuring, denouncing, and crippling the new board of officers and directors until *we* hav, you and I, done all in our power to aid them, and the close of their year has proved their incapability.

We ought to make a grand showing at the congress of the World's Fair. *We* can, if we try. Will you not go to work—I know that you hav grand abilities—and enthuse all, far and near, with the spirit of work, and second the efforts of this new board to unite and place at work all Liberal organizations, for the success of Secular principles in 1893?

We need money to do this. Let Liberals now try for once to fill that treasury by direct personal effort among their friends, and send representativs to make rules—select live workers for officers at the next congress. The cause is ours. We hav the ability to do this. The fault is our own if we do not hav such officers and such a working union as we desire in the American Secular Union.

Here is my hand and a pledge, my brother, to do all I can to sustain this new set of officers and our noble press for 1892 and 1893. Will you help me?

ISAAC S. LEE.

Rencontre With a Christian Lady.

GRAND FORKS, N. D., Dec. 24, 1891.

MR. EDITOR: Inclosed please find $4.25 for renewal of my old friend, THE TRUTH SEEKER, and for books.

I will try to giv you a little idea of what a pious, priest-ridden town I am in, with a population of between six and seven thousand, and only fourteen churches of different denominations, and a sprinkling of Jews, Buddhists, Spiritualists, Christian Scientists, and a few skeptics—half-breeds, that keep their light under a bushel, as Christ did: "See that no man knoweth it, see thou tellest no man." I keep my candle on top of the bushel as you do, and always lit and ready for use. And it so happened I got in conversation with a Christian lady of the higher circles of society, and belonging to one of the biggest Protestant churches in the city. I made a remark for fun, and she took me up as quick as thought. "What," she said, "are you an Infidel?" "Well," I said, "I am a Freethinker." "Oh," she said, "I hate, detest, abhor an Infidel." I said, "That is pure Christianity. Christ says, 'If any man come unto me and hate not his father and mother, wife and children, brothers and sisters, yea and his own life also, he cannot be my disciple.'" She said, "Oh, I love Jesus." I said, "I suppose you believe God is the father of all." "Yes," she said, "I do." "Then," I said, "God committed incest with a virgin daughter, what the law would send me to state prison for." She said, "You don't understand it." "Well," I said, "it was plain reading." I asked her if she ever read Paine's "Age of Reason." "No," she said, "I wouldn't read such trash as that. I had a cousin that read it, and it ruined him." I asked her if she ever read Num. xxxi. "Yes," she said, with a snap. "Why didn't Moses giv the Lord his tribute of thirty-two virgins as he agreed to, instead of giving them to Eleazar the high priest, or had the Lord got too old, like old David, so that there was no heat in him?" "Oh," she roared, "you must not ask such questions as that! The reason? Why, let such things be just as they are." Selah!

As for the paper, THE TRUTH SEEKER, it fills the bill as far as I am concerned, for it is the most fearless, outspoken paper I ever read, for exposing the most damnable fraud and the greatest curse that ever was entailed on the human race, called Christianity. A man came along here with his grip of Bibles and tracts, and offered to sell me a Bible. I said, "I wouldn't giv ten cents for a carload, unless it was for wrapping-paper, for it is the worst book I ever read." He asked, "In what way?" I said, "For lying, stealing, rape, ravishing, and murder, and 'Thus saith the Lord' to it all." I told him that these priests and preachers didn't know as much as a sucking pig. I said, "Put a pig in a bag and tie it up, and take the priest and pig out on a prairie five miles, in a cloudy day or at night; the pig would come home, but the priest couldn't unless he followed the pig. 'I, even I, am the Lord, and besides me there is no savior'

(Isa. xliii, 11; Eccl. iii, 19, 20, 21), but the priests say we must hav faith and believe on a crazy piratical Jew, that came not with peace but a sword. Christ says, 'I am the way.' I don't like his way."

Yours for truth, LEVI BANCROFT.

Woman Suffrage.

OAKESDALE, WASH., Feb. 18, 1892.

MR. EDITOR: If you will allow me space I will say a few words in regard to woman suffrage. In THE TRUTH SEEKER of February 13th John Peck, in his discussion of "Woman To the Fore," quotes an expression of R. G. Ingersoll, namely, "Woman possesses all the rights which I enjoy and one more—and that is the right to be protected," and then says that "he might hav added that he possesses the right to protect her and that would hav made the list of rights equal."

These two great and good men are in error. All persons are born with the same natural rights, without any regard to race, sex, or color. Man has every right that woman has; this must be so in the very nature of things.

Women hav no right whatever to use their influence in bringing on a war, and then send the men out to do the fighting. They hav no right to a voice in military or naval laws.

I cheerfully admit that the election franchise should be extended to them on all other questions.

I hav been taking THE TRUTH SEEKER since S. P. Putnam's last lecture at this place. I come nearer reading everything in it than any paper I ever read.

W. O. HADSELL.

Madam Blavatsky, Theosophy, Mrs. Besant.

MILWAUKEE, WIS., Jan. 6, 1892.

MR. EDITOR: In the December number of the *Freethinker's Magazine* is an article entitled "Theosophical Thanks," by Mr. A. L. Rawson, wherein we find this quotation from Moncure D. Conway: "Mr. Conway asked Madam Blavatsky about her miracles—wonder-works—and she answered: 'It is a glamour; people think they see what they do not see; that is the whole of it.'"

And Mr. Rawson adds: "We should be thankful to Mr. Conway, and also to Madam Blavatsky, for the clear light of this revelation from the only original source of Theosophy."

This is unequivocal language, without a single qualification. And it is from high authority, because there is not one in ten thousand, as the world goes, that has had the opportunity of studying peoples, collectivly and singly, that Mr. Conway has been favored with. And besides all that, he is regarded as a gleaner of knowledge and bestower of it for the good it will do.

Now, on the supposition that there is no mistake or misconception in relation to it, t is one of the most frank and plain confessions on record. And frauds of all kinds are crimes, and the authors criminals, and should be held amenable to law.

In plain language Mr. Rawson's ambiguous phrases would be simply this, nothing more or less: The great leading lights of Theosophy hav not only duped the unsophisticated, but made them pay for it.

There is not a word in Mr. Rawson's lengthy paper by which the general reader, not favored with the circumstances or occasion, can guess what induced Madam Blavatsky to make that astounding confession.

Was Mr. Conway commissioned in confidence to keep silent until after her death? Or was there no condition or obligation on his part one way or another? To hav made public that confidence before her death would hav at once ended the money-making, that Mr. Rawson claims was the main, if not the only, object. Here we find a palpable conflict in relation to causes and motivs, that needs a like explanation. The making of accusations and charges after the accused has passed beyond the possibility of denying should never be practiced, without giving all the details and conditions.

More, it is an evasion, leaving out that which ought to hav been put in. If such omission is purposely done, in order to make out a case, it is not a commendable or manly act.

Characterizing the deed in that way works sometimes injustice, and may be a side-thrust at the living.

There is nothing extravagant in saying that Mrs. Besant is now filling as large a place both in the eye and ear of the public, not only in England and America but on the Continent, not excepting crowned or titled heads, statesmen and philosophers, as any other living personality. In the endeavor to see and hear there is an unparalleled eagerness manifested—not by drones or dullards but by men and women competent to think and judge for themselvs. With a persistency that hardly has a parallel, she has fought her way to a splendid eminence, and had to contend with adversity, detraction, and falsehood. And, when "sitting at the feet of Madam Blavatsky," has she learned some truths? Or is it all a glamour? When struggling to find a truth it was not for self alone, but for humanity. And whoever charges her with motivs selfish would be lacking in self-respect, and respect from the world would be withheld because undeserved. Of herself Mrs. Besant has written: "May I add that its call to limitless self-sacrifice for human good—a call addressed to all who can answer it—came to me as offering satisfaction to what has always been the deepest craving of my nature—the longing to serve as ransom for the race. At once I recognized that here was the path to that which I had been seeking all my life."

JOHN VAN DENBURGH.

On Thinking, and Colonel Ingersoll.

IPAVA, ILL., Feb. 10, 1892.

"He that hath brains to think, let him think" (Ingersoll).

MR. EDITOR: Can there be found one text in the Old or New Testament that has as broad and deep a meaning? If the average text of the average preacher can be talked upon intelligently, why not the above? Is not thought the greatest of all privileges, all blessings? To thought—the liberty of thought—we owe our elevation. To the thinking mind we owe our railroads, our ocean steamers, our books, and our comforts in life. Why should there be any restraint put upon thought? It is only the weak in mind, the pessimistic, that desire to clip the wings of the thinker. There can be no more harm in thinking than there is in a bird flying or a horse trotting. True, there is a great difference in the flight of birds. The sage-hen can not enjoy the soaring of the eagle, and if she reasons at all she no doubt would say it is wrong for the eagle to fly so high. And so the draft-horse objects to the speed of Maud S., and so the preachers and priests object to the colonel's intellectual soaring. They think he should hav his reason dulled, or a gage put upon his brain and allow them to hold the crank.

The colonel is frequently alluded to as "the apostle of the new faith." It seems to me he is almost entitled to be called the creator of the new faith, for he has done more toward throwing intellectual and progressiv light upon the benighted and superstitious brain, by painting beautiful word-pictures to take the place of the dark and cruel daubs of the stumbling theologians, than all who hav gone before. These little pessimistic fellows continue in trying to smirch the reputation and character of the colonel by telling the people that he does not believe what he preaches. When a man is insincere in his own work, when he disbelieves his own saying, then he naturally thinks everybody as dishonest as himself. I think Colonel Ingersoll is honest in his teaching. And I believe he is right, and I believe the time is not far distant when all thinking men and women will see the beauty and necessity of the new faith. I think Colonel Ingersoll the greatest man living, in the true sense of greatness. He has the most fertil brain. He is a true artist; and his paintings will never fade, for he uses the finest natural colors. Besides, he is a connoisseur on all that is beautiful. How about his creed? It is short and simple. It applies to all. It covers the whole. Here it is: "Happiness is the only good. The place to be happy is here. The time to be happy is now. The way to be happy is to make others so." There never fell from the lips of man, god, or king anything that touches this creed in truth and simplicity. When once we liv according to this creed there will be no more use for theologians, devils, or gods. The difference between the colonel's creed and those of the old schools is this: The old creeds are founded upon faith, without investigation, for the most of the followers of the old schools hav not enough reason to investigate. While the colonel's creed is natural; and requires reason only to see that it embraces more than all the rest; and it has a tendency to lead men and women upward in the path of thought, for once a person begins to reason every day furnishes new and interesting thoughts and new subjects for thought, until said person in a short time finds himself reasoning like a philosopher. And then he will become an admirer of Colonel Ingersoll, even though he does not believe as he does, for anyone with good taste that can rise above prejudice must admire the colonel as a man, and also the simplicity of his writings. They are destitute of ambiguous terms. A small child can understand this:

> We do not know, we cannot say,
> Whether death is a wall or a door,
> The beginning or end of a day,
> Or the spreading of wings to soar.

Could anything be plainer? It is truth and simplicity in one breath. How can anyone capable of reading and reasoning fail to see the beauty, the clear and able reasoning? But such reasoning implies a doubt? Yes, and doubt leads to investigation, and investigation leads to truth, the temple of Agnostics.

We hav many able and efficient men who would make splendid timber for the presidency in 1892, but the people's minds are hardly ripe for selecting the best—although it would not be any surprise to me if the best under existing circumstances should be selected. I am satisfied that this creator of the new faith—investigating school—will, everything being equal—that is, everything progressing as it is now—be ripe in 1896, and surely this many-sided man, this man who is indisputably the blossom of the intellectual tree, should before he quits this life hold the highest office in the gift of the American people. This would in a measure redeem the people from the error of having, a few times in the past, placed stupidity on this elevated seat.

Yours truly for truth, progression, and optimistic education, C. S. RANDOLPH.

If the Church Wants Thinkers, It Must Giv Something to Think About.

NORTH BALTIMORE, O., Feb. 25, 1892.

MR. EDITOR: I am told that Christianity does not attempt to discourage reason or investigation. In this instance it becomes the duty of those who already hav the "light" to instruct those who are yet in "darkness," when such persons come to them earnestly seeking instruction and the truth. This is exactly as it should be. If it be in the power of anyone to enlighten another of his fellow-creatures upon the greatest of all themes for the contemplation of the living, the future state of the soul, I am of the opinion that it becomes an imperativ duty for such a one to furnish the desired information. This person must remember that while there are thousands who are willing to accept his flight of imagination as an infallible guide to the heaven which we all hope to reach, there are also those who very properly desire to investigate this matter of future existence and to subject it to the same course of thought and reason as it is customary to apply to all other departments of knowledge. So, while bare statements are eagerly accepted by some, there is also to be found a great need of reason among others, and the Christian who cannot or will not combine the two—substantiate his statements by reason—has arrived at a conclusion illogically; is thoroughly incompetent as authority on religious subjects, and is a greater hindrance than a helper to the cause he represents.

I am yet a young man and am desirous of making the most of life. I hav thought earnestly and honestly upon the creeds and doctrins of the Christian church—having, in fact, been accepted into fellowship with the Presbyterian branch of this great institution. I did so with hope and expectancy of being enlightened. I hav been seeking enlightenment ever since. I find, to my great disappointment, that those in the church know just as little, and hav the same feelings and experiences, as those out of the church. However, my experience has not been altogether fruitless, for I hav ascertained, to a certainty, that the modern Christian church strenuously encourages and suggests the development of the imagination and hypocrisy. I find that the man who will accept any statement, whatever, without inquiring for a reason, and can successfully pretend to be what, in reality, he is not, is capable of being the most thoroughly Christianized. I, for some reason, cannot appreciate this sort of a highway to holiness, for I am in the habit of thinking that if the Christian church means to include thinking men among its supporters, it must giv them something to think about. The child's implicit confidence in the parent lasts until its own reason exceeds that of the parent. A man's confidence in the church should last until his own reason exceeds that of the church. The parent may inspire continued confidence by the possession of a higher ability to reason than the child will ever attain. So may the church hope for a continued confidence from its supporters by being over and above what they may think or do for themselvs. But, quite naturally, the child must be informed upon every question it may ask the parent, or its confidence in the parent's ability will be shaken. Likewise should the would-be Christian be informed by the church upon every point which calls for elucidation. Now, imagin the parent making an indignant refusal to answer the questions which are of utmost importance to the child's well-being. Would there be any fairness in censuring the child for losing confidence in the parent? And now imagin the church making an indignant refusal (from obstinacy or inability) to answer the questions which are of inestimable importance to the well-being of every human being. Would there be any justice in condemning anyone for losing confidence in the Christian church after such refusal? It is because I hav sought this information and found it not, that I write this letter. I hav asked for it many times, but find my would-be informants equally incapable and uninformed. So I am led to hope for the desired information through the columns of THE TRUTH SEEKER. Should I again be disappointed, I see no alternativ than to greatly deplore the ability of the Christian church to maintain the high standard of knowledge and excellence of which it boasts.

1. Giv such an idea of God as will suggest his nature, attributes, and location. Does he see, hear, and think?

2. Was Christ's death on the cross a necessary sacrifice? In what way does it affect me? In what way did his death facilitate salvation?

3. Is there a heaven and hell? If so, where are they, and what are they? What proof is there for their existence besides the Bible?

4. Is the Holy Bible inspired? Is it strictly true in every particular? Is it the only foundation for the Christian faith?

5. Is the soul material or immaterial? In either instance, what proof is there, besides the Bible, that the soul preserves its consciousness and individualism after leaving the body?

6. Is the church a human or divine institution? Does eternal pleasure or remorse depend upon sectarianism? Can anyone be saved who is not a church-member?

7. Is there any positiv knowledge of anything other than what we may see, hear, feel, taste, and smell?

In closing my letter, I desire to reiterate and emphasize the statement which I made in the beginning. I am earnestly and honestly seeking "light," and I shall be under eternal obligations to anyone who may think it worth his time to enlighten me. Yet I would not ask so much attention were I alone to be benefited, but I know that there are hundreds of other young men who are equally anxious to be satisfied upon the question I hav asked. Further, I am so constituted as to think that the life or death of the church depends upon reason. J. EDW. S.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

After the War Comes Peace.

Oh, this dull, weary, heartsick pain!
Will it never, never cease?
My heart is sad, the world seems dark,
Oh, where is there rest and peace?

I seek for it ever; I find it not,
Though I search for it night and day.
And if in my dreams it is sometimes nigh,
Yet waking, it passes away.

Oh, days of my childhood that seem long past,
How I could value you now;
When trouble, and worry, and care hav cast
Their shadow o'er my fair brow.

My heart is weary, the world seems dark,
Ah, dark as the blackest night;
And though I hav looked on every side,
I see not one gleam of light.

What, do I fear the battle for truth
In a world so dark and chill?
Would I turn coward while others strive
To shed light o'er vale and hill?

No, never! A hand now cold in death,
But a cherished memory still,
Will giv courage to stand for justice and right,
With a firm, unaltering will.

The struggle for justice, for right, for truth,
It surely must some time cease.
So I'll labor in hopes of a happy dawn,
For "After the war comes peace."

ANNIE M. MOHN.

The Little Brown Farm.

A little brown farm is over the hill
Where the shadows are held with a song;
Where the oriole calls to the lost whippoorwill,
And I find peaceful rest from the throng.
Oh, the dear little farm, the queer little farm,
The brown little farm on the hill.

Sweet children once played on this brown little farm—
Now answer me this with your ken,
"Does a mother not feel secure from harm
'Neath the roof whence her boys grew to men?"
Oh, serene little farm, you are queen, little farm,
The little brown farm on the hill.

Here the daughters went forth, their eyes like the stars,
To toil in the world's busy looms,
Till the lights in the west from the golden-red bars
Are each a love-lamp in my rooms.
Oh, the glad little farm, you are sad, little farm,
The little brown farm on the hill.

MARY BAIRD FINCH.

Clearwater, Neb., Feb. 20, 1892.

My First Tomato.

Tomatoes originated in South America, but were not cultivated to any extent until introduced into this country. Horticulturists hav perfected them to that degree that they hav become a luscious fruit, necessary on every table and at every meal in a variety of forms. The natural taste of the tomato was disagreeable at the first introduction, though one could hardly think so now, their use has become so prevalent, but the relish for them is an acquired one. The first one I ever saw was in 1830. I was then in my twelfth year, being sent to a distant city for a two weeks' visit from a home where apples, pears, peaches, and plums lay rotting on the ground, where I would get up in the morning with a craving appetite and eat unconsciously to a surfeit, never thinking I should ever want more; yet getting up the next morning with the same yearning. So on the morning of my departure for the city, after eating of fruit to gluttony, it never occurred to my boyish thoughtlessness what I would do for the morrow. Indeed, I took "no thought of the morrow—what I should eat or what I should drink" (I hav learned better since). Well, after three or four days of walking the noisy streets, and the disappearance of my money, I began to hav a hankering for the flesh-pot of Egypt, or rather the pears, peaches, plums, or even apples, I had left behind me. One evening, while walking down the street, I espied what seemed to me a beautiful basket of pears standing in front of a grocery store. Such a beautiful variegated green and red I had never seen before. I believed them to be a variety of pear superior to any I had ever tasted. I had not been told not to touch them, like Mother Eve of old, or that I should surely die if I ate them. But enough, I wanted one. After walking past them a number of times I plucked one from the basket. Then my courage ceased; I never stopped running until I was safe in my little room at my aunt's. Though the groceryman did not see me, I believed that God, whom I had been told was always watching, did see me; but I had been told also that God would pardon at the last minute. I thought I would eat the pear and settle with God afterward. Yet I felt that my heart was deceitful above all things and desperately wicked.

Well, after lying in bed a few minutes with the pear in my hand I took a big bite. Oh, horror of horrors! it was an enchanted pear with which the devil beguiled me.

I jumped out of bed quicker than I ever jumped out to drive the cows to pasture, and prayed to God, whom I had been informed was never out of hearing, to forgiv me, telling how wicked I had been, never for a moment thinking he knew anything about it before, or that the groceryman was the real party injured. I also told God how good I was going to be in the future. While at this business, Tommy Cook, my room-mate, came in. Tommy was a runner in a bank, about two years older than myself, and well used to city life. "What's afoot now, simpleton?" a name he had given me from our first acquaintance. I told him all my trouble. He thought for a moment, and said, "Well, you can settle it better with God than you could with old Chubbs, the grocer. But where is the pear?" I gave it to him, and to my utter consternation he ate the whole of it with avidity, saying, "Why, simple, this is a tomato. I love a love-apple, and you put on your clothes and go and steal me some more!" This I very decidedly refused to do, although Tommy contended it was as wicked to steal a pin as a greater thing. I, in spite of my early training, took a more practical view of the matter. The next day I went to Mr. Chubbs and told what I had done the night before. Mr. Chubbs was inclined to be severe on me at first, but a kind lady customer heard my story, patted me on the head, bought me two large pears and a peach, said she loved me and every other good boy. The soft tones of her voice still linger in my ears.

My young readers, there is a satisfaction in being honest from principle and an inward satisfaction. It is not different from being honest from policy, which needs no prison to keep you so. "An honest man is the noblest work of God," as Pope said. No matter who said it, as an old man of experience I know it is true.

OLD MAN PAXTON.

Correspondence.

BANDON, ORE., Feb. 9, 1892.

DEAR MISS WIXON: Having been a reader of the Children's Corner for over a year, and not seeing any letters from this part of the country, I thought I would write you a short letter. My papa takes THE TRUTH SEEKER, and I like the pictures very much, especially the one of December 26th, where the goat is making its meal out of the little darkey's head. We are living in the woods, and it is very lonesome sometimes, and it is very seldom I see any boys to play with. I hav a little sister fifteen months old, and two kittens. I am helping my papa clear some land around our house. I help him pile brush and roll logs onto the fire. We hav cleared quite a piece of it now, so you see I do not hav much time to get lonesome. Well, I guess I hav written enough for this time. From a young Liberal. I am eleven years old.

LESLIE MOULTON.

ALLIANCE, O., Feb. 23, 1892.

DEAR MISS WIXON: This is my first letter. I hav been reading the letters in the Corner for some time, and am much pleased with them. I hope you or some one of the readers of THE TRUTH SEEKER that will read this letter will write to the Liberals of Alliance, and giv them some good advice. We hav a good brick church in this place, and we little folks hav no place to go on Sunday only to orthodox Sunday-schools, all because the older folks are so selfish. They differ because some think spirits come back, and some think when they die that is the last of them, and some don't know. Well, I don't know, but I do know we should get together every week and hav a good time no difference whether we believe we will liv after this life or not, but make the best of this. Sometimes I think the Bible must be right, and that old Adam or some one else has played the mischief with us all, and sometimes I almost conclude it struck in harder on the Liberals than the rest of mankind.

Yours, N. C.

[The Liberals should see that the little folks hav a suitable place to meet together on Sunday. "Just as the twig is bent, the tree's inclined.—ED. C. C.]

CLEARWATER, NEB., Feb. 19, 1892.

MY DEAR MISS WIXON: I was very much pleased with your speech at the Paine celebration. I am proud of you, dear. How much I would like to hav been present and seen all the people and heard the good things said of that grand man. The world is just beginning to learn his true worth. It makes me so glad to hear how the celebrations in his honor are on the increase everywhere.

The only thing I heard that saddened me was that our young friend Geo. Remsburg is in poor health. I wish he could travel about and deliver lectures as far as he is able. I think the climate of Colorado or California would benefit him. Being so young and wide awake he would draw good audiences, I am sure.

The poems inclosed are small, and one, "The Little Brown Farm," was published last fall in the *Farmers' Alliance* in Lincoln, Neb.

Wishing you the best of everything in earth and air, I am,

Your sincere friend now and always,

MARY BAIRD FINCH.

[To win the approbation of a sweet singer and deep thinker like the author of the above counts a great deal. We appreciate the kind wishes and tender love of our friend, whose poetic breathings are felt all over the land. That they hav graced the Corner many times is an added luster to the page that children love. May our friend liv long and continue the music that always thrills and charms the listener.—ED. C. C.]

Science Column.

The Ugly Worm.

Pah! a worm. You don't like to touch it. But it is clean. Let us examin it. What a big head! Its color is a grayish-yellow with blackish head, and this full-grown one is fat and a good three inches in length. But when first born it was not more than a quarter of an inch long, and was dark in color. We can count twelv segments to its body, and nine stigmata, or breathing-holes, on each side. And see: it has sixteen legs, six of them being hooked, while the others, including the two on the last segment, end in disks. What strong, serrated jaws, and what a big aldermanic stomach.

This fellow is a silkworm. As soon as he is hatched he commences to eat like a glutton and keeps it up for five days. He likes mulberry leaves best of all and grows fat on them. On the sixth day he is apparently full to bursting, and lies as still as a mouse. He hangs himself up by his hind legs, and apparently goes to sleep. After two or three days in this comatose state, his skin begins to crack open at the back of his head, and finally down goes the crack the length of his entire body. He wiggles and squirms, and presently there he is in a brand-new dress, his old one being entirely thrown off. He is bigger, too, and fatter than ever.

This action is called moulting, and our silkworm is subject to it four times during his life—that is, if he does not die in performing this feat, which he is sometimes liable to do.

It takes about thirty-two days for this worm to reach mature life. During the last ten days he does not hav such an appetite, and he manufactures something that is called the silk gum.

The silkworm is one of the finest spinners on the face of the earth. This gum is kept in long, slender bags near his mouth. See how nicely they are closed below, while above they end in two tubes, one on either side, which unite to form one single spinning tube.

How uneasy he is. But he is trying to find a convenient place to hang himself up again by his hind feet. Now he has found it, he begins to spin. Soon a thread of silk appears, and see, it is composed of two strands; that is to hold the cocoon he is about to make to the twig up there. How deftly the little worker outlines his new house, which takes three days to complete it. Look! you can see the spinner inside as the cocoon grows thicker and thicker. Now it is finished. Its color is a lovely yellow, and its size is that of a pigeon's egg. From his own little body he has spun and woven a close, compact abode. The silken thread of which it is made is of one unbroken fiber, and is eleven miles long. Think of it! Here he remains secure in his palace of rest for fifteen or more days. Then, according to temperature, the house is gradually opened, and it is as if a fairy had touched the worm that we saw last weaving around himself a web, for lo, there appears a beautiful butterfly, and that worm has disappeared forever. If we look we find his first covering was floss, to keep out the rain. Then this was lined with very fine silk, and within this again a still more delicate silk, so well glued that it is all impervious to wet or cold.

In manufacturing, cocoons are not permitted to burst of their own accord, you know, for that would spoil the silk for use. But they are put into tepid water which softens the gum and loosens the silk. It also kills the worm. Stirring the water with a stick exposes the ends of the silk. These are taken up by the fingers and wound on a reel. This is raw silk. Then it must be cleaned, doubled, and twisted before being made into silk, velvet, or spool silk. It takes about eight thousand cocoons to make a silk dress.

Does the little moth lay eggs?

Oh, yes, the female moth lays eggs on the mulberry trees, and in a few hours after it dies. One hundred newly-hatched silkworms weigh but one grain. At maturity they weigh 9,500 grains. As before stated, they are enormous eaters, and an ounce of silkworm eggs consumes, after being hatched, 1,200 pounds of leaves, from which are furnished 120 cocoons, if they all liv.

You inquire where they are raised. Mostly in China, where the industry has been carried on for four thousand years. But in Italy, France, and Spain the people are engaged in the business, also in some parts of our own country, where the soil is adapted to the growth of the white mulberry tree.

Now, you see that ugly worm, or caterpillar, is an interesting creature, to whom you are indebted for your beautiful silk dresses and your silken gloves.

S. H. W.

QUESTIONS.—Describe the silkworm. What is the first thing he does after being hatched? What food does he eat? Describe the process of moulting. How many times does he moult? At what time does he come to maturity? When does he begin to manufacture gum? For what purpose? Is the silkworm good at spinning? Describe the way he makes his cocoon. What is a cocoon? Is the thread he spins of one length? How long is it? What happens after a cocoon is completed? Does a cocoon open at once? Is it allowed to burst for manufacturing purposes? Why not? What is raw silk? How many cocoons are required for a silk dress? What follows after the silkworm lays its eggs? Tell about the weight of the eggs. What countries are engaged in raising worms and making silk? To what creature are we indebted for our most beautiful and costliest clothing?

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News of the Week.

If the czar reinstitutes serfdom it will probably cause the subversion of his throne.

A picture of the pope giving his audience to the French workingmen is being painted for the Vatican.

Protestants in France are feeling hope at the prospect of divorce of the Catholic church from the state.

John Weih, who has received a five-year sentence in New Jersey for burglary, says: "I stole those things to start a church with."

Hatred of Europeans in Persia is unusually rampant. Fruit that a Christian has touched or cups from which he has drunk are destroyed as unclean.

Antislavery societies of Europe may exhibit at our Fair specimens of the instruments used in capturing and confining slaves. The slave-yokes, etc., they think will prove useful object-lessons.

In France Radicals are planning to suppress religious orders by a law guaranteeing "liberty of association" but excepting societies the majority of whose members are foreigners or whose superiors reside out of France.

Catholics in France dread a rupture with the state, as "the French people hav for so long seen their clergy paid by the state that it would be some time before they learned the power of voluntary contributions to replace state budgets."

Signor Crispi, the ex-premier of Italy, endeared to Freethinkers by his opposition to the papacy, may retire from public life temporarily. He says that his party can do best without him at present, but that he hopes to be remembered by them when a fit time comes.

The Austrian war minister has ordered army officers to take their men to church at least once a month, and when there discard the flippant behavior of which they hav too often been guilty on such occasions. He also requests that no military dances be given during Advent or Lent.

Governor Fifer of Illinois said, a few days ago: "A war between religion and irreligion is approaching, not of bullets but of ideas. Hold fast to your civil and religious liberties; guard well your moral growth, and if you are strong and courageous, the battle will be won; if not, then some Gibbon will write the decline and fall of this republic."

A Mexican dispatch states that while President Diaz "has been very popular with all classes in Mexico except the clericals and has done more to develop the country, build railroads, and get foreign capital interested in the development of mines and the advancement of manufactures and agriculture in Mexico than any of his predecessors, he has lost no opportunity to curtail the power of the church," and for this the priests league with Garza to accomplish his overthrow.

Radicals in many countries, knowing that Catholic victory in Germany would help to the same elsewhere, are holding meetings to denounce the bill in the German parliament instituting denominational schools. Herr Rickert, a leader in the German House, declared in a speech that the measure would ruin education and place the schools under the rule of ecclesiastics who are less concerned with genuin culture than with enforcing their belief in dogmatic creeds. His party was ready to oppose the bill to the bitter end. The government, he declared, would find itself face to face with an unceasing conflict with the best elements of the nation, whose life depended upon the results of the struggle.

In one of the pamphlets circulated in China by Antichristian nativs the writer asks if the Christians are not more stupid than hogs. When anyone enters a church, he says, a devil book [the translated scriptures and tracts] is given to him. "Those devil books are in large numbers, but not one exists that ought not to be destroyed! I hav, disguising my feelings, received several of them, and for every sentence that I read I uttered a curse, and when I had finished reading I there and then burnt them. They say that the Chinese, who venerate heaven, earth, the sun, the moon, and the stars, are wrong, all wrong. Of all our saints and sages the only ones whom the devil books do not dare to abuse are Yao, Shun, Yü, T'ang, Wen Wang, Wu Wang, Chou Kung, Confucius, and Mencius, but whether they will not abuse them in the future is doubtful. Apart from these, Wen Ch'ang, the God of Literature; Kuan Ti, the God of War; Laotzu, Sakyamuni, Kuan Yin, the God of the Hearth, the God of Wealth, together with all the greater and lesser true gods, are abused without exception in the devil books, which one and all declare that in heaven above and earth beneath, in the past and in the present, only one is great; that is the corrupt devil Jesus whom they worship."

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Obituary.

On Jan. 25, 1892, Henry Moore passed to the "beyond" in his sixtieth year. He leaves no relativs except his bereaved widow. The last of their four children were buried nineteen years ago. He was born in Tennessee and was left a poor orphan when six years old. By industry and perseverance he succeeded in making a lovely home, which he beautified with flowers and made cheerful with his music and genial ways. He was afflicted with heart trouble and expected to die suddenly, therefore he had his business so arranged that he could take a long journey at any time. Sunday night, Jan. 24, 1892, after entertaining friends, he retired and slept several hours, when he suddenly arose with a pain in his left side. He put on his attire and sat by the fire while his wife applied remedies, laid his head back as if going to sleep and suddenly expired without a struggle.

He belonged to the Truth Seeker family, and was an outspoken Agnostic and ardent supporter of Freethought.

By his death the friends of Secularism here feel keenly the loss of an esteemed friend, and all who knew him must acknowledge the loss of a good citizen, a man of sterling worth and undoubted honesty. H. B. Milks.

Leon, Kan., Feb. 15, 1892.

I was at the funeral of a very dear friend the other day, a life-long Freethinker and a man in every respect. His greatest enemy, if he had any, could not say a word to his discredit. His family, however, were tainted with the popular superstition, and must hav a Methodist preacher at the funeral, and I expected to hear the usual balderdash about future torments, etc. You can judge my surprise, when he said the friend whom we had come to take the last farewell of, from all we could learn of him, held some views that were not considered orthodox by the churches, but he had the courage of his convictions and the honesty to disclose them; that through life he had been honest, truthful, and industrious. Indeed, he had practiced through life those moral principles without which no one could be a Christian, and he thought such a man would stand a better chance in the future world than a very great many who joined the church for selfish motivs and thought that was all that was necessary to insure their entrance into the realms of bliss; but he thought they would be woefully deceived when they found themselvs before the judge of all. And I thought the world was moving, and the time is coming when right living would be the test of a man's character, instead of believing any nonsensical stories interested priests may insist are necessary to salvation; the time is coming when men, and women too, will think for themselvs and will know too much to be frightened with bugaboo stories that were used to frighten children fifty years ago. But even the children hav outgrown such nonsense, and the churches will find that they must change their tactics and teach common sense, or they will find their occupation gone as teachers of the people. It will not do for them to stand up before an intelligent congregation and denounce the truths of science much longer. They must lay aside their musty Bible stories, too ridiculous for old grannies' tales, or stand aside and let men of science take their places, who will teach the people demonstrated truths, and not myths two thousand years old, that were spun in the brains of ignorant men, to deceive the masses, so they could liv by their credulity. J. Downes.

Steubenville, Feb. 20, 1892.

O. S. BARRETT.

This morning, at 11 o'clock, death ended the sufferings of Mr. O. S. Barrett.

The deceased was fifty-nine years of age. For the last four years he has been a great sufferer. About eight years ago he was stricken with paralysis, and since that time he has used a roller chair to enable him to move from place to place.

He was a familiar figure on the streets of this city (Adrian).

Mr. Barrett was a member of the Fourth Michigan infantry, serving as second lieutenant. He leaves a wife, who has been untiring in her devotion, and two brothers, Dr. R. C. Barrett, of Toledo, O., and Dr. James Barrett, of Oswego, N. Y.

Mr. Barrett has contributed quite a number of articles to the press, and also wrote in book form a history of the Fourth Michigan infantry.

The funeral was held at the residence, No. 11 Cross street, Sunday, February 14th, at 2 o'clock, standard time. It was held under the auspices of the Grand Army. Mrs. Nellie Barrett.

Adrian, Mich., Feb. 23, 1892.

I am pained to chronicle the death of Bro. O. S. Barrett, of this city, who died yesterday, February 11th, at 11 A.M., after a short illness of *La grippe*. He has occupied an invalid's chair for many years, caused by a wound while defending the union of our states. He died as he lived, true to his principles, trusting to the great immutable laws of force and control, ever ready to obey the last mortal summons that must sooner or later be served upon us all. He was ready to meet the destiny marked out for him by the creativ law of cause and effect. Being a great reader, a sound reasoner and of good judgment, charitable by nature, only asking from others such rights as he could freely grant to them, he had many personal friends even among those who opposed him in his irreligious views.

He was a friend to the needy, ever in sympathy with a brother in distress. He leaves a wife who has ever proved true to him in administering to his many needs in his long years of physical suffering. The mortal casket in which once dwelt his intelligent being has been placed under the supervision of the G. A. R.'s who so well remember his worth as a soldier and comrade both in battle and camp.

A soldier brave, in battle he fought;
When duty called he faltered not;
When, midst showers of bullets and cannon-ball,
He saw many brave comrades fall,
In the great intellectual battle of life
He was ever ready and competent for the strife,
Fighting for that he believed to be true,
Yet never ignored what others knew.
He believed in no devil or a God
That strews thorns in the pathway we trod,
Simply because Satan tempted Mother Eve;
The story seemed too foolish for him to believe.
But trusting to the great immutable laws,
He believed them to be the great first cause;
Further than this he could not tell.
Who can say he believed not well?

A. D. Swan.

Lieut. O. S. Barrett, Adrian, Mich., will write no more of his bright and breezy notes to The Truth Seeker. On February 11th was mustered out of earth's camp of war this brave soldier for union and liberty. He "was made a cripple for life for offering himself as a target for traitorous bullets to protect the integrity of the nation and emblem, the flag." He lately wrote to me: "The same spirit to disrupt the nation exists to-day as did then; certain elements are waxing bolder and bolder, and only wait a favorable opportunity. Any attempt to desecrate our national banner should be punishable with death. Such punishment is mild enough. It is not Anarchists and rebels that are interfering with our flag and institutions. Instigation and enactments can be laid at the shrine of a much worse faction—Roman Catholics. They are a bad crowd, and sooner or later will hav to be squelched." Mr. P. B. Reasoner writes me: "O. S. Barrett died as he had lived, a true Liberal; he requested that his funeral should be conducted by the Grand Army post and that no Christian minister should officiate in the services, and his wishes were carried out to the letter. Lieut. L. H. Soulsbury, one of his comrades, made a few appropriate remarks at the grave, and that was all."

I append a passage from Mrs. Besant touching my theme.

Detroit, Mich. J. P. Guild.

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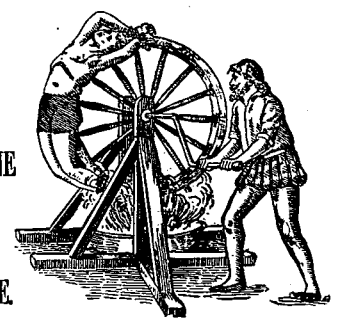
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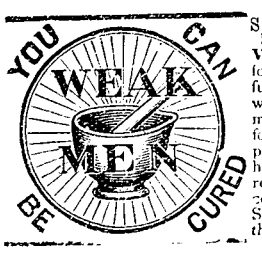
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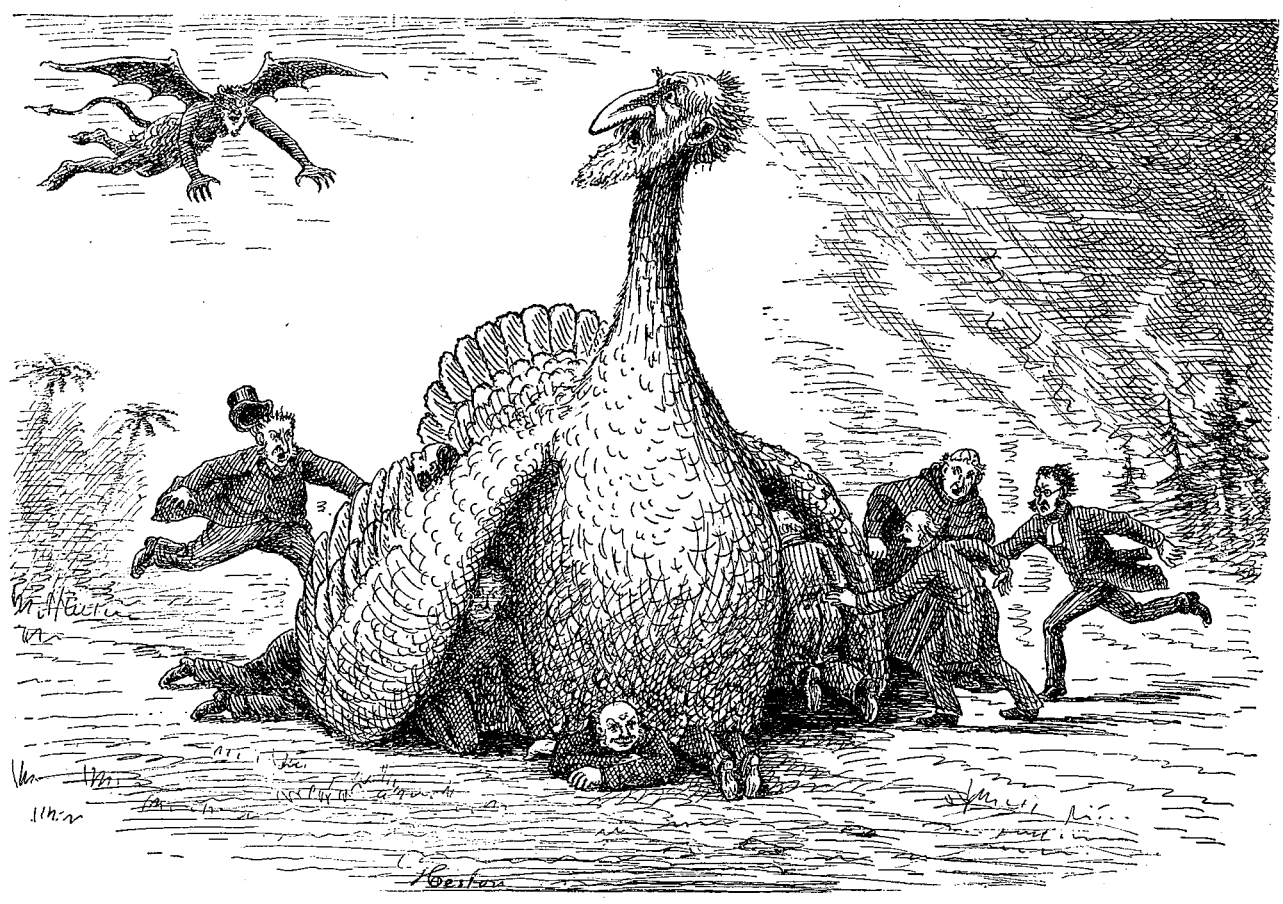
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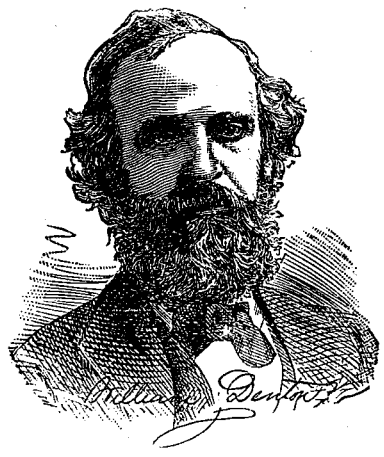
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"EDITOR TRUTH SEEKER: I received the Bible Picture Book and am highly pleased with it. Yesterday I started out among my Liberal friends, and succeeded in taking orders for six copies, and shall take another day this week and see what I can do, and send my order the last of the week. Respectfully, L. C. CHENEY."

The Universalists, The Truth Seeker, and Colonel Ingersoll.

The Universalists are queer people, religiously, and their oracles well represent them. They are themselvs, theologically, neither fish, flesh, nor fowl, nor good red herring, but their oracles talk like John Calvin and the ancient Pharisees combined. In a recent number of the *Christian Leader* is a definition of the position the editor takes toward Colonel Ingersoll, and an incidental scoring by insinuation of that other queer and unclassified sect, the Unitarians. To which is added what the editor evidently regards as a very severe criticism of THE TRUTH SEEKER. As a sample of Universalist logic the article is worth reading:

"The fact that Robert Ingersoll was invited to make an address before the Unitarian Club of New York seems to hav been taken by the public and by those journals that hav commented on it—so far as we hav noticed—as a matter of course. The assumption is, that the colonel holds to views which, if not technically Unitarian, are substantially so. This is a suggestiv straw. If the club of any other denomination had been addressed by Mr. Ingersoll, the conclusion would be that it was a challenge to the famous Infidel to state his case as strongly as he was able before a Christian jury. It would not be taken as indicating sympathy with his position, but rather as showing a disposition to let the enemy of Christianity hav the benefit of his own statement.

"This is not the view taken of his address before the Unitarian Club. We judge it is not the view taken by the club itself, nor by the Unitarian journals. The *Christian Register* printed the greater part of the address; and from the frequency of 'laughter,' 'renewed laughter,' 'applause,' 'loud applause,' in the report, the colonel was justified in concluding that he had 'struck good soil to-night.' Apparently the speaker had his auditors with him as completely as he could hav desired. The *Register* does not dissent from the position of the address or its author more than it might from that of a recognized Unitarian oracle, nor so much as it did from the position of Dr. Abbott, Dr. Gordon, and Professor Tucker. This is sufficiently remarkable. But when we add to it that the respectful protest of a life-long Unitarian of New York was returned to the author by the editor of the *Register*, it seems to be settled that there is a wide welcome for Ingersollism in the Unitarian body and no chance for protest.

"It seems to be incumbent on us now to go on and state our own position in regard to Mr. Ingersoll. He is a man whose wide sympathies and wonderful eloquence hav commended him to thousands of people, and whose felicitous exposure of many an absurdity has laid all genuin lovers of truth under obligation to him. His is an attractiv personality, and his practical benevolence often expresses itself in ways that Christians cannot improve upon. We hav heard him at his best and at his worst, hav enjoyed his wit and been shocked by his awful irreverence. We rather like him on the whole, and while we hav never heard of his making any sacrifices for the good of his fellow-creatures, we hav no doubt he is a better man than many who criticise him.

"Our objection to Ingersoll is what he represents. He stands for a particularly brazen and unmannerly and coarse variety of Infidelity. He is its great apostle. Those who would know just what Ingersollism comes to in the life and thought of the day should get a copy of the New York TRUTH SEEKER, the paper which publishes 'the only authorized editions' of Mr. Ingersoll's works, and read and inwardly digest it, and contemplate its illustrations. In the number which prints in full the address above referred to are sample nuggets of the refined gold which this form of 'Liberalism' yields. The first page is embellished with a cut of 'The Gospel Mill.' An old hag labeled Superstition is pouring out of a sack into a hopper marked 'The Sunday-School' a grist of children. Below the hopper is a mill labeled 'The Church,' operated by a mule placarded as 'Faith.' Spouts from the mill convey nearly the whole of what was poured into the hopper into receptacles marked 'Beggary,' 'Nunnery,' 'Brothel,' 'Penitentiary,' 'Gallows.' One small spout dribbles out 'God's share.' A fine portrait of Colonel Ingersoll flanks this cut. If this delicate bit of art had been visible to those who listened to Colonel Ingersoll at the Unitarian Club, it is fair to believe that the laughter and applause would hav been sensibly moderated."

We shall allow the Unitarian press to deal with the insinuation that they are all Ingersollians, or Agnostics; nor do we regard as of such great importance the editor's strictures upon THE TRUTH SEEKER. We are used to them, and besides, truth fears no kind of questioning. The picture referred to represents a state of affairs easily apprehended by all who pause to think, which the editor of the *Leader* evidently did not. If he had, he would hav seen its truth. He knows that Superstition is what drives people to church, and he knows, or might know if he studied the subject, that through the Sunday-school the children graduate to the various institutions pictured. He would know if he studied prison statistics that ninety per cent of the inmates are church attendants or Sunday-school scholars. If he reads the daily newspapers he knows that the gallows is but a stepping-stone to heaven. He knows also, if he reads Reformatory reports, that the fallen women are not Infidels but religiously trained girls, and he knows if he has read history that nunneries hav always been houses of ill repute. He sees, too, every time he walks the streets that God *does* forsake the "righteous" and allows his seed to beg bread. And if he does not know that according to Christian theology—not Universalist theology—God's share of the souls brought into the world is exceedingly small, he is not fit to be a teacher of his brethren.

But it was not of these things we meant to speak, but rather of the logic which holds one man responsible for what another does. Evidently the *Leader* believes in vicarious atonement, and would consider justice satisfied by hanging Smith for Brown's crime. It is true that THE TRUTH SEEKER sells the authorized editions of Colonel Ingersoll's books; it is true we hav published two or three authorized lectures; and it is true that the distinguished champion of liberty and ourselvs are on terms of amity. But to object to Ingersoll because of these things is about the silliest and shallowest "reasoning" that ever even a theologian invented. Think of "objecting" to a man because a bookseller placed an advertisement of his works on the same page in a paper with a picture the objector does not like! and with which the man has nothing to do. Think of the depth and breadth of that objector! Think of his giant intellect! of the discriminating logic he uses! of the reasoning power he called into play! And then think of the theology such a person represents, and how well fitted he evidently is to represent it!

Of the same character is the *Leader's* admission that in "practical benevolence" Colonel Ingersoll is at least equal to the average Christian, while insinuating that he never made any sacrifices for the good of his fellow-creatures. These kind of slurs are as common as grass, and they are always made by fellows who know nothing about the matter. How can a man be practically benevolent unless he sacrifices something? But what would the *Leader* hav? Do the Universalists desire to tie Colonel Ingersoll to the stake to see him sacrifice himself? Or do they want to put him in jail? Or starve him? Colonel Ingersoll is not the kind of a man who never sends a check for charity except through a newspaper, or at the solicitation of a preacher he knows will tell it to a reporter; but from what the public learns through no effort of his it is quite safe to say that his "sacrifices" are equal at least to those of his critics. When a man with a throat so seriously afflicted that he may lose his voice goes miles through a storm to help another man accused of blasphemy, and spends days defending him, not only without hope of fee and reward but refusing a fee in a case which to others would be a year's earnings, as Colonel Ingersoll did in the Reynolds suit, finally paying Mr. Reynolds's fine and costs out of his own pocket, we think he ought to hav a little credit for it, and not be accused of making no personal sacrifices. There are but few men, and probably no ministers, who would hav hazarded so much as Colonel Ingersoll did when he went to Morristown to plead for Mr. Reynolds. The Universalists talk a great deal about benevolence, and humanity, and good works, but they exercise very little charity toward those who dissent from their own views, and we never heard that they hav rescued many from jail, or done such a volume of good that they can afford to sneer at even an evangelical Christian—much less at Colonel Ingersoll.

It is queer how things turn out sometimes. Last week an old friend of Anthony Comstock, the treasurer of a church, a member of the Sons of Temperance, head bookkeeper of a large firm, was arrested for stealing from his employers over thirty thousand dollars which he had lost in—playing policy! which is a game Comstock pretends to hate with such undying hatred that he has raided the policy shops many times and oft. But still his old friend could find five shops open in which to lose the money he stole. And that he is as pious as his friend Comstock is shown by the fact that the church funds in his keeping are intact!

Religious Questions in Our Legislature.

The Assembly of New York has voted to strike out the Sunday closing clause in the bill appropriating money for the state exhibit at the World's Fair. The Senate, after an angry debate, referred the same matter to the State Commission.

The argument on Sunday closing was held on the 9th, and began on Senator Hunter's proposition to close the exhibit. Mr. Hunter represents the Sabbatarians. He wished a resolution to pass requesting the members of Congress from this state to oppose the granting of any appropriation to the Columbian Exposition unless promis was made to close the affair on Sundays. The senator pointed to the fact that many bills were recently presented to the legislature calling for Sunday privileges, and that the tendency seemed to be to indorse the requests. It was time, he said, to call a halt. The American Sabbath was purely American and should not be invalidated by the foreign element that sought to desecrate the holy day. Senator O'Connor took exception to the reference to the foreign population. The Christian religion, he said, was no part of the laws of the United States, and all sects were entitled to the same respect and consideration. The statutes of this state, he declared, respected the Mosaic law, as well as the Christian, and made provision for the religion of the Hebrew and the observance of the Hebrew Sabbath, as it did for the Christian Sunday. Senator Brown said he was glad the days of the Blue laws were gone, when the prattle of children's voices was subdued in pent-up rooms for fear of desecration of the Sabbath. A man could attend divine worship in the morning, he argued, and visit the Fair in the afternoon on Sunday without offending his creator. It is thought by Senator Erwin that the Sunday opening was a scheme to swell the Fair receipts, but to open the Fair on Sunday would shock the moral sense of the whole community. He did not approve of Senator Hunter's arbitrary demand upon the Congressmen, but presented an amendment, which was agreeable to his colleague, to the effect that the members of Congress be requested to use their influence to hav the Fair closed on Sunday.

Senator Hunter read extracts of remarks from Catholic priests favoring the Sunday closing, evidently to influence the opinion of Senator O'Connor, who is a Catholic. But the latter took occasion to remark that there was no earthly power that could alter his convictions, whether it came from priest, cardinal, or pope.

Senators Cantor, Coggeshall, Saxton, Smith, and Roesch followed in lengthy speeches for and against the Fair, the last named presenting a substitute to the original resolution referring the subject matter to the World's Fair Commission of this state for action. This passed with a vote of 16 to 14.

Last week the Assembly went on record, too, as favoring Sunday fishing. Around New York city there are many bays where the fish feed Sundays as well as Saturdays, and thousands of workingmen hire boats on Sundays and go out and catch their Monday dinner. Jamaica bay is one of these places, and owing to the crowds patronizing the boat liveries around its shores the pious ones seek to enforce the Sunday law against sports. But when the Fisheries and Game bill came up for discussion in the Assembly Mr. Sulzer presented a petition with twenty-six thousand names in favor of allowing the fishermen to continue their sport.

The country members opposed the petition, and the city members favored it. Mr. O'Connor thought he could find good biblical authority for fishing on Sunday, and Mr. Sullivan said: "I am in favor of Sunday fishing, though I own several bar-rooms. I would rather people went fishing than come to my saloon on Sunday. They should go fishing and let me keep my place closed at least one day of the week." The Sunday fishing clause was retained by a majority of four.

These are encouraging signs, and it may be possible some time to repeal all Sunday laws. And there is one thing the country legislators should understand, and that is, that whatever Sunday laws are enacted in this state the people of New York will not observe them. New York city folk are shut up in stores and offices and factories six days in the week and the seventh day they will go out fishing or sailing, or to "sacred" concerts, or on excursions to the country, do what the bigots please to prevent. Steamboat and railroad men find Sunday the most profitable day, and they will carry the crowds just as long as it pays. And those who really seek to increase morality and sobriety should encourage all these forms of recreation rather than suppress them, because if the people are compelled to remain in the city they will do things which are not good. The liquor stores of the city are open and men who cannot do anything else will frequent them. There is more immorality and intemperance in the city in the winter than in the summer because the people cannot get out of doors. A hothouse life breeds vice. So if the churches desire the well-being of the people they will repeal their Sunday law and turn their missionary money into open-air excursion funds. The law of substitution—a good thing for a bad thing—as an eminent criminal judge once wrote, holds good in this matter. An open museum takes people away from a possible injurious amusement. So does a sail on the ocean, a visit to the country or to the parks, or a good concert. All these things ought to be made cheap and pleasant. No question has been treated so foolishly as the Sunday question. What we hav pointed out as to the ill effects of a Puritan Sunday is undeniable, and the churches by opposing a free Sunday show that they are not sincere in their prayers for the welfare of the people. We are glad that some of our lawmakers are getting common sense on this subject.

But if, on the whole, the legislature has done well on the Sunday question, it has retrograded in other respects. Mr. O'Connor, who struggled for an open Sunday, and said he took no orders from priest or pope, has put a bill through exempting churches from the collateral inheritance tax, and the Senate has passed the Freedom of Worship bill, so-called. The exemption bill is in favor of all churches, and hereafter they will get the legacies they frighten from their dupes by the fear of hell without reduction. The Freedom of Worship bill permits the Catholics to set up an altar and introduce their paraphernalia in the House of Refuge on Randall's island. The bill has passed because of the ascendency of Tammany Hall. The country Republicans hav generally been against the bill heretofore, but this time several voted for it. Senator Zerubabel Erwin led the opposition to the bill. He said that he was in favor of the utmost freedom of worship, but he did not believe in designating a commission of state officials to look after it. He feared that politics would affect the commission, and he wanted to keep religion and politics as far apart as possible. Senator Saxton offered a substitute that the courts should hav jurisdiction, and that they should be substituted for the proposed board, so that anyone who felt aggrieved would go to the court and get redress instead of appealing to a state board. "This is the beginning of the plan to inject religion into politics," said Senator Erwin. "The next thing will be to ask for a division of the public school moneys and to giv part of them to the sectarian schools. I want to keep the church out of politics." "I deny it, I deny it," said Senator McMahon. "I ask for the proof." "The Senator givs his opinion. He is expressing only that. I think differently," said Senator Erwin. The substitute was lost by vote of 16 to 15 and the bill was passed.

The bill in its present shape constitutes the attorney-general, the superintendent of prisons, and the president of the state board of charities, a board to see that freedom of worship is secured to all inmates of state institutions, and the board of managers of the Randall's island institution will be guilty of a misdemeanor if they do not admit Catholic priests, in case this bill becomes a law.

There is only one way to settle all these matters permanently, however, and that is the right way, as pointed out by Liberalism, which was represented at the hearing before the Senate judiciary committee on this bill by our old friend J. J. McCabe of Albany, who told the committee that the bill under consideration would not do what the title seemed to indicate. The subject of the bill, he said, was not to permit freedom of worship, but to compel the state to enforce religious worship. The clashing of Roman Catholic ecclesiastical dogmas with evangelical Protestant interests in these matters would, in all probability, eventuate in an irrepressible religious conflict if all public institutions were not administered on a purely non-church basis, and he therefore offered the following substitute for the so-called Freedom of Worship bill. He said that he believed that two-thirds of the people of the state of New York would prefer the substitute to the original bill:

"An act to provide for the complete separation of church and state in all institutions which are under state control, and also in all institutions, associations and societies which receive state aid.

"Section 1. It shall not be lawful for any officer of the state to pay to any incorporated institution, society, or association, nor to the managers, agents or officers thereof any moneys of the state to be used for the purpose of founding, maintaining or aiding by appropriation, payment for services, expenses or otherwise, any church or religious denomination, or any institution, society or undertaking which is either wholly or in part under sectarian or ecclesiastical control.

"Section 2. No officer of any incorporated institution, society, or association, the expenses of which are paid wholly or in part out of any fund which is raised by a tax on any kind of property, or by fees of any kind, shall permit the teaching of any special or general system of theology or religion, by any priest, minister or other teacher, in any such institution, or on any property belonging to the state."

But Mr. McCabe's substitute was not adopted, the committee reported the bill favorably, the Senate passed it, and it will probably become a law, for Tammany Hall is in the legislativ saddle, and the hand which hold the reins reaches out from Archbishop Corrigan's marble palace on Madison avenue, just back of the St. Patrick's cathedral. Our state legislators are his servants as well as our city officials, though we are thankful to observe they hav not gone so far as Mayor Grant did in kneeling and kissing his hand on the late occasion of the pope's birthday celebration at Cooper Union. But they will do as he directs without much murmuring.

The "Evolution of the Devil," by Henry Frank, is one of the very best of all the numerous works about that anti-divine personage. It differs from the Christian biographies in that Mr. Frank knows what he is talking about. The price is twenty-five cents for a single copy, and five for one dollar.

We would call special attention of those of our friends who take sufficient interest in Liberalism to work for its extension among church-members to the new and cheap edition of Robert C. Adams's "Travels in Faith," which has the interest of a personal memoir, while at the same time it takes its readers along with the author out of the land of mental bondage. It is a splendid book to lend to Christian neighbors, and at twenty-five cents it is one of the cheapest of all our publications.

The close connection between church and state under the present administration receives additional proof from a story in the Ohio *State Journal*, by which it appears that Mr. Harrison holds his church vows above his party obligations. The story goes: "If it had not been for the president's somewhat peculiar notions about some things, Col. O. J. Hodge would be at this time governor of Alaska," remarked a member one evening last week. The appearance on the floor of the well-known Cleveland politician recalled the incident to the legislator, who continued: "He had backing strong enough to get anything the administration had to giv. McKinley, Sherman, Foster, Stanford, Hawley, and other influential men gave him their heartiest indorsement. Mr. McKinley and Senator Sherman took the matter to the White House in person. The president read over the long list of names, and glancing up, inquired: 'Is Colonel Hodge a religious man?' Major McKinley, who is a personal friend of Colonel Hodge, was a trifle staggered, but he smiled and replied that he believed not. Then the president said it was his desire to appoint a

man who would work in harmony with th missionaries. The Ohio statesmen pleaded the colonel's cause earnestly, but a few minutes' talk satisfied them that he had just as good a show to go as minister to the moon, and they gave it up."

It is not always well to be a close student of the Bible. Mrs. Mary Pachus, of Williamsburgh, has been "under conviction" for two or three weeks, and has continually read that religious work, neglecting her household duties and talking and acting strangely at times. When Pachus returned home one night last week he found his wife reading it, and no supper provided. He upbraided her and his words threw the woman into a frenzy. She became violent and screamed so loudly that neighbors were attracted to Pachus's rooms. She seemed to hav recovered her reason the next morning, but at 8 o'clock, while Pachus was in the kitchen, his wife picked up her two youngest children and ran to the front window with them. She took the infant by the legs and dangled it out of the third-story window. A policeman reached the rooms just in time to save the child. The woman was then taken to the station, and afterward sent to the insane asylum.

On the Pacific Coast.

News and Notes.

Monday, March 29th, 9 A.M., at Anaheim. The way begins to brighten. The earthquakes hav rolled by, though mists and clouds still are in the heavens. A fair audience is present. S. Littlefield, Leudke, Harker, and other comrades are around the campfire. I miss some old faces, but I guess they will be with us next time. One good friend, however, has said the last good-bye—stalwart Comrade Pullen, always ready to stand by the flag. Without fear he passes to the eternal sleep. The flowers of memory shall bloom upon his grave.

Tuesday morning, sunshine struggling with clouds, I reach Orange. I find I. H. Parker working away at his hedge beside the golden orange trees, and receive a warm welcome to his pleasant home. He is called "Big Parker." I guess he is about as tall as Abraham Lincoln, and all the way a Liberal. However, he was once a devout Methodist, but failing to be sufficiently "sanctified," he was rejected by the "unco holy." This led him into the path of Freethought, and now he reads THE TRUTH SEEKER every week. In the afternoon he givs me a drive over the surrounding country to Joel Parker's, Mrs. Hendy's, and on to Olive Hights. Here I found some stanch Liberals—Hubert, Gardner, Shoemaker, and others. They are digging a tunnel with the biggest concrete pipe in the world. I take a walk into it. Parker has to get on his knees, which he would not do anywhere except in a tunnel. We get as near to hades as possible, but no devil makes his appearance. Things seem to be pretty solid in the tunnel, but no church-members can be found to take chances there and "meet Jesus." Only Infidels will work in that shadowy place. They are not afraid of ghosts, and can put their trust in firm masonry if not in God. Through this concrete pipe, nearly seven feet in diameter, will flow the waters of the Santa Ana for the irrigation district. They also turn the wheels of the Olive Hights flouring mill, which makes some of the best flour in the state at the rate of about one hundred barrels a day.

The audience at Orange is the best I hav had yet in this somewhat orthodox town, although it threatened rain. I am quite hopeful about Orange. The Liberal element is always ready to do its work, and the people seem to be willing to hear. There is some hint of progress even among the Christians. The religious journal of the place was willing to announce my lecture as an item of news. This is an improvement on the old style of orthodoxy.

I had a fine time at the home of Mr. and Mrs. Parker, where the children and all are in the atmosphere of Freethought, and enjoy the light of day, so different from the experience of Parker and myself when we were young in the gloomy orthodox regions of "down East," Parker in Nova Scotia and I in New England. What a mighty change has come over the world of infancy! God and the devil hav disappeared, and the "fair humanities" shine.

It begins to rain at the close of the lecture and pours down heavily during the night. But the morning dawns beautifully, and Parker harnesses "Dolly" and away we go to "Hope Ranch." Edson Smith is not there, having gone to the station to find me, who of course will be "missing." We wheel to Santa Ana and greet Col. Dan Baker in his editorial sanctum. Another hitch is discovered in the Freethought campaign. O'Neil's Hall, engaged for the occasion, is by some misunderstanding given to another party, and we hav to rustle to secure a hall, the Congregational Hall, and announce the change. Baker does this. Dodgers are out and we are ready for the "new departure."

The skies change too, and as I meander out to Hope Ranch afoot the showers overwhelm me, and I am dripping when I reach Smith's. A good fire warms me up, a good sleep refreshes me, and a good dinner strengthens me, and I am ready for the evening's task.

In spite of all, I hav the best audience that has greeted me at Santa Ana. The storms of the day rolled off and the stars sparkled in the sky.

The first thing on Thursday morning was to look out and see if it was fair weather. If the sun shone and the clouds were not threatening, it was our plan to drive to Arch Beach, twenty-four miles away. Otherwise we must giv up the trip. The experience of Wednesday made things uncertain. It was, however, a glorious morning. The skies were really dazzling in splendor. The clouds were white as if they were perfectly empty of rain, and hung like jewels in the sky. Smith harnessed his bright two-year-old pony, Oscar, and off we started for Arch Beach. Through Tustin, gem of the valley, we reach Irvine ranch. Here is over one hundred thousand acres owned by one man. He probably paid two bits an acre, and now he holds it for the increased value given to it by the labor of others. It is a beautiful piece of land, stretching for miles from ocean to foot-hills. It is sown with barley this year, and presents a magnificent picture of verdant beauty far as the eye can see. Reaching the hills that encircle this vast plain, we plunge down through the canyon toward the sea. This is a delightful ride. Varying vistas open on the view. Two gentle lakes sparkle along the way. The ducks and geese float over their bosom or fly in the sunny air on our approach. A flock of buzzards—a thousand of them, I should think—are hovering and plunging about a dead sheep. They do not seem to agree among themselvs, and it looks as if the big, strong buzzards got the sheep while the weaker ones had their chances fluttering on the outer circle, looking on, and getting a little dab now and then. Evidently the buzzard world is a good deal like the human world—the big ones hav the most of it, the little ones hav to starve. The bosses rule, the inside ring gets the sheep. Large flocks of sheep are feeding on the hillsides, and the blackbirds keep them company, as if there were a common interest between them. The canyon becomes more rocky, wild, and picturesque as we descend, and we can note the huge bowlders where once the rushing torrents sped, thousands, perhaps millions of years ago, for this canyon was once the bed of a mighty river.

Over the vast plain above where Santa Ana now is, and the Irvine ranch, was an immense lake, but the bottom of that ancient lake is to-day covered with soil one hundred and sixteen feet deep, washed down from the neighboring mountains. So it must hav been a long time ago when the waters were drained into the sea.

At the foot of the canyon the first building we see for miles is a neat little school-house, and by the side of it is a dilapidated church about one-quarter its size. This is a good sign—the school-house becoming more beautiful, and the church more forlorn. That is a glorious evolution. May the church soon disappear like the ancient river and lake, and the school-house tower resplendent with radiant promis of education and reform. The church belongs to the buzzard family. Let it go with the rest of the preying tribe.

As we drive out of the canyon to La Guna, a panorama immense and glorious astonishes the view. The sea, broad, bright, is before us, rolling away in boundless volume. A magnificent steamer speeds along the horizon with enormous clouds of smoke that glitter in the sun. The Catalina islands gem the glowing west with lofty hights. The ocean breaks upon the rugged shore with music and iridescent spray. Alongside the mighty Pacific we pass. Arch Beach is two miles from La Guna, and is one of the prettiest places on the coast. Mr. H. S. Goff is proprietor of the hotel. Around it are flower-gardens and arbors. Back of it extend the hills tufted with groves. In front is the mighty sea, breaking upon the rocks. I suppose this is called Arch Beach because the shore curves inward and makes a sheltered spot for the bathers when the tide is high. The temperature of the place seldom goes below 40° and not above 85°. Bathing all the year round, roses all the year round, and gorgeous and ever-varying views of sea and land.

Mr. and Mrs. Goff and the six children enjoy life without any shadow of superstition. THE TRUTH SEEKER comes here, music prevails. The big dining-room is fitted up for the lecture. The children play and dance. The people come from all about and fill the house; it is a merry assembly. There are some Mormons here, besides Christians of the orthodox sort, and Freethinkers. I speak on the Demands of Liberalism. After the lecture the festivities continue until 2 o'clock in the morning. I find quite a number of Liberal friends. Mrs. S. L. Thurston, with her family of fifteen children, make quite an addition to our ranks, which we welcome with hopes of the future. I was glad to come to this verge of the western world and float the flag of freedom. D. Edson Smith did a good thing when he suggested this delightful trip. He livs at Hope Ranch, and of course is always ready for some new endeavor. In fact, he has just evolved a new variety of peach, which is pronounced to be about the best there is. Hope Ranch peach is the name of it. It will no doubt become famous.

Friday morning still bears good fortune for us. The weather is clear and the journey is back to Santa Ana, along the canyon until the wide and opening view reveals an immense panorama of mountains shining beyond the green expanse. The fair cities of Santa Ana and Tustin glitter between, modern life mingling with ancient landmarks.

I bid good-bye to Hope Ranch, with its pleasant companions, to Dan Baker, Smithwick, and others who giv good cheer to the Freethought wanderer. Smithwick is eighty-four years of age. He was in Texas before 1840, and passed through strange adventurous times in wars with Indians and Mexicans. He was in Burnet county and hunted buffalo over the place where the city of Austin now is. He has witnessed world-wide changes since he was a boy. He is still activ and wields a vigorous pen in the cause of reform.

The Methodist church at Orange, as Dan Baker says, has settled the question of the World's Fair opening on Sunday. By a unanimous vote of all its members, both dead and living, it was declared that the gates must be shut. There were about two hundred and thirty votes recorded, but most of these were in their graves. One member of the church who goes duck-hunting on Sunday was rather recalcitrant. He tried to dodge, but the sisters scowled at him, and the brethren prayed, and he finally voted with the rest. With all the dead Christians against us, as well as living, and duck-hunters thrown in, it shows that there is a good deal of business on hand about the opening of the World's Fair on Sunday. It reminds me of the old hymn, "Hark, from the tombs a doleful sound," a unanimous No from every buried saint. This beats Tammany all to pieces as to ballot-box stuffing.

Those who are "asleep in Jesus" can still exercise the right of suffrage. That is a union of church and state with a vengeance. The Christians are indeed wise as serpents, but not so harmless as doves.

SAMUEL P. PUTNAM.

Santa Ana, March 4, 1892.

Lectures and Meetings.

THE Newark Liberal League, 177 Halsey street, corner of Market.—Sunday afternoon, March 20th, at 3 o'clock, Van Buren Denslow, LL.D., of New York, will lecture. Subject: "If Knowledge Were Universal, What Would Religion Be?"

THE lecture before the Society of Human Progress, Sunday evening, March 20th, is Mr. Frank's answer to the question, "Is Dogmatic Agnosticism Consistent?" The society meets now at Carnegie Recital Hall, south-east corner of 57th street and Seventh avenue. The entrance to this hall is at the corner.

AT the Manhattan Liberal Club, 220 East 15th street, Friday evening, March 18th, Mr. Duren J. H. Ward will explain "Hindoo Philosophy, Including Buddhism." On the evening of Thursday (not Friday), March 24th, instead of Henry Rowley on "Religion and Morality," Prof. Lester F. Ward, of the Smithsonian Institute, will lecture on "The Two Trunk Lines of Psychic Development."

S. P. PUTNAM's lecture appointments:

Flatonia,	" ..March 19,20	Brookhaven, Miss.	" 16,17
Calvert,	" .. " 27,28	Chicago.....	" 24
Austin,	" .. April 2, 3	Massillon, O.....	May 1
Waco, Convention of Texas Liberal Association.....	" 8,9,10	New York.....	" 6
		Boston.....	" 8
New Orleans.....	" 13,14	Montreal.....	" 15
		Boulder City, Col....	June 5

Those desiring lectures along this route will please communicate at once with S. P. Putnam, Los Angeles, Cal., care of C. Severance, Box 451.

SEND for catalog of our publications. Sent free on application.

Communications.

What Shall Liberals Do To Be Saved?*

In presenting this paper I hav chosen for my text, "What shall we do to be saved?" I do not refer to our souls, nor to any concern we may feel about the Christian's heaven, but I refer to the adoption of some methodical working plan, which shall more speedily secure for the demands of our Union popular favor and support.

We think these demands are just, and ought to be the law. We think they are of so much general importance, that we contribute time and money to cause others to think as we do about them, and make them the law.

If enough people were already of our opinion, our efforts might cease. If even those who are of our opinion would be more earnest, perhaps then our efforts might cease. But the facts are, our demands are still ignored. If, then, we would succeed, we must continue our efforts; and we ought not simply to continue them, we should increase them, for effort is always the measure of success. Battles are won by courage and disciplin, as well as by numbers. Disciplin always fosters courage, and courage is strength. Do we lack disciplin? If we do, we lack the courage it would inspire, and the strength it would giv.

We all know what we want to accomplish, but do we all agree as to the methods of accomplishing it? Unless we do our efforts are scattered, and our strength to that extent neutralized. We can spare none of our strength. We need it all. Not that we hav not accomplished much, but that we hav very much yet to accomplish.

So far as our record goes our Union has been organized only since 1876, and we hav no reason for feeling discouraged with results. No one can say it is a record of defeats or disasters. We hav made reasonable progress everywhere, on every issue, and in every land. We may proudly sing of many a victory, shake hands over the grandest of triumphs, and smile and congratulate our friends; not only in every state, but in every county, and every precinct of every state, and in every nation of the globe. Can a showing like this be called one of failure or defeat? On the contrary, is it not one to be proud of? Would not the church be proud if it had accomplished as much for Christ, in so short a time—fifteen years—as our Union has for truth, reason, and liberty? Would it, with our success, be despondent, and let its cause drift? No. Instead, it would everywhere hold festivals of joy; every pulpit would boast of, and exaggerate, its achievements, and every Christian throat would echo them. Wherever the spires of superstition's temples pierce the skies, there would its bells ring out tidings of its conquering march, and a following of fanatics stand ready to maintain by main force, at least in the form of statutory laws, each step gained. Nor would it stop here. The church has a financial machine, a political machine, and a social machine. It would set all of these running; its money would find editors without ideas or courage; its votes would find politicians without patriotism or honor, and its social machine would become an ostracising lever, which only a few dare face, and the great, alone, could withstand. It would relax no effort. It would take fresh courage, and with all its stupendous power, strive further, in the interest of its dogmas, to suppress reason, fetter speech, press, and mails; and to confine the liberty of men to the will of its Bible God, constituting its preachers his vicegerents on earth who alone should be interpreters of that will. We know this is the spirit in which the church works, and knowing it, do you think we should let our efforts slacken? Would we not be truer, nobler, and more heroic men and women, if we oppose with increased energy every error of the church, and its every infringement of human rights? We, too, may hav our financial machine, our political machine, and our social machine, and let us hav them, but let us use them for no base purposes. Let our editors be brainy men with courage, our politicians patriots with honor, and our social machine cosmopolitan above ostracism of any person, because of belief or unbelief, whether Mohammedan, Buddhist, Jew, or Christian. Let whoever is true to his honest thoughts be our friend, no matter how widely we differ. Let no social fences be built of creeds. A conviction that bears the stamp of honesty is always respectable, and must pass current with us in every field of investigation.

Now, it would seem that our organization, working harmoniously and persistently along these lines, must become popular and increase in numbers rapidly, provided we find a way to get before the people to tell them of our objects, and of their importance. To get the people to listen to our arguments is the greatest trouble we hav to contend with. As sure as we get new listeners, we make new friends, and earnest followers. If we cannot get them, then our following must come only from those who evolute out of old ideas into the new by the slow process of thinking alone, without the aid of help.

As Freethinkers or Secularists, we sometimes feel lonely, and it is no wonder, although, in fact, we are not alone. In every community are men and women who believe as we do, but they are too often silent, and we do not know them, except by accident. I is no wonder we feel lonely when we do not know we hav friends about us—it is no wonder, when the first thing to greet us in every town is one or more church spires, and not one of them erected to our cause. We hav undertaken to designate each other by wearing a badge, but how many wear them? The badge is all right as far as it goes, but we can hardly say we are satisfied and wish to stop at that. Just fancy the loneliness, the uncertainty, and the strain our speakers must suffer traveling over the country, from place to place, never sure of a greeting, or a hall, or an audience, or even a collection large enough to take them out of town. How lonely it is for most of us to hear the church bells ring every Sunday, and see the people going to church, while we must stay at home or roam the fields, because we hav no congenial church to attend. Is it true that we cannot hav churches as well as the Christians? Why not? Don't we want them? Is it because we would be copying the ways of Christians? When the Lutherans broke away from the Catholic church, they did not drop the idea of churches in which to worship; nor did the Church of England; nor did the Methodists when they left the established church; nor did the Baptists when they set up a separate creed; nor the Presbyterians; nor the Congregationalists, nor any of the other sects, not even the Mormons. Now, why did they not each adopt a new plan of carrying on their work, and drop the old idea of building churches everywhere, and forming circuits, and putting a preacher in charge of each one of them? They must hav had some good reason for it. When we look about us, and see how all of these denominations hav succeeded, are we not bound to conclude that they deemed the old way the best and cling to it for that reason? And does not their success prove they were right? What good reasons can we assign or not pursuing their tactics? We need not call it a church, although to say "Secular Church," as "The First Secular Church of Portland," or "The Morrison Street Secular Church," would not sound objectionable; on the contrary, the word "church" would, to some extent, modify the prejudices some now entertain toward our cause. Call it "Secular Hall," if you wish. What we call ourselvs is not so material; it is the cause we seek to maintain. The idea is, to giv our speakers a particular field in which to work, and deliver regular lectures, organize Sunday-schools, get up socials and other entertainments, as the churches do. Let our speakers be paid by subscriptions, collections, and donations, as the preachers are. For example, let us take this city of Portland. As things are arranged at present, the people of Portland do not hear one of our lecturers, except occasionally, and never at stated times. In the mean time, our friends here get in the way of attending some one of the Christian churches, although they do not prefer it, perhaps; whereas, if we had an able speaker assigned to Portland, with a regular place and time for lecturing, he would soon build up a large attendance, and derive almost a certain income. To start with, we might hav to rent a hall, as the churches do when they first start. After a while, by the aid of festivals, contributions, etc., after the fasnion of the churches, we could buy a lot, and build our own hall or church; and the congregation by this time might be regarded as a permanent one. This same speaker might include in his circuit East Portland and Albina—perhaps other places—and giv regular lectures at stated times and places, so that the people might depend upon them, similer to the plan pursued by Hugh O. Pentecost, who, every Sunday morning, lectures in Newark, in the afternoon in Brooklyn, and in the evening in New York city. It does not appear that any of his congregations yet own a hall of their own, but it is only a matter of time when they surely will. More than this, the time will come when Mr. Pentecost will not be able to meet the demands of these three cities; each will hav a speaker of its own, perhaps several of them, just as they now hav several Methodist Episcopal churches each.

We hav now only illustrated this plan by considering how it would work in a large city. In smaller towns and country places, our speakers would be provided with larger circuits, and it would be incumbent on them to hav regular lectures, at regular times and places, as once in two weeks or a month. Gradually we would hav the whole state divided into circuits, and provided with speakers just as the church has now, each one keeping a faithful record of his work, including funerals conducted, visits to the sick, etc.; also of his receipts and expenditures, and such other matters as might be required, and report the same to the State Secular Union, which, in turn, would report to the American Secular Union. With a working system like this, would not our cause begin at once to reap grander results; would not Liberals everywhere take new courage, contribute more liberally, and work more earnestly? If the reports of these circuit lecturers were faithfully made, they would show who our friends are, and giv us, from time to time, an idea of our strength. We would thus, gradually, be laying the foundation of a power which, when required, could be relied upon to offset the power of the church—politically or otherwise.

A part of this system could also be the organization of Young Men's Freethought Associations, and Young People's Freethought clubs, Temperance societies, free reading-rooms, literary clubs, gymnasiums, museums, etc., to supplant similar church organizations, and we would try and make them so attractiv as to force the church from its own ground. Would not such a system be also more satisfactory to our speakers than roaming over the country, from state to state, as they now do, delivering lectures here and there, at long intervals, poorly paid, and giving results that could hardly be called satisfactory to themselvs or to the Union?

Times hav changed. The present generation is not satisfied with the old-time sermon; it demands something abreast of the age; something new; something practical; something to interest. It demands speakers who can awaken thought and spur to action; speakers whose souls occasionally reflect the cheerful side of life; speakers who see something good, and sweet, and joyous in the world, instead of always something bad and gloomy. But a very few preachers fill these demands, and those who do are so well liked they hold one pulpit for life, as Beecher, Spurgeon, and Heber Newton, and are well paid; the rest are sent from pillar to post, because they do not know anything, and nobody wants to listen to them. This statement is not mere assertion; it is a fact well known to every observing person. The church knows it, and is in a quandary; it will not let its preachers think outside of, or beyond, its creed, and it dare not change its creed; yet it wants to hold its congregations. But it cannot do it; its congregations are restless; they are thinking; they are going; Sunday excursions get thousands of them, while the baseball parks and race-courses are getting the rest. Of all times propitious for us, could any be more so than the present? Hav we not men and women equal to the occasion; and would not our cause—the cause of humanity—be more acceptable and more worthy than creeds of churches? We think so. Therefore why not act, and act now? We can act now. No cause has more able lecturers than ours; nor more energetic, self-sacrificing, and aggressiv; nor was an occasion ever riper, or a field more promising, in which to display ability, win renown, and do good.

Some of you may say that this plan has already been adopted by our Union, and that our lecturers hav for years been engaged in organizing local Unions, but that they do not all seem to thrive. In this you are mistaken. Our local-union plan is so unlike the church plan in detail that it can hardly be called similar. One primary difference consists in the strict disciplin which all churches are under to a head; while our Unions seem to yield allegiance to nobody. Each is conducted independent of any central authority, in a go-as-you-please fashion of its own. Some of them liv, and some die. Those that liv hav regular speakers, who hold regular lectures. Those that die hav no regular speakers or lectures. They appoint speakers and essayists from among themselvs for each meeting, and hold free discussions, where every crank is permitted to get up as often as he likes—and he never tires—and bore everybody else. No Union can ever liv that depends on the body of its members for its speakers. They will not all respond; they will not all giv satisfaction; it breeds talk and contention; and after the first enthusiasm or novelty is gone there is a falling off, the Union finally dies, and everybody tells everybody else, "It is no use to try to do anything in B——, because no one will take enough interest in it;" and so what might hav been a living, thriving

*A paper read at the last convention of the Oregon State Secular Union.

Union is dead, because what was everybody's business was nobody's business. Whereas, if one lecturer was stationed in that community and had full charge as a preacher has, being seconded by a committee or trustees, with duties corresponding to church trustees, and who was depended upon to provide regular services or lectures for the people, and the people had nothing to do with it, except to go and listen when they wish to, and chip into the hat when they wish to, then that Union would hav been well patronized, according as the lectures were interesting; and he or she would hav been a very poor Secular lecturer indeed who could not get off something more interesting than comes from nine-tenths of the pulpits.

Other primary differences which go to make church congregations self-supporting while ours are not are readily discernible in the details of their work. They do not succeed over us because the goods they carry in stock are better than ours—our goods are better than theirs;—they succeed better because they hav a more systematic and certain way of delivering their goods. Ours cannot be had except occasionally, when we send out an Ingersoll, a Putnam, a Krekel, or others to deliver them, which is so rare as to interfere with the demand for them.

I venture that if you station any one of our good lecture agents here in Portland and let it be advertised as the church agents are, in six months he will hav a larger trade than half of the orthodox agents put together, and I urge upon you a trial of it at once.

Let such of the Liberals of Portland who will get together, appoint a committee or trustees who will send a call to the lecturer of their choice to fill their pulpit in this city for, say, a year, offering to pay him say $1,200 annually, provided the weekly collections, yearly subscriptions, etc., after paying the hall rent, lights, etc., will come to that. If you do this I hav no doubt whatever you can secure an able speaker who will take his or her chances with you in the venture; in fact, it would be no venture; it would be a success; and if it would be a success here, it would in other places, and in time the whole state would be filled with stationary lecturers and permanent congregations.

KATIE KEHM SMITH.

Port Townsend, Wash., Oct. 1, 1891.

Driven From His Work Because He Is an Infidel.

EDITOR OF THE TRUTH SEEKER: I hav but lately come back from Pawnee City, Neb., where I hav been engaged as teacher in the public schools of Pawnee county. I had almost finished a two months' fall term, and was going home for a short vacation before beginning a five months' winter and spring term, when one evening, just before school was out, the board came over to my boarding-place to see me.

One of them, a Mr. Waddell, informed me that he had lately come home from a visit to a brother of his living close to my home in Kansas. "His brother," he said, "had informed him that I was an Infidel, and that I had made several Infidel speeches through the country."

He hoped, however, that there was some mistake and that I was not an Infidel. He farther said that if I would consent to read a chapter in the Bible and offer prayer each morning they would let the matter drop and say no more about it. I quickly informed Mr. Waddell that he was correctly informed. That I had long been an avowed Infidel, and that I would neither make a prayer nor read a chapter in the Bible. Then they tried to argue with me, but when I began to cite contradictions and vulgarities, they quickly concluded I was past redemption, and finally they asked me to resign my position as teacher.

This I consented to do, as I knew that with the entire district against me they could throw such overwhelming opposition in my way that I could never succeed.

However, when I resigned I demanded a statement setting forth the reason I resigned, and they signed the following:

TO WHOM IT MAY CONCERN: This is to certify, That F. B. Wheeler resigned his position as teacher in District No. 4, Pawnee Co., Neb., in all friendship and good feeling, our sole objection to him being his religious belief (Infidelity).

Signed by the board, J. W. MOORE, Director. J. T. BROWN, Treasurer. J. M. WADDELL, Moderator.

I never taught or spoke Infidelity in my school, and it was only through the merest accident that they discovered that I was a skeptic.

You can see where the fight is. They do not propose to let a Liberal hold a position of trust or profit. They would ostracise us from society and make us outcasts. If they had the power the Presbyterian churches would to-day burn heretics as they burnt Servetus. If they could but turn back the advancing shadow on the dial of time, they would again imprison the human mind. They would again waste us over slow fires, fill the world with fear, confiscate our property, deny us the right to vote or to testify in a court of justice, and inflict upon us every evil that can be inflicted in this world, and then pray for our eternal damnation in the world to come. Our public schools are now our hope. In them we must teach the coming generation the infamous, blood-stained history of the past. We must teach them the part religion has played to elevate or debase the passions of men. We must teach them the sacrifice men like Bruno, Huss, and Servetus hav made that the chains should be stricken from the intellect of man. We must teach them that science and reason are the only true saviors that will ever come to save a lost and fallen race.

We want to educate men whose vision of intelligence will take in the entire earth and the history, objects, and destiny of its various institutions and races, and who will cull from these institutions the best and noblest of their fruits and create a central generating source of freedom and liberty, for the perpetuity and prosperity of those institutions and the emancipation of the entire earth from the errors of darkness and from the chains of physical and intellectual slavery.

F. B. WHEELER.

Axtell, Kan., Dec. 14, 1891.

"He Builded Better Than He Knew."

Mr. Ingersoll's unique, unpretentious Christmas Sermon has in its results, no doubt, astonished him more than anyone else, seeing that "he builded better than he knew." A cloud not bigger than your hand—a little ripple on an ocean wave—may portend or stand as a pledge of a storm which will rock the ocean from shore to shore. The tempest which his Christmas Sermon produced—not even surmised by him—was immense. Its very simplicity and modesty would exclude the idea that the author had in his mind any thought as to the real extent of the tempest which rocked the old theological ocean of antiquated thought. A pebble in the sling of David did fearful execution—so saith inspired authority. This pebble which Mr. Ingersoll dropped into this stagnant theological ocean stirred it with wild fury. The clerical watchmen, who are the guardians of this theological ocean, were greatly alarmed at this commotion, seeing that they hav an eye on everything which produces a disturbing ripple; and all crafts are strictly watched who venture on this ocean. But this Christmas launch was too much, inasmuch as it caused all of the theological crafts to ship water, which called every man to the pumps and to the guns on every battlement. "To your guns, O Israel! The Philistines be upon thee. Man every gun on the ramparts of Sinai. Load to the muzzle with every deadly missil which theological lore and ingenious cunning hav invented. Ram down a carload of slander, misrepresentations, and lies; a few choice words from brothels; bigotry and superstition, and then cap the climax by filling up every crevice with recently imported brimstone from his Satanic majesty's dominions. Ram all down in a spirit of malice and hate. Fire the fuse and behold the desolation as the smoke clears away." See what fearful execution has been done as a result of these overloaded guns which exploded. The citadel of theological lore is exposed, and its deadly weapons are rendered visible; but these deadly missils refused to leave their nativ soil, so remained within the shattered citadel, exposed to the view of saint and sinner alike. The recently imported brimstone got out of bad company as soon as possible and left. And thus it came to pass that the true inwardness of the policy of Sinai in meeting the rational arguments contained in that Sermon became known to all men that had eyes to see, showing that the methods and policies of the "theological embassadors" 'builded worse than they knew." This beautiful little Christmas Sermon would hav been read by a part of the readers of the *Telegram*, and would hav been copied into the Freethought papers of the country and a few thousand would hav read it, and these largely in harmony with the views of Mr. Ingersoll. But "Mr. Ingersoll builded better than he knew." Through the malicious attack of the clergy upon it, it became the property of the nation, and many thousands hav had a chance to read him, and did, which had never done so before. Hundreds of thousands hav heard of Mr. Ingersoll in a way they had not before, through this unwitting coöperation of the clergy.

Not only this, but these hundreds of thousands had a chance to compare the words of Mr. Ingersoll with these clerical gentlemen's words, who professedly hold in their hands a commission from the author of the Sermon on the Mount, who authorized them to "go into all the world and preach my gospel to every creature," and also commanded them to overcome evil with good, and to return good for evil. Read the words of hate and slander which characterize many of the clerical criticisms offered—professedly upon the Christmas Sermon, but really the author much more than the Sermon was the object of the criticism. Those gentlemen in their supreme love for Christ lost sight of the love which they ought to cherish for their fellow-men. They forgot to be gentlemen, and could not afford the usual use of words which characterizes gentlemen. Not one word of common decency. Venom, hate, ill feelings, run through most of the criticism. Now for the contrast. How widely different are the words of the author in his replies to his critics! A spirit of kindness and good will, also generous feeling, showing that his manly heart knew no words of hate or unkindness for the foibles of a fellow-pilgrim. He has words sharp and severe for systems of error which hav wronged the race beyond all power to estimate that wrong; but nothing but kindness for the victims of those errors. Which, Mr. Ingersoll or his critics, shows the greatest love for our humanity? It is very clear and well defined in the sayings of Mr. Ingersoll that he would make the world better through kindness, as well as that he would make it easier for his brother man to secure in this life a larger share of happiness.

All will see at once that the author of this Sermon has all the advantage in this controversy. It will also be seen that to assault the man is one thing, and to answer his arguments quite another thing. His critics find it much easier to throw mud and malicious slander at the author than to answer his reasoning. The clergy and the laity are so well drilled on the subject of silence that a great surprise in this case was created when they lost their usual prudence. Silence is the best argument which theology has devised to meet rational criticism. Neglect and silence on the part of the clergy as to all rational criticism of their creeds and doctrins is the only true policy for them to follow. The application of the scientific method to their theology must not for a moment be recognized. Closing of the eyes and silence is their strongest and best possible defense. And it is not often that they lose themselvs and render aid in support of what they fear and condemn, as they hav in this case. So we see that "they builded worse than they knew." There is not in the range of human thought any one thing more profoundly mysterious than fear on the part of the Christian ministry and Christian people at the rustle of a leaf in the camp of heresy. If their scheme is divine and divinity is in it and all around it, what chance is there for the use of hate and ill will toward those who are so unfortunate as to hav no part in this divine scheme, but are the same victims of the divine wrath, and with an endless hell as their doom forever? It would seem, if this is true, that all Christian people should be very kind to these unfortunates. They would hav tears of pity for them and not words of hate, even though those with the decree of an endless hell hanging over them were stubborn and threw bitter words at your creed, which to them seemed so infinitly cruel. The thought of their eternal doom should melt every Christian eye to tears—tears which might ease the throbbing heart and burning brain as the dreadful reality of the doom of the sinner was in thought realized by the Christian devotee. Sad that a Christian minister, or any Christian man or woman, can indulge in a smile when the terrible thought in consciousness demands audience, that in all reasonable forms of thought some of the dear ones whom they love will be doomed to endless tortures, for they must remember that the master has said that "there are but few that are saved."

J. H. BURNHAM.

Mr. Ingersoll's and Mr. Darrow's Errors.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just skipped over THE TRUTH SEEKER of January 23d. I find the tariff question is still unsettled, and likely will not be for some time to come. When men like Ingersoll are blind enough to fall into a rut scooped out by despotism years ago, it is to be expected that lesser lights will fall into the same rut. I hav hopes of Mr. Ingersoll getting out of the rut, as he is in only to his shoulders and still able to see above it: but there is no hope for A. H. Darrow, who is in the rut above his eyes and can see nothing but the rut before him.

Well did Mr. Ingersoll say in his address to the Unitarian Association, "Men cannot go beyond their experience." Evidently Mr. Ingersoll's experience in economics is very limited; hence his

mistakes. Mistakes which he may sooner or later see himself. It is different with Mr. Darrow; he will never see his mistakes, since he is unable to look out of the rut that has engulfed him. He makes statements which hav no foundation in fact, and indulges in assertions the folly of which he himself would hav seen if he was not entirely blind. There is no truth in the statement that farming machinery is dearer in Europe than in America. Neither is there anything in the assertion that Europeans attribute our prosperity to our tariff. As for the assertion that protection cheapens the price of everything we buy abroad, and that our home manufacturers reduce the price of the home-made article below what we could buy it for abroad, they are self-evident absurdities and need no refutation. If the tariff is added to the price of the goods the consumer must pay that tariff in addition to paying for the goods; and if the home manufacturers reduce the price below what the article can be imported for, importation must cease. Such nonsense as Mr. Darrow indulges in ought to be put in the "Children's Corner," and even the children would get disgusted with it.

Judging from Mr. Darrow's article, he has never set foot on foreign soil. Traveling expands the mind, and Mr. Darrow has evidently never traveled. Farming machinery, even that of American manufacture, is much cheaper in Europe than in America; and American consuls who assert the contrary lie for the sake of whitewashing the Republican party. In regard to our prosperity Europeans well know wherein it lies. Our soil is rich and cheap. No country in the world has a greater amount of good soil and a better climate than the United States. Our mines are rich and easily worked, and minerals and metals can be produced much cheaper here than in any other country. We likewise find a forest already grown, and we reap a rich harvest where we did not plant. Besides, this country is still so thinly settled that millions of cattle pasture on Uncle Sam's premises, and cost the owner next to nothing. Compare this with the condition of Europe, where a great deal of the soil is steril; where the mines, having been worked for hundreds of years, are worked with difficulty; where the land is high in price, but mostly poor in quality; add to this a greater population than the country is able to support, and you will easily see why we are prosperous and Europeans poor.

In regard to Mr. Ingersoll's arguments that a protectiv tariff is conduciv to intellectual greatness, I must say that I believed it myself once, but living in Germany in 1849, when the people rebelled on account of the high tariff, besides other grievances, and the tariff was reduced on some things and abolished on others, I hav seen the folly of those arguments.

Saxony produces iron, yet, notwithstanding that there was a duty on iron of $2 per ton, England supplied Saxony with iron. The Saxons rebelled, and the duty on iron was abolished. As predicted by the tariffites, the iron-works shut down. But the owners of the works, who, until then, never had an idea in their lives, began to think. They threw out the old worn-out machinery that allowed them to make a profit under protection, and put in the most improved machinery, and in a year from the time they started up again they employed more hands than they did before and exported iron. And as better wages were paid than before shutting down, it is likely the profits were better likewise. That showed me the folly of protection.

Now let us take a humanitarian view. Does it show honesty on our part if we, who claim that the world is our country, and to do good our religion, deprive a part of the human race of the benefits they might enjoy? Say nothing of the injustice we do to ourselvs. A man who would deprive his fellow-men of the means of making a living, no matter in what part of the world they liv, is a narrow-minded egotist who does not deserve the respect of the public. I know Mr. Ingersoll is far from being narrow-minded, but the economic rut in which he moves will not allow him to see the other side of the question distinctly.

Protection can hav but one effect upon the public. It makes a few millionaires on one side, and countless paupers on the other. It enables the manufacturer to sell his goods at an enormous profit and lay up millions. The wage-worker, on the other hand, is compelled to pay the outrageous profit on the articles he consumes without being indemnified for it, since the price of labor depends upon supply and demand, and not upon the price of the articles manufactured. Unfortunately, the laboring classes seldom see their interest. They waste their opportunities in useless strikes and riots, and, being blind, they kiss the rod that smites them.

ROBERT GUNTHER.

Eureka, Cal., Feb. 25, 1892.

A Glimpse of the Dark Ages.

The eleventh century was marked by the fact that the Prussians were driven into the acceptance of the Christian creed through a bloody war in which Boleslaus, king of Poland, was victorious; after which, by penal laws and brute force, the Prussians were compelled to acknowledge themselvs converted to the Christian faith (Mosheim's Ecclesiastical History, page 230); those who would not yield were subjected to various kinds of punishment, and some were put to death.

Sylvester II. called upon Christian princes to commence a "holy war" against "the Infidels;" Gregory VII. gathered an army fifty thousand strong with the same object, but through a quarrel between the emperor of Germany—Henry IV.—and the pope this bloodthirsty plan fell through. During this century, however, several attempts were made to excite the people to arms.

"Every means," says Hallam, "was used to excite an epidemical frenzy, the remission of penance, the dispensation from those practices of self-denial which superstition imposed or suspended at pleasure, the absolution of all sins, and the assurance of eternal felicity. None doubted that such as perished in the war received immediately the reward of martyrdom. False miracles and fanatical prophecies,* which were never so frequent, wrought up the enthusiasm to a still higher pitch. And these devotional feelings, which are usually thwarted and balanced by other passions, fell in with every motiv that could influence the men of that time, with curiosity, restlessness, the love of license, thirst for war, emulation, ambition. Of the princes who assumed the cross, some probably from the beginning speculated upon forming independent establishments in the East. In later periods the temporal benefits of undertaking a crusade undoubtedly blended themselvs with less selfish considerations.

"Men resorted to Palestine, as in modern time they hav gone to the colonies, in order to redeem their time or repair their fortune. Thus Gui de Lusignan, after flying from France for murder, was ultimately raised to the throne of Jerusalem. To the more vulgar class were held out inducements which, though absorbed in the more overruling fanaticism of the first crusade, might be exceedingly efficacious when it began to flag. During the time that a crusader bore the cross, he was free from suit for his debts, and the interest of them was entirely abolished; he was exempted, in some instances at least, from taxes, and placed under the protection of the church, so that he could not be impleaded in any civil court, except on criminal charges or disputes relating to land" (Europe During the Middle Ages, pages 29, 30).

The same writer continues: "None of the sovereigns of Europe took part in the first crusade, but many of their chief vassals, great part of the inferior nobility, and a countless multitude of the common people. The priests left their parishes, and the monks their cells; and though the peasantry were then, in general, bound to the soil, we find no check given to their emigration for this cause. Numbers of women and children swelled the crowd. It appeared a sort of sacrilege to repel anyone from a work which was considered as the manifest design of Providence. But if it were lawful to interpret the will of providence by events, few undertakings hav been more branded by its disapprobation than the crusaders'. So many crimes and so much misery hav seldom been accumulated in so short a space as in the three years of the first expedition. We should be warranted by contemporary writers in stating the loss of the Christians alone, during this period, at nearly a million; but at the least computation it must hav exceeded half that number" (Ibid, page 30).

At Nice the crowd of crusaders numbered seven hundred thousand after the great slaughter in Hungary. Jerusalem was taken A.D. 1099, and it was there "where their triumph was consummated that it was stained with the most atrocious massacre, not limited to the hour of existence, but renewed deliberately even after that famous penitential procession to the holy sepulcher, which might hav calmed their ferocious dispositions if, through the misguided enthusiasm of the enterprise, it had not been rather calculated to excite them" (Ibid, page 31). The first crusade occurred in 1096, and the last in 1270, and it is impossible to calculate the number that must hav perished by the sword during that time.

During the ninth, tenth, and eleventh centuries the state of learning was anything but creditable to the clergy and others in authority. Schools afforded no encouragement to the mass of the people. Indeed, it was a rare thing to find a layman who could write his own name, and quite a remarkable event to discover a man with a little learning. So ignorant were the people that contracts had to be made verbally, few being capable of writing an agreement. In respect to learning the clergy were almost as badly off as the laity. They were steeped in ignorance, which formed a subject of reproach at almost every council.

In the twelfth century the religious wars had not quite terminated, whilst struggles between popes and certain princes respecting certain "rights and privileges" continued as vigorously as ever. Fresh heresies found exponents during this century, and the advocates almost invariably met with one kind of reply—viz., death.

Some were burnt, others crucified, and others maltreated in such a way that death followed as a consequence. Arnold of Brescia, who merely argued that church revenues should be handed over to the state, became so obnoxious to the clergy that they arrested him, crucified him, and burnt his dead body—A.D. 1155—(see Freethinkers' Text-Book, page 466, part I, by Mrs. Annie Besant).

Peter de Bruys, who objected to infant baptism, and may be called the ancestor of the Baptists, was burnt A.D. 1130.

Many other reformers shared the same fate, and one large sect must here be noted.

Peter Waldus, its founder, was a merchant of Lyons, who—A.D. 1160—employed a priest to translate the gospels for him, together with other portions of the Bible. Studying these, he resolved to abandon his business and distribute his wealth among the poor, and in A.D. 1180 he became a public preacher and formed an association to teach the doctrins of the gospel, as he conceived them, against the doctrins of the church. The sect first assumed only the simple name of "the poor men of Lyons," but soon became known as the Waldenses, one of the most powerful and most widely spread sects of the Middle Ages. They were in fact the precursors of the Reformation, and are notable as heretics protesting against the authority of Rome because that authority did not commend itself to their reason; thus they asserted the right of private judgment, and for that assertion they deserve a niche in the great temple of heretic thought; for they were in truth pioneers of liberty and progress.

The thirteenth century saw the erection of the *Inquisition* in France, and strenuous efforts were made to extirpate heresy in whatever form it made its appearance. The Inquisition spread its influence over Europe, and the Spanish Inquisition carried on the insidious work of torture and bloodshed to such a degree that upon the lowest computation nearly three hundred thousand persons were either burnt alive or suffered torture of the most horrible character.

Add to this list the ruined families some of whose members fell victims to the Inquisition, and then—remembering that Spain was but one of the countries which it desolated—let the student judge of the huge total of human agony caused by this awful institution. Nor must it be forgotten that its dungeons did not gape only for those who opposed the pretensions of Rome; men of science, philosophers, thinkers, and reformers of all kinds were regarded as enemies and treated as such. Llorente givs a list of no less than one hundred and nineteen learned and eminent scientific men who in Spain alone fell under the scourge of the Inquisition (see Histoire Critique de l'Inquisition d'Espagne, t. ii, pp. 417–483).

But do what the religious bigots would, heresy increased and spread. Brave men and women were ever prepared to bear any persecution and punishment in the cause of truth; and though truth was again and again crushed to earth, it rose again with increased force until its ultimate triumph was assured.

ARTHUR B. MOSS.

* Mosheim says that Peter the Hermit carried about with him a letter from heaven, calling on all true Christians to deliver their brethren from the Infidel yoke (Ecclesiastical History, page 231).

Protection or Free Trade.

I desire to make a few observations in regard to D. Webster Groh's article of February 13th, "Does Protection or Free Trade Giv the Most Employment?"

I am aware, however, of the reluctance of the generally biased editor of a Freethought journal to print anything derogatory to the doctrin of free trade, under the erroneous conception that free trade and Freethought are virtually synonymous terms. An advocate of the latter, to be consistent, must necessarily also be an advocate of the former.

A truth seeker, however, should be Liberal enough and generous enough to hear "the other side."

Mr. Groh, a confirmed free trader, in his opinion admits that "a plausible argument in favor of our protectiv tariff is that it givs Americans more employment."

He makes haste, however, to qualify this statement by the further observation "that this is true only in the sense that it necessitates more labor to accomplish the same results."

He has not given a single fact in evidence to prove this latter assertion.

Does he mean to say that in our country more labor—what he calls waste labor—is required to produce a ton of steel rails than in England? If so, I'd like to be further enlightened on this, to him, momentous question.

Is it really true that the American workingman must labor more to accomplish the same results, that he is less expert, less intelligent, less able, physically or mentally, than his foreign brother—that it requires more labor here in America to produce a ton of iron or steel, or any other commodity of which we are large producers under our protectiv system, than in England? And should we therefore be forced to discontinue the production of these articles because there is a certain per cent of so-called American waste labor expended in excess of foreign labor to produce a "certain article?"

What other "certain article" should we substitute for iron, steel, etc., requiring less labor, as an exchangeable equivalent?

Mr. Groh does not specify, but incidentally mentions gold and silver bullion, and calls them commodities, when in fact gold is the only recognized legal international currency used in the liquidation of balances and debts between the nations, and as such is used as money. Why does he hesitate to come straight to the point and suggest agricultural commodities, to produce which there is no waste labor expended, but poorly paid labor employed?

He is probably unwilling to be placed in the awkward dilemma of choosing between bankruptcy and the inevitable metamorphosing of our many and varied industries into a purely agricultural one.

This, in my opinion, would be the inevitable result of a policy of free trade under present conditions, and would naturally hav the effect of reducing remunerativ employment to a minimum.

No. We strenuously object to lower the present condition of our working classes to the peasant life of starving agricultural Russia. Mr. Groh is certainly wrong in supposing that we employ a large amount of unrequited, or waste labor, under our system of protection.

The higher American price of a ton of steel rails does not prove an undue expenditure of American labor or toil. The true answer to the higher American price is found in our higher standard of prices as compared with the foreign low standard.

If we lower our wages interest on capital invested freight-rates, rents, and insurance fifty per cent, to the European level, and stop watering stocks, we may be able to compete with foreign prices, and gradually substitute free trade for protection.

But would it be advisable at present? Would our working classes submit to so great a reduction, and suffer themselvs to be placed on the level of pauper labor; confined to Chinese and Hungarian diet; meat once or twice a week, with rye bread and water for dessert, minus many of the other conveniences and comforts of life which the American workingman enjoys?

Our country absorbs, or uses, more iron, steel, breadstuff, and clothing than any other country in the world. Under protection, America has the monopoly of this great market; under free trade, England would get the most of it.

A good market creates demands for labor and givs employment.

It is true, we may, at a venture, under a depressing system, gamble for the rest of the markets of the world, but one bird in hand is generally worth more than two in the bush; besides, we may, to our sorrows, "kill the goose that lays the golden egg."

Argue to giv up our great home market, just because we are Freethinkers, and should, therefore, be very Liberal in our ideas? No. Follow the lead of our great American Liberal, rather than the teachings of the English Cobdenites.

It is true the fruits of labor—the wages, etc.—are the great incentivs to toil.

Penury is also an incentiv, but a servil and deplorable one.

Mr. Groh's rambling argument about labor-saving machinery is quite irrel vant—not at all pertinent to the issue. He inadvertently puts words in the mouths of protectionists, and from such false premises draws illogical conclusions to suit his own purposes—finally landing protectionists in "darkest barbarism."

He makes other inconsiderate statements that are only partly true, such as: "Imports are purchased with exports," and that "The importation of foreign-made goods does not displace American labor."

He speaks lightly of the exportation of gold and silver, as being only a collateral issue, not at all germane to the real question, as if it did not matter how much goods we import as long as we had a dollar left for exchange.

Nations, like individuals, if they buy more than they sell of perishable goods, will soon hav to mortgage their property. The next step in line will be bankruptcy. As for example: Manufacturing England has mortgaged and owns agricultural Ireland.

Under protection and our higher standard of prices the foreigner pays the bulk of our government taxes; under free trade a direct tax must be wrung from the people. Of the two, the latter alternativ is by far the more obnoxious, and can only with difficulty be collected.

Lowering this standard is more apt to be an injury than a good.

A reduction of duties is an incentiv to increased importations.

The latter, history informs us, is a forerunner of depressions and panics, reducing employment and wages in a proportionate ratio.

To arrive at a logical conclusion on any question, the premises must be true; if either the major or minor proposition of the syllogism be false, there can be no logical demonstration. Mr. Groh has not proved his major premis—that free trade givs the most employment—to be true, and, therefore, has not yet unmasked the "protectionist fallacy."

RICHARD LECHNER.

Sheridan, Pa., Feb. 16, 1892.

For Sale?

AN ARGUMENT AGAINST INGERSOLL.

An argument! An argument!
An argument is found,
Against the mighty Infidel,
That seemeth good and sound.

What am I offered for it—
What will you giv to know
How to get back at Ingersoll
And giv him one good blow?

You preachers often answer him
But never make him budge;
You preach at him and screech at him
And deluge him with fudge;

You cry at him, you lie at him—
Your slanders all are met—
You pray for him, you lay for him,
But never caught him yet.

The grace that makes the foolish wise
Abundantly you claim:
He worries you and flurries you
And trips you just the same.

You bluster up and muster up
To make a bold advance;
Your guns are fired; they make him tired,
And then he makes you dance.

He shows you up; he throws you up,
As he would top a feather;
He seizes you and squeezes you,
And bumps your heads together.

He hasn't time to pick you out
And air you one by one;
He lumps you off, and dumps you off
Until you break and run.

Now, somewhere in his easy warp
There is a flaw, no doubt,
That will not scintillate and shine
The more you pick it out.

On slippery ground he must hav stood
Some time—but when and where?
What will you giv to know the spot?
Just make a bid that's fair.

For sale! For sale! An Argument!
The only one that's known
Against the greatest Infidel
That ever made you groan!

"'Tis not so deep as a well perhaps
Nor as a church door wide,"
But good enough for these hard times
And warranted to decide

One point against the giant mind
That makes you seem so small,
And snatch a jewel from the crown
That overshades you all.

Into the scale where, light as air,
You flounder all undone,
This molehill may be placed against
The man who weighs a ton;

And when the telescope of faith
Shall cause it to appear
A mountain, it will answer you
To harp on for a year.

FRANK FELT.

Secularism in Trinidad, West Indies.

It might be of some interest to the readers of THE TRUTH SEEKER to learn something of the progress of Secularism in these parts.

I am an entire stranger to this country, being a traveling agent, and of course a Freethinker, consequently one of the first things that attracted my attention was the number of Secularists and Freethinkers there are. I hav visited nearly all of the other West Indian islands and British Guiana, and hav occasionally come across a Freethinker, and therefore I never expected to meet so many here; but what a surprise, when taking an evening walk, to hear, being discussed freely about the city, Freethought subjects. In the daytime one is again regaled with such discussions, but this time in the various artisan establishments of the city. The artisans constitute a vast majority of the Freethinkers, and they all seem to be a happy and contented lot, far superior in intelligence to their Christian brothers. The manner in which the people handle Freethought subjects is something far above my comprehension, but when I again take a serious view of it, I am led to the conclusion that it is the freedom of thought which has made them so intelligent. Freethought here, Freethought there, and Freethought everywhere. I am sure the various Christian sects will soon hav to look more seriously to themselvs or else Freethought, as it surely will eventually, will uncamp them.

I noticed that the propaganda work is carried on by the free distribution of Freethought literature, printed locally, and also imported, both from England and the United States.

In my wanderings I inquired, as I wanted to get acquainted with him, for the leader of the Freethought movement, and when introduced to him at a fashionable hotel I would scarce believe my eyes. I expected to meet a man ripe in age—I meet a youth not yet out of his teens, but for whom, if he adheres to Freethought, I predict a brilliant career, one destined to be an honor to it.

I see a young man before me whose age is about twenty-four, and he is introduced to me as Mr. E. dos Santos. From him I got a great deal of information with regard to the movement here, and he informed me that it was his intention to, at no distant date, take to lecturing. He is a brilliant conversationalist and a good speaker, and no doubt will make a good lecturer. The Freethinkers of Trinidad ought to be proud to hav such a leader. His family are all Freethinkers. His brother, J. dos Santos, is a stanch supporter of the movement; being a man of means, he is capable of doing a lot to advance the cause. Other stanch supporters are Chas. A. Meltz, the genial and happy Atheistic jeweler, and his neighbor, also a jeweler, C. L. David. Edgar Maresse-Smith, the president of the branch of the National Secular Society, is a lawyer, and by his position and ability is fully entitled to it. Mr. Smith is quite a young man, and I had the pleasure of hearing him in the courts of law recently. He is a good argumentator, and a brilliant and fluent speaker. If he follows the path in which he has hitherto traveled, he is sure to occupy a high position at the bar.

Philip St. Laurent, the indefatigable coachmaker and Atheist, is another proof of the movement. He employs about fifteen hands in his carriage factory, who are all Freethinkers. Jos. Creteau, S. A. Roach, and Philip A. Paul are others who hav the movement dear at heart, as also A. Spooner, a bookseller, who should be induced to add to his stock Freethought works.

The other sex are represented by Mrs. E. Maresse-Paul, a lady of high literary attainments, and no mean writer, who has from time to time pitched boldly into the clergy. I hav seen some of her writings, and can only say that the Freethinkers of Trinidad ought to be proud of her.

Judging from what I hav seen and heard, there ought to be about three hundred Freethinkers in the city. It is indeed refreshing to find Freethought in such far-off places, and I predict that before another decade the majority of the civilized portion of the globe will be Secularists.

On the 29th of January, 1892, about twenty representativ Freethinkers met at Mr. Charles A. Meltz's place, at his invitation, to partake of the good things which had been provided by him. It was the first time the Freethinkers in Trinidad commemorated the birthday of Thomas Paine, and I sincerely trust that they will celebrate many more such anniversaries. It was thought fit to resuscitate the branch of the National Secular Society, and accordingly E. Maresse-Smith was elected president, S. A. Roach vice-president, E. dos Santos honorary secretary, and Charles A. Meltz honorary treasurer.

I wish the branch all success, and hope when I return to find that by their work they hav doubled the number of Secularists in Trinidad.

J. F. A. BROWNE.

He Is Poor Pay.

Who givs to the poor but lends to the Lord,
Is a text to ourselvs we daily do say;
By the sums that we dole, our friends might conclude
That the Lord was to us but very slow pay.

Letters of Friends.

Recommended by a Good Man.

GILMORE, IND. TERR., Jan. 26, 1892.

MR. EDITOR: Send me THE TRUTH SEEKER four months. I hav known the paper for several years, and think it quite interesting. Any intelligent person that will read THE TRUTH SEEKER will become a skeptic. THE TRUTH SEEKER was first introduced to me by Dr. W. R. Bachelor, of Pauline, Ark., who has the honor of being one of the best-read men in the state, and one of the most moral. Anything that Dr. Bachelor would introduce is worth reading. ETTIE MCDONALD.

Weight of Woman's Brain.

ORANGE CITY, IA., Feb. 18, 1892.

MR. EDITOR: I took the following from a foreign religious newspaper, verily a kernel of grain from amongst a mountain of chaff:

L. Bischoff, professor of physiology, died recently at Munich, Bavaria. He always maintained and defended the opinion that woman is intellectually inferior to man. He based this on the by him observed fact "that a man's brain weighs 1,350 grams and a woman's only 1,250."

Weighing the dead professor's brain proved it to be net—1,245 grams.

Comment is unnecessary.

DE LESPINASSE.

Appeal to Libertarians.

COLUMBUS, KAN., Feb. 25, 1892.

MR. EDITOR: "Rouse, ye Romans!" "Guards, up and at them!" "Why stand we here idle? Shall we lie supinely on our backs hugging the delusiv phantom of hope till our enemies hav bound us hand and foot?"

What enemies? Those who want to close the World's Fair on Sunday. It is vastly important that they fail in their unmanly and desperate efforts. Everyone that can, circulate the petition, and write a letter to your member of Congress and Senator. Let all others subscribe to the letters: "We the undersigned emphatically indorse and confirm the above letter," or in some other words. J. H. COOK.

Can Anyone Oblige?

WOODVILLE, ORE., Feb. 12, 1892.

MR. EDITOR: I thought perhaps you might hav "Parson Brownlow;" anyway, perhaps you will remember that during the war some one, I hav forgotten whom, asked him when he was going to turn over to the Democracy. I remember part of his reply, but I want it full and complete, just as he gave the answer. It runs something like this: "When the sun shines at midnight, the moon and stars at midday; when there are no sects in churches, or fleas in hogpens; . . . when Democrats lose their inclination to steal; when good men cease to go to heaven and bad men to hell; when the world is turned upside down," etc. That is some of it, though a little mixed. I am sure you can giv it to me in full. If so, I will be very grateful.

Yours truly, THOS. H. B. TAYLOR.

A Naval Inquiry.

GRAFTON, N. D., Feb. 24, 1892.

MR. EDITOR: I wish to beg space in the best paper in the land for a few lines, as I never see any correspondence from this part of the country. There are a considerable amount of Liberal-minded people, but a good many of them go to church, it seems, for the sake of being "popular." Some time ago we were visited by a Methodist revivalist, and the obscene language which he so freely indulged in while in the pulpit was simply infamous. One of our newspapers published a part of one of his sermons, with the result that several persons stopped their subscriptions.

Would somebody, through the columns of this paper, giv some light in regard to the dimensions of Noah's ark, according to our system of measures?

With wishes of a prosperous future for THE TRUTH SEEKER, I remain,

Very truly yours, P. A. L.

That Provision to Allow Sinning.

INDIAN GROVE, MO., Feb. 6, 1892.

MR. EDITOR: For the inclosed draft please send THE TRUTH SEEKER one year to our friend O. N. Ashley. Mr. Ashley is a young man belonging to a respectable orthodox family, who has never in any way become identified with the church. It seems that his cool deliberation and common sense hav proved an efficient safeguard against the infectious religious fanaticism so characteristic of the revival meetings that during the autumn and winter months stir up such great excitement among the true believers, on account of the sins they find it so convenient to hav transferred from their own calendar of crime to the voluminous account of one J. Christ, who graciously answers the demands of justice in their behalf by referring the father to a few drops of his coagulated blood shed on Calvary nearly one thousand nine hundred years ago, to the end that the guilty for all time to come by this provision might go free. Yours truly, W. E. WALTON.

Instructiv Letter on Evolution.

LESLIE, MICH., Feb. 23, 1892.

MR. EDITOR: The question is often asked, What do H. Haynes and wife believe in? Well, we can answer that question very easily. We not only believe, but we know, that evolution is the only truth. And the most intelligent clergy admit it to-day; but there are thousands that will preach against it as long as they can make money out of it. We hav positiv proof. Look at the fire that is thrown out of the bowels of the earth every day, that proves that the planet was once a ball of fire. And that is not all—how do you account for the coal you burn? That is proof of the changes. And the changes are going on all the time. The clergy hav a great deal to say about how long it took to make this world. Well, it is not made yet—only changing all the time. The clergy are telling the young people they must not study evolution. They are afraid of it. But I want to say to these gentlemen that they hav only a few years longer before science will tip their whole scheme overboard.

Yours for truth, H. HAYNES.

A Glut of Cheap Gospel Goods.

MONTE VISTA, COL., Feb. 16, 1892.

MR. EDITOR: Editor of the best truth finder for the most truth seekers in this or any other country that I know of: It is not very often that I see any marked progress of Liberalism in this part of our vineyard. And I do not think anyone could, and be honest about it, when a place like Monte Vista, only eight years old, having a population of about eight hundred, can support six church organizations. Four of these hav their shops up and in running order, and are manufacturing lots of cheap gospel goods every Sunday. And the Liberals are so few, and so poor and indifferent or vapid, that we cannot hav a Liberal lecture more than once in a lifetime.

But I was going to tell you that the first Sunday in January, 1892, a few of our best Liberals met for the purpose of organizing some kind of a society wherein everybody would hav the privilege to express their honest opinions on any and all subjects. And we did organize a society called the Monte Vista Philosophical and Social Society, "to meet every Sunday at 2 o'clock P.M. in their hall; the public cordially invited.—W. S. Felt, Sec."

ANDREW MANSON.

A Superb Lecture.

CLEVELAND, O., Feb. 19, 1892.

MR. EDITOR: On Tuesday evening the great champion of Freethought gave his lecture, "Liberty of Man, Woman, and Child," in Case Hall. The crowd was so great that hundreds could not gain admittance. Colonel Ingersoll spoke without notes, walking up and down the little space on the platform not occupied with seats, speaking in his own inimitable manner, and for two hours eloquence and sparkling wit brought forth roars of laughter. The colonel closed his lecture with an eloquent peroration consisting of an apostrophe to liberty. Four hundred copies of THE TRUTH SEEKER and about one hundred Boston *Investigators* were given away at the door in hope that of the good seed thus sown broadcast some might fall in congenial soil to the benefit and profit of those noble champions of Freethought, THE TRUTH SEEKER and the Boston *Investigator*.

Talmage gave a lecture the following evening entitled, "Good Cheer," read from notes and in a school-boy, sing-song way, which did not suit a Cleveland audience, and instead of being elated with the science of good cheer as promulgated by your Brooklyn acrobat, everybody seemed to hav got a very large dose of the dumps. JAMES HENDERSON.

On Pious Rogues.

NEW KIOWA, KAN., Feb. 8, 1892.

MR. EDITOR: Please inform me when my subscription expires, as I am very anxious for every copy of the paper and should dislike to miss a single issue.

It might amuse you to learn the spiritual condition of these people. Last September a certain form of Methodism called "holiness" shook the community. Some claimed they had always had it; others, even including a Congregationalist minister, rejoiced in a new and blessed experience; and all claimed to rejoice in something. But when it came to gathering the jewels into the different folds, then the tug of war commenced, and it is not ended yet; it probably will end only with the extinction of one or the other.

After a while the Episcopalian church came along, and with it also came all the apostolic unction which it alone possesses. It also furnished a far-off kind of religion which allowed certain sorts of violators of law to enrich themselvs so long as they enriched the church. It would hav pleased you to see those who are daily violating the usury laws of the state, those who are aiding and abetting the violators of the Prohibitory law, and those who, their employees say, hired them to steal hundreds of tons of barbed wire out of the Cherokee Strip—all of them occupying the front seats, and when the time came singing "Amen." Yours for mental liberty,

Z. A. GLEASON.

The Bible Enough For One With Good Intentions.

MERCED, Jan. 13, 1892.

MR. EDITOR: Inclosed please find subscription to the dear TRUTH SEEKER. I value it as I would an old and dear friend. Its weekly visits hav been a source of pleasure as well as of information on all subjects to me and some of my friends. I hav had several visits from Christians urging me to attend church, each of a different denomination. One lady examined my library, read a few sentences in Holbach's "System of Nature," and asked if that was the kind of books I read. I told her it was, and many more of the same class of scientific works which are of value to anyone who wishes to learn something of nature. She remarked that the Bible was good enough for her or anybody else who has any good intentions. I told her: "My conduct will compare well with yours or that of any other superstitious believer in an imaginary God or devil." She was terribly shocked, and jumped up and told her daughter who was with her: "Come and let's get out of this Infidel's house, for I love the Lord and can't bear to hear anyone speak against him. I intended to ask you to come to the church and play the organ for us, but now I don't wish to giv you the position." I said: "Injustice is what I always expect to get from Christians. So good-bye."

Heston's last picture is fine. Success to THE TRUTH SEEKER.

MRS. E. M. HANNSON.

From Amidst the Psalm-Singers.

AUBURN, CAL., Jan. 25, 1892.

MR. EDITOR: As this is my first attempt to write to a Freethought journal, I hardly know how to begin. I can say that THE TRUTH SEEKER is a most welcome friend in my household, especially for me. And I can farther say that I hav all the orthodox superstition taken out of my nature, and THE TRUTH SEEKER has helped do it. I am living in a community of psalm-singers, with a few Liberal-minded men, but they are afraid to speak their sentiments, owing to their business relations. But I hardly ever go in Auburn without a copy of THE TRUTH SEEKER or some other good work, and you can imagin how I get on, for I am outspoken, and will tackle anybody that opposes what I believe is right and just.

Inclosed please find a subscription for THE TRUTH SEEKER for one year to a new subscriber. When I write again I shall want a copy of the Bible Picture Book.

THE TRUTH SEEKER goes the rounds. I keep it moving on. In other words, I am doing a missionary work with THE TRUTH SEEKER and *Independent Pulpit*. I think we can get you one or two more subscriptions for your paper. Keep the ball moving.

I forgot one or two little items. One is, giv my regards to Watson Heston and John Peck. Mr. John Peck livs in the town I was born in, viz., Naples. I was born and got most of my Sunday-school superstition in Naples, Ontario co., N. Y., in the year 1831. I like to read Mr. Peck's articles, for our ideas are the same.

Yours for truth and justice,

O. D. STORRS.

A Gifted Lecturess.

CARTHAGE, MO., Feb. 26, 1892.

MR. EDITOR: Mrs. Mattie P. Krekel, of Kansas City, Mo., has just concluded the delivery of five Freethought lectures in the Grand Opera House in this city. The subjects of discourse were: "Evolution of Thought and Progress of Ideas," "Evolution of Morals," "Christian Civilization or Civil Christianity, Which?" "The Church and Religion of the Future," "What Is Secularism? Its Aims and Objects." Notwithstanding the unfavorable weather, the house, from the first, was well filled with an attentiv audience, whose numbers, as well as interest in the questions discussed, increased with each succeeding lecture, until at the last one the new and capacious opera house was filled to its utmost capacity. It must be said that the lecturess is a veritable living, breathing encyclopedia of literary, historic, and scientific knowledge, imparting it with the consummate tact of an experienced instructor, and with an easy and natural grace, both of gesture and manner, that so materially assists in the electrifying of an audience. Her line of thought is sequent and logical; she never fails in making telling points; her enunciation is remarkably distinct, and her voice is audible to the extent of making herself understood in the remotest parts of the hall. Her lectures will hav a salutary effect in every community where she may speak, and while inciting to thought and study which is necessary to mental as well as material progress, the substance of them will, as I hope, never be effaced from the minds of her thoughtful hearers.

REUBEN ROESSLER.

Business Notice—Bankruptcy and Assignment of Sins to Jesus.

Feb. 29, 1892.

MR. EDITOR: Several weeks ago the piously inclined of the little hamlet of Middlefield, N. Y., conceived the idea of holding a series of revival meetings for the purpose of bringing into the fold the lost sheep of the surrounding country, in season for shearing. Accordingly the leaders in such matters borrowed a gospel-stuffer from the Baptist Association, and the work of converting rational beings into insane dupes began. At first it looked as if their efforts would not be crowned with success, but this was only the calm that precedes the storm of emotional insanity that is sure to strike a revival meeting in a way-back country town. Soon that element that is not blessed with very strong minds began to show emotional signs. Then the rapid workings of the gospel-stuffer so enthused several of that class who make a regular business of getting saved at every revival meeting they attend, that they arose, and staggering forward to the anxious seat with their burdens of sin dumped the whole business on Jesus. At this point in the proceedings a tall, heavy individual from the Quaker City stole to the organ, and caressing the keys with a gentle touch lifted up his voice, and the mellow notes of "Jesus paid it all, all the debt I owe," floated down the aisle and out in the stilly night.

The meetings hav continued up to date with fair success as to numbers, but those

sheep that carry the large fine fleeces are still out on the mountain wild and bare. This is very much deplored by the piously inclined, for do not the clergy rant their insane vaporings for revenue only? When they draw the net it is not the little bull-heads that are wanted, but the large, plump, and succulent suckers.

AN EYE-WITNESS.

Pious Women, Catholicism, Parochial Schools.

ROCHESTER, MINN., Feb. 8, 1892.

MR. EDITOR: I wish to thank A. B. Bradford for his long "unimportant" letter. It is just such a clean-cut criticism as ought to be applied to every church stickler. People are so hypnotized to hav a "Christian" tag attached to them, that it is about time they were shown how "profane" it looks to others who consider reason and common sense superior to any commands of a "Master." Is it not about time that women ceased to call any man, Master? I think so. Much better results for humanity would follow if Ingersoll's axiom were substituted: "I care not so much for the freedom of religion, as I do for the religion of freedom." Let churchianity die a natural death; freedom will giv us something much more humane and just—and not any God "in it." When you get a God outside of humanity *he* does not amount to much, and I freely admit a woman God would be no improvement!

I send you a clipping from our paper to show how silently the parochial sisters wedge into our public schools. Voters, what are you about that you do not awake to the great danger of Catholicism? All Catholics are sworn servants of the pope and cannot be loyal to any other government. What is the press of our country doing to enlighten the people on this question? Absolutely nothing. THE TRUTH SEEKER has carried on the fight almost alone. Hudson Tuttle wrote a romance, founded upon fact, for the *Progressiv Thinker* recently, and "The Convent of the Sacred Heart" brought to light so many truths that he received a warning letter to desist. It was signed by a death's-head and cross-bones. What means it that all these horrible facts are hidden from public notice? Should not all nunneries be subject to public inspection the same as jails or asylums? They do not differ, in reality, as I can see.

Let theologists differ and fight, howl and screech,
We must hav liberty of mind and speech;
But be governed by reason, and honesty teach,
Till freedom's banner waves over each.

FLORA W. FOX.

STILLWATER, MINN., Feb. 2.—The mixing of the pupils and instructors of the public and parochial schools was begun under the orders of the board of education to-day with considerable excitement. The exchanges were made between what is known as the Hill Parochial and the Central public schools. Sister Hyacinth took her place in the Central school and Miss O'Brien at the Hill school. No serious trouble has occurred, but many parents will not allow their children to attend school as long as Sisters of Charity are employed as teachers. An injunction will probably be served within the next twenty-four hours, and the matter pushed through to the supreme court with all possible speed.

The Lottery Question.

PINEVILLE, KY., Feb. 18, 1892.

MR. EDITOR: Since the recent decision in the United States Supreme Courts in a lottery case bearing on the Louisiana State Lottery, the press of the country has had a great deal to say. Most of the papers approve of the prohibition of lottery advertisements and lottery business being carried on through the United States mails. It will be remembered that nearly all the press of the country are somewhat biased toward the Christian religion and the Bible. Then in order to make laws governing the lottery business they should hav consulted their Bible. How strange it is that so many believe in the Bible teachings yet are not willing to liv by them, knowing too that damnation must follow disobedience. Well, let us hear what the Bible says about lottery. "Lot causeth contentions to cease, and parteth between the mighty" (Prov. xviii, 18). Let it be remembered that this is the writing of the wisest man that ever lived or that ever shall liv.

We see that lots were cast among the Hebrews in many places of scripture. For example: God commanded that lots should be cast upon the two goats which were offered for the sins of the people, upon the solemn day of expiation, to know which of the two should be sacrificed and which set free (see Lev. xvi, 8–10). He required also that the land of promis should be divided by lot as soon as it was conquered, which command Joshua accordingly executed (Num. xxvi, 55, 56; xxxiii, 54; xxxiv, 13, etc.; Josh. xiv and xvi). When people employ a medical adviser they should follow his advice. If they hav a spiritual adviser ought they to follow his advice? Then how shall we account for the Christian press denouncing the lotteries of the country? If the Louisiana Lottery had given to the churches a percentage of its receipts, we would not hav heard that anything was wrong with the lottery business. Ah, we would hav heard the texts referred to above quoted as approving it. Do they not hav church fairs in which lotteries are carried on without the least hint of wrong in them? Can Christians account for the righteousness of the Bible lottery and in the same breath denounce the Louisiana Lottery? I do not wish to be understood as approving the lottery business, but I think that Christians should consult their spiritual adviser when calling on lawmakers. This nation may bring down the wrath of the Lord upon them by denouncing that which the Lord has in days past approved of. And he is an unchangeable God. S. P. HERRON.

P.S.—I send $5 order for my renewal and one new subscriber. Success to your noble paper. I hav the promis of more subscribers in the near future. S. P. H.

Hav a Monkey-Show of Preachers at the Fair.

CRESCO, IA., Jan. 24, 1892.

MR. EDITOR: A local paper publishes a hint to the effect that all "prominent divines" should meet and preach at Chicago during the Fair period, assuring its readers that this would be of "great moral benefit."

Holy smoke! Wouldn't a public exhibition of a herd of gospel galoots be as "prominent" a feature for the credulous as would be a monkey show for the average boy? But I cannot see how the former show could by any possibility be more beneficial to morality than the latter. I am unable to comprehend how the chinmusic of the peddlers of a book which contains so much obscenity and untruth could by any means be of "great moral benefit" to really enlightened beings in the closing decade of this nineteenth century.

Perhaps the writer of that article insinuates that the "eminent" Bible fakirs should exhibit themselvs in bulk as a disgusting example, as an abomination which is the fruit of centuries of just such work as they are expected to perform if rounded up in 1893.

Well, if the Fair could not be kept open on all days of its duration without this proposed gospel attachment, then I hope the pious and hypocritical pickpockets will put in an appearance and either bring with them the old Jewish Jehovah for a wrestling bout with some nocturnal Jacob, or trot out his (Jehovah's) modern successor, who is described as something which has neither body, parts, or passions, and is incomprehensible. I am inclined to take things as did the man who said that he preferred a swim in a big pond which happened to contain a few little polliwogs to no swim at all. And if the recent suggestion in THE TRUTH SEEKER should materialize, we would hav "Pope Ingersoll" in the pond as big whale to devour the mentally diminutiv Jonahs in case they possessed the courage, or rather foolhardiness, to venture into deep water (debate). The diet might prove a trifle nauseating for the big whale, but I opine that he would not be apt to disgorge the beggarly Jonahs in as good a condition as did the big fish in the old Jew fable.

In the course of a conversation I asked a modern Christ-eater—a very knowing (?) man spiritually—what was the fate of the legion of devils after the swine in which they had been stowed away had been drowned. He advised me to go to the infernal regions and find out. I agreed to make the trip if possible, on condition that he point out the road leading there, telling him that that particular road is not to be found on any map I had ever seen. He then informed me that evidently his great Bugaboo had made a deplorable mistake in creating me. I praised him for his frankness in admitting that his notorious man-maker and man-destroyer was also a great blunderer. This God-image referred to a Jew near by as a Christ-killer, when I replied that in accordance with that expression all Christians must be Christ-eaters—*à la* Lord's supper.

He then got mad and decamped.

Best wishes for Mr. Heston as the champion picture-maker, and to you as the Editor of the best paper known to me.

F. L. DAUBERSMITH.

Is Particular About Saviors.

ALBION, MICH., Feb. 19, 1892.

MR. EDITOR: I hav been a constant reader of THE TRUTH SEEKER for nearly twelv years, and hav always read the "Letters from Friends" with much interest; and as almost every imaginable subject has been treated upon, by the many different writers, but little chance is left for me to express any particular new ideas. But an idea has suggested itself to me, and I thought I would pen a few lines upon the subject of an *infant redeemer*. Now, when I was a boy and used to go to meetings (we did not call it church in those days), the congregation would all rise and sing a song about our infant redeemer, and of course I joined in with the rest. But the thought has since suggested itself to me of the supreme ridiculousness of intelligent men and women, educated ministers, professors of colleges, and teachers in institutions of learning singing praises to and worshiping an infant redeemer, a baby savior. Why, Mr. Editor, it seems to me that if such men as yourself, John Peck, Heston, and myself, and other Infidels that I might mention, need any savior at all, he should be full-grown, broad-shouldered, and stalwart. No baby savior for us. Infant saviors might do for infants and small children. But as the idea of infant damnation or children being lost is nearly or quite abandoned and given up by everybody, they of course need no savior. Now, I am very fond of children and I like babies in their places. I like their music. I am delighted with their squalls, and I like their baby ways. But the idea of a baby savior! Oh, whew! not any in mine!

Yours in search of truth,
W. BIDWELL.

Mr. Charlesworth and the Kent Secular Society.

KENT, O., March 8, 1892.

MR. EDITOR: In THE TRUTH SEEKER of March 5th, Brother Charlesworth reports the story of his failure to draw larger houses here in Kent at our meetings given under the control of our executiv committee on January 25th. He asks, What is the cause of this? And in answering his question misrepresents the management and puts all the blame upon the board of control. He announces that our society is called the Portage County Science Institute, and then proceeds to lecture us on the folly of having such a name—"utterly incapable of exciting interest among the people." But who gave us the name? Surely no one except Brother Charlesworth. I never heard of it before. Perhaps he found it used as a title of one of our posters. Yes, there he must hav found it, for we announced our last meetings under that title. In like manner we had previously advertised other meetings entitled "Library Benefit." What would our brother hav thought of Miss Campbell, whose coming here was thus announced, had she reported in THE TRUTH SEEKER that our society was called "Library Benefit," and then occupied valuable space to lecture us for it? Would he not hav thought her verdant? Plainly, Brother Charlesworth, like the Irishman in the story, has mistaken one of our guideboards for our tombstone. Again, our brother is troubled because his name was perverted into Professor Charlesworth. I confess that I am to blame for that slip, but as he had repeatedly "esquired" me, so I "professored" him, not dreaming that so small a thing could rankle in the bosom of either. Surely, if lecturers are "knocked out" by such trifles, I do not wonder that the officers of the American Secular Union hav had, and are having, a hard row to hoe to please them. Brother Charlesworth reports that fewer people attended the second session than the first, which is a mistake. Evidently our brother was depressed, for I can scarcely believe that it was his intention to make a bad showing worse.

The truth is, as found by actual count and taken down in my diary on the spot, the following figures: First audience numbered just thirty persons—collection, $2.72; second audience numbered fifty—collection, $3.43. But I may add that of the thirty who were present at the first session only ten returned to hear Brother Charlesworth in the evening, although the roads and weather were most propitious.

Who is to blame if the speaker fails to keep his audiences? Acting as a mediator between the will of our brother and the will of the ex-committee, I told Brother Charlesworth why the committee had selected his lecture on the "Philosophy of Secularism" rather than his lecture "Why I Do Not Believe in God" for the opening session's discussion; yet in the face of this Brother Charlesworth, while ostensibly delivering the former lecture, created the impression that he was really delivering the latter. If he was himself thus sailing under false colors, what shall we say of his advice to others to be "frank, honest, open, and free?"

If he did substitute one lecture for the other, wholly or in part, then why blame the management for the consequences of his own act?

Would it not hav been more just to hav asked himself, "Hav I not contributed to the alienation of my hearers?"

Like Brother Charlesworth, I, too, disagreed with the management in its policy of concealment, but I was outvoted. As it was only a question of methods, I yielded rather than cavil over details that time would soon settle.

In the past I, too, hav been just as anxious to tell the people why I did not believe in God.

I found that people preferred to hear what I knew rather than what I believed. But after all, perhaps, if Brother Charlesworth had devoted a long life to the study of astronomy he might agree with Herschel in tracing an intelligent governing power in the manifestations of the universe, or if he knew more of geology he might agree with Sir Charles Lyell, who said: "But in whatever direction we pursue our researches, whether in time or space, we discover everywhere the clear proofs of a creativ intelligence, and of his foresight, wisdom, and power" (Principles of Geology, vol. II, p. 620).

Of course I regret Brother Charlesworth's failure to hold his Kent audiences against dwindling as much as he does, for those whom he alienated, most of all, ought to hav heard his masterly exposé of the flaws in the Christian's code of ethics. Charlesworth again complains because the title of his subject, "Philosophy of Secularism," was changed to read, "The Science of Human Cultivation." Carping personified! Pity for his fine faultfinding! We were only trying to relieve his title of its sectarian smack in making the change complained of. To many, the term "Philosophy of Secularism" has become as sectarian as "the philosophy of Methodism." Looked at in that light the "shame" is in the carping and not in his title.

In conclusion I hope Brother Charlesworth will pardon me if I suggest that in the future when he thinks that he sees a mote in his brother's eye, he should first be sure there is no beam in his. Then, having a clear vision, he will be less likely to see molehills distorted into mountains to perplex his judgment.

Fraternally yours, M. H. HEIGHTON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Complaint.

I think it really mean—don't you?—
To leave us nothing at all to do!
In a world all made to order so
A modern boy has no earthly show.
Columbus sailed across the sea,
Which might hav been done by you or me,
And now they call him great and wise,
They praise his genius and enterprise,
Although when he found our nativ land
He took it for India's coral strand!

There's Newton, too, saw an apple fall
Down from the branch and that was all—
Yet they talk of his great imagination
And say he discovered gravitation.
Goodness me!—why, I could hav told
Him all about it; at ten years old
I knew why things fell, and I studied the rule
For "falling bodies," in grammar school!
There's noble George, who wouldn't lie—
Perhaps he couldn't. He didn't try.
But if I should cut down a cherry-tree
My father would only laugh at me.

Benjamin Franklin—what did *he* do?
Flew a big kite; on Sunday, too,
Standing out in a heavy shower
Getting soaked for half an hour,
Fishing for lightning with a string
To see if he couldn't bottle the thing.
Suppose I should fly my kite in the rain?
People would say that I wasn't sane.
Why should there such a difference be
Between Ben Franklin, Esq., and me?

I can see steam move a kettle lid
Quite as well as James Watt did,
And I can explain about engins, too,
Bigger and better than Watt ever knew;
But somehow he took all the praise,
And I'm neglected nowadays.
Then there's Napoleon First of France—
Suppose that we had had his chance,
No doubt we'd hav been emperors, too;
But we'd hav conquered at Waterloo.
I wouldn't hav had old Grouchy make
Such a stupid and grave mistake;
I should hav sent him the proper way
To arrive in time to save the day!

Still, what makes me feel the worst
Is Adam's renown for being first.
That was easy enough, you know;
It was just a thing that happened so.
And my sisters say, "If it had been me,
I wouldn't hav touched the apple-tree."
That's so. If she sees a snake to-day,
She givs a scream and she scoots away.

To write such things as Shakspere's plays
Was not so hard in Queen Bess's days;
But now, when everythiug has been done,
I cannot think of a single one
To bring a boy to wealth and fame.
It's a regular downright burning shame!

P.S.—When it's fine, I shall play baseball;
For you know it would never do at all
To forget about "Jack" who becomes, they say,
A very dull boy without plenty of play.
But wait!—when a rainy Saturday comes,
As soon as I've finished Monday's sums,
I'm going to build a great flying machine
That will make T. Edison look pea-green!

—*Tudor Jenks in December St. Nicholas.*

Biographical Sketches.

X.—TENNYSON.

Alfred Tennyson was born in the year 1809 at Somersby, Lincolnshire. His father was a rector of that parish. He was the third of a large family, several of whom shared with him the literary honors. Like Mrs. Hemans, Tennyson wrote poetry while he was still very young, though there is a vast difference between his and Mrs. Hemans's poetry. In the year 1827, Tennyson, with the help of his brother Charles, issued a small volume entitled "Poems, by Two Brothers," which is now out of print. He went to Trinity College, Cambridge, to finish his education. He gained a prize for a blank verse entitled "Timbuctoo," in which was oberved for the first time some impress of his peculiar genius. His literary career, however, dates from 1830, in which year he had published "Poems, Chiefly Lyrical, by Alfred Tennyson." These poems were not received by the public with much display of enthusiasm, but while some poems seemed weak and immature, others announced in no indistinct manner the genius of a true poet. In the notice of the book by Professor Wilson, in *Blackwood's Magazine*, the promis of the young writer was recognized in sufficiently express terms. The praise was, however, not entirely free from censure, to which Tennyson replied in later poems, "Crusty Christopher," published in 1833. In 1847 appeared one of his most popular poems, "The Princess, a Medley." This poem consists of a prolog, a story, and an epilog. The prolog is an idyl of modern life. It describes a rustic fête in Vivian park with college friends picnicking in the ruins of the abbey. Lilia Vivian, "a woman yet in girlhood," who championed the cause of woman's rights, cried,

Oh, I wish
That I were some great princess; I would build,
Far off from men, a college like a man;

and, as one of the "seven" said,

With prudes for proctors, dowagers for deans,
And sweet girl graduates with golden hair.

At last, for the sake of a diversion, some one suggested that a story should be told, and that each of the seven students should narrate a chapter of it. Then the story of "The Princess" was told. Each narrator in turn is the prince, betrothed in boyhood to a princess, who, however, according to Lilia's fancy, renounces men, founds a college, and death to the man who enters! But the prince and his two friends dress as women and register their names as students. They are discovered by the "dowager deans," who, however, in pity for the princess, refrain from reporting them. But their own imprudence "givs them away" at a feast, and a disorderly retreat follows, during which the princess throws herself into the river and the prince rescues her. Meanwhile the prince's father comes with a large army to claim his son and bride. Some time after that the brother of the princess and the prince hav a tournament, in which the princess's brother wounds the prince, and the latter is carried into the college. During his sickness the princess begins to think that men are not so bad after all, and this one in particular. The story ends just as the students, or rather Tennyson, evidently intended that it should. The epilog is merely a renewed meeting between the students.

In 1855 appeared "Maud, and Other Poems." "Maud" is written upon the Socialistic questions that were being agitated at that time, as "Locksley Hall" in that sense might be used as a prelude. This poem belongs to the practical part of life, and tells of the orphan-nephew becoming engaged to his cousin, the heiress of the estate. She jilts him, and he, in his despairing rage, rebels against the whole constitution of things.

O, my cousin, shallow-hearted! oh, my Amy, mine no more.
Oh, the dreary, dreary moorland! Oh, the barren, barren shore.

He then absurdly contemplates going east, and taking a savage woman for his wife. But upon after-consideration he reflects that after all, because he has been disappointed in love that is no reason why the world should come to an end, so he exclaims in the bitterness of his despair—

Overliv it—lower yet—be happy! wherefore should I care?
I must mix myself with action, lest I wither with despair.

"Maud" is written in something of the same strain. I could not begin to tell you of all the poems that Tennyson wrote, as it would consume so much valuable space. And then, there is so much I do not understand, and so much that I do not like, that I can only giv you a little sketch of the most popular of his poems, and not as much as I would like to. Of all his poems I greatly prefer "The Miller's Daughter." It is a very tender poem, relating how the son of a rich squire fell in love and married the miller's daughter. How reluctantly the consent of his lady mother was given:

And slowly was my mother brought
To yield consent to my desire;
She wished me happy, but she thought
I might hav looked a little higher;
And I was young—too young to wed;
"Yet I must love her for your sake;
Go fetch your Alice here," she said.
Her eyelid quivered as she spake.

The whole poem is evidently intended as an address of the young squire (now old) to his wife, probably upon some commemoration day—a silver wedding, perhaps. Of his prose poems I like best "The Gardener's Daughter," a true poem, showing plainly that

Kind hearts are more than coronets,
And simple faith than Norman blood.

"Dora" and "Enoch Arden" are also nice. Their sweet self-sacrifice is touching.

But so much for the records of the poets—true actors in the play of life, as Shakspere tells us. In these little sketches I hav only sought to giv some little biographies of the most popular poets in hopes of having the Cornerites take more interest in reading biographies from more gifted pens than mine; for I think that it is right for us to know the lives and characters of the "sages, seers, and scholars" who left their work for us to finish. But if these little sketches, imperfect as they are, hav contributed toward making the Corner bright and instructiv, be it ever so little, I shall feel amply rewarded. IDA A. BALLOU.

Buffalo, N. Y.

A Puzzle.

I rather like puzzles and enigmas, and coming across an old one I laid aside some thirty years ago, I am thinking you Cornerites will enjoy deciphering it. So here it is:

14. Mr. —wood, being at the . of king of terrors, 10 mills for his quakers, and who, which, and what. They odor for Dr. Juvenil Humanity, who to Dr. Hay preservers, and little devil behold scarlet his assistance; but, B 4 he arrived, the not legally good changed color, and taker was ct. for. the

Answer next week. AUNT ELMINA.

Speak No Ill.

Speak no ill of anyone, not even your enemy. No matter if you do know some things of him that are not very creditable. If their publicity would injure him, keep them to yourself. Suppose one has gone astray and you know it. It is better to confine such knowledge to your own breast. Your repetition of the story only results in some harm to him and does you no good. When tempted to speak ill, to denounce another, to tell of some indiscretion, pause and think, Will this do any good? Would I like all my actions reported? No. Then be silent. Speak no ill. S. H. W.

An Untaught Diplomat.

"You know, Nick," said his mother, "a gentleman never asks for things, no matter how badly he wants them."

"Why doesn't he?" said Nick, opening very wide his round four-year-old eyes.

"Because it is impolite and greedy. That is why it annoys me so to hav you ask your Uncle John, whenever he comes, if he has brought you candy. Remember, now, you must never do it any more."

"But it's my candy—he says so—and he wants me to hav it."

"Then he will certainly giv it to you, and you must wait his time for it. If I ever again hear you ask him I will not let you hav it. So promis me that you will not. I know my little boy wants to be a gentleman."

Nick made the promis with a very sober face. He was the normal small boy, not a little angel, yet he had been trained "upon honor," and felt that a promis once made could not be broken. This is the way he kept it. When Uncle John came again, his nephew, after greeting him, leaned meditativly against his chair and said, "You didn't bring anything but yourself this time, did you, Uncle John?"

"Yes, I did," said Uncle John with a laughing shout; "I brought a whole pound of candy, and after that I wish it was two."

Correspondence.

DORCHESTER, NEB., March 5, 1892.

DEAR MISS WIXON, AND DEAR FRIENDS: I will write to you again. I am well. I did not get *La Grippe*, and I am glad of it. My school is out and I am glad; it is vacation for four weeks. In the winter I had to go to school when it was 20° below zero. I had a nice time on Christmas. The Amish hav split and hav got two churches. The reason they split is, one part of them drinks and the other does not. There hav been no speakers here this winter. I liv seven miles from town. Papa has not been to town for a week and has six letters to send off to-day. I would like to hav some of the little children write to me.

To Editor: I send you a card. I hope you will accept it with pleasure. Well, I guess I will close now. Good-bye.

JESSE JOHNSON.

[Thanks for the handsome card, and we shall be glad to hear from you again some time.—ED. C. C.]

HARTFORD, KAN., Feb. 26, 1892.

MY DEAR MISS WIXON: As I hav just been reading the letter my cousin, Miss Darrow, has written to the Children's Corner, I thought of the great pleasure of seeing one of my own in print. We read THE TRUTH SEEKER and think it splendid. Many of my friends are trying to persuade me to giv my heart to God; but I hav found a better way to travel the path of life. My favorits of all amusements are music and dancing. As this is my first letter to THE TRUTH SEEKER, I will close, with best wishes to all. Correspondence from the Corner solicited.

Your friend for the right,
CARRIE BOYD.

ST. ELMO, TENN., Feb. 29, 1892.

MISS WIXON: When I was about four years old I went into a cave in Lookout mountain with my father and two brothers. We wandered about for a long time in the cave. At one place there was a deep, dark crevice; it went away down, I do not know how far, and there was a plank laid across it to walk on, and when pa led me across that place I said it made me feel lonesome. There are a great many such caves in Lookout mountain.

In my last letter to the Corner I spoke of my cat, Tim Skittlebones. I guess he joined a serenading club and some club was too much for him, for I havn't seen him for a week, but I hav his picture to remember him by.

Your Freethinking friend,
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News of the Week.

PORTLAND, ORE., will hav a Catholic cathedral that will eclipse any other church edifice on the Pacific coast.

THE Russian government is increasing its severity against dissenters from the state religion. Stundists are especially persecuted.

AT the cathedral in Agram, Austria, last Sunday, Bishop Casparitsch was fatally stricken while in the midst of his rites. The cause was not providential visitation, as it would hav been in the case of a Freethinker, but paralysis.

THE empress of Germany has quit novel-reading and forbid it to the ladies of her court, and consults with the court preachers two or three hours daily, afterward retiring to pray and weep. Some say that she has become a mystic, and others that religion is crazing her.

VOODOOS hav been stirring up the negroes of Richland parish, La., against the whites, and predicting that God will send on the latter awful pestilences unless they divide their property with the blacks. On the 12th it was rumored that a colored girl who had put poison in a family's coffee was connected with the voodoos, and she was lynched.

ALONG the Volga river many Russian villages can get nothing to eat but a tea made from grass. In other districts bread made of wild hemp is the sole diet. The horses hav been largely killed off for food. As Russians hav a superstition that the horse is an unclean animal, it often happens that their stomachs revolt at its flesh and they die. Being unable, in their poverty-stricken condition, to buy fuel, many hav taken to burrows dug in the ground, and are degenerating into beasthood. Outlawry is increasing.

ONE "Malachi the son of God" was found last week selling medicins from house to house in New York city. He said: "I am a prophet, sent by the son of God to cure mankind. I foretold and caused the Johnstown flood, the famin in Ohio two years ago, and the recent Russian famin. I hav only to raise my hand now to cause the rain not to fall on the city of New York till famin shall come and the city shall burn. This I will do if you venture to lay a hand upon me." But one of the police of this irreligious age did lay a hand on him and lock him up.

THE election of a pope to succeed Leo XIII., whose demise is near, may lead to serious troubles. It is thought by some that the choice of a non-Italian pope would provoke a schism—a division of the "one universal" Catholic church. Others apprehend an international war as the result. The causes of any trouble would be two, viz., first, the jealousy of Italian cardinals; and second, general fear that any European nation, except Italv, which supplied the pontiff would derive too great aggrandizement from his influence throughout the Catholic world. This fear could not be entertained of Italy, because of her minor power, and the terms of hostility on which she stands with the papacy.

MELBOURNE, the Australian rainmaker, is experimenting in Mexico. His stay in Kansas has caused several rainmakers to spring up there. Two companies hav been incorporated in that state who propose to make contracts with counties, at $600 a county, to furnish one to two inches of rain under each contract. They will sell the secret at $2,500 a county. Their agents experimenting in California and Arizona report, one 1½ inches of rain at Pixley, Cal., and another 1½ inches at Tulare, Cal. Citizens of Thomas and Cheyenne counties, Kan., are organizing to meet an offer of a company to giv a test. Doubters point out that the experiments are conducted at a distance from the places where business offers are made.

THE flour so far contributed by the millers of America to famishing Russians has come from the following states, etc.: Alabama, 400 pounds; Canada, 8,000; Colorado, 5,000; District of Columbia, 37,860; Iowa, 51,160; Indiana, 114,915; Illinois, 124,940; Kansas, 149,900; Kentucky, 11,760; Louisiana, 360; Maryland, 9,200; Michigan, 186,525; Minnesota, 1,553,504; Missouri, 127,160; Nebraska, 69,240; New Mexico, 3,000; New York, 1,021,400; North Dakota, 103,020; Ohio, 108,977; Pennsylvania, 142,734; South Dakota, 98,780; Tennessee, 15,024; Texas, 3.280; Virginia, 1,500; Wisconsin, 91,145; total, 4,038,784. At the shipping of supplies at New York recently clergymen conducted exercises, but failed to mention how largely the famin is due to the influence of their religion. Large sums of money hav been contributed. Philadelphia has given $100,000; the New York Chamber of Commerce, $30,000; the Red Cross Society, nearly $100,000. The dishonesty of Russian officials has necessitated painstaking arrangements to insure that the supplies reach the right hands.

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WHAT right hav we to trace back to supernatural causes or to a creativ will whatever may be done and has been accomplished by the civilized man, who at present stands at the top of a ladder of a hundred thousand years, and has behind him and beneath him the whole work of countless generations?—*Buchner.*

O LORD, while I am on the subject of creation, may I be pardoned for drawing your attention to the fact that you "created" . . . boundless and numerous worlds of which you knew nothing? You hav turned out to be a far, far cleverer God than you thought you were. You "created" the Earth on the first day; while, on the third day, you, apparently as the result of an afterthought, "created" the Sun, Moon, and Stars, just as a sort of lamps to giv light to the Earth. You seem to hav had no idea that you had "created" the lamps vastly bigger and grander than the object they were "created" to light. Just read the following few lines, O Lord, and you will see what I mean: This earth is nearly eight thousand miles in diameter. You, when you wrote your Book, supposed the earth to hav been flat and immovable, resting on four corners. The Christian theologians believed that theory down to the day when Galileo and Bruno declared the world was round, and moved, and Bruno was put to death. They continued in that belief even down to the day of Columbus, whom they caused to be imprisoned as a heretic for espousing the Copernican system that the world moved, thereby contradicting the Bible.—*Saladin in God and His Book.*

IN Russia . . . they hav been murdering old men; they hav thrust daggers into the breasts of women; they hav violated maidens—because they were Jews. Thousands and thousands are sent each year to the mines of Siberia, by the Christian government of Russia. Girls eighteen years of age, for having expressed a word in favor of human liberty, are to-day working like beasts of burden, with chains upon their limbs and with the marks of whips upon their backs. Russia, of course, is considered by Mr. Talmage as a Christian country—a country utterly destitute of liberty—without freedom of the press, without freedom of speech, where every mouth is locked and every tongue a prisoner—a country filled with victims, soldiers, spies, thieves, and executioners. What would Russia be in the opinion of Mr. Talmage, but for Christianity? How could it be worse, when assassins are among the best people in it? The truth is, that the people in Russia, to-day, who are in favor of human liberty, are not Christians. The men willing to sacrifice their lives for the good of others, are not believers in the Christian religion. The men who wish to break chains are Infidels; the men who make chains are Christians. Every good and sincere Catholic of the Greek church is a bad citizen, an enemy of progress, a foe of human liberty.—*Ingersoll.*

A FUNDAMENTAL law, arising from the fluctuating inclinations of mankind, and yet at the same time irrevocable, is a contradiction in terms, a mere creature of imagination, a chimera, an absurdity; the power that makes the laws can change them. The Golden Bull was called "the fundamental law of the empire." It was ordained that there should never be more than seven Teutonic electors, for the very satisfactory and decisiv reason that a certain Jewish chandelier had had no more than seven branches, and that there are no more than seven gifts of the Holy Spirit. This fundamental law had the epithet "eternal" applied to it by the all-powerful authority and infallible knowledge of Charles IV. God however did not think fit to allow of this assumption of "eternal" in Charles's parchments. He permitted other German emperors, out of their all-powerful authority and infallible knowledge, to add two branches to the chandelier, and two presents to the seven gifts of the Holy Spirit. Accordingly the electors are now nine in number. It was a very fundamental law that the disciples of the Lord Jesus should possess no private property, but hav all things in common. There was afterward a law, that the bishops of Rome should be very rich, and that the people should choose them. The last fundamental law is, that they are sovereigns, and elected by a small number of men clothed in scarlet, and constituting a society absolutely unknown in the time of Jesus. If the emperor, king of the Romans, always august, was sovereign master of Rome in fact, as he is according to the style of his patents and heraldry, the pope would be his grand almoner, until some other law, forever irrevocable, was announced, to be destroyed in its turn by some succeeding one.—*Voltaire.*

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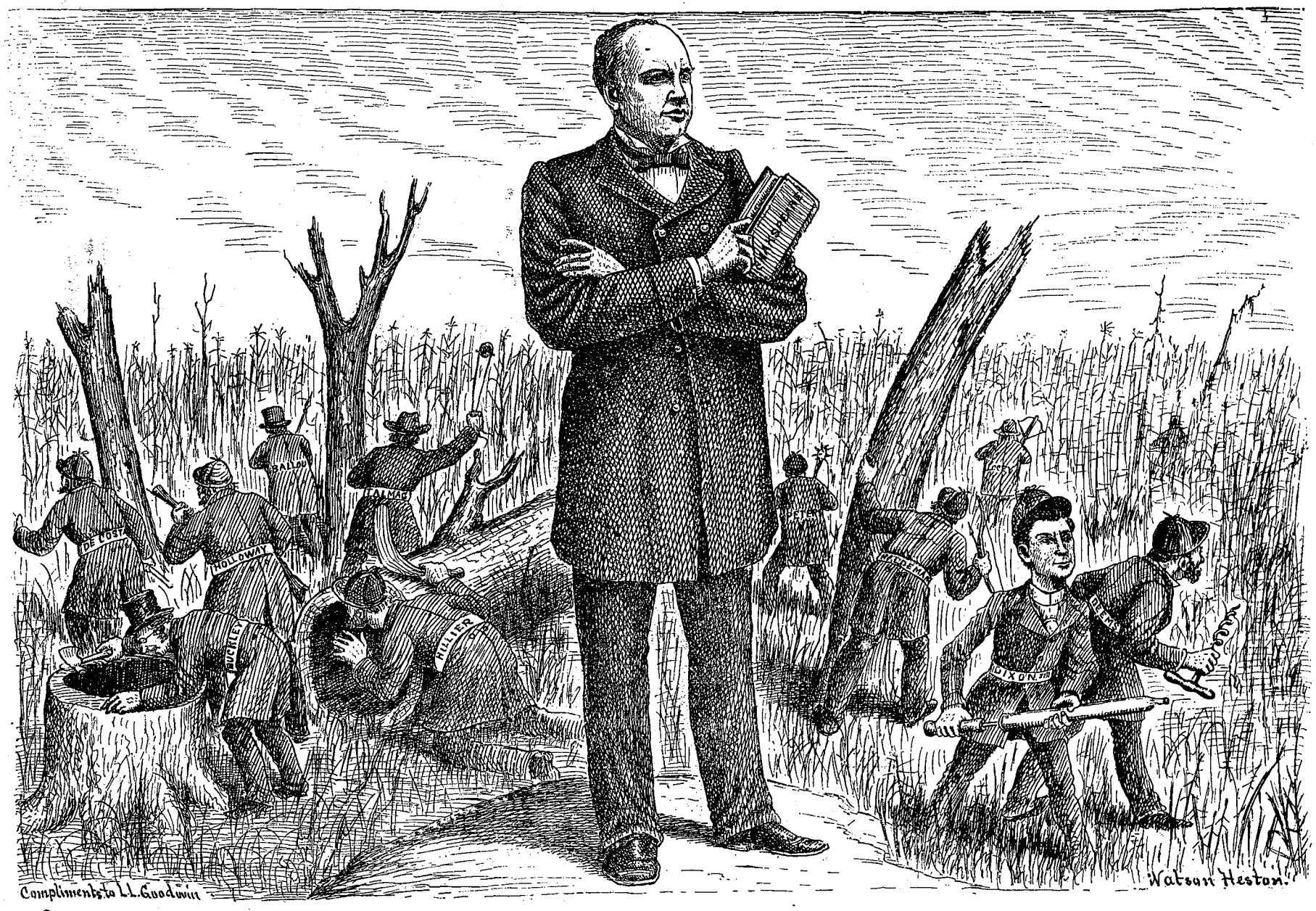
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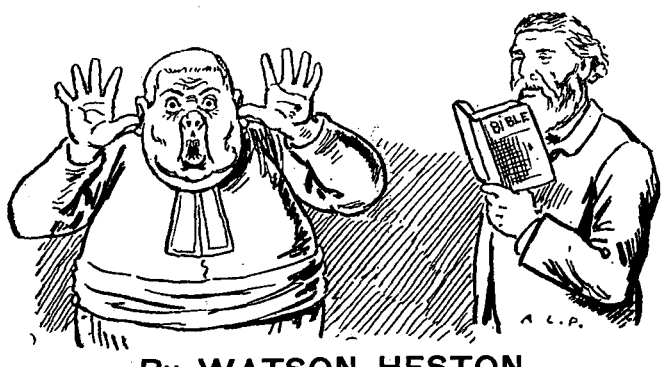
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Any number over five at the same rate, invariably with one remittance.

The Bible Picture Book.

"FRIEND, NEB., March 8, 1892.

"EDITOR TRUTH SEEKER: I hav just received the Picture Book, and been showing it to some friends. It takes well.

"Inclosed find $5 for five more copies. I think I can dispose of that many, perhaps more. J. W. GILBERT."

"MISSOULA, MONT., March 10, 1892.

"EDITOR TRUTH SEEKER: I shall hav to order more of the Bible Picture Books, two board and two cloth. Those I received were all sold before night, and I borrowed one from a friend and sold that. This makes twelve Picture Books and five 'Text-Books.' It would look as if there was something rotten in Denmark. Those books ought to be in every house in this land where there is a Bible. It sets people to thinking. There are plenty of people who would never giv it a thought if the pictures did not take their eye. It is a young child that can't read a picture, while there are lots of old ones who can't or won't read anything against the Bible.

"Wishing you and Heston long success, I am,

"Yours for liberty, A. M. STEVENS."

The Iniquity of Catholic Rule.

In writing of the religious questions before the legislature of New York, we referred last week to the ease with which the Catholics are carrying out their policy so far as securing the cooperation of that body is necessary. It is well known that Tammany Hall is under ecclesiastical control—that is, its leaders are—and its "heelers" are but subservient servants of the church. The spectacle of our mayor kissing the hand of Corrigan on Cooper Union platform was one to make the gods weep and self-respecting Americans swear. Everyone who frequents the municipal headquarters knows that on pay-days the "sisters" are on hand to take their tithes, and this begging custom led to a very pretty row in one of the police station-houses. From top to bottom, from the mayor to the dirty Irish boss at the garbage dumps, this city is under Roman Catholic rule. The result is the old Tweed times over again. Our streets are not cleaned, though the appropriation is cleaned out regularly; corporations gobble up public property for their own use, and obtain for nothing franchises worth millions; the church gets all it thinks it can hold; the politicians are getting rich, and the people are getting left, as the phrase goes.

But this is not all. The city is a hotbed of vice, with no attempts to restrain it. The police are inefficient in all things except collecting money. At least these are the charges brought by a minister, and brought in such a way that the public is pretty well convinced of their truth. When Howard Crosby died, Rev. Dr. Charles H. Parkhurst was made president of the Society for the Prevention of Crime. It is a nosing society, which ought never to hav been given a charter—as all vice and crime should be dealt with by public officers, and not servants of ecclesiastical bodies—but in this instance it has performed a good work in calling attention to the rottenness of Tammany rule. A few weeks ago Mr. Parkhurst made charges that saloons were open on Sunday and gambling-houses allowed to do business, if not by connivance of the police, at least without their protest. And he further insinuated that they probably were paid money for their forbearance.

These charges were denounced as slanders by the parties implicated, and a grand jury was induced to censure Mr. Parkhurst. But, like Brer Rabbit, that gentleman lay low, and sent his detectivs out to gather evidence, and went into the business himself. The result was given in a sermon which all the city heard and read. We quote the gist of it:

"You will remember that the substance of the charge that four weeks ago was brought against a certain official was that he betrayed a languid interest in the conviction of violators of law and allowed other considerations to intervene between himself and official obligations. Now, that last is exactly what he has done in my own person since then. I went to him with business that pertained to his own department, and he peremptorily refused to hold official communication with me.

"I am a citizen and a taxpayer, and I am refused an audience with an officer whose salary I as a taxpayer am helping to pay, and whose services as an attorney I am entitled to avail myself of. I, as a citizen, could get nothing from an officer of the government, because, forsooth, I was not solid with him.

"Now that is the genius of the entire Tammany business. You cannot get anything from Tammany unless you are solid with Tammany. The fact is that Tammany, taken as a whole, is not so much a political party as it is a commercial corporation, organized in the interest of making the most possible out of its official opportunities, so that what the rest of us get from Tammany we hav to get by fighting for it or by paying for it.

"And not only does the organization just referred to stand as the organization of crime, but it embodies the tyranny of crime. There are citizens in this town abominating the whole system that do not dare to stand up and be counted.

"It is a pretty trying state of affairs for such as are trying to improve the moral condition of our young men, in particular, to hav officials high in power against whom the most damning and excoriating thing that can be done is to publish their history. Awhile ago the treasurer of a certain bank downtown, who was not even suspected of being dishonest, but whose name, through no fault of his own, had become associated with a disreputable firm, was thrown out of his position. The reason stated by the directors was that, while they cordially and unanimously recognized the integrity of the treasurer, they could not afford to imperil the interests of the bank to hav associated with them a man that was tainted even to the slight degree of being mentioned in connection with dishonest dealing. Now, that's the way you run a bank. That's the style of condition you impose upon candidates for positions of financial trust. But when you come to run a city with a million and a half of people, with interests that are a great deal more than pecuniary, and a city, too, that is putting the stamp of its character or of its infamy upon every other smaller city the country through, then you hav not always shrunk from putting into positions of trust men that are ex-dive-keepers, and crooks, and ex-convicts, and men whose detailed written history would draw tremblingly near to the verge of obscene literature.

"Last Sunday I had a force of five detectivs out studying up city missions and trying to discover whether the police department shows any practical respect to its obligation to enforce excise laws on the Sabbath. I hav here the results of their day's work, sworn to, corroborated, and subject to the call of this district attorney. There is here the list of parties that last Sunday violated the ordinance of Sunday closing. One of these covers the east side and the other the west side of town. These names are interesting; some of them especially so, from one cause or another; in some instances on account of their official position, either present or recent; in other cases because of the family connection, or intimacies with the powers that be. These lists include violations in twenty-two precincts. Of course I am not going to take up your time by reading the names. Only a little in the way of recapitulation for illustration's sake:

"Second precinct, seven saloons open, 55 people present; Fourth precinct, ten saloons open, 45 people present; Fourteenth precinct, 15 saloons open, 169 people present; Nineteenth precinct (that is ours), eighteen saloons open, 205 people present; in all (I do not mean all the saloons that were open, but all the open ones that our detectivs happened to strike), in all, 254 saloons, 2,438 people present. They do not want 'generalities,' they want particularities. Well, there are 254 of them, not pulpit grandiloquence, nor ministerial exuberance, but hard, cold affidavits. If the concerned guardians of the public peace and the anxious conservators of municipal laws want facts we will guarantee to grind them out a fresh grist every blessed week. Now let them take vigorous hold of the material furnished above or quit their hypocritical clamoring after specific charges.

"It has seemed to me that there would be a peculiar propriety in studying a little way into the general trend of things in the Nineteenth precinct, as that is the one in which our own church is situated and from which we draw the major part of our congregation. To this end I hav had during the past few days a number of interested people, some of them paid detectivs, some of them volunteers from this congregation, scouring the ground with a view to learning something about the gambling-houses and the houses of disorderly character. A gambler, who is a dealer in one of the faro banks here, told one of our party that the small games were running pretty quiet now because Dr. Parkhurst's society (the Society for the Prevention of Crime) had so frightened the police that they had made the gamblers close up for a time till the thing should blow over. I only mention that that you may get at the true inwardness of the situation. The police can stop the gambling just the instant that they conclude that it is unsafe not to. They will go just as far as the exigencies of the case push them, and to all appearance not a step further.

"Leaving the gambling-houses for the present, I must report to you what was discovered in a region of iniquity that in this presence will hav to be dealt with with as much caution and delicacy as the nature of the subject will allow. I hav here a list of thirty houses, name and addresses all specified, that are simply houses of prostitution, all of them in this precinct. These thirty places were all of them visited by my friend or my detectiv on the 10th and also on the 11th of March, and solicitations received on both dates. One of these places I spent an hour in myself, and I know perfectly well what it all means and with what entire facility such houses can be got into. That house is three blocks only from the spot where I am standing now. All of this is subject to the call of the district attorney.

"I never knew till within two weeks how almost impossible it is for a young man to be in the midst of the swim of New York city life under present conditions and still be temperate and clean. I had supposed that the coarse, bestial vices were fenced off from youthful contact with some show, at least, of police restriction. So far as I hav been able to read the symptoms of the case I do not discover the restrictions. There is a little advantage in preaching the gospel to a young fellow on Sunday if he is going to be sitting on the edge of a Tammany-maintained hell the rest of the week. Don't tell me I don't know what I'm talking about. Many a long, dismal, heart-sickening night, in company with two trusty friends, hav I spent, since I spoke on the matter before, going down into the disgusting depths of this Tammany-debauched town; and it is rotten with a rottenness that is unspeakable and indescribable, and a rottenness that would be absolutely impossible except by the connivance, not to say the purchased sympathy, of the men whose one obligation before God, men, and their own conscience is to shield virtue and make vice difficult.

"I am not ignorant of the colossal spasms of indignation into which the trustees of Tammany ethics hav been thrown by the blunt and inelegant characterizations of a month ago, and I hav a clear as well as a serene anticipation of what I hav to expect from the same sources for having deliberately sought out and entered into the very presence of iniquity in its vilest shape, for there is nothing in the first chapter of Romans, read this morning, that will outdo in filthiness the scenes which my eyes hav just witnessed. But the grim and desolate part of it all is that these things are all open and perfectly easily accessible. The young men, your boys, probably know that they are. Ten minutes of sly indoctrination, such as a tainted comrade might giv them, would afford them all the information they would need to enable them with entire confidence to pick out either a cheap or an expensiv temple of vile fascination where the unholy worship of Venus is rendered. The door will open to him, and the blue-coated guardian of civic virtue will not molest him. I spent an hour in such a place yesterday morning, and when we came down the steps I almost tumbled over a policeman who appeared to be doing picket duty on the curbstone."

To a reporter he afterward spoke quite as plainly, though still guardedly, as to the moral delinquencies of the police force. Asked whether the laws were being infringed, he said:

"I consider that Superintendent Murray has certain laws by which to direct the police service of the city, and when he givs his judgment of the situation of vice in New York he assumes a prerogativ which belongs to the legislature only!" replied Dr. Parkhurst, warmly.

"In view of which you consider the police department corrupt?" I asked.

"I consider that the police and fire departments of New York city are the finest in the world, and the police could be nearly perfect if they chose to be."

"Do they evade the law as the legislature has dictated it for them?" I asked.

"I hav been studying the consolidation act, and I find that a patrolman is instructed by law to perform certain duties on his post, one of which is dictated but certainly neglected," replied the doctor, warming to the subject.

"You refer to the presence of fallen women on street corners and to disorderly houses?" I asked.

"Exactly. Now, speaking frankly, you and I and our neighbors are perfectly satisfied that I might say on every post patroled in this city to-night police protection is guaranteed to gambling dens or houses of ill repute, even to the poor woman who exhibits herself on the streets, but it is next to impossible to secure absolute proof of a legal evidence of the fact. Police captains of the different precincts hav their patrons among keepers of these dens, and their vice is carried on uninterrupted."

"Do you propose to secure this difficult evidence?" I asked.

"Ah! that is a question which only fortuitous circumstances can decide. All I hope and wish to effect is protection from vice for the young men of my own congregation."

"What method will you pursue now?" I asked.

"I shall endeavor to make the police suppress the outward evidence of immorality upon the streets, which the law really compels them to do. Why, it is almost an impossibility for a young man to avoid temptations in New York to-day. The city is developing a perfect network of vice. It has a code of signs and alphabet of directions, that can be learned in ten minutes by the most ignorant, designating such places, from the gutter dive to the most palatial home of vice, where every refinement and esthetic taste is clearly arranged. It is awful."

It has been said by the defenders of Tammany Hall that Dr. Parkhurst has lived in a very small and narrow world, and that his talk is that of a child to whom the world had been a world of imagination and not of reality, and who has just had his eyes opened suddenly to the truth as it is. This is true in a sense, and if the wickedness existed in spite of all official efforts to prevent it—if such efforts were ever honestly made—then the city officials could plead human depravity in mitigation of the minister's charges.

Every department of the municipal government is in the hands of Tammany. That organization turns all the wheels. But it is not the fact that it turns no wheel which would crush the dens of iniquity for which Dr. Parkhurst condemns it as for the very general suspicion that through its politicians it profits by the low state of affairs. It is very generally believed, in fact, that the police are paid money to allow the bawdy houses and gambling dens to remain open. And it is also generally believed that the police demand cash from saloonkeepers for the privilege of keeping open a side door on Sundays. Certain it is that the side doors of all saloons are open whenever the Sunday trade makes it profitable, and certain it is that the police could prevent it if they would. The writer has been told circumstantially, and with detail of street and number, of a German saloon-keeper who pays ten dollars a month as regularly as he pays his rent, to an agent of the police; and his saloon is open each and every Sunday. The writer has also been told, by the man who paid the money, that a saloon was kept open without a license for some weeks by payment of cash to an excise inspector. And the writer is likewise informed that a man in the north part of New York runs an unlicensed saloon because he "knows where to buy his beer;" meaning that the police captain of that precinct will not molest the customers of a certain brewery. Why, it is not difficult to surmise.

As to gambling and other unlawful houses, the keepers are bold because they know they hav the sympathy of the officials. The police are on good terms with them apparently, and it is said that some of our high politicians are not infrequently found in them. They are now all Tammany men—and women—and they are such because, as one independent journal charges, Tammany shields offenders. The friends and companions, says the *Post*, of those who trade in evil, are in possession of the city offices. And what else could be expected of an organization which brings liquor-dealers, and, in some cases, convicts, to the front to serve in the legislature, in the city council and in various city offices? It is perfectly true of Tammany, as a writer has said in the *North American Review:* "It counts absolutely on the ignorant, the venal and the depraved voters, holding them with the adhesiv and relentless grasp of an octopus. It never alienates the grogshop-keepers, the gamblers, the beer-dealers, the nuisance-makers, or the proletariat." And an evening paper says of the Hall: "It is an organization of vice and ignorance for private gain. Its chiefs hav no ideas or knowledge of public policy. What they are engaged in is seeing how much money from *any* source they can put in their pockets without having to go to jail."

For the evil of Tammany Hall the Roman Catholic church is directly responsible. It is her own organization, with her own characteristics, and engineered by her own officials. If Mayor Grant would kiss the archbishop's hand on a public platform what would he not do for that church official when approached privately! Such subserviency has rarely been witnessed. Tweed gave the Roman church city property worth millions of dollars; but he did it for votes: he would kiss no archiepiscopal hand. It was left for our present officials to add to their gifts to the church that of their manhood as well as their honor.

There are bad governments and rotten cities where the officials are Protestants—some Agnostics, perhaps; but the two rottenest administrations of municipal affairs in this country are the Roman-Catholic-ruled cities of Chicago and New York.

A Sabbatarian Judge's Error.

At a meeting held recently in a church in Philadelphia to influence the World's Fair authorities to close that show on Sunday, Judge Ashman, of the Orphan's Court, presided, and in his remarks he quoted Mr. Cooley, an authority on constitutional law, who said: "The fact is notorious that the prevailing religion in the United States is Christian, and that, in a certain sense and for certain purposes, Christianity is a part of the law of the land. The Sabbath is one of the institutions of Christianity, and we are therefore bound to obey the law which upholds the Sabbath."

This one-sided opinion took well with the "congregation," says *Taggart's Times*, as the meeting was under the auspices of the Philadelphia Sabbath Association, the self-righteous members and friends of which consider themselvs several pegs higher than "common people" in their professions of superior piety and morality. And it is true that the prevailing religion of the country is the Christian superstition. But it is not true that the government is bound to enforce religious rules. The federal Constitution says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; and it further declares that "no religious test shall ever be required as a qualification to any office of public trust under the United States."

That is the principle upon which Congress has acted, and the first president of the republic but wrote in accordance with it when he penned Article II of the treaty with Tripoli, as follows: "As the government of the United States of America is not, in any sense, founded on the Christian religion, as it has in itself no character of enmity against the laws, religion, or tranquillity of Mussulmans: and, as the said states never entered into any war or act of hostility against any Mohammedan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries."

In 1829, in a report to the Senate of the United States, which *was adopted*, Mr. Johnson said in reference to religion and our government: "Our government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the government, so long as they do not invade the rights of others."

The report to the House of Representativs on the same bill declares: "Congress acts under a Constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determin what part of time, or whether any, has been set apart by the almighty for religious exercises. On the contrary, among the few prohibitions which it contains is one that prohibits a religious test, and another which declares that Congress shall pass no law respecting the establishment of religion, or prohibiting the free exercise thereof. . . . The principles of our government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow-man. . . . The equality of rights, secured by the Constitution, may bid defiance to mere political tyrants; but the robe of sanctity too often glitters to deceive. The Constitution regards the conscience of the Jew as sacred as that of the Christian, and givs no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community. That representativ who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents."

Justice Joseph Story, a lawyer perhaps as eminent as Judge Ashman, in his Commentaries on our Constitution says of that clause prohibiting religious tests for office: "This clause is not introduced merely for the purpose of satisfying the scruples of many respectable persons who feel an invincible repugnance to any religious test or affirmation. It had a higher object: to cut off forever every pretense of any alliance between church and state in the national government. The framers of the Constitution were fully sensible of the dangers from this source, marked out in the history of other ages and countries, and not wholly unknown to our own. They knew that bigotry was exceedingly vigilant in its stratagems to secure to itself an exclusiv ascendency over the human mind, and that intolerance was ever ready to arm itself with all the terrors of the civil power to exterminate those who doubted its dogmas or resisted its infallibility. The Catholic and Protestant had alternately waged the most ferocious and unrelenting warfare on each other, and Protestantism, at the very moment when it was proclaiming the right of private judgment, prescribed boundaries to that right, beyond which if anyone dared to pass, he must seal his rashness with the blood of martyrdom. The history of the parent country, too, could not fail to instruct them in the uses and abuses of religious tests. They there found the pains and penalties of non-conformity written in no equivocal language, and enforced with a stern and vindictiv jealousy."

In the debates in state conventions on the adoption of the Constitution the religious question was well to the front. In the Virginia convention

Mr. Madison said: "There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation. I can appeal to my uniform conduct on this subject, that I hav warmly supported religious freedom. It is better that this security should be depended upon from the general legislature, than from one particular state. A particular state might concur in one religious project."

In the debates on the Constitution the same sentiments were freely expressed, and it certainly was the intent of the founders of our government to separate church and state instead of establishing Christianity. The facts here shown—and hundreds of other equally important and authoritativ utterances could be quoted—ought to settle the bold assumption of the Sabbatarians that we hav adopted in this country that part of the common law of England which recognizes Christianity as part of the law of the land. Even the Tennessee judge in the King case did not recognize the Sunday law as legal and constitutional because religious, but because the state may make sanitary and police regulations.

Think of This!

We hav received the following letter. We got one just like it when the Freethinker's Pictorial Text-Book was issued:

"TREMONT HOTEL, VANCOUVER, B. C.,
"March 14, 1892.

"EDITOR TRUTH SEEKER: The customs authorities (in Winnepeg) say the Bible Picture Book is immoral and hav sent it to Ottawa for decision. Please tell me if there is any possibility of getting it again, should they decide against it. Yours truly, E. DAIG."

The Canadian customs officials had to giv up the other book. Perhaps they may not this one, as it retells several Bible stories, and possibly the Canadians may conclude that the Bible is an immoral book. And if they do there is no redress for Mr. Daig but to get a book through in some other way.

The Bible Picture Book.

"ELMIRA, N. Y., March 19, 1892.

"EDITOR TRUTH SEEKER: Though busy, I cannot longer defer writing informing you that the Bible Picture Book, 'comically illustrating Old Testament stories,' has reached me by express in good condition. I feel just like writing a whole volume for it. It is just unique, superb, gorgeous—the best accession to Freethought literature, in the way of convincing argument showing up to the world the ridiculousness, the absurdity, the burlesqueness of the Old Testament stories, that has been produced since I became a champion of the grand and noble cause of Universal Mental Freedom. Its very expressiv illustrations are most convincing, and comprise telling arguments against the alleged truthfulness of the Jewish portion of the 'Word of God.' The monkey figures as a most conspicuous character, but it should not be forgotten this self-same monkey 'is for ornament, not for use.'

"Anyone having but a smattering knowledge of Old Bible history at once sees the lesson to be inculcated, and those who never hav read their 'holy' Bible, and know absolutely nothing of what it contains, also at once become interested and go to investigating, and finally make up their minds that these stories are not the 'word of God,' and that they hav been greatly deceived by the sky-pilots who hav preyed upon their credulity and ignorance. In carefully looking over the Picture Book I would smile once, twice, thrice, and then laugh. It ought to be in the home of every Liberal.

"Too much cannot be said for Heston, the cartoonist, and THE TRUTH SEEKER publishers, for adding to the Freethought literature the Bible Picture Book.

"L. DE WITT GRISWOLD."

The Cause in Washington.

The son of Peter Selde, Sr., one of the most stanch Liberals and highly esteemed citizens of Lincoln county, was expelled last December by the teacher (Mrs. Campbell) from district school No. 14, Davenport, Lincoln county, on account of his lack of religious faith.

The boy was asked by the teacher to recite a piece; he informed her that he knew but one piece, entitled "Jonah and the Whale." The teacher smiled and said: "Jonah swallowed the whale, eh? That's all right." The next day on reciting the piece ("Jonah and the Whale," by Nelson Hunt, of Soldiers' Home, Wis.) the teacher stopped the boy while reciting the last verse, exclaiming in great anger, "No more! no more! we won't allow such blasphemy in our school; we all love our God." This was on Friday afternoon. On the following Monday morning the teacher took the boy to task and under cross-examination elicited the declaration that he did not believe in the Bible God. The teacher then expelled him from school, declaring, "I will not allow anyone to come here and say there is no God. No, sir, not while I am in the school-house."

Mr. Selde laid the matter before the school board. They promised to investigate and let him know their decision, but failed to do so. Most unfortunately Mr. Selde and some members of his family were taken down with *La Grippe*. He could not leave home for several weeks. As soon as able to do so he waited on one of the school board and was informed the school board had decided to sustain the teacher.

The case only came to my knowledge about the middle of January, and before I could get particulars so as to lodge a properly attested statement of the facts before the state superintendent of public instruction, Bryan, so much time had elapsed that he writes me, "The case has passed out of my jurisdiction, as you will see by the school law, and there is now no resource but through the courts." But as I had laid a full report of the case before Mr. H. M. Martin, the able and efficient county superintendent of schools for Kittitas county, a gentleman of sound common sense and Liberal views, he will electrify the fossils on the school board, and the fanatical despot they appointed as teacher, by enforcing on their attention the fact that Art. I, Sec. 11, of the state constitution is of binding force and effect and must be obeyed. It reads: "Absolute freedom of conscience in all matters of religious *sentiment*, belief and worship shall be guaranteed to every individual." "Every individual" includes the scholars in our public schools, and neither teacher nor school board are authorized to act as Grand Inquisitors and punish or expel children from our public schools because they or their parent's religious sentiments are not in harmony with those of the teacher.

Every such case and all violations of the law in regard to religious exercises, or stealing the fuel and oil of the school district for the use of religious meetings, should be promptly reported to the school board, and if wrong-doing is not immediately stopped a full statement of the case should be immediately forwarded to the secretary of the Washington Secular Union, that he may lay the matter before the board of directors and take the necessary legal measures to secure justice through the courts.

At Roslyn, Kittitas county, February 28th, 29th, and March 2d, I delivered lectures to large and enthusiastic audiences. The Sunday fanatics, led by the Women's Christian Temperance Union, are making desperate and determined efforts to enforce rigid Sunday observance, and try to draw away attention from their puritanical folly and blind the eyes of the people to the gross injustice of their bigoted intolerance by making loud clamor, declaring it is all done for the sacred cause of temperance and love of the poor workingman.

Despite the utmost efforts of the Women's Christian Temperance Union and the church leaders to keep people from the lectures, the hall was crowded at every lecture with intelligent, appreciativ, and deeply interested hearers; and this notwithstanding the hard times and the charge of twenty-five cents for reserved chairs, which occupied over the half of the hall.

Although defeated in every case appealed to the superior court, the Sunday law fanatics persist in futil persecutions of those who venture to ignore their religious notions. Arrests hav been made at Roslyn for keeping places of business open on holy Sunday, and the local Dogberry, confused by W. Laird Hill's complicated muddle of the code, and fearing the wrath of the fanatical element, found the arrested parties guilty. Appeal has been made to the superior court. There need be no fears of the result.

The territorial law of Jan. 27, 1888, classed Sunday with Decoration day and the Fourth of July, and repealed all acts in conflict therewith. All laws claiming Sunday as anything other than a mere legal holiday, or more sacred than the Fourth of July, were abrogated.

Our state constitution guarantees absolute freedom of religious sentiment, belief, and worship to every individual. Therefore the legislature has no power to declare Saturday or Sunday a holy or religious day.

In the revision of the criminal code, drafted by W. Laird Hill, he consolidates into one section Sections 2067 and 2068 of the code of 1881. These sections are part of an act entitled "An Act to close business houses and prevent the sale of intoxicating liquors on Sunday." Hill's code is in violation of the well-established rule that no statute shall contain more than one subject, and is therefore void and of none effect.

But even if otherwise valid, it is in plain violation of the bill of rights, which provides that no privileges or immunities shall be granted to any citizen which shall not equally belong to all citizens.

This statute givs livery-stable-keepers the privilege to keep open their places of business all day Sunday. They can rent a buggy, carriage, or saddle-horse to any person, even one of known intemperate habits, for the avowed object of riding beyond the precinct where fanaticism rules, procure liquor, become intoxicated, and create more noise and disturbance than a dozen respectably conducted places of business.

Any act lawful and right on any one day of the week must be equally lawful and right on any other day of the week. Every act is right or wrong *per se*. How absurd to assert that an act is perfectly right and proper at five minutes to 12 but the same act would be a crime at five minutes past 12.

Should the case by any perversion of law and justice be decided against the victim of fanaticism, it will be appealed to the supreme court; perhaps this is a "consummation devoutly to be wished," for until the matter is decided by the supreme court the Sunday fanatics will retain the power to harass and persecute those against whom they entertain pique or spite.

The following extract from the *Post Intelligencer*, the leading newspaper of the Puget sound country, that only two years ago was the goody-goody religious advocate, in its leading article of Sunday, March 13th, givs grand evidence of its evolution. It is right to the point, and is evidence that "she do move:"

The state can determin that there shall be a Sunday, but it cannot effectivly prescribe how that Sunday shall be observed.

The effort to secure national Prohibition, enact a federal Sabbath, banish wine from state dinners and forbid a federal ball, rests on the same kind of absurd philosophy which has led one sect or another at various times to impose its own peculiar forms of worship on all the rest of mankind. The greatest thinkers and writers, and the greatest statesmen, hav all pointed out the fatal error of prohibition, that it does not respect the imperial right of every free man to decide for himself what he will eat, drink, wear, and use as well as worship. If it is proper for the state to say, Because it is not good for some men to drink wine, therefore no man shall hav a legal opportunity to buy wine at all, then it is equally proper to say, It is not good for you to stay at home Sundays; therefore you shall go to church twice a day. "It is as proper to name the church you shall attend. It is as proper to forbid the people to dance at all, on the plea that there are low places in great cities where indecent dancing is carried on, as it is to forbid them to drink at all because a great many people drink to excess; or to forbid a rich man to will his money to his son because, as a rule, rich men's sons become spendthrifts."

The annual convention and election of officers of the Washington Secular Union will, in accordance with the resolution of the board of directors, be held at the Fremont Opera House, Seattle, on June 4th, and 6th. Let all take due notice and govern themselvs accordingly. C. B. REYNOLDS,
Sec. Wash. Secular Union.

Lectures and Meetings.

AT 104 East 66th street, in the Educational Gymnasium, March 27th, "The Evolution of Mind;" April 3d, Helen H. Gardener, "One Law of Heredity" (a story).

S. P. PUTNAM's lecture appointments:

Calvert,	" ..March27,28	Chicago.....	" 24
Austin,	" .. April 2, 3	Massillon, O.....	May 1
Waco, Convention of Texas Liberal Association.....	" 8,9,10	New York.....	" 6
		Boston.....	" 8
		Montreal.....	" 15
New Orleans.....	" 13,14	Boulder City, Col....	June 5
Brookhaven, Miss.	" 16,17		

Those desiring lectures along this route will please communicate at once with S. P. Putnam, Los Angeles, Cal., care of C. Severance, Box 451.

J. E. REMSBURG has returned from his Eastern tour. He delivered sixty lectures in sixty days, as follows: Highland, Ill., January 8th and 10th; Grant Fork, Ill., 9th; Raymond, Ill., 11th, 12th, and 13th; Springfield, Ill., 15th; Elwood, Ill., 16th and 17th; Angola, Ind., 18th; Ft. Wayne, Ind., 19th; Clyde, O., 20th and 21st; Orangeville, O., 22d; Russell, Pa., 23d and 24th; Knoxville, Pa., 26th and 27th; Ithaca, N. Y., 28th; Constantia, N. Y., 29th; Weedsport, N. Y., 30th; Boston, Mass., 31st; Lancaster, N. H., February 2d; Portland, Me., 3d; Saratoga Springs, N. Y., 4th; New York city, 5th; Newmanstown, Pa., 6th; Butler, Pa., 8th; Alliance, O., 9th; McConnelsville, O., 10th; Lexington, O., 11th and 12th; Rardew, O., 13th and 14th; Portsmouth, O., 14th; Huntington, W. Va., 15th; Dillsboro, Ind., 16th; Vevay, Ind., 17th; Henderson, Ky., 18th and 19th; Olney, Ill., 20th; Du Quoin, Ill., 21st; Centralia, Ill., 21st; Strasburg, Ill., 22d; Gillespie, Ill., 23d, 24th, and 25th; Virden, Ill., 26th; Springfield, Ill., 27th; Arrowsmith, Ill., 28th; Scircleville, Ind, 29th, and March 1st; Canton, Ill., 3d; Loraine, Ill., 5th; Rock Island, Ill., 7th, and Muscatine, Ia., 8th.

News and Notes.

The weather at present is perfectly delightful. The skies are almost cloudless, and the air is warm and golden. The beautiful green fields are everywhere seen, and the mountains are of a radiant blue. California is in its glory. The gentle rains hav descended and moistened the earth so that there is promis of a mighty harvest. The blooming trees with variegated colors enrich the vast prospects from sea to the hills.

Escondido is one of the lovely portions of California. It is a place of magnificent distances. The village seems to spread over an area of several square miles. It is like an immense bowl. The rolling plain is encircled on every side and is dotted with hundreds of homes.

The Methodist college towers on its eminence and givs an orthodox appearance to the place, with six churches scattered here and there on different sides of the town. It was not expected that the Freethought lecturer would ever come into these sacred precincts, but he has come, and come to stay. The Liberal element is growing.

When I was here before there were quite breezy discussions at the lectures, but this time the orthodox kept a profound silence. I was sorry they did not come to the front.

However, the audiences were larger than before, and we do not hav to depend on any excitement to fill the hall. I gave the "Religious Conspiracy" Sunday afternoon, and this was to some a revelation. In the evening I discoursed on "Spiritualism, Theosophy, and Infidelity," and I endeavored to show our common ground in the world of philosophy. I think my effort was accepted by the most of my hearers, but at the close when an opportunity was given for questions, a Theosophist arose and made an attack on Spiritualism, and then a Spiritualist replied, and supporting his views, gave a few blows at the Theosophistical faith. I do not see why the Theosophists and Spiritualists are so at odds with one another. Evidently if not in the same boat they are going in the same direction. I guess the Materialist will hav to be a reconciler between the "spiritual affinities" and express the harmony that exists in all the advance thought of the day. The Materialist has this advantage—that he does not hav to argue in favor of his postulate. That is agreed to anyway on all sides. The Materialist can afford to "labor and to wait," for his "eternal substance" is not denied even by the theologian. Every other substance is denied, but matter is not denied. I am quite satisfied with the "solidity" of my position. We can ignore God, but who can ignore a brickbat?

Friends at Escondido made my stay very pleasant. At the Cottage Hotel Mr. and Mrs. Hinman gave cordial welcome. B. B. Rockwood keeps at the front. The Stevenson Brothers make things lively. W. B. Blake is on the roll of THE TRUTH SEEKER. Other comrades help to furnish the "sinews of war." The look ahead is bright.

On Monday morning, March 7th, I leave Escondido. I go by sail to Oceanside where the Pacific flashes on the long and winding shore. From Oceanside I go by stage to Fallbrook. It is a magnificent drive. You can look a hundred miles away on sea and shore. We pass by the St. Louis Rey mission, one of the most splendid ruins in southern California. It was built one hundred and twenty years ago. It presents a majestic appearance, as from the brow of the hill it gleams white in the afternoon sun, like a vast cathedral. Along the St. Louis Rey river we creep into the heart of the hills, and in the golden evening light come to Fallbrook, one of the prettiest villages in California, nestling in a beautiful valley five hundred feet above the sea. This is a fine orange and fruit country, and has great promis. With its lovely sceneries and lovely climate it is as near to paradise as one can get in this world.

A. F. Cate was the first one to meet me here. He arranged for the lectures. He was once a comrade with Wm. Cline, Marion county, Oregon, and I guess Cline had something to do with making Cate a stanch Freethinker. I guess Cline will remember his fellow-workman when he reads these notes.

I am directed to Naples Hotel, an imposing residence which cost about $30,000 when the boom was here. It is a fine building. It is now both a hotel and sanitarium, under charge of Dr. A. J. C. Clark and his wife, Mrs. Nannie C. Clark, M.D. It is a good place to stay, if one wants good cooking and a good bed to sleep in. Dr. Clark is an old-time reformer, somewhat orthodox in his ideas, but Liberal. He still banks on a God, and believes in spirits, and thinks the Bible and Christianity of some service. Mrs. Clark is a Baptist, but as genial as a summer's day itself. This hotel is called "The Naples." The scenery about it is charming—a flower-garden in front, the village just below, and beyond the stately hills adorned with orchards and groves. I would like to linger here for a month, dream in the splendor of the sunshine, and think my way into the heart of nature.

I lecture in the evening and we hav a rattling time. Dr. Clark is chairman. I giv my views on "Evolution and Creation." Discussion is invited by Dr. Clark. One inquires why the lower animals are protected and hav such an easy time getting a living, as compared with man, who has to make his bread and butter in the sweat of his face. I answered that the lower animals are not protected; that millions of them perish every year, and they hav to "rustle" like man for something to eat, or die. The reason why man has to rustle more is because he has more wants. Dr. Clark then took up the debate and combated several of my positions. By this time the Baptist minister summoned up courage enough to ask a few questions. On the whole there was quite an interesting dispute *pro* and *con*. This made people think, and on the next night there was a much larger audience. I gave "The Bible and Modern Thought," but not a single word of reply could I get from any clergyman. Dr. Clark was obliged to defend the faithful. He did this with a good deal of vim and ingenuity. He challenged me to debate at some future time. Perhaps I will, for the doctor has some orthodox kinks in him which I think had better be taken out. The doctor is a transcendentalist, and he ably supports his side of the question. He is a fair and square debater. It would be profitable, I think, to place our opposit philosophies in popular conflict before the people. However, we cannot do this at present. The doctor and myself are busy until next winter, but some time perhaps we may cross swords.

I enjoyed the Fallbrook campaign, and hope to renew it. There are only about fifty houses at Fallbrook, and of these three are churches—three clergymen to about two hundred people. This is rather hard, I think. However, there are Liberals here besides my friend Mr. Cate. Mr. Cate built the first house in Fallbrook, and has been with the place in its varying fortunes. Mrs. Cate is a Liberal, and there are other ladies who are not afraid to stand up by their colors. Fallbrook makes a bright mark in my memory.

Wednesday morning dawns with silver banners over vale and hill. Dr. Clark has decided to harness up his three-year-old Nellie and take me bag and b ggage over to Elsinore, which is about thirty-five miles away. It takes us about all day to get there, with many hills to climb. We travel through the Temecula pass, also before reaching this the Live Oak ranch, five thousand acres under cultivation. Even amidst the rugged scenes of the pass we find dwellings and green spaces of land. Sometimes the verdure of barley and wheat glitters almost to the top of the range, three hundred feet above the sea.

About noon we are through the pass, and the broad plain, and San Jacinto and San Bernardino mountains, and "Baldy," covered with snow, greet our eyes and make a picture of exceeding beauty. Through the plain we circle until we come to the somewhat foreign-looking village of Temecula. Here is where the Mexicans and the Indians "foregather"—eat and drink, and occasionally shoot one another. From Temecula we push on to Murietta and Wildermar, embosomed in thousands of acres of wheat and barley. Wildermar is a Quaker settlement and makes a neat and bright appearance.

At 6 o'clock, the sun passing in golden glory behind the multitudinous hills, beautiful Elsinore lake, the largest inland lake in California, gleams upon the view. Like a vast jewel, it glitters against the luminous darkness of the hills. It is eight miles long and four miles wide. It is lovely as a dream, still as a mirror, winding away into dim distance. Around this lake we pursue our journey, while the stars and the moon succeed the luster of the twilight. Beyond the curve of the hills the picturesque village of Elsinore is seen. Mr. F. H. Heald was the purchaser of the ranch where Elsinore and the lake now are, and he was the founder of the place and the originator of most of its improvements. He owns the lake. During the boom he sold over a million dollars' worth of property. He has a lovely home on the shores of the lake, and it was my privilege to enjoy his hospitality the short time I was in Elsinore. He is a stanch Freethinker. His daughter, equally interested in Freethought, has helped to make up the bright contributions of the "Children's Corner" in THE TRUTH SEEKER. Mr. Heald is one of the most successful business men in this country. He has given thousands of dollars' worth of property for the building of churches; but as usual the Infidel never gets any credit for this. What has the Infidel done? still cries the preacher.

I gave the first Freethought lecture in Elsinore. The audience was very good, although the churches, with a great flourish of trumpets, began a revival on that very evening. Mr. Wright and Mr. Park came in from Temescal, eight miles, and thus showed their interest in the cause. Mr. Wright is seventy-six years old, and he still keeps the flag flying. Mr. Park I met in Oregon during my campaigns there. Dr. Clark presided. I feel well satisfied with the results of this first effort. With such a generous ally as Frank H. Heald there is no doubt of the advancement of Freethought here.

Elsinore is finely situated. The lake makes an exquisit picture. There are sulphur baths here of the best quality. It is surmised that a railroad will be built directly through Elsinore from the Temescal mines to San Diego in a year or two. In spite of present quiet times Elsinore looks ahead from its romantic surroundings.

I am up at 5 o'clock the next day, and off for Colton, where I must take the evening train for Tempe and Phœnix, Ariz. I lecture at Tempe to-morrow, Friday, night. From Phœnix, where I lecture Sunday, I go to Tucson, where I lecture Monday evening. Then I go on to Texas for a month's work, and thence to New Orleans and Mississippi. Those who wish to communicate with me for lectures will please direct to 492 West Madison street, Chicago, care of E. A. Stevens.

Dr. Clark and Frank H. Heald take the train with me Thursday morn as far as Riverside and Colton. I am sorry to bid farewell to such pleasant companions. I hope that we shall join forces again.

SAMUEL P. PUTNAM.

At Colton, March 10, 1892.

The World's Fair.

The World's Fair is still an unsettled affair in the Empire state—whether it shall be a *World's* Fair, open every day to all who choose to attend, or an American sectarian affair gotten up in the interest of the aristocracy and closed to the common people by a money-making clergy, who are anti-Jewish Sabbatarians. These, ignoring the seventh-day-scriptural Sabbath, substitute therefor the Constantine first day, called Sunday, because it was devoted to the worship of the sun. These anti-Jewish, anti-scriptural, and anti-Christian clergy, with the marvelous egotism and unbounded impudence of a Talmage inquisitor, propose, by unconstitutional "religious legislation," to levy a tribute of one-seventh of the time upon the religious and the non-religious people of the whole world who are invited to assemble at the World's Fair; the object being to fill their sectarian steeple-houses with the thousands of visitors, to be taxed, or else go to saloons duly provided, in which to spend their idle time and money.

Every day in the week is a Sabbath day to some of the nations invited to be at the World's Fair.

Jews keep the scriptural "seventh day;" Greeks, Monday; Persians, Tuesday; Assyrians, Wednesday; Egyptians, Thursday; Turks, Friday; Catholic and Protestant anti-Christians, Sunday; and the Shakers keep the "Sabbath of the Lord," the Sabbath that ages ago the spirit said "remained for the people of God;" that day is constituted of all the days upon which it is wrong to do wrong. In the Shaker Sabbath poverty has no more place than it had in the "church of the wilderness" of the Jews, when the God of Israel brought them up out of Egypt, the house of bondage. The land, like the air and water, was free to all alike; for forty years there was no land monopoly. Each person could gather their "daily bread"—"bread from heaven." Their shoes wore not out, and their clothes did not wax old; having food and raiment they were there with content, except when their Egyptian appetites lusted after flesh meat, because their souls loathed the manna as being light food. They were cured of all "diseases of the Egyptians of which they were sore afraid." No one said, "I am sick." Their God "took all sickness away from the midst of them." Like Shakers, they had no class non-producers, such as capitalists, doctors, lawyers, or military, no aristocracy. Count Tolstoi, getting a glimpse of Christianity, has gone to work like a common laborer or a Shaker preacher.

The Shaker order is unique, and is not numbered with the nations—with the sects of Babylon. It "dwells alone." It came into existence during the Revolution contemporary with the secular government of the United States. It is emphatically an American church, but separate from the state, like the sun from the moon. It is not of this world, and therefore its members "will not fight." Ann Lee forewarned her people that the "Whore of Babylon would hav one more sup of the blood of the saints." Does it not look like it?

Closing the World's Fair on a heathen Sun-god day, it looks like it. By unconstitutional "religious legislation," the Protestants hav killed King, of Tennessee, for working on their Sabbath day, after having kept his own seventh day—the true Sabbath. That is only the beginning of the end. If the wicked church-and-state priests, with the women—whom they hav so long deprived of their rights that, like the emancipated slaves, they are spoiled and hav become "silly women"—succeed in closing the Fair, other religions will be compelled to keep two Sabbaths every week. In this the Catholic and Protestant will unite, like Pilate and Herod. They will work together to put God and Christ into the Constitution and to destroy the American civil secular government—the republic of the human race.

State and church will be united as in Germany, and as in Russia, who is driving out into the wide world five millions of Jews, who are given the alternativ of joining the Greek national church or banishment from their nativ country, which means utter ruination. The next step will be a religious war between Catholics on one hand, and the Protestants, skeptics, and all other classes united, as they were in the civil war, on the other.

The Catholics will say to the Protestants: "Take your own medicin. You unsheath the sword, so will we unsheath it. You hav the 'mark of the beast on your hands as we hav it on our foreheads.' We both believe in war, and that war, by the Inquisition in its various modes of applicatio , can be used here to save souls from an eternal hell hereafter. In other words, the holy church can convince you of truth by tortures as your Protestant Calvin convinced Servetus, and as our Holy Inquisitors convinced Galileo that the earth was flat and that it does not turn things upside down every twenty-four hours. Is not a short period of torture here preferable to endless torture in fire and brimstone hereafter? Being thus convicted against your will, we shall be together in paradise. Can Ingersoll object to such logical conclusions?"

The founders of our government were skeptics, Freethinkers, Infidels to a bloody Christianity. The author and fifty-six signers of the Declaration of Independence were all Infidels except six. Will not Thomas Paine be materialized, and like Jesus make a "second appearance" to teach the people "common sense," and that they themselvs, and not the fighting God of Israel, nor yet Jesus Christ, are the rulers of the American republic? And that women being half of the population, "common sense" would secure to them the same "rights of man" that men possess, and which they exercise in such a bungling manner that the earth is turned to blood, and Christendom—Babylon—is a great war-camp.

The common people in Russia hav been taxed until discouraged, and they must eat the seed of 1893 in 1892, or die of starvation. That is the end that all church-and-state governments come to, and they will pass, like the extinct nations, out of existence.

The orthodox "death and hell will deliver up the dead which were in them, to be judged every man and woman according to their works," "and death and hell" (not immortal human souls), being myths, will be cast into a mythical "lake of fire and brimstone." F. W. EVANS.

Mount Lebanon, N. Y.

Relation of Mind to Matter.

Down to almost the present time few exceptions were taken to the general notion that man is a dual being; that his conscious life is a something distinct from his material body; that in vagaries, dreams, and fevers this conscious life or soul leaves the body and makes excursions far and near, returning in due time to join again and rouse it. Hence the apparently plausible theory that, on the dissolution of the body, the soul-part leaves it for good, or that it will return at some distant resurrection day to reanimate or spiritualize the same old body and forever after remain with it. It was believed by some Christians in the Dark Ages that there is somewhere in the human body a bone that will not decay, and that this bone will be the nucleus around which to gather the disintegrated particles at the resurrection. The American Indian entertains the notion that after the death of the body his dual self will return sooner or later hungry and unarmed. Hence food and weapons are placed in the grave to meet their wants.

This idea of duality in man is evidently the ground of his belief in immortality. When the so-called soul-part in dreams and visions sees and hears things it cannot see and hear when wide awake with the body, it is taken as evidence that the disembodied spirit has greatly increased powers. So we hear the remark in the presence of the dying, "He will soon know all."

The bungling compiler of the discordant fables of the creation of man in the book of Genesis givs some warrant to the dual theory. Adam is first made physically complete from dust of the earth; after which the Lord breathes into his nostrils and he becomes a living soul. As Eve was not favored in like manner, some of God's peculiar people hav held that females do not hav souls.

This account of the creation is not unreasonable as respects the order given. After water comes land; then grass, herb, and tree; then fish and fowl; then beast and cattle; and lastly, man. It would hav been foolish to create man before a light was struck, or to bring cattle on earth before grass grew. But why a tree of knowledge was placed right under Adam's nose, and he forbidden on pain of death to taste of its luscious fruit, is a question no sane person can answer.

In this order of creation we hav land, vegetation, lower animals, higher animals on up to man. But for the statement as to how Adam got his breath, this natural order might be argued in support of the evolution theory. With it, however, most persons who know more about their God than they do of themselvs, claim that he creates things out of nothing and completes the job in no time.

But within the last two or three generations students in geology, botany, zoölogy, comparativ anatomy, etc., hav found abundant evidence to prove that conscious life on this earth has been progressiv from a lower organism to a higher one; in other words, that the higher organism is evoluted from a lower one: thus demonstrating the legendary theory of a special, fixed creation to be erroneous. Not only does each variety of animal form a link in the family chain to which it belongs, but the first link of many a chain may be found in the vegetable kingdom; for there are numerous plant-animals (sea anemones, coral polyps, sponge-animals with power of locomotion, etc.) possessing one or more organs of animal life. The botanist is unable to find a point where animal life begins. While it is very likely that fishes hav evoluted from plant-animals, it is probable that all land animals sprung remotely from the soil—that is, through spontaneous generation. Earth substances contain germs of vegetable life; why not of animal life also?

Much has been said for and against this theory. Its opponents do not fully consider the fact that earth-mold, when composed of decayed vegetation mixed with suitable mineral substances, contains germs of animal life; so that, when these ingredients are united in due proportion and moisture and heat present in quantity and degree to make the conditions favorable, animal life will be generated. Dead matter strives to liv again in some form. It projects new life in great variety according to climatic and other conditions. The lowest form of animal life consists of a single cell. Infusoria life abounds in both fresh and salt water, and some of them are so diminutiv that thirty thousand hav been counted in a half ounce of sand. Even a diseased body, animal or vegetable, will generate parasitic life, as lice, itch, etc., in the former, and bugs, worms, etc., in the latter. It is the unhealthy vine that generates the worm, not the worm that brings sickness to the vine.

Many different lines of animal life hav been generated and nursed by our mother earth. Long ages ago some germ-cells evolved, through peculiar conditions and environments, the so-called saurian family; other germ cells, under different conditions, evolved, through a long chain of intermediates with many variations, the bovine family; and so with other families. Undoubtedly myriads of life-chains, before many links were formed, perished in the struggle for existence.

A high authority records that "Gaudry found the intermediate stages by which civets passed into hyenas; that Filholl disinterred still more remote ancestral carnivores; while Marsh obtained a complete series of forms intermediate between the horse and the simplest five-toed ungulates."

The zoölogist tells us that, as between the highest and the lowest types of men, a greater difference exists than does between the Papuan islanders and the gorilla. The anatomist shows us that the physical structure of the orang is almost identical with that of man; that his brain is formed of like ganglia and convolutions; and that he is subject to similar diseases. Now, will the theologian please show us just where immortality begins?

Geology furnishes unmistakable proof that lower animals were numerous on the earth ages before anything like the present highest type of man appeared. And all modern authorities now declare him to be the last link of the mammalia family chain; and that the anthropoid apes, with their still lower progenitors, are links of the same chain. But, were the claims made for a certain Jesus well founded, man himself would now be a connecting link between a lower one and a higher evolved something.

Now is suggested the interesting question, When and how does mind begin? The power of choice and the sentiment of affection are qualities of mind. Can we imagin a vertebrate animal to be without them? Certainly all animals belonging to the mammalia family possess strong maternal affection. And can it be said of the mastiff, who repeatedly, when he secures game, carries a portion to a neighboring lame spaniel, that he has no mind? Does the farmer, when his cattle get into the corn-field, think they hav no choice of food?

Animals possess humor, pride, ambition. Look at the antics of the playful kitten; how it enjoys life! And it is not afflicted with rum, revenge, or religion. The rooster will fight his rival as bravely and with the same object as man does. And whence the breath that impels the war-horse when he sniffs the battle from afar?

Man is ofttimes more brutish than the brute. Throw a piece of meat into a cage containing two tigers; both spring for it, but the successful one is allowed to retain it without a quarrel; while man often robs and sometimes murders his neighbor. The individual who says that "the heart [mind] of man is deceitful above all things, and desperately wicked," givs his inspired opinion. Another inspired individual who recommends us to worship some Lord with all our heart, and with all our soul, and with all our mind, and with all our strength, seems to be in doubt as to where and what is conscious life.

But it is now generally conceded that the seat of thought is in the brain, and that this mind-organ, by long and increased exercise, increases in volume and strength just as any other organ improves by use.

The seven-year-old girl, blind, deaf, and dumb from one and a half years of age, probably retains some impression of sight and sound; and should she hereafter, with no religious instruction (by way of experiment), evince a vague sense of some force beyond her ken, a lot of priests will flatter themselvs that they hav discovered a little much-needed light in their dark profession. That the girl thinks at all is proof only that she has brain.

The dog or Indian who thinks his spirit-part in a dream is absent from the body, always finds it present on awaking. But no such phenomenon takes place on the death of the body.

If a diseased brain affects the mind, then, logically, when there is no brain, there is no mind. Brain is Nature's soil from which springs thought or mind. We can no more imagin mind without brain than we can a hurricane without air. Yet conceited man tries to fancy his mind to be an immortal something independent of matter. His own scripture, affirming that man hath no preëminence above the beast, might be quoted; but this authority is no longer infallible.

Let folks enjoy the idea of immortality if they can do so without robbing unbelievers here and threatening them with a hell hereafter.

If man is blessed or curst with an eternal life after he is done with the present one, he will hav a long time to reflect on or without matter. But the obscurity enveloping this question is dense enough to cause even the priest, were his brain not disordered, to confine himself to the struggle for life in this world. Mind clings to its nativ matter; and the mind of the Christian, in spite of his assumption of a future life of far greater happiness, is never quite ready to exchange the bosom of his family for the bosom of Abraham. L. G. REED.

Our London Letter.

The reverend individual who a short time since publicly declared that Atheists were systematically cruel to children has never, though called upon to do so, given a single instance to bear out his statement, and must join the ranks of the convicted clerical liars, of whom there are many. Although convictions for the grossest brutality to the little ones are of such frequent occurrence as to pass almost without notice, the brutes are invariably persons of strong religious opinions, and are by no means confined to the lower classes. Many cases of extreme fiendishness can be cited as emanating from those moving in what is termed the "higher circles," the latest being that of a magistrate's wife in Ireland, who confessedly treated her infant girl in such a fashion that caused its death, and has also continually ill-treated her other children. Being a recent convert to Roman Catholicism, she has been assured of the feeling of deepest sympathy from her parish priest in her "deep misfortune;" he thinks she ought not to be called to account for her evil deeds, and attributes the prosecution to the malevolence of

the Protestant party. No doubt she will get off easily enough. The magistrates before whom she was examined, though she was indicted on a charge of willful murder, evidently consider the charge of little moment, as she is admitted to bail in quite a small amount, bail in any amount being never allowed in a murder charge. But it is a good thing to be a wealthy Christian, as the Rev. Mr. McKenzie will say, for he has on a second conviction for indecent conduct been sentenced to a short term of imprisonment as a first-class misdemeanant, which is no punishment whatever. Possibly his judge sympathizes with him. "A fellow-feeling makes us wondrous kind."

The pious De Cobain, member for East Belfast, has been expelled from the House of Commons, not for his immorality, but because he has absented himself from his duties without permission. What a corrupting influence this plan appears to be, so many of the members being tarred with the same brush; if common report were legal proof, the benches would be very empty.

The children of God meet with many trials in this world; the greatest and best-loved one, according to his own account, the present emperor of Germany, is meeting with sore crosses. His obstinate people will not see that he is a heaven-sent messenger to lead them to bliss, and show he must be possessed of great Christian patience to put up with such a stiff-necked generation. They never think that he may be taken from them, when they would be left, a flock without a shepherd, following their own evil devices, and casting away from them, to their utter and eternal loss, the spiritual for the material bread.

The godly czar of Russia is also sorely distressed and burdened with the cares of a worldly crown, and an ungrateful people who will persist in depriving themselvs of food in the midst of abundance to bring their "little father" into disrepute with outside barbarians and scoffers at the Holy Greek church. Those who truly love and serve "Him" hav indeed many and sore trials to their faith, but great will be their reward. What a pity they cannot be persuaded to take it at once!

The great Baxter is once more to the front, assisted by five minor prophets. He is holding forth on the millennium, which, according to the dogmatic Daniel, will take place positivly on 11th April, 1901. Next year is to take place the greatest war on record, and the appearance of another Napoleon—as king of Greece this time—a general massacre of Christians, and the ascension of one hundred and forty-four thousand who hav managed to escape the persecution. As these little events hav been promised so many times since 1867, no one seems greatly perturbed by the latest prediction.

With that large-hearted liberality so common amongst Christians, certain evangelists in the East End of London are strongly opposing two candidates for the county council solely because they are in favor of making Sunday a little less burdensome than it now is to the toiling masses. It is admitted that they are in all other respects the best candidates in the field; but, being opposed to Sunday drunkenness and consequent misery, and in favor of elevating the masses, they must be cast into outer darkness. These wretched evangelists do not wish the poor to improve their minds and circumstances, but do their utmost to keep them in their misery, hoping thereby to make them as hypocritical and mean as themselvs. There is no person so contemptible as a full-fledged Christian. J. D.

My Lecture Trip.

In my last letter I forgot to mention Marius Heighton and Joseph Heighton, whom I had the pleasure of meeting in Kent. The former had arranged my course of lectures as secretary to the society, while the latter made the meetings more attractiv by rendering selections of music upon the violin. Leaving Kent by an early train on Monday morning, I went on again to Middlefield, where a lecture had been arranged for me by B. O. Fenton, of Bundysburg, a little village situated about five miles from the former place. This was the first time in the history of this little burg that an "Infidel" lecture had been delivered. At the first considerable excitement prevailed, and many came to listen merely from curiosity; others came with a desire to learn something; and again, others were there just to "catch on to" what was going on, so that, as is usual in such cases, I had an exceedingly mixed audience to deal with. Just how far each and every individual desire was gratified it is impossible for me to say, but by far the greater number appeared to indorse what I said, and frequently showed their appreciation thereof. I met with no opposition, except, perhaps, a little questioning at the close of the meeting, by the principal from the local school, the same not having courage to question me publicly. Scarcely sufficient notice had been given of the lecture, consequently there was not such an audience as our friends had anticipated. Nevertheless, the city hall was more than half full, and many ladies could be seen among the rest, which I thought was an extremely good showing for such a small place. The snow-storms had been pretty general, and Middlefield, which is a few miles below Lake Erie, had received perhaps more than its share. I was pleased to meet here such stalwart Liberals as B. O. Fenton and family, whose name has appeared in the Liberal papers from time to time, and whose guest I remained during my stay here, also Ezra Ohl, and several others.

From Middlefield I resumed my travels again, this time to Farmdale, where I gave two lectures. Thanks to the efforts of T. D. Root, Farmdale is an extremely Liberal town. In fact, it is regarded as a town of Infidels by a neighboring rival town, and the inhabitants do not seem to resent the name, and thrive just as well as and perhaps better than their jealous rival. My first lecture drew an exceedingly large audience, many friends coming from quite a distance in the country; for though the weather had assumed a severity in its temperature, still sleighing was good, and our friends were willing to face the cold in order to hear the lecture. Considerable satisfaction was expressed by all present at this, my first lecture in Farmdale. The next day being the 28th of January, one day preceding the anniversary of the death of Thomas Paine, it was agreed that a Paine celebration should be held. The musicians, who had enlivened our meetings by some fine selections of music, consented to favor us with their presence again, and so the next evening immediately after I had given them an address upon the "Author-Hero of the American Revolution," a sociable and dance took place, whereat the festivities ran high until a late hour, when the gathering dispersed. All seemed to thoroughly enjoy themselvs, old and young alike, and expressed a desire that Paine celebrations could occur every week. While here I was the honored guest of Mr. and Mrs. Root. Their kindness to me and the pleasant hours I spent with them at their home will form another of those tender memories the recollections of which can never fade.

On again, the next morning I started *en route* for Pittsburgh, where I had been engaged to deliver an oration on Thomas Paine. This is January 29th, the one hundred and fifty-fifth anniversary of the natal day of that devoted champion of religious and political liberty. Elaborate preparations had been made by the Pittsburgh Secular Society to celebrate the occasion. Flags and bunting were lavishly displayed; around the hall had been painted the names of nearly one hundred of the world's greatest reformers, scientists, and patriots of every age and clime, living and dead; the platform was handsomely decorated with evergreens and flowers. On the platform, to the left of the audience, stood a large and beautiful full-length portrait of Thomas Paine, in a massiv gilt frame. The picture represented our hero standing with both feet upon and crushing down "Superstitious Creeds," "Discarded Theories of the Past," and "Priestcraft." In his left he holds the opened pages of his "Age of Reason," a book that has converted thousands of Christians to Freethought, while, with the index-finger of his right hand, he is pointing toward a sunburst, representing "Truth" and "Liberty." To the right of the audience stood a beautiful picture of Col. Robert G. Ingersoll which drew forth a burst of applause when hung up by Harry Hoover.

A magnificent literary and musical program had been arranged, interspersed with songs, readings, and recitations. In the middle of this program had been placed my address, and as my surroundings had put me in an exceedingly good humor, I fell to and strained every nerve to make my part in this celebration harmonize with the rest. The greatest enthusiasm was displayed throughout the entire proceedings, and I can safely say that never was an anniversary of the birthday of Thomas Paine celebrated with greater *éclat* than in Pittsburgh on January 29th last. Fully from seven to eight hundred people were present, and the spirit of enthusiasm which seemed to pervade the whole assembly thrilled each heart with joy, all of which speaks out in plain and unmistakable terms the place that Thomas Paine is destined to hold in the hearts of the American people. At the conclusion of the miscellaneous program a very interesting and happy episode took place, being nothing less than the consummation of a secular marriage between Miss Louisa Barker, the eldest daughter of our esteemed friend and co-worker, Anthony Barker, of Pittsburgh, and Joseph Murray, a rising young farmer and citizen of Colorado. The ceremony was performed upon the platform by Alderman Beinhauer, after a few appropriate introductory remarks by our old compatriot, Harry Hoover. At the conclusion of the marriage ceremony a large engraving of the picture of Thomas Paine, previously mentioned, surrounded by a handsome gilt frame, was presented to the bride by Mr. J. Peirce, the president of the society. While the bride and bridegroom were receiving the congratulations of friends, the room was cleared for dancing, and all present danced long and merrily to beautiful strains of music rendered by the United States orchestra.

On the Sunday following I gave another lecture under the auspices of th society before a large and crowded audience. A good and lively discussion followed the lecture, which was participated in by a Unitarian minister, a Rev. Mr. St. John. Another preacher also was present, the Rev. Mr. Andrews, of the Universalist "perswashun," but who abstained from taking part in the discussion, which was open to all, although, as I hav been advised later, he thought fit to denounce me with the most scurrilous abuse before his own congregation, some twenty persons, and of course after I had gone, which to my mind was an exhibition of exceeding bad taste, and a sad deficiency of that moral courage we hav a right to expect in such discussions. I was very pleased indeed to meet once more our friends in Pittsburgh—Harry Hoover, Roman Staley, Mr. and Mrs. Anthony Barker and family, Joseph Peirce, Mr. and Mrs. W. S. Van Meirop, Mrs. Hughes, Miss Grant, Mr. Schade and family, and Mr. and Mrs. Paff.

Before leaving Pittsburgh, the Secular Society presented to me a beautiful large photograph of the picture of Thomas Paine, and Mrs. Paff presented me with a handsomely bound volume of Shelley's works, for which I tender to them my most heartfelt thanks. With best wishes from all, and promising to visit them again in the near future, I took my departure from the Smoky City—for home.

Ere this is in print I shall be again in the lecture field on my way to Columbus, O., in order to arrange for the meeting of Freethinkers in that city on the 3d of April next, and friends desiring lectures in Ohio, Indiana, Illinois, and Michigan during the latter end of April, May, and June will please address me in care of J. B. Cochran, 112 West Maple street, Columbus, O.

JOHN R. CHARLESWORTH.

The Conspiracy of Silence.

The conspiracy of silence has won its way to the front, and demands recognition, inasmuch as it is the final argument upon which modern Christianity scores a victory. Its theological lore and its so-claimed historical achievements during the controversies of centuries, are rendered null and void in the presence of this new factor contained in the conspiracy of silence, although it is in itself the most contemptible of all of the appliances which hypocrisy has yet invented. But with its barefaced hypocrisy it is made to do service in the interest of Christian duplicity. Its main function is to hide from the world the true inward rottenness of the church of the Christ so-called. The devotee of the Christian religion must take lessons at this shrine of speechlessness, and thus learn to doom every honest conviction to silence. What a disgraceful reflection, though, it is upon the intellectual and moral development of the people. But when people, claiming to be decent, will associate for the conceded purpose to form a conspiracy to prevent or defeat the statement of an honest conviction, we must deny that they hav ever been emancipated from the nightmare of religious superstition. But this attempt on the part of the church is as bold as it is treacherous; but ignorance and cunning are fully competent to play the role of trickery and boldness because of the large excess of numbers they control, which often makes knowledge and wisdom timid, and they stand confounded, while duplicity and craft formulate the method, and it is enforced by numerical strength. But it will strike one as a strange paradox that knowledge and wisdom are rendered comparativly powerless by formulated ignorance, and that among a people emancipated from political and religious despotism. Why should it not be safe for such a people to utter their honest opinion, not instead be compelled by silence to testify to a lie?

That such a state of things exists is one of the saddest facts in civilization, and one which portends a serious check to the progress which our civilization is striving to secure. This state of things is largely due to the despotic social structures which Christianity has created through conspiracy of silence. The intent is to check, as far as possible, the secular progress which the achievements of this inventiv age emphasize so emphatically.

The religion of silence having failed in all that it once claimed as divine, having invalidated its claim

to truth and trustworthiness by its oft-repeated attempts to correct its divine creeds and its God-given inspired Bible, now seeks by its malicious criminal conduct to overthrow the legitimate result of its defeat, which defeat contains a promis of its destruction. Seeing this, it is prompted to use means and measures within its own social forces to regain the influence which it compromised in the loss of its creeds and Bible. The method is that the blameworthy social forces are conducted so directly and with such skillful concealment that the very elect are deceived. In the enforcement of its measures it persistently ignores everything, all speech and conduct, which has any positiv religious conviction. It makes no condition in its new creed in relation to belief—no heaven or damnation, no trinity nor incarnation. Its favors are denied to none, its communions are open to all who may feel inclined to come into the social compact with the only one proviso—that of silence. Hold your tongue, ask no questions, remember that you are under a conspiracy of silence. Your moral status will be in proportion to that humble, teachable spirit which is willing to go it blind. No hight of excellency will be denied to you if you hav learned the art of religious concealment and will not allow yourself to entertain any convictions that are honest and truthful. Let all your deliverance be in harmony with this speechless conspiracy, and in the event that any rational thoughts of inquiry should arise in consciousness you must bid the same to depart with the assurance that all such rational thinking comes from the devil.

You will promptly say with virtuous indignation, "Get thee behind me, Satan."

Of course position and money are weighty considerations and render recognition more pronounced when admission is sought for. These weighty factors are highly praiseworthy within this compact, and will cause a multitude of sins. It is true that the creed in the long ago did exclude this pronounced recognition, but that was before this conspiracy of silence had a beginning. Poverty was once that potent factor which opened heaven's gates, but this was before the gates of the New Jerusalem were put to swing on golden hinges. This was when it was "easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Of course the poor in the conspiracy are not excluded by any formulated terms within the compact, but the door is quite well guarded by eyes, noses, and shoulder gestures, so that the most part of this objectionable class will be kept out.

It is quite an important feature in this conspiracy of silence to shun on all occasions any discussion having a religious tendency, and thus avoid all possible antagonism. Religions are learned from the pulpit, and are to be kept strictly within-doors, only to be seen or heard from within the dedicated walls of the house of the God. Silence is the foundation of the new redemption. The world must not know you from the sinners. You will hav no badge that will giv you away. You hav, then, the same rights, such as other people hav. You can dance like a sinner, smoke, eat, and sleep like a sinner, play cards, flirt, and hav a good time; but remember that you are a child of redemption, washed in the blood of Christ. But keep mum, do not speak of it; remember that you are to keep good faith with the conspiracy of silence. You can invite your acquaintances to come with you into this new church of the Christ, assuring them that all the demands which will be made upon them will be charity funds, and silence. Do not say anything about religion, and then the people will not know what you believe. Whether you believe in one God, no God, or a dozen of them, it is all the same, if you only hold your tongue. The highest praiseworthy testimony which you can giv is that of silence. Such really is very near the true condition of the city churches of to-day. Faith is no longer a condition of communion; social position, especially accompanied with wealth, cuts off all questions of faith which hav any meaning, even to the exclusion of the supernatural, but it seeks to find compensation to make up this loss through the social forces in the social structures which it largely controls. This control is secured by a practical renunciation of all that was once the practical side of Christianity. Christianity is the most worldly of all religions in this wide world. It is well equipped to enter the field of competition in fashionable sins of all sorts, and of all grades, in fact, with any other people in this world. The devil's children hav invented no sinful practice which the church has not appropriated; and hence it is that the modern church of Christ has in almost everything copied the ways of the world. This world and the love of the world, which at one time was considered soul-destroying, is no longer thus considered. There are no people who love the world and the things that are in the world more than do the saints. You may be well assured that they deny themselvs no good thing—nothing that lends a zest to the enjoyments of life. No objects of desire do they deny themselvs of when the same is attainable. We blame them not for those things, though thereby they crucify their Christ and put him to an open shame. They are better than they used to be; so in this age it comes to pass that a decent saint is nearly as good as a decent sinner. Take out the hypocrisy which the saint necessarily possesses, and then we are ready to say that he is as good as a sinner. But nowadays they do not hav to make any pretenses. They only need to keep still, say nothing, and their salvation is near.

J. H. BURNHAM.

Oaks From Acorns.

A TRIPLET OF SONNETS.

A tiny seed—a germ infinitesimal,
  Borne thither by one of the winged flock,
  Or borne by winds, found crevice in a rock,
A gloomy chamber, dark and foul and dismal.
But the sun's rays and the warm rain's baptismal
  Nurtured and coaxed it upward to the day,
  Till over mossy walls it felt its way
To meet the morning from its death abysmal.
Its slender stem a child might then hav spanned;
  But from accretions caught from storm and dew,
    It found its bounds too narrow and begun
To feel its barrier with a firmer hand;
  Till Titan-like its silent forces threw
    The bowlders down and rose to greet the sun.

Within the cleft of a king's scepter fell
  The germ of Freedom. Long in darkness shrouded,
  Oppression, Fear, and Death around it crowded;
But Love's and Virtue's tears—a living well—
Bedewed the tender shoot. Beyond its cell
  It caught the glimmer of a freer sky,
  All rosy with the dawn of liberty,
And clambered upward from its crumbling shell.
On blood of freemen's hearts its tendrils fed;
  It drank new life from every patriot's tears;
    It gathered force from every martyr's groan;
It caught the spirit of the chainless dead,
  And feeling for Oppression's bloody piers,
    Hurled down the hated tyrant from his throne.

Within a fissure of the human heart
  A germ of doubt engendered. None might say
  Its origin, and none foretell its way;
But it took root and grew to be apart,
And added color with a subtle art
  Unto the web of thought. It loathed the mire
  Of myth and superstition, looking higher
For truth and knowledge. Science gave it start,
And it ascended past the barren rocks
  Of faiths and forms and creeds, and saw the face
    Of mighty Nature, and revealed her law.
It gave to miracles and fables knocks
  That crumbled their foundations: in their place
    It reared Truth's temple, firm, without a flaw.

St. Paul, Minn. DAVID WILLIAM MCCOURT.

Worse Or Better?

The world is getting wiser, it is true, but is getting much worse, it is too true: that is my experience and opinion. The people are getting more extravagant year after year.

Thus writes one of the kindest and most benevolent of men. Pitiful and generous, grand and free-hearted, but I think mistaken in his estimate of our kind. It is very true there is crime, inhumanity, and extravagance, and far, far too much of it. But if we take into consideration the fact that every petty crime or wrong that occurs now is published and republished far and wide, told in glowing colors and made capital out of in the interest of newspaper patronage, we shall begin to see that the devil is not as black as he is painted. Then too, as laws multiply and increase, thousands of things that once occurred as a matter of course are now unlawful and criminal-producing, thus running the statistics of crime away up yonder, while the very same things done in former days were no offense to government. For instance, in the present time our court-days are largely devoted to liquor cases, which in the "good old times" had no existence, for all were free to make, drink, or sell alcoholic beverages. Just so in regard to mailing physiological or sexual works, and the old classics. Once they could go freely, and public opinion was the only censor. Now there are few of them that are not liable to be found criminal by an ignorant jury of "twelv good men and true," and our best saviors thus made criminals by law.

Once children were tortured, whipped, and subjected to all manner of indignities in our public schools, and the other pupils enjoyed looking on and seeing the misery of their mates. Now children are treated like little ladies and gentlemen, and many are so sensitiv they would faint away at sights their ancestors delighted in. Horses were then tamed (!) by brute force, while now we hav Bands of Mercy innumerable and the whip is banished not only from the house, but the stable and cowyard. Our jails, prisons, and insane asylums are under improved humane regulations. Everywhere love, charity, and kindness are increasing, and cruelty, brutality, and revenge are playing out.

Hell is frozen over, and all punishment is slowly but surely being eliminated from our social and moral code.

As to extravagance, go back and read of the extravagance of olden times, and see if we exceed it. Even in costly buildings can we rival Solomon's temple or the Hanging Gardens, the pyramids, the great reservoir "nine miles in circumference"—dissolving pearls and drinking them, and numerous other extravagances with which we are all familiar? Heliogabalus showers his guests with roses till some are actually smothered to death in sweetness, while our modern hosts are many of them content to hire floral decorations from salesmen and return them when the party is over. It seems to me there is more and more economy, thrift, and industry as years roll by, and intelligence and experience teach the utilization of much that our ancestors wasted. My verdict is that the world is not growing worse, but better.

To-morrow will come with a brighter light
  Than yesterday ever knew;
For a pleasure unknown and a new delight
  Will gladden it through and through.

ELMINA DRAKE SLENKER.

Political Methodism.

The recent Kansas 'general conference" of Methodis s resolved itself into a howling, screeching hot-house political convention. It was a regular messiah craze, Indian ghost-dance, the exciting theme being the achievement of national Prohibition, evangelical rule, and universal righteousness. The most bitter and inflammatory harangs were made, threatening the Republican party with annihilation in case it backslid from its allegiance to the Methodist church and eliminated the Prohibition plank from its platform as it bravely talks of doing.

The big chiefs and the little chiefs, the old Sitting Bulls and the young Sitting Bulls, with the reddest war-paint on their faces, snorted and cavorted and whetted their scalping-knives and flourished their tomahawks in eager anticipation of the approaching massacre. Prohibition was declared a failure with the ungodly in power, and Harrison's administration was denounced as being in cahoot with the whisky ring.

The Methodist church is eighty thousand strong in Kansas. It is thoroughly organized. Every member is a servil jumping-jack and every preacher is a politician. It is a machine, a Jesuitical Inquisition. It has just ground to powder Rev. A. H. Tevis, D.D., of Kansas City, for disrespect to an upstart superior officer, Presiding Elder Gill. Tevis says: "While in the Kansas conference there has been a maliciousness and vindictivness shown me that would hav honored the Dark Ages—the spirit of the Inquisition. My trial was an unparalleled outrage—a mockery o justice." That is good testimony. Tevis ought to know what mean devils the Methodist preachers are. He has felt their fangs.

With the Presbyterian, Congregational, and Baptist churches acting as a tail to its kite, the Methodist church has run the politics of Kansas to suit itself. Governor Humphrey's first term was a sickening exhibition of Methodist dirt-eating. As a sample—he once sent an embassador to Leavenworth to crawl upon his belly and lick the dust in the presence of his augest majesty, the jack-leg Methodist preacher "in charge," and beg of him to name the men whom the governor should appoint police commissioners. Had a Democratic governor deferred thus to a Catholic priest the whole Republican and Protestant world would hav set up a howl, and justly so. It makes a heap of difference whose ox is gored. The platform adopted by this Methodist convention has planks against theaters, dancing, race-courses, cards, and "many other forms of amusements permitted in some localities," Sunday railroad trains, street-cars, World's Fair, etc.

In publishing the proceedings of the conference the ungodly pagans of the Kansas City *Times* printed the Bible quotation, "mint, anis, and cumin," as "mist, arnica, and cinnamon." A decided improvement on the old version, but it failed to please the preachers. They actually got mad about it.

The Methodist church is nothing if not ambitious and aggressiv. It is working hard to secure control of the government and it wants all the Prohibition "Liberals" it can get to help it do so.

S. R. SHEPHERD.

Little Blasphemies.

Why is a bald head like heaven? Because there is no dyeing or parting there.

Preacher: "De Lawd made Adam out of clay and put 'im 'gin de fence to dry."

Uncle Rufus: "Hold on dar, Mr. Preacher. Who made dat fence?"

Preacher: "Go long dar, you fool nigger, don't be asking dem Infidel questions."

Letters of Friends.

The Work of Pictures.

DANBURY, NEB., Feb. 25, 1892.

MR. EDITOR: Inclosed is $1 for the new Bible Picture Book. We hav the other picture book, and it is going the rounds. Everybody is crazy to see it. It is making lots of converts, for very many people will look at pictures that you could not hire to listen to or read a lecture.

Respectfully, EMMA J. PLUMB.

A Devoted Sister.

FORESTVILLE, N. Y., Feb. 23, 1892.

MR. EDITOR: My eighty-first birthday has passed, for I, Harriet Amidon, was born in Granville, Washington county, N. Y., in 1811, and though I am getting too old to take an activ part in the good work of Freethought, I am still able to enjoy THE TRUTH SEEKER, and find it one of my chief pleasures.

Your friend and well-wisher,

MRS. J. W. BENNETT.

The Pictures Produce Smiles of Doubt.

TACOMA, WASH., Feb. 26, 1892.

MR. EDITOR: I inclose $1 for the new Bible Picture Book. Please send it by mail. I do not see how any thinking person can object to the pictures that THE TRUTH SEEKER has each week. Each one is a sermon. By studying them three minutes one gets a better idea of the foolishness and absurdity of the holy Bible than by reading an hour. They add fifty per cent to the paper. Many who do not dare read a word in the paper view the pictures, and though at first angry soon get so they look at them carefully, read the accompanying text, and soon smile, which is the dawn of a doubt. EBEN PIERCE.

Think and Read.

VERMONT, IND., March 8, 1892.

MR. EDITOR: Inclosed find $1 for pamphlets enumerated on slip. Your Picture Book, Bible Pictures, was received, and I am much pleased with it. It is "just rich."

This hot-bed of religion and superstition is receiving a shaking-up as never before. All that is necessary to shatter superstition is to get people to think and read the right kind of literature. I hav quite a number of pamphlets—"Age of Reason," "Orthodoxy," "Bible Morals," "False Claims," etc., all of which are doing missionary work in a way that is shocking to the old orthodox people.

Yours for justice and liberty *vs.* superstition, M. S. TROYER, P.M.

A Truth Seeker's Passing Awa .

NESHOBA CO., MISS., Jan. 27, 1892.

MR. EDITOR: As Mr. Baker is dead, I feel it my duty to let you know of his death. He died on the 10th of this month. He died partly from a fall and partly from kidney affection. He was sick about three weeks, suffered a great deal, but died without a struggle. He died as he lived, a lover of truth and opposed to the orthodox creed. He was eighty-three years old, a workman by trade. He was a great admirer of THE TRUTH SEEKER, and called it his Bible. Mr. W. Le Baker was my father-in-law, and was living with me at the time of his death. Myself and wife admire THE TRUTH SEEKER, and as the time is out we will renew for six months. We also wish Thomas Paine's "Age of Reason." C. F. TINGLE.

A Courageous Lady.

WESTMINSTER, CAL., Feb. 19, 1892.

MR. EDITOR: Please find inclosed $3 for renewal of subscription of my husband, L. W. Gallup, deceased. Mr. Gallup was a stanch friend of Freethought and THE TRUTH SEEKER, and has long been on your list of yearly subscribers. Although I am now a widow with three little children dependent on me for support, I hav at last saved enough to pay up another year's subscription.

In future, please send the paper to Mrs. Augusta Gallup instead of to Luke Wm. Gallup.

Westminster and vicinity is a very hot-bed of superstition and orthodoxy, and the Sunday-school people think I hav one foot in hades and am just stepping in with the other and "dragging my children to perdition." But I am happy to say that this is a free country and we can raise our children up in truth if we want to, and not be compelled by fanatics to giv them weekly doses of filthy Bible stuff.

Long liv THE TRUTH SEEKER and Mr. Heston. The pictures are something the children can comprehend and something the old people can enjoy.

Let the good work go on.

Your friend, AUGUSTA GALLUP.

Hav a Genuin Anti-Theological Society.

JAMESTOWN, N. Y., Dec. 12, 1891.

MR. EDITOR: Please find inclosed $3.75, $3 of which is for renewal, the remainder for the books named. Send a few printed letters to Congressmen for remaining twenty cents.

I hope, Mr. Editor, something will soon be done to organize a real live national Secular society with anti-theological objects. Money is too hard for honest Freethinkers to get to throw it away in propagating Unitarianism. I see from this week's TRUTH SEEKER that our new president is about as pious as our last one. Let Freethinkers withhold their subscriptions and spend their little money in a more useful way, and let their numerous pious allies, of which Miss Craddock boasts so much, pay their salaries. THOMAS HINDLE.

Tried To Believe the Bible But Failed.

PORTLAND, ARK., March 3, 1892.

MR. EDITOR: Being a new subscriber, I must say the noble TRUTH SEEKER was received in due time, and I want you to be punctual in sending it regularly, because I value it highly and do not want to miss a single copy. Most of my neighbors around here need it badly to enlighten them, but they being so much under the influence of religion and the ministers, it is totally useless to show it to them. I would hav been one of your subscribers long ago, but knew nothing about THE TRUTH SEEKER, and stumbled on it by accident. I hav been a "doubting Thomas" all the days of my life, but at intervals I hav tried to believe in the Bible; hav done my best to swallow it, anyhow; but failed, and now I return to reason and common sense, placing myself under the banner of the good old TRUTH SEEKER. I am,

For mental freedom,

CHARLIE DEAN, the Infidel.

As Likely to See the Fair as Infidels to Enter Heaven.

CROOKSTON, MINN., Feb. 22, 1892.

MR. EDITOR: Inclosed please find $2.55, for which send me the herein-named books.

I like THE TRUTH SEEKER very well. It comes to me Sunday mornings, and I read it all with great satisfaction. I like to follow the discussions on finance. I favor W. P. Brooks's ideas in that respect. I like Ingersoll's ideas on all subjects except his ideas of money. He, however, may be right, and I wrong. I should like to hear him tackle the subject more thoroughly than he has of late.

I am glad to see that the State Liberal Union of San Francisco, Cal., hav resolved to giv aid and encouragement to organization of farmers in their struggle against monopolies. I trust that Liberals in all cities hav the same policy, and that they will take up the matter in due time. I can assure you that amongst the organizations of farmers you will find the most activ workers are Liberals or Freethinkers. I believe the Farmers' Alliance is in favor of opening the World's Fair on Sunday. It is, however, a matter that does not enter the thoughts of our ordinary farmer, as there is about as much chance for him to come to the World's Fair as there is for an Infidel to enter the kingdom of heaven.

Wishing THE TRUTH SEEKER and the "Secular pilgrims" success, I am,

Yours very truly, ELIAS STEENERSON.

Terse Tariff Talk.

LEAVENWORTH, KAN., March 3, 1892.

MR. EDITOR: Some of those long tariff articles were an infliction. One was replete with gross errors as to facts, the result of ignorance or partisan insanity. Both sides are right—both wrong. In the abstract, free trade is right, unquestionably, but impracticable at the present time. Reciprocity is fair play. Nations are like families. If Jones refuses to patronize me I do not want any of my family to buy a thing of him. Keep the balance even. The silver rule is good enough. Open ports and unrestricted free entry to everything and to every nation would be unwise. But after all it makes little difference how revenue is raised. Tariff is tax and tax is tariff—direct and indirect; waste in collection about equal—difference not worth fighting about. I would prefer direct, "progressiv" taxation—$1,000, exemption; next $2,000, one mill; $4,000, two mills; $50,000, twenty-five mills; $100,000, fifty mills, and so on, one mill added for every $2,000. All apparent wrongs and inequalities of tariff tax are soon corrected by the readjusting and compensating forces at work in the laws of trade. It is the eternal changing, tinkering, and uncertainty that causes the harm. Tariff, like the shield gold on one side and silver on the other, is a good bone of contention. But "protection" is a gauzy delusion. It is a bull-ring that demagogs put in the noses of unphilosophical, unreasoning men. It is a scarecrow erected by political priests to frighten timorous souls into paying tithes and worshiping at their shrine. S. R. SHEPHERD.

Two Devoted Friends of Their Race.

ROCHESTER, N. Y., Feb. 15, 1892.

MR. EDITOR: Inclosed please find $4, which is for my wife's TRUTH SEEKER subscription, and $1 for the benefit of the paper. You will please send some free sample pages of the "Pictorial Text-Book" and anything you think proper that will aid in getting subscribers for the paper. If you hav any copies you can spare, my wife will giv them away. She sends her paper away as soon as done with to different parts of the country. About eighteen months since I was stricken with paralysis, losing entirely the use of my left side and limbs. My wife, who is rather feeble, has very little time to visit anywhere or go out to try to get subscribers. I am a deal better than I was a year ago, but scarcely expect ever to walk again. I can go from room to room by means of a chair our son fitted up for the purpose, and can go out in fine weather by means of it, but am a close prisoner from October until about the 1st of May. As we are both in our seventy-ninth year, it is not likely we can liv a great while longer.

Wishing the prosperity of the paper and the cause of truth, my wife joining in the same, I am, Yours sincerely,

FRANCIS S. BRETTELL.

P.S.—We would like to know if you hav any blank petitions in favor of opening the World's Fair at Chicago on Sunday. Please send us one. We think we can get a number of signatures to it.

Recollections of Old-Time Clergy.

ST. JOSEPH, MO., Feb. 12, 292 E.M.

MR. EDITOR: Herewith I hand you post-office money order for the Pictorial Book.

The St. Joseph daily *Herald* is growing more Liberal every week. It has published a large number of Colonel Ingersoll's speeches, lectures, and his side of the correspondence between the clergy (grasshoppers, lying pirates) and himself on his Christmas Sermon.

I remember well when I was a little boy and first began to read and observe what was going on in society, the course pursued by the preachers toward those who differed from them, and whom they took great delight in denouncing as Infidels and criminals, and whom it was pleasing to their God, and worthy of all praise, for good Christians to boycott and crush out by all manner of means possible. It was almost impossible to procure a hall or any public or private building for Liberals to hold meetings in for lectures on any subject, scientific, on labor problems, homesteads on the public lands, on slavery, or on any other subject not in accordance with the ideas of the rascally priests. Then it was impossible to get a notice in any newspaper anywhere west of Cincinnati, O., for any Infidel lecture. The pirates had everything under their control, and they used the power without justice or mercy. Mercy! justice!! a regard for the rights of others!!! why, you might with as much propriety apply to a lion or a tiger for justice, mercy, or a fair hearing on the injustice of devouring an ox which he had in his power. I am often called upon in lodges and other places to speak, and I never let an opportunity pass without hauling them over the record which they hav made, but which they are ashamed of and would most gladly blot out if they could. P. V. WISE.

Lofty Incitements.

VERNAL, UTAH, Feb. 25, 1892.

MR. EDITOR: I am only a poor editor in a stronghold of the Mormon faith, but though necessity excludes religion from the paper, I am always outspoken in my own sentiments, and tolerant and patient with those who think differently. I believe Utah is ripe for Infidelity. The growing generation is throwing off the shackles of superstition. And let all of us try and inculcate the principles with which we supplant the scriptural ethics, thus showing the world what a country of Infidels can be. We must not be content with pulling down, but we must be examples of honor and justice to those emerging into the light. I never before felt such a responsibility for every action as I hav since becoming a Deist. It is so grand and noble and elevating—this religion, of whom Paine was the great expounder. It is a peace born of the solid rock to which it is anchored.

The Mormon people do not differ materially from the rest of the race. They are kind friends and good neighbors, and feel all the joys and sorrows of their orthodox brothers.

I wish every Liberal in Utah who reads this would write to me, so that we may exchange ideas on the regeneration of the people among whom we liv. I believe what we need is more Secular papers. Every state and territory in the Union should hav a paper, devoid of crankism, devoted to the moral, intellectual, and physical improvement of its people. Remember, dear friends, that the freedom from superstitions imposes new obligations. Take away the weapon of the church, that Infidelity is immorality, and show what the religion of humanity means.

W. M. SCHICK.

The Thieves Feel the Halter Draw.

FORT MCDOWELL, ARIZ., Feb. 21, 1892.

MR. EDITOR: I hav not written to or heard from the brave old TRUTH SEEKER for more than a month. I hav just received a letter from my wife, however, at Hartford, Kan., and she informs me that an article of mine published in THE TRUTH SEEKER for January 16th, which I hav not seen, caused as much consternation among the Christians of Hartford as though a bombshell had exploded in the congregation. There happens to be a little animosity among the sects there, and the rival churches are using my article as capital with which to turn the laugh on the Campbellites. The dear "sistern" and a few toughs recently converted are evidently hot; but wife says: "The M. E.'s are rejoicing. They say it is the truth, and they will stand by you." Farther on she says: "Our reputation is not injured very much in Hartford on account of your article in THE TRUTH SEEKER. Old Mr. Holt says: 'Just let them touch Al Darrow if they dare. I hav got the money to back him and I will tear that church all to picces.' [Holt used to be a Campbellite preacher.] And Josh Collins told Carrie Boyd last night that it had only raised you in the estimation of the best people in Hartford, because it showed there was one man here brave enough to giv his honest opinion." Nevertheless, there are some whose righteous indignation and pious fervor, she tells me, would not stop short of a lively rumpus if their caterwauling could be made to reach my ears. I hav just had my hair cut short in anticipation of a visit from the dear sisters, but I do not expect to be honored with anything worse than a billingsgate letter stopping far short of Catiline's "burst of ocean in the earthquake, rolling back in swift and mountainous ruin."

Well, Mr. Editor, the weather is lovely here, just like spring and early summer in the East, and has been so during the month that I hav been here. I am sitting out of doors on a bench writing, and the air is as balmy as the balmiest you ever experienced in New York. When we get our canal system completed we are going to transform this wilderness into a paradise, and

Make the desert waste rejoice
And blossom as the rose.

More anon, when I get the back numbers. A. H. DARROW.

Priests Overthrown on the Sunday Question.

KENT, O., Feb. 4, 1892.

MR. EDITOR: Not long ago, I was at work in my orchard hoeing my potatoes in the month of June, and it was a most lovely morning, when some one cried, "Hello there, my dear sir, did you know that this was the Sabbath day?" "No, indeed," said I. And two priests drove up to the fence with a fine horse and carriage. "I thought this was Sunday." Priests: "So it is." Heighton: "Then by what authority do you call this the Sabbath?" P.: "By common consent those that believe in God's word worship on this day and keep it holy." H.: "By common consent the people of this country keep the Fourth of July; is that evidence that it is wrong to work on that day? And how is it with the Jews and the Seventh Day Baptists?" P.: "We do not wish to get into a discussion." And they started the horse with a touch of the whip. But I quickly caught the horse by the bridle. "Hold on," said I. "You claim to be Christians; hav you any evidence that Jesus ever observed the Sabbath or ever commanded anyone to keep the Sabbath?" P.: "It is enough for us to know that God created this earth and all that there is in it in six days and then rested, and blessed it, and commanded us to keep it." H.: "In plain talk, he got tuckered or he was bushed by that time. Jesus says, 'My father worketh hitherto and I work.' Then he did not rest and has not rested, according to Jesus (John v, 17); and which is the best authority, Jesus or the writer of the book of Genesis? And was not he frequently called to account for breaking the Sabbath, and by the same class of persons that hav called to me to-day for doing the same thing?" P.: "No, sir; it was the old Jews that condemned Jesus, they were so full of prejudice. But the writers of the New Testament nowhere admit that Jesus was a Sabbath-breaker or that he broke the Sabbath." H.: "My dear sirs, just read John v, 18: Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his father." P.: "What is your name?" H.: "No matter. What do you think of this writer?" P.: "We must go, for we hav to fill our appointments in Ravenna." H.: "Do you not know there is no command either in the Old or New Testament to observe this day, and that the word Sunday is not in either, and there is no command in the New Testament to keep any day? And that all you hav said about us being taught to keep the Sabbath in the New Testament is simply untrue, and contrary to the teachings of Jesus and his early followers? And when you tell me that I ought not to work on this day, I will simply quote from Paul: 'Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath-day,' or in other words, my friends, it is none of your business. And again, the Bible nowhere says, Thou shalt not hoe potatoes on the Sabbath day, but it does say, 'Thou shalt kindle no fire through your habitations on the Sabbath day,' and I will venture to assert that you both of you had fires kindled in your houses this very day. Hypocrisy! humbug! priestcraft! bigotry! and superstition!" JOSEPH HEIGHTON.

Truth, Exact and Decisiv.

SAMOTH, ILL., Feb. 17, 1892.

MR. EDITOR: I read in numerous papers the attacks of preachers and other Christians challenging Col. R. G. Ingersoll to show any instance or place where Infidelity has ever benefited science.

Those religious cranks should claim that writing was invented by a man who talked with God, and that God showed him how to form the letters. They should claim that astronomy, chemistry, mathematics, philosophy, and all the arts and sciences were discovered and invented by the prophets mentioned in the Old Testament of the Bible—men who talked with God—and that God instructed them in the arts and sciences.

The fact is that there would hav *never* been a Bible in the world if the art of writing had not been invented by men who were called heathens by the Bible writers.

Astronomy, chemistry, mathematics, philosophy, and all the useful arts and sciences were discovered by people who were called by writers of the Bible, heathens or pagans.

Not one useful art or science was invented or discovered by the race who call themselvs "God's chosen people."

When Solomon wanted to build his great temple he had to send to a pagan nation for architects and skilled workmen.

Moses first enslaved the Hebrews when he induced them to leave Egypt, and it was his policy and the policy of all the rulers and priests after him to keep the mass of the Hebrews in gross ignorance, so that they could be the more easily kept in abject bondage. What a splendid opportunity Moses had to educate the Hebrews during the forty years they were in the wilderness, but he did nothing of the kind. There was *never* a school established for the education of the common people. It was all the poor enslaved people could do to support in luxury their rulers and priests. They had no opportunity to learn anything except obedience to their masters. There is *not one* passage in the Christian's Bible which encourages the education of the masses of the people. There would *never* hav been any sciences or fine arts if Moses and his followers could hav controled the whole human race. Astronomy and some other sciences were discovered before the time of Moses, but if he and Joshua and other inhuman tyrants like them could hav had the power they would hav destroyed all learning except what little they had themselvs.

Now that the arts and sciences hav progressed so far, the Christian church wants to appropriate all the honor, and claim that the arts and sciences hav always been encouraged, protected, and taught by the church. Well, that is not surprising. Ever after Moses taught the Hebrews to *steal* by borrowing all the gold and silver jewelry that they could from the Egyptians, the Hebrews lived off the labors of others. They continually robbed and murdered nations who were weaker than themselvs. So the Christian church which opposed the march of science as long as it could, now that science has triumphed in spite of the oppression of the church, wants to arrogate to herself all the triumphs of science. Priests and preachers in former times would not allow the common people to learn anything or to believe anything only as they (the priests and preachers) permitted. And at this time priests and preachers deny that the people hav the right to think for themselvs in matters of religion. And if they (the priests and preachers) had it in their power they would immediately destroy all free thought. But thanks to the intelligence of this age, and especially of this country, those tyrants are losing their grip. ARCHIBALD B. AGNEW, M.D.

Excellent Letter on Sunday and the Fair.

BELVIDERE, ILL., Feb. 19, 1892.

MR. EDITOR: When this nation was first founded those who had a hand in forming its Constitution wisely concluded that it was not best to allow any form of religion to be established in it by law. They observed that whenever in any country any religion, no matter how good it was, got any kind of a grip on the reins of government, it was a curse to that nation, and hung like a millstone on the neck of its progress. So they wisely determined not to establish any form of religion. At the same time, all religions were tolerated, none persecuted, and none favored. This government by the people formed on this purely secular basis has in consequence prospered and progressed beyond any known precedent.

The framers of the Constitution did not, indeed, do this because they were utterly opposed to the union of church and state. Probably many of them were in favor of such a union; that is, each of them was willing to hav his own favorit religion established, but there being so many kinds, it became evident that to attempt to establish any particular one would certainly engender strife and civil war, so they saw that the only way to do was to form a purely secular government.

Yet notwithstanding the grand results obtained by this happy accident, it still is evident that there is a great number of people to-day who are still bent on uniting church and state, but which they cannot accomplish because they cannot unite their forces. If they could unite, it is to be feared that liberty would hav a fearful struggle for existence. To show the good reason we hav for this opinion, it is only necessary to take notice that the only point on which nearly all of the religious sects happen to agree, is the very point that they insist on being enforced by the aid of the law. This point on which they unfortunately happen to agree is the belief that one certain space of time is more holy than another; in other words, that the day called Sunday is more holy than the other days of the week. Now, any intelligent mind can easily see that this belief is just as much a religious dogma as the belief in the trinity, or the infallibility of the pope.

Notwithstanding this self-evident fact, and in spite of and contrary to the spirit of the Constitution, compulsory Sunday laws are constantly insisted on in order to compel everyone to recognize the dogma that one portion of time is more holy than another. This is equivalent to saying that a certain portion of space is also more holy than another, for it is a known fact that when it is Saturday in one particular portion of space on this earth it is then Sunday in another, and also when it is still Sunday in one place it is then Monday in another. Yet in spite of this absurdity, it is still insisted on that this or that portion of time and shifting space is more holy than some other portion of time and space.

Now, the only way to avoid this absurdity is for some great man like Talmage to arise and command (not the sun, for that is too big a job) this earth to stand still. If the command is obeyed, then the Sunday question is settled; but if not, and the world will still move on in spite of all the old fogies can do, then the question still remains in *statu quo*, and the problem of reconciling the existing state of things with the divine commands is still unsolved. We should hav said the Roman Catholic church's commands, for the divine commands, if they are divine, certainly designate the seventh day, or Saturday.

Now, there can be no objection to any man believing and obeying this dogma, for he has a constitutional right to do so. The grave objection is where he seeks to compel his fellow-man to obey this dogma whether he believes it or not. This is where the wrong comes in. This is where our constitutional rights are violated. Now, some will say, "We do not wish to compel any to observe the Sabbath in any kind of a religious sense; all we wish is to compel everyone to observe it as a day of rest, that all labor on that day shall cease and that all evil places of amusements shall be closed." This idea is not a bad one, if the compulsion part of it is left out. Indeed, it would be a good idea to improve on it, and hav two days every week instead of one. That is, let every Saturday be the great market-day of the nation. Let all factories close that day that can possibly do so. Let everybody try and so arrange his work that he can devote that day to the business of buying and selling, etc. Then let Sunday be devoted to leisure, pleasure, rest, and devotion, as each one may see fit. And let bad places be closed and bad deeds frowned on by the law exactly with the same severity on Sunday as on any other day of the week, and no more. Yes, let everything that is of such an evil nature that for the public good it needs suppression on week-days, be forbidden on Sunday for the very same reason, and no other. No difference should be made at all on account of the day, for it is evident to men of common sense that the day cannot make any deed that is bad on one day good on another. Therefore let everything that is considered innocent and beneficial on week-days and permitted by law—on that account let those very things be also permitted on Sunday.

Now, this class of people who would, if they could, reunite church and state; who would, if they could, by that means destroy this glorious republic; who would, if they could, revive the old Blue laws; who would, if they could, compel everyone to go to church and support the same; who would insist that everyone must only walk on the Sabbath day, but if he is obliged to run must do so reverently—that is, if he has to chase his hat let him do so reverently, and if the cars are obliged to run on Sunday let them do so reverently—now, this class of people who would do those things, if they could, are the very ones who would close the gates of the World's Fair on Sunday. There are, of course, some other people who would like to close the gates on Sunday. Yes, all the saloonkeepers would like to do so; the keepers of every den of infamy would like to do so; so would the keepers of every gambling-hell and sink of vice and debauchery in the city. These people, every one of them, would like to close the gates on Sunday, for the reason that they would reap a rich harvest from the hundreds of thousands of visitors, who being shut out of the Fair would hav no other place to go to. While the people who wish the gates to be open are ninety-nine out of every hundred of the visitors who on account of the distance are obliged to stay there over Sunday; also the great body of laboring and business men, whose almost only chance is to go there on Saturday night, stay there all day Sunday, and come back that evening. In fact, every person whose time and money are limited wants the Fair open on Sunday. But if the Fair managers find it necessary to close for a short time so as to slick up a little, well, then Monday forenoon is the very time, for the Fair would then hav the slimmest attendance, for so many persons would be only on the way there. Now, whom should the Fair managers listen to? Will they listen to a lot of old fogies and narrow-brained bigots who would, if they could, arrest every grand scheme calculated to elevate and develop the nation; who would, if they could, dethrone the goddess of Liberty and put Uncle Sam in the stocks for kissing her on Sunday? Will the Fair managers listen to those old fogies; listen to those gamblers, strumpets, and saloonkeepers, who, with the parsons, hav a selfish interest in closing the Fair on Sunday? If they do, then they may expect that the most disastrous financial failure on record will be the World's Fair at Chicago. If they would make it a success then they must listen to the vast multitude of visitors and to no one else, for they are the only ones that hav an interest in its success, and they are the only ones that the Fair will hav to depend on for that success. Now, those who would close the gates on Sunday would try and make people believe that a terrible amount of wickedness and crime would result if the gates were open. Great Cæsar! just imagin some hundreds of thousands of strangers turned loose in the streets of Chicago all day Sunday, with no place but saloons and other hells to resort to, for all the stores would be closed and steamboat and railway excursions forbidden for the same reason that the Fair gates must be closed! How can any body of police take care of such a crowd, filled more or less with Chicago whisky? Why, Anarchy would prevail, and Chicagoites would be in the greatest peril in both their lives and property. No, sir, it will not do. But let the gates be open and peace and order will prevail. Everybody will go to the Fair as usual, or visit the various churches, or go on steamboat or railway excursions if they prefer. In short, there is great reason to believe that if the Fair is closed there will be tenfold more immorality and crime committed than if the Fair remained open that day.

I am, Yours for success to the Fair,

ROBERT SWAIL.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Death of Madam Roland.

Nobly resolved to die—
To giv her life for love—
With a firm step and fearless eye
Proudly she passed her judges by
To the guillotin above.

Not an eyelid's faintest quiver
To fear or doubt her cause;
With a proud heart, calm as ever,
She pleaded for purer laws.

So, content to die in the right,
For life nor pleasure sighed;
With beautiful large eyes bright
With devotion's glorious light,
Thus Madam Roland died.

And there was a daughter far away
Who wept for the mother that night;
Shuddered and sobbed as alone she lay,
Longing, she knew not why, for day,
If but to forget she might.

Tragic ending of a beautiful life,
A life spent only in good;
A cruel incident of war and strife
'Mongst a Christian brotherhood.

Buffalo, N. Y. IDA A. BALLOU.

Grandfather's Dead.

When young I would sit on my grandfather's knee
And listen to stories he'd tell unto me.
"But now he is dead!" But the stories he told
I will never forget, though I liv to be old.

I well recollect what an interest he took
In trying to hav me study my book;
But I was a child and so full of glee
That books were not very charming to me.

It was running and racing from morning till night
That seemed to giv me the greatest delight,
While grandpa would sit by the fireplace and scold,
Because I would ride downhill in the cold.

But grandpa grew older and ceased to complain,
For he found that all he could say was in vain;
So he gave up his idol, and let me run wild,
And now I am left here, a poor, ignorant child.

And when I look back on the scenes gone by,
I think it far better for children to try
To keep out of trouble and trials ahead,
By trying to do as their grandfather said.

So now, children, take my advice as a friend,
And what little time that you hav to spend,
Devote to the course your grandfather said,
And reap your reward although he is dead.

G. W. SMITH.

Legend.—Continued.

The raven and lone children remained in the snow for weeks, freezing and starving, with no help from Christians, who took pains to pass on the other side of the street, saying that they had no time to call, but when the weather became warm and pleasant, they came in crowds to the dwellings of the poor, remarking that they had no money or provisions, no clothing, for them, but hoped they were doing well (true). A noble gentleman, who was persecuted by most of the churches, handed Jane $3, which was all that saved the lone party from misery and death. Then they were all attacked by the grip, and the raven, being only a bird, remained cold and sick in his nest. But Seth climbed the tree and placed something warm around this chilly retreat, which the poor raven received with tears of gratitude. "Dear Christians, we must make some show with what we giv, so much is expected of us," said Mrs. Murdoc.

Jane was resting with the doll in her arms, when she told her in a furious manner to put this toy in a box, for order was heaven's first law. She then commenced lashing the child with a leather strap (true). Seth forgot his illness, and led this brutal woman into a mass of strong vines belonging to Ravy, which chained her fast for a while, when he drove her from the place. Pious Mrs. Murdoc! Ravy visited the sick constantly, who kept the clergymen in staterooms praying for them, which no bishop has forbidden. Do the great archbishops care for their sufferings? "O Ravy," said Seth, "how awful is ignorance! The morning air is sweet, yet some mistaken physicians prefer that of noon, laden as it is with reptils hidden from the naked eye. How the sun draws them from every filthy corner! I hav seen them magnified on a canvas. You inhale them and they crowd your lungs and blood, and bore through your bones for food. Behold their wings, their talons, their awful jaws, tractors, and saws. Sharks and devil-fishes, who hav just commenced their career, are plentiful among them." "I hear a great deal about female suffrage," said Seth. "But I am sure that none but Freethought ladies are competent to vote. Religious women hav no statesmanlike gifts; they are governed by their feelings—ambition, envy, and jealousy. I hav seen them treat a clergyman badly, who had fine talents for business, and governed the parish with justice and mercy. These women behaved like fiends, because they were purse-proud, and wished to rule the church themselvs. They accomplished this, drove off the clergymen, and left the poor in misery. These very clergymen were secretly Freethinkers." ALHAZA.

Lexington, Ky., March 1, 1892.

Labor.

We are apt to think labor is troublesome toil, only to be endured for the sake of its profit.

But while in the main this is true, yet labor in itself is a blessing.

To hav nothing to do is one of the worst of troubles. We need work to make life useful and pleasant. To work in the house and prepare food, clothes, and a cleanly, cheerful home, is one kind of labor, and very satisfactory too, if well and cheerfully done.

To make a garden, and hav borders of flowers to beautify it, is another kind of labor.

To plow the field, sow the grain, and hoe the plants, is another division of labor.

To build houses, barns, and fences is labor.

To make machines, railroads, and ships is labor.

To write books, to gather up news for the papers, and get it all printed, is labor.

To study and fill the mind full of knowledge is labor.

So you see the word has many shades of meaning. One person chooses one kind of labor, and another enjoys something of a different sort. But all help to make the world precisely what it is.

AUNT ELMINA.

Correspondence.

ROCKVILLE, IDA., Feb. 28, 1892.

MY DEAR MISS WIXON: There hav been prayer-meetings on the creek. I went tonight and had to stop on account of a very bad cold.

They converted ten of the people of the creek. They tried to get me to go to the "mourner's bench," but I would not take the Bible as the word of "God." I like to read THE TRUTH SEEKER very much. I hav learned that piece of poetry of "Two Judgments," and am going to speak it at the next meeting, for we are going to hav the other side of the question. I wish some of the boys of the Corner would write to me. My address is Rockville, Owyhee county, Ida.

I will close for this time.

Yours truly, W. A. CARLTON.

NORTH HURON, N. Y., March 6, 1892.

DEAR MISS WIXON: We hav had a very pleasant winter and hav had fine sleighing. I was at Clyde a few days ago and a friend of mine gave me a spaniel pup, and I named him after Bruno, who was burnt at the stake February 17th, in the year 1600, because he was a Freethinker. We hav a good many Freethinkers living around here. Mr. J. M. Cosad is the oldest; he is over eighty years old. He was the founder of the first Freethought grove-meeting held in this country. It was in the year 1877. He is a strong Freethinker and donates liberally for the cause of Freethought. North Huron is a small place; it has two churches. I go with my aunt occasionally, as she belongs to the church, and the preacher calls and plays the violin for us frequently. I would like to see you very much, and perhaps we will meet at the Chicago Exposition, and then we will hav a good visit. I will send on some verses that grandpa composed for me to put in the Children's Corner if you see fit. I will close. From your friend,

BERTHA E. WEED.

[We shall be delighted to meet Bertha at the great Exposition, as well as many other good friends.—ED. C. C.]

BIRDSVIEW, WASH., Feb. 23, 1892.

MY DEAR MISS WIXON: I again take the pleasure of writing to the Corner. I like it all very much, but my favorit part is the Corner Gospel. I like George Remsburg's letters, because they are always interesting. When he writes he says something, and that something is always something interesting. I believe that when we get "our paper" he will work with the greatest effort to make it interesting; and all of the Cornerites, at least I for one, will try to reward him for it. Not long ago there was a little poem by him in the Corner, entitled "The Dewdrops." It was lovely, and, as some people say, it took the cake.

My papa has hired two men to clear an acre of land. We can now see Mount Baker and Mount Sherman. To go back of the house you can see Mount Sherman; and if you go down to the beach you can see Mount Baker.

Papa bought a cow of a Mr. Roughton, one of our neighbors.

The river is very low now and very beautiful. We can cross without any trouble. Some days ago, papa, mamma, one Mr. Crider, and myself, went across, and had a good hunt for agates.

The Corner is improving rapidly, I think, and some day I hope to see it not only a little Corner, but a grand, big paper. I said I thought George Remsburg would help our coming paper, and I forgot to say that we would join in too. I hav a little kitten, named Nedrich. Mamma says he has a winning way, and wins everybody's heart. He went out in the clearing yesterday, and one of the men chopped a tree down, and it frightened the little scamp so that he ran away in the wood and got lost. In the evening papa went out to hunt for him, and as he was coming back he met the little smut-nose coming home too. He would hav come home all right, we think. We hav some maple-trees on our ranch, and are making a little syrup.

Wishing you success in all your undertakings, I remain,

Your sincere friend, LORA R. FLICK.

BUFFALO, March 6, 1892.

DEAR MISS WIXON: To-day is Sunday, and as I hav not any particularly important engagement to fulfill, and, for once, my number of personal correspondents is singularly small, instead of going to church (!) I thought I would write to Miss Wixon and the children of the Corner.

Spring is coming! The early sunny mornings and bare earth with its dreary old grass, through which the tiny sprouts of new grass are peeping, and the trees with a faint tinge of green in their brown branches, and early spring sparrows, all proclaim the joyful news. I think if ever "tidings of great joy" come to this earth it is in the springtime, when

"The firefly shows his signal light, the partridge beats his drum,
And all the world givs promis of something sweet to come!"

You see, I hav more opportunity to observe the tokens of spring than before, as we hav moved from our former home out to the end of the city limits. We are still in the city and also in the country, for it is like the country, with the exception of the paved streets. A few months ago I too could hav ranked among those begging to be excused from the country in the winter time, as Miss Wixon mentioned in her interesting article in last week's issue—March 5th—entitled "A Sunday in the Country." But now I can vouch, if necessary, as to the truth of our editor's remark about the country in the winter. I was agreeably surprised. I expected to see nothing but snow, snow everywhere. Well, it was pretty deep, but not enough so to make it disagreeable, and as to being lonesome, it was almost impossible, for we could hear the merry jingle, jingle of the sleigh-bells all day, especially on Sunday. And then, too, it is so much different when one is at home, or if they are visiting. I think all little "homesick" Cornerites will agree with me upon that point.

I hav just commenced the study of political economy, and if Miss Wixon is willing I will giv you the benefit of my thought. I hope you will not think that I am trying to monopolize the Corner, or take advantage of Miss Wixon's kindness, but whenever I commence a new study I like to write my thoughts, and at the same time allow the Cornerites to obtain all the possible knowledge that they can from the articles. But I fear that I hav already trespassed enough upon the valuable space of the Corner, so I will bring my lengthy letter to a close. With love and best wishes, From your friend,

IDA A. BALLOU.

P.S.—Inclosed you will find a little poem that I wrote upon Madam Roland. I think the Cornerites are all acquainted with the now popular exclamation she made before a statue of Liberty, while mounting the steps to the guillotin: "O Liberty, Liberty! how many crimes are committed in thy name!" If it meets with your approbation, Miss Wixon, you may publish it. If not, gently but firmly consign it to the wastebasket. I. A. B.

[Yes, we shall be happy to hav some little notes in the interesting study of political economy, and we thank our friend for her kindness and interest in the Corner.—ED. C. C.]

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News of the Week.

THE Jesuits are about to elect a new general. Their order numbers 13,000.

THE Russian government is rapidly closing the non-orthodox churches of Poland.

REV. MR. SCOTHILL'S chapel in China has been attacked by a mob, and general Anti-christian riots are apprehended.

THE overrunning of New England by Catholics from Canada continues. Lewiston, Me., has 12,000 Catholics out of 20,000 population.

ONE of the latest public remarks of Elbridge Gerry is this preposterous one: "Religion is the great and only cure for the disease of crime."

AT Hartford, Conn., eight workmen transferring on Sunday telegraph wires which are in use every other day, hav been arrested under a Blue law.

AT Racco, Peru, recently, a mob headed by the local magistrate attempted to burn an aged foreigner for heresy. He had pasted an almanac leaf over a saint's picture on his wall.

IN Chili clericals are hotly assailing President Montt for withholding the political predominance which they expected as reward for their aid in overthrowing the Freethinking Balmaceda.

IN 1888 the Orthodox or Greek Catholic church in Russia made proselytes: from the Lutheran church, 1,660; Roman Catholics, 981; Jewish, 797; Mohammedans, 3,113. With various others, these amounted to 15,668.

CATHOLICS complain that the speaking of the Spanish language and practice of the Catholic religion in New Mexico causes refusal of statehood to that territory. It exceeds in population other territories which hav been admitted.

THE pope has written to the World's Fair special commissioner to Italy his approval of the Fair and admiration of Columbus, who "could neither be deterred by dangers nor wearied by labors"—not mentioning, however, that one of the greatest of those dangers was the opposition of the church.

Two Jewish grocers of Bayonne, N. J., arrested for doing business on Sunday, the 6th, hav been discharged. They defended themselvs on constitutional grounds, and pleaded that as Sunday is recognized by their race only as an ordinary week-day they were entitled to trade on it. Recorder Beshor assented, but remarked that as Jews recognize Saturday as their Sabbath they can be prevented from working or trading on that day.

CATHOLICS report that Benj. Butterworth contemplates resigning as World's Fair commissioner in consequence of their opposition. He is, they insist, "an unfit man to direct an enterprise to honor a Catholic navigator and discoverer." They keep alive the memory of his offensiv words: "If I owned Italy, I'd hold an auction and invite all America, and I'd sell ten thousand crucifixes and ten thousand madonnas and one thousand churches, and I'd establish schools in their stead."

THE attempt of Emperor William, backed by the Catholic party, to force through the German parliament the bill placing the schools under clerical control, is causing violent agitation. Chancellor Caprivi, who had vowed to stand or fall with the bill, has resigned in consequence of his failure to carry it. The emperor's indignation at the opposition which he meets is said to hav aggravated his nervous excitability and vehemence—which his enemies regard as semi-insanity. The hottest opposition is to the provisions for clerical control of school examinations and allied functions, and for compelling families not holding a religion recognized by the state to submit their children to the state's religious instructors.

MULTITUDES of Russian peasants wish to emigrate, but either are too poor or are forbidden. The government has refused the peasants the seed for spring planting for which they hav petitioned, saying that they would eat it and then want more. In Jelatomsk nearly all the cattle hav died, so that no crops can be tilled. In the Volga region eighty-five per cent of the cattle and thirty per cent of the horses hav starved to death. The city of Omsk has become a vast hospital for typhus patients, who are dying there wholesale without physicians or nurses. Relief committees in various nations say that embezzlement of supplies by Russian officials is of daily occurrence. Bales of supplies are often received containing only straw, tow, and stones. Attempts to publish some of these misdeeds hav been checked by the censor of the press, who said that the frequency of such things in Russia had already injured that country's reputation abroad to a limit which it would be dangerous to pass.

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The rising generation should be favored with an introduction to an author who is but little read, even by the generation passing away; but nevertheless an author who will in time become a pastoral and philosophical classic. No writer has firmer friends than Henry D. Thoreau, although when he first printed his books none had fewer. It is told of him that the first edition of his first book lay for years upon his own shelvs, except the few copies given to his personal friends; but a first edition of his second book now fetches a premium from bibliophiles.

Thoreau was one of the original "cranks," and Anarchist Tucker but imitated him when he went to jail rather than swell the tax-exchequer of hypocritical old Massachusetts. Thoreau was the friend of all the revolters against established social economics; of the Brook Farm and the Fruitlands experiments; of Alcott and Margaret Fuller and Emerson; of the Abolitionists of all grades; and he was the crankiest one of them all—so cranky, indeed, that Emerson sketched his biography, from which we may draw for the information of our young readers, though his sketch, which is a picture of the man's character more than a biography, must be supplemented by details found in Channing's more extended biography.

Henry Daniel Thoreau was the last male descendant of a Frenchman who came to this country from the Isle of Guernsey. He was born in Concord, Mass., July 12, 1817; graduated without any literary distinction from Harvard in 1837. He died in Concord May 6, 1862. He had as many trades as he had fingers, as he tells us, but refused to labor at any of them more than was necessary to supply his extremely limited wants. His greatest skill, he says, was to want but little; and it was his ambition rather to reduce his few wants than to multiply means of meeting others. From 1837 to 1840 he taught school, but found that his expenses "were in proportion, or rather out of proportion," with his income, for he "was obliged to train and dress, not to say think and believe, accordingly;" and so teaching for a livelihood, for him, was a failure. He had a natural genius for mechanical pursuits and for mathematics, and was so proficient a land surveyor that he could, says Emerson, "pace sixteen rods more accurately than another man could measure them with rod and chain. He could estimate the measure of a tree with his eyes; he could estimate the weight of a calf or a pig like a dealer." His father was a pencilmaker, and Henry followed the trade until he made a better article than was then in use in this country, when he refused to continue the business; for why should he, he asked, "do again what I hav done once?" He resumed his study of natural history, and lived with nature, with which he was in love. In 1845 he built a house on the shore of Walden pond, ten feet wide by fifteen feet long, with eight-foot posts, which he hewed from the young pine-trees around him, a window on each side, a door, and a brick fireplace. The boards of the house were from an Irishman's shanty, which he bought for four dollars and twenty-five cents. His cellar he dug in a sand-bank. Here he lived two years. The structure was built with his own hands, at a cost of twenty-eight dollars, twelve and a half cents, and his food for a period of eight months cost him eight dollars and seventy-four cents. His outgoes for one year at Walden, including the cost of the house, were one-third of a cent less than sixty-two dollars, which he earned by day labor, surveying, and by selling produce from his bean-field. His diet was chiefly rice and rye and Indian meals, and in the experiment, he tells us, he learned that it would cost incredibly little trouble to obtain one's necessary food even in this latitude. "I hav made," he says, "a satisfactory dinner, satisfactory on several accounts, simply off a dish of purslane which I gathered in my cornfield, boiled, and salted. And pray, what more can a reasonable man desire, in peaceful times, in ordinary noons, than a sufficient number of ears of sweet green corn, boiled, with the addition of salt?" To the unbelievers who asked him if he thought he could liv on vegetable food alone he answered that he could "liv on board nails;" and it is an index to the character of his literary work when he adds that "if they cannot understand that, they cannot understand much I hav to say." In his housekeeping he used but the simplest and most useful articles. Luxuries to him were not worth their cost, and life too short to do unnecessary work. While he lived at Walden a lady presented him with a door-mat, but he threw it away because it required time to clean it. "It is best," he remarks, "to avoid the beginning of evil;" and thereafter he used the grass by the doorside to clean his boots upon.

In thought he was an idealist, a poet; and the mystical literature of India was to him an inspiration. He felt it and lived it; through it became a hermit and stoic because he "wished to liv deliberately, to front only the essential facts of life," to see if he "could not learn what it had to teach, and not, when he came to die, discover that he had not lived." "I wanted," he writes, "to liv deep and suck out all the marrow of life, to liv so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner and reduce it to its lowest terms, and if it proved to be mean, why then to get the whole and genuin meanness of it, and publish its meanness to the world; or, if it were sublime, to know it by experience, and be able to giv a true account of it in my next excursion. For most men, it appears to me, are in a strange uncertainty about it, whether it is of the devil or of God, and hav *somewhat hastily* concluded that it is the chief end of man here to 'glorify God and enjoy him forever.'" Such was his esoteric reason for his hermit life; another was his worshipful love of nature; and perhaps a third mav be found in an expression in one of his later works, that he "would rather keep house in hell than go to board in heaven."

At heart, Thoreau was no hermit. He liked travel, but for the new ideas it brought him rather than for the new sights it showed him. With a knapsack on his back he would walk thirty miles a day, and from the country as from the men he met, he would get the fruit and flower. He had learned that the swiftest traveler is he who goes afoot, if one would see the country; and that a man could travel fast enough and earn his living on the road. But "the cheapest way to travel and the way to travel the farthest in the shortest distance, is to go afoot, carrying a spoon, a dipper, and a fish-line, some Indian meal, some salt, and some sugar. When you come to a brook or pond, you can catch fish and cook them; or you can boil a hasty-pudding; or you can buy a loaf of bread at a farmer's house for four pence, moisten it in the next brook that crosses the road, and dip it into your sugar. This alone will last you a whole day; or if you are accustomed to heartier living, you can buy a quart of milk for two cents, crumb your bread or cold pudding into it, and eat it with your own spoon out of your own dish. Any one of these things, I mean, not all together. I hav traveled thus some hundreds of miles without taking any meal in a house, sleeping on the ground when convenient, and found it cheaper and in many respects more profitable than staying at home."

It was in this way that Thoreau became so intimately acquainted with nature. He knew the flora of Massachusetts as he knew the spelling-book. To the fields, hills, and waters of his nativ town he dedicated his genius, says Emerson, with such entire love that he made them known and interesting to all reading Americans and to people over the sea. "The river on whose banks he was born and died he knew from its springs to its confluence with the Merrimack. Every fact which occurs in the bed, on the banks, or in the air over it; the fishes and their spawning and nests, their manners, their food; the shad-flies which fill the air on a certain evening once a year, and which are snapped at by the fishes so ravenously that many of these die of repletion; the conical heaps of small stones on the river-shallows, one of which heaps will sometimes fill a cart—these heaps the huge nests of small fishes; the birds which frequent the stream, heron, duck, shelldrake, loon, osprey; the snake, musk-rat, otter, wood-chuck, and fox, on the banks; the turtle, frog, hyla, and cricket, which make the banks vocal, were all known to him, and, as it were, townsmen and fellow-creatures, so that he felt an absurdity or violence in any narrativ of one of these by itself apart, and still more of its dimensions on an inch-rule, or in the exhibition of its skeleton, or the specimen of a squirrel or bird in brandy. He liked to speak of the manners of the river, as itself a lawful creature, yet with exactness, and always to an observed fact."

And as of his own nativ place, so of all the places he visited. He made several excursions to Maine, going up its rivers in a canoe and up its mountains afoot, living in a little tent, sleeping on spruce twigs. It was probably this exposure in the damp woods, and his constant excursions around Concord in snow and rain, that inoculated him with the germs of consumption, of which he died. But at the time he was the most hardy and experienced of all the party except the Indian guide, whom he studied with the same care that he did the forests and animals. He loved Indians and confessed that he sometimes felt like a hound or a panther, and if born among them would hav been a fell hunter. But restrained by his Massachusetts culture, says Emerson, he played out the game in the mild form of botany and ichthyology. He saw and heard all that happened in the woods, and his intimacy with animals suggested what Thomas Fuller records of Butler the apiologist, that "either he had told the bees things or the bees had told him." "Snakes coiled round his legs, the fishes swam into his hand, and he took them out of the water; he pulled the woodchuck out of its hole by the tail, and took the foxes under his protection from the hunters." When in Maine he watched the manufacture of the bark canoe, but expresses the desire in his account of the trip to know more of it by going into the woods and making one complete, to return to civilization in at last. Not until he had done that would his inquisitivness be fully satisfied.

Thoreau's love of nature was equaled by his love of the philosophy of India. He was a mystic, an idealist, a transcendentalist, but never a Christian. He was better acquainted with the scriptures of the Hindoos, the Chinese, and the Persians than with that of the Hebrews. The New Testament he regarded as an "invaluable book" when he had overcome the prejudices against it impressed upon him in his early days "by the church and Sunday-school." But it was almost spoiled for him by being "edited by Christians." It was then "a sort of castle in the air" which he was permitted to dream. To him it was strange and heretical. To Christians no less than Greeks and Jews, he wrote, it is foolishness and a stumbling-block. There are, indeed, severe things in it which no man should read aloud more than once. "Seek first the kingdom of heaven."—"Lay not up for yourselvs treasures on earth."—"If thou wilt be perfect, go and sell that thou hast, and giv to the poor, and thou shalt hav treasure in heaven."—"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man giv in exchange for his soul?" Think of this, Yankees! exclaims Thoreau, indignant at New England hypocrisy which repeats long prayers and hangs witches. "Verily, I say unto you, if ye hav faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—"Think," he bursts forth again, "of repeating these things to a New England audience! thirdly, fourthly, fifteenthly, till there are three barrels of sermons! Who, without cant, can read them aloud? Who, without cant, can hear them and not go out of the meeting-house? They never *were* read, they never *were* heard. Let but one of these sentences be rightly read, from any pulpit in the land, and there would not be left one stone of that meeting-house upon another."

Christ to Thoreau was a sublime actor on the stage of the world, as were all the so-called saviors. But Thoreau knew the Bagavad Geetha as well as he did the New Testament, and found more congenial teachings in it. A healthy man, he said, with steady employment, as wood-chopping at fifty cents a cord, and a camp in the woods, will not be a good subject for Christianity. The greatest of Infidelity, to him, was that which prays, and keeps the Sabbath, and rebuilds the churches. He thought the church to be a sort of hospital for men's souls, and as full of quackery as the hospital for their bodies. "Those who are taken into it liv like pensioners in their Retreat or Sailor's Snug Harbor, where you may see a row of religious cripples sitting outside in sunny weather." Yet he was the most sincere of seekers for truth, and, when reproved by a minister "who was driving a poor beast to some meeting-house horse-sheds" among the hills of New Hampshire because he was bending his steps to a mountain-top instead of a church on Sunday, indignantly writes that he would hav gone farther than the preacher to hear a true word spoken on that or any day! Churches to him deformed the landscape, and the preacher, shouting like a boatswain in a gale of wind, profaned the quiet atmosphere of the day.

Thoreau was one of the most delicate of literary workmen. His was a rare genius. He was a poet, but his verses show too plainly the influence of Eastern style upon him to be generally pleasing, though his prose is beauty itself, as our readers know from the many extracts we hav printed heretofore. And not only are his works beautiful in the moral sentiments and philosophy, but are useful. His "Cape Cod" is almost a guide-book to-day. "Walden," "A Week on the Concord and Merrimack Rivers," and "In the Maine Woods" are books for every New England boy who camps and fishes among her hills, as well as for the philosopher and the idealist. He was, perhaps, the original New England philosophical Anarchist. He desired nothing of government. He wanted to be let alone, and he refused to pay a tax to be protected. He was the first to defend John Brown. He lectured and wrote against slavery, and was a free trader as well. Had his great genius not been bounded by a lack of ambition he would hav been a national instead of a local celebrity. Wanting this ambition, says Emerson, "instead of engineering for all America he was the captain of a huckleberry party."

The charm of his works is now making him popular. They are full of sententious expressions, epigrams, and common sense, with some *un*common sense and narrow reflections. But, as he himself said of the New Testament, "the book has never been written which is to be accepted without any allowance," and the good in his works, unlike the volume he referred to, far outweighs the provincial contraction of some of his views of life.

His first work was "A Week on the Concord and Merrimack Rivers," an account of a journey in a row-boat, built by himself and brother, who accompanied him, from Concord to the head of the Merrimack river and back, the minute narrativ, as in all his works, being supplemented by botanical observations, short treatises in natural and general history, descriptions of scenery, and transcendental musings. His second book was "Walden; or Life in the Woods." In this is told how he lived, and why he lived that way. Volumes from his manuscript published after his death are, Excursions in Field and Forest, The Maine Woods, Cape Cod, Letters to Various Persons, A Yankee in Canada, with Anti-Slavery and Reform Papers, and three volumes, Spring, Summer, and Winter, taken from the daily observations he jotted down in his journal.

There is no one of the volumes but has its own peculiar charm, but New England naturalists will best like his Maine Woods, Excursions in Field and Forest, and the three volumes on Spring, Summer, and Winter. The Yankee in Canada is a view through his eyes of Montreal, St. Anne, Quebec, and the St. Lawrence. The Anti-Slavery and Reform Papers in the volume are his political creed. Those who read equally for study and to be interested will probably make Walden and A Week on the Concord and Merrimack Rivers their favorits.

A new edition of these books has recently been brought out by Houghton, Mifflin and Co., at a dollar and a half per volume.

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This work first appeared in the *Pamphleteer* in London in the early years of the present century. It was reprinted for more general circulation. The present publisher brought it out in a new, more elegant and *recherché* form; after undergoing a thorough redaction, the translation of the Greek and Latin notes, and the addition of a copious index which is virtually a digest of the whole work. He has now added 348 illustrations selected and prepared by Professor Rawson, which add to the attractions of the work, besides enabling the reader to obtain a more just conception of the meaning of the text.

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that in all these things, ornaments of the body, charms, amulets, periodical festivities fixed each season by reference to the position of the sun and moon, peculiar doctrins, religious worship itself, "there is nothing new under the sun." Opinions, customs, civilization itself, all go in circles, and while there may be advancement among peoples, there is no progress anywhere in a straight line.

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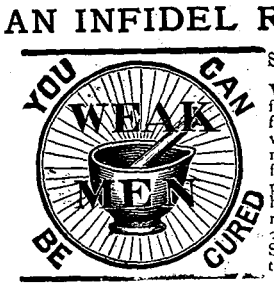
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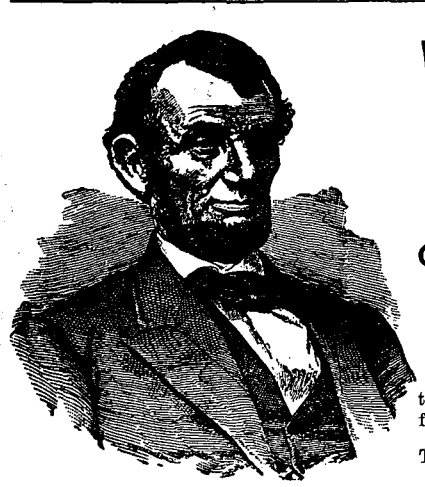
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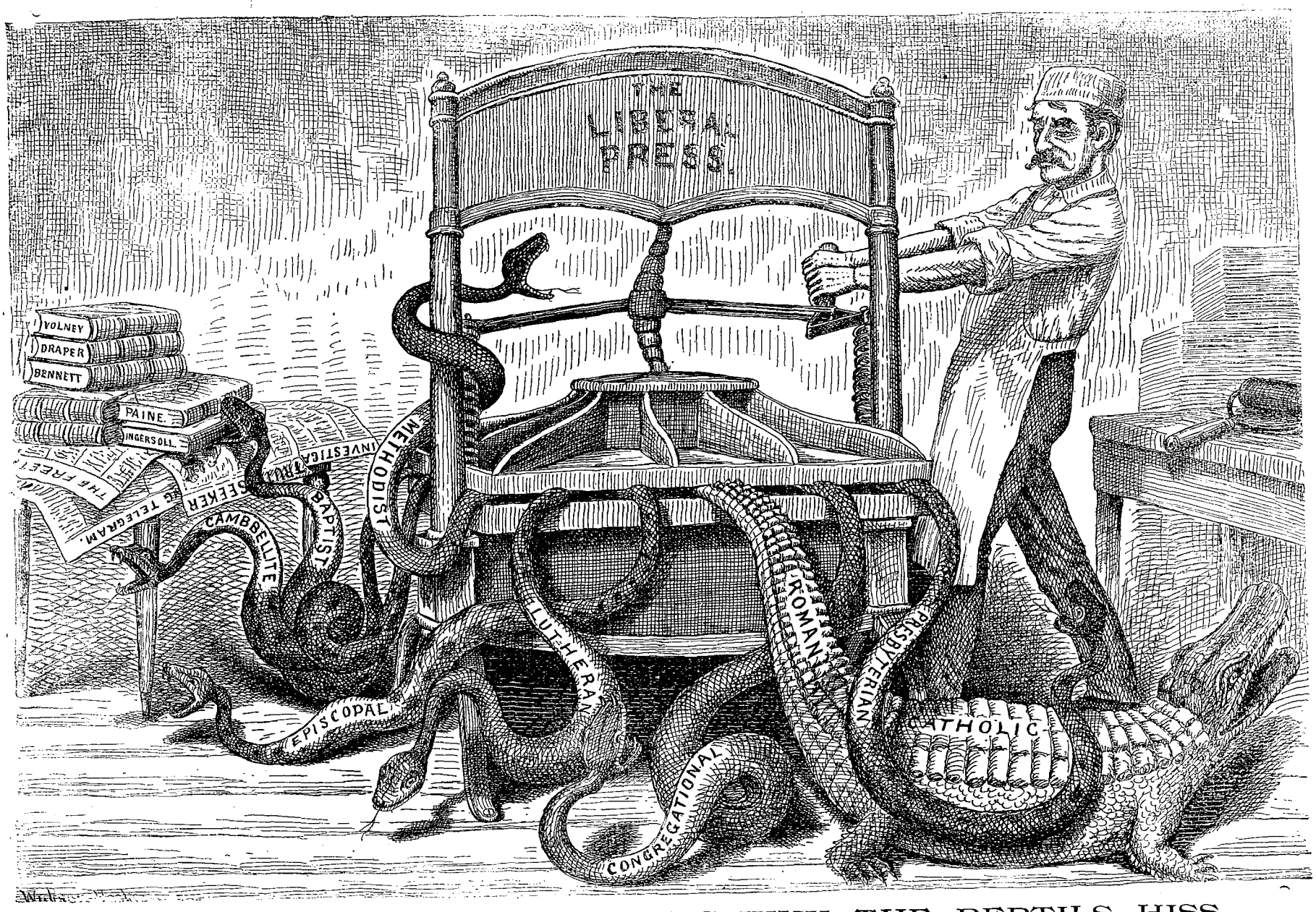
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Faithfully yours, G. W. BROWN, M.D.

The Sexes Should Be Equal.

A woman living in Puget City writes to know if Freethinkers, or Infidels, "believe in the equalization of sexes."

We believe they do—that is, about ninety per cent of them do; and a woman suffrage, or equalization, plank, has been a part of all Freethought organizations' platforms. The Editor of THE TRUTH SEEKER has written some of those planks himself, and thoroughly believes in all he writes.

There is no reason on earth why women should be treated as children, or regarded as inferior to men. They may not be equal in ability in all things, but in other things they are more than equal, and so the general equilibrium is preserved. Women should be regarded as individuals, responsible for their own conduct and their own living and willing to take the consequences thereof just like a man. There is no reason why they should not hav as loud a voice in public affairs, why they should not vote, hold office, electioneer, propose marriage, get fat public contracts, chew tobacco, drink whisky, bribe officials and be bribed, when in office, just like men—that is, no reason in their sex. Most of them would not do these things, for as a rule they are quite as honest and a good deal more decent than men; and because they would not do them is one good reason why they should be urged to take a position alongside man. Of course, there are various things to be considered in thus equalizing the sexes, but if women want to do these things they hav precisely the same right as hav men.

There is one formula which settles all such questions: Every human being has a right to do as he or she pleases, provided no one is injured thereby, and every human being has every right possessed by any other human being. That equalizes things at the start, and the advantage strength takes of weakness is a usurpation and injustice. Man has taken advantage of woman, and, though the fault is greatly her own, because she has been willing to be a clinging vine instead of a self-sustaining tree, still man is very much to blame; and the priests most of all—though that's another story; for if woman had exercised her reason for herself she would not hav allowed the priests to fool her so.

But these reflections are all aside from the question. It may be set down that Freethinkers do believe in the equalization of sexes. And we recommend those who do not know why such a condition is not at present prevailing to read Helen Gardener's "Men, Women, and Gods."

An Answer Which Does Not Answer.

A reception was recently given to Fred Douglas at Cooper Union, this city. Mr. Douglas, Mr. Ingersoll, and a Mr. Depew, a railroad president, were the speakers. "He is one of the men," said Colonel Ingersoll, pointing to Mr. Douglas, "who has done as much as any man living to civilize the people of the United States. I am a believer—a believer, not in God, but in men. I believe in all the rights of the human heart and human brain. No man is civilized who is not willing to giv, and who does not giv, to every other man the same right that he claims for himself. The same with races. Any race claiming to be superior should show it by acts of justice and kindness. No man is ever superior to the man he has robbed. I believe that every race may rise in the scale of civilization until it has reached the highest rung in the ladder, and it will reach that point by development of heart and brain. One case alone is sufficient to show what hight a race may attain, and we hav such an instance of the negro race here to-night. You hav done as well as any race would hav done under the circumstances," Colonel Ingersoll continued. "You had not only patience, but the supreme virtue of forgivness. You would hav been justified in using the knife and torch to right your injuries; and yet we do not hear of a single instance where revenge was taken. I do not feel that I occupy a sufficient moral hight to advise such people. I feel that you hav done infinitly better than I would hav done. The South has blossomed under your hands. You hav raised everything in that country except hell. But there's one thing I want to say. I want the colored people to think for themselvs. I do not want you to take, without thinking, even the white man's religion, nor to follow his God or any God who had permitted slavery in the world."

More in this vein the colonel said, which aroused the railroad president who aspires to be a president of another sort, and he replied. He had, he said, heard Colonel Ingersoll on many occasions, but rarely had he listened to him when he was so eloquent as upon the present occasion. He begged, however, to differ from Colonel Ingersoll on one point, and in so doing would call the attention of the colored people, in their search for truth, to the fact that slavery was universal in the world when Christ appeared upon the earth, and just so far as the true spirit of Christianity had extended slavery had disappeared. He desired, also, to call the attention of the colored man in his studies of the progress of the emancipation of the race to another fact, namely, that the conscience of the North was roused to the point at which it brought the war of the Rebellion and emancipated the slave mainly by the teachings of the Northern Christian pulpit.

It seems to us that if Mr. Depew cared less to be president and more to be right he would never hav said that Christ's religion had anything to do with emancipating the slaves of the world, particularly those of the United States. For it is a matter of history that the Christians of the South upheld the institution of slavery as divine—and proved it by the Bible—that the Christians of the North fought and rotten-egged the Abolitionists, denying them their pulpit to speak in; that those Christian ministers who became Abolitionists were opposed by their churches; that Christians who advocated abolition were looked upon as heretics, and that the leaders of the abolition movement were heretics.

Mr. Depew should confine himself to speaking after-dinner platitudes and witticisms. Speaking seriously on serious subjects is beyond his capacity.

The Pilgrims and the Mormons.

President Eliot of Harvard College is out West at present, and naturally makes speeches. One of these, telegraphed back, has unnecessarily excited the good Christians, descendants of the good Puritans, of Cambridge. President Eliot is reported to hav said this: "As I came over the plains I thought of that early journey when the first colonists marched across them under the guidance of a Christian church, and this reminded me of another pilgrimage, though across the water. I refer to the Pilgrim Fathers. They, too, went a long way to escape persecution. They, too, suffered hardships for a principle. They, too, were fired with religious enthusiasm, and sought freedom also to worship God. In planting a colony, it is the women who hav the harder part. They died faster than the men in Massachusetts. The great successful colonies of this world are founded on religious enthusiasm. Here you founded a colony that you might worship God according to the dictates of your consciences. Here in this valley has risen the question of religious liberty. In Massachusetts all churches are equal before the law. There is no reason why this religious liberty may not be enjoyed in all the other states and territories as well as in Massachusetts. Let us devote ourselvs to this liberty, civil and religious, for associations of every sort and for the individual also. If I could do something to unite the elements in this territory and bring them to seek religious liberty as it is known in other parts of the country, it would be to me a great reward."

A leading professor of Cambridge, upon reading this, exclaimed: "It would hav been well for President Eliot if he never had crossed the plains. Why, it is an outrage to compare the beastly Mormons to the Pilgrim Fathers. The great successful colonies of the world may be founded on religious enthusiasm, but religion is only used as a cloak by the Mormons. Does Mr. Eliot forget the massacres by the Danites! Does he forget that through

the Mormons many honest Americans are out on the plains in unmarked graves, men that were cruelly butchered? Those men in unknown graves are a monument to the cruelties, the butcheries, and the persecutions of the Mormons. To-day, when Massachusetts hears the sentiment inspired by the speech made by the president of Harvard University, she bows her head in shame. Even if President Eliot does hold those views, he should remember his position and keep them to himself instead of making his state and Harvard College the laughing-stock of the world."

We fail to see why the leading professor should hav allowed himself to become so excited. President Eliot was about right. The Mormons are as genuin Christians as the Puritans, and more, because the latter did not openly liv out their Bible teachings. The Mormons suffered as the Pilgrims did—as all pioneers must—and the reason they went across the continent was the same that forced the Pilgrims across the sea—namely, persecution by other Christian sects. The Mormons too wanted, like the Pilgrims, to worship God in the manner they pleased, and also, like the Pilgrims, to make others do the same. And as with the Pilgrim women so with the Mormon women, theirs was the harder part—but made infinitly harder by the disgusting divine institution of polygamy, the beastliest and basest of all the doctrins drawn from that obscene book, the Old Testament.

As in the Pilgrim colony, too, the question of religious liberty has arisen in Utah, and the other Christian sects hav despoiled the Mormons as the Congregationalists used to despoil the inhabitants of Massachusetts. And no doubt religious liberty will come to Utah as it finally came to the old slave-trading commonwealth, by persistent efforts on the part of the people. A great many decades, even a few centuries, were required before Massachusetts was religiously fit to liv in, and its religious liberty even now needs enlarging.

The leading professor should remember that the Mormons hav as much right to be regarded as si - cere as ever any Puritan, and their works show it. They are not such hypocrits as the pious ones of Massachusetts. They acknowledge their women and support their children. They depend on the Bible for their justification, and get it. As to their cruelties, was the massacre by the Danites—biblical characters!—worse than the massacres by the Puritans? Are there not many unmarked graves of Quakers banished into the wilderness by the Puritans? Those Quakers and witches "in unknown graves are a monument to the cruelties, the butcheries, and the persecutions of the"—Mormons? No; Puritans of Massachusetts!

On the whole, we think President Eliot's comparison of the Mormons and Pilgrims was pretty near right, and those who revile him put themselvs in the position of the man who complained that a neighbor had said he was not fit to transport intestins to an *ursus horribilis*, and that the neighbor must take it back. "Well," said the neighbor, after considering the matter, "I will take it back. You *are* fit to—just fit." The Massachusetts Pilgrims and the Mormons make a very pretty team when yoked together as President Eliot has yoked them.

The Freedom of Worship Bill.

Last Tuesday week the Assembly Judiciary Committee, to which was referred the "Freedom of Worship" bill, heard arguments thereon, and among them of course was the Freethinkers' side of the question. There were a lot of Protestants on hand, though they might better hav kept still. James M. King, of New York city, represented the National League for the Protection of American Institutions, and opposed the bill on the ground that it tended to mix the state and the church by giving state officials power over religious exercises. "The whole spirit of the bill is antagonistic to freedom of worship," he said. "The measure is misnamed and is inconsistent."

Ezra M. Kingsley, of New York city, represented the New York Juvenile Asylum, and entered his protest against the passage of the bill. He said the organization of the Juvenile Asylum embraced nine different sects: Baptist, Presbyterian, Roman Catholic, Congregationalist, Methodist, Dutch Reformed, Unitarian, Friends, and Spiritualists, and was thus an anti-sectarian institution, and was conducted as such. In fifty years there had never been a remonstrance against its method of regulating worship.

The Rev. Dr. Battershall, of St. Peter's Episcopal church of Albany, read a memorial against the bill. He said he was a champion of religious liberty. He thought something more was meant than to allow freedom of worship. The words "provide for" he considered to mean that the state was to pay some emoluments to the several sects. General Husted suggested that it might mean the setting up of the Talmud and a synagog or the purchase of wine and bread for communion service.

The Rev. Dr. Battershall also objected to the bill because it placed the attorney-general on the Commission and would mingle religion in elections. He favored the state board of charities in place of the commission of state officials.

The Rev. Dr. Elder, of Albany, thought that too many risks were incurred. It would result in an ecclesiastical pandemonium.

The Rev. Dr. James McLeod, of the first Congregational church of Albany, said: "We believe it to be the duty of the state to protect its citizens and that all stand on an equality before the law. That any sect should ask a privilege that would giv it an advantage over any other sect is repugnant to our American ideas. This bill asks this very thing and should be killed. It asks that sectarian teachers may hav an opportunity to teach sectarian doctrins in state institutions. The cry for freedom of worship does not come from within the institutions but from without, and these clamorers actually ask the state to pay them for doing their sectarian work."

It remained, however, for the Freethinker to talk sense. Mr. J. J. McCabe was there and he scattered the dominies and gave the committee some new ideas. His arguments were such that they desired to consider them, and declined to pass on the bill until he could get his brief printed. This he has done, and next week we shall lay it before the readers of THE TRUTH SEEKER *in extenso*. Mr. McCabe deserves the thanks of all Freethinkers for his efforts in behalf of reason and secular government.

How Sunday Became the Sabbath.

Some friend of the *American Sentinel* has elicited from the head of the Romish church in this country the following:

"CARDINAL'S RESIDENCE, BALTIMORE,
"Feb. 25, 1892.

"JNO. R. ASHLEY, ESQ., *Dear Sir:* In answer to your first question, directed by the cardinal to reply to your letter, I will say: 'Who changed the Sabbath?' *Answer:* The holy Catholic church. 2. 'Are Protestants following the Bible or the holy Catholic church in keeping Sunday?' *Answer:* The Protestants are following the custom introduced by the holy Catholic church. 3. The Protestants do contradict themselvs by keeping the Sunday and at the same time professing to be guided by the Bible only. I am, Faithfully yours, C. F. THOMAS,
"Chancellor."

In the same issue of the *Sentinel* C. P. Bolman has an article dealing with the question how and when the "Sabbath" was changed. The question, as he rightly says, is by no means vital, nor is it even "pertinent," to the discussion of the right of the civil power to require cessation of all secular business on Sunday, or any other day. But as a matter of evangelical as well as Romish admissions that Christ or his apostles had nothing to do with the change, the quotations he makes are of interest. Thus Neander, considered by McClintock and Strong's Cyclopedia to be the greatest of ecclesiastical historians:

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect; far from them and from the apostolic church to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to hav considered working on Sunday a sin."

The Rev. Mr. James, in addressing the university at Oxford, explained:

"When the practice of keeping Saturday Sabbaths, which had become so general at the close of this [the third] century, was evidently gaining ground in the Eastern church, a decree was passed in the council held at Laodicea [A.D. 364] 'that members of the church should not rest from work on the Sabbath, like Jews, but should labor on that day; and preferring in honor the Lord's day, then if it be in their power should rest from work as Christians.'"

William Prynne, famous in the history of English Puritanism, also says:

"It is certain that Christ himself, his apostles, and the primitiv Christians for some good space of time did constantly observe the seventh-day Sabbath, . . . the evangelists and St. Luke in the Acts ever styling it the Sabbath day, . . . and making mention of its . . . solemnization by the apostles and other Christians, . . . it being still solemnized by many Christians after the apostles' times, even till the council of Laodicea [A.D. 364], as ecclesiastical writers and the twenty-ninth canon of that council testify, which runs thus: 'Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day [which many did refuse at that time to do]. But preferring in honor the Lord's day [there being then a great controversy among Christians which of these two days should hav the precedency]; if they desired to rest they should do this as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ.' . . . The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitiv Christians, till the Laodicean council did in a manner quite abolish the observance of it. . . . The council of Laodicea . . . first settled the observation of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema."

Of the effects of the decree of this council, John Ley, another old English writer, speaks thus:

"From the apostles' time to the council of Laodicea, which was about the year 364, the holy observation of the Jews' Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it."

About the year 468 or 469 A.D. Pope Leo issued the following decree:

"WE ORDAIN, according to the true meaning of the Holy Ghost, and of the apostles as thereby directed, that on the sacred day [Sunday], wherein our own integrity was restored, all do rest and cease from labor."

The *Christian at Work* says:

"We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest is woven into the warp and woof of scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."

Just how Sunday observance was introduced is thus explained by the same paper, Jan. 8, 1885:

"The selection of Sunday, thus changing the particular day designated in the fourth Commandment, was brought about by the gradual concurrence of the early Christian church; and on this basis, and on none other, does the Christian Sabbath, the first day of the week, rest."

It was thus, concludes Mr. Bolman, that the voluntary custom of a portion of the church was made universal and enforced upon the whole church; and thus it was that what Neander calls a transfer of the laws of the Sabbath to Sunday was made, and a "divine command" for its observance established.

We should like to see some Puritanical Sabbatarians try to get around these facts.

About "The Story Hour."

NIMROD, ARK., March 20, 1892.

I saw a short time ago a book published by you, called "The Story Hour," which I think is the finest literature for children I ever saw. G. A. HUFFAKEN.

The terse TRUTH SEEKER has the effrontery to spell Jehovah over a cigar shop that has David's Indian in front of it, as a sign—"G. Hovah & Levy & Co." Wonder whether the editor of THE TRUTH SEEKER is not afraid of Comstock? That he does not fear the Lord worth a cent, we know full well.—*San Francisco Public Opinion.*

Afraid of Comstock, Mr. Choyinski? Not a bit. He can go to any place you may select for him.

The *Anti-Opium News* of Hongkong reports that the English church bishop of that place says: "I hav been again and again stopped while preaching with the question, 'Are you an Englishman? Is not that the country that opium comes from? Go back and stop it, and then we will talk about Christianity.'" The idea, comments the Hongkong *Telegraph*, of an indignant celestial rising in his place at the cathedral (which of course is crowded

every day with Chinamen seeking after truth) and peremptorily ordering Bishop Burden to dry up and listen, is really too sweet for any use.

In his speech at the Fred Douglas reception the other day, Chauncey Depew said that Mr. Douglas suggested to Abraham Lincoln the issuance of an emancipation proclamation. This is rather conflicting with the claim made in a certain Spiritualistic publication that the spirits helped Mr. Lincoln to the thought, and Mr. Depew should be cautious. Perhaps Mr. Bundy will sue *him* for ten thousand dollars.

A friend in Newark, Mr. George W. Gorum, writes concerning the lecture by Helen H. Gardener which we printed a few weeks since: "It was my privilege to hear it, and was highly delighted with the eloquence and beauty of the discourse, and felt very much like expressing my admiration of it in a Shaksperian illustrativ quotation, slightly altered:

"'And tell me of woman's tongue;
. . . That when she speaks,
The air, a chartered libertin, is still,
And the mute wonder lurketh in men's ears,
To steal her sweet and honeyed sentences.'"

Our readers will be pleased to learn that the lecture will be put in pamphlet form, selling for ten cents.

The efforts of the saloon-keepers in this state to amend the Sunday law so that they might open their places Sunday afternoon—"after church hours"—hav proved abortiv. This bill has been defeated by the opposition of the police, who worked through Boss Croker of Tammany Hall, who controls the legislation of the present session. The saloon-keepers are said to be angry at Croker and the police and to threaten reprisal on election day. Meanwhile their side-doors will be open every Sunday as usual. But why should the police object to the amendment of a law they pretend they cannot enforce? It looks as though Dr. Parkhurst's charges were true, that the well-known sympathy and affinity of the police with houses of ill repute, gambling dens, and liquor stores are purchased, and that a Sunday law is handy to hav in making the bargain with saloon-keepers.

The *Catholic Review* is not remarkable for the accuracy of its statements. In its last issue is this: "The Irish immigrants, who hav done so much toward improving both the morals and the manners of the city of New York, who hav done so much to raise that city within forty years from the condition of a dirty, disorderly provincial town, such as Dickens and other foreigners saw and described it, to a splendid and well-ordered metropolis, gradually pushed the 'Bowery b-hoy' and his brutal ways out of town." As a matter of fact, the Bowery boys, meaning the "toughs," are all Irish, and they are more numerous and worse than ever before. It is the Irish who hav debauched the politics of the city, and who furnish the criminals, the juvenil offenders, the paupers, and largely the fallen women. Our police are also principally Irish, as well as the mayor and the street-sweepers who do not sweep. In fact, Ireland at present runs the town, and it is pretty badly mismanaged. Other statements in the same editorial in the *Review* are that Mark Twain is a Calvinist and that Robert G. Ingersoll's audiences are all blackguards! The *Review* is a very intelligent journal.

In February, J. E. Remsburg, while at Huntington, W. Va., sent a brief business letter relativ to lecturing to a Liberal in Kansas. The postmaster handed it to another man of the same name, evidently a clergyman, who replied as follows:

"PRINCETON, KAN., March 6, 1892.

"J. E. REMSBURG: In reply would say that I am not a Liberal, and hav no use for your infernal dogma. You may call the Bible a legendary tale, Jesus Christ an impostor, hell a myth, and say there is no God; but you won't snuff the sulphurous smoke of hell ten minutes until you will admit the truth of the Bible, the divinity of Jesus Christ, the existence and omnipotence of God, and the reality of hell. Yours in hope,

"JOHN P. MARTIN."

Mr. Remsburg acknowledged the receipt of the above courteous epistle in the following note:

"OAK MILLS, KAN., March 25, 1892.

"*Dear Sir:* Should this note be delivered to the person who received my letter of February 15th, I desire to state that said letter was not intended for him, but for a *gentleman* of the same name, who resides, or did reside, near Princeton.

"I am obliged to you, however, for the trouble you hav taken to reply. When we shuffle off this mortal coil, should your theological speculations concerning 'the reality of hell,' etc., prove true, I will not be as unkind to you as Abraham was to Dives. If you get thirsty call on me and I'll send Lazarus down with a gallon.

"Yours in charity, J. E. REMSBURG."

Recently we reminded the editor of the *Christian Leader*, who objected to one of our cartoons representing the grist of children going through the Sunday-school mill and coming out into jails and other bad places as untrue, that the statistics of crime showed the Sunday-school and church to be no restraint upon immoral tendencies. What the lawyers would call cumulativ evidence is a paragraph from the London *Chronicle*, and some Canadian statistics. The *Chronicle* says: "It would hav been hardly credible had not a bishop vouched for the statement, that as many as seventy-five per cent of the convicts in Pentonville prison had at one time been Sunday-school scholars. The number was 757 out of 1,000. A similar state of things is exhibited at Leeds, where the chaplain of the borough jail reports 280 out of 282 prisoners as having passed through Sunday-school. Their average time of attendance was three years. But the bishop of Dover, to whom we are indebted for these startling figures, has himself witnessed still more terrible experience. He tried to trace 100 of his children who in the last few years had passed out of school. He could only trace 77, and of these two only were attending church regularly, and 39 were confirmed drunkards." There must be something extremely dangerous about Sunday-school methods if this statement be not a libel. It was made with all the bishop's gravity of conviction at the conference of the Canterbury Diocesan Sunday-School Teacher's Association." The Canadian statistics are from the Report for 1891 of the Ontario inspector of prisons. The total commitments for the year were 10,423, made up as follows: Roman Catholics, 3,744; Church of England, 3,134; Presbyterian, 1,368; Methodist, 1,413; other denominations, 770; how large a proportion of Atheists, Secularists, etc., are included in that 770 may be judged by the return of the Central Prison. Of 674 commitments in 1891 there were: Church of England, 229; Roman Catholic, 216; Methodist, 106; Presbyterian, 86; Baptist, 20; Lutheran, 10; Congregational, 5; Hebrew, 1; Salvation Army, 1; Atheists, 0.

THE
Ohio State Secular Union
POSTPONED.

The mass meeting called for the 3d and 4th of April, at which the above organization will be effected, has been postponed for two weeks, until the 17th and 18th of April.

This step has been taken in order to secure the privilege of reduced railroad rates, to enable our friends to visit Columbus from all points in the state.

Reduced rates will be obtained at the rate of one and one-third to return on the certificate plan. Friends will please take notice to apply for a delegate's certificate upon purchasing their ticket, for which they will pay full fare one way; the said certificate, when duly countersigned by me, will then enable them to purchase return tickets at one-third of the regular fare.

The convention will be held at Wirthwein's Hall, 335 South High street, Columbus.

An organization has already been formed in this city, and is now activly at work to assist us in the work we hav before us, with F. S. Montgomery as president, J. H. White secretary, and Dr. J. B. Schueller treasurer. The Freethinkers of Columbus are in earnest about this movement, also many of our friends in the country districts; and if the Freethinkers throughout the entire state will only rally to our support, success is certain.

Freethinkers, one and all, let me repeat my earnest request that you will seize this opportunity of establishing an organization within your own state whose chief concern will be to preserve the traditional liberties of American institutions:

To prevent our public schools from being turned into gigantic ecclesiastical institutions, wherein our children shall be taught the dogmatic creeds of sacerdotalism, and be made the helpless victims of sectarian strife;

To prevent the clergy as a class from interfering with our political life, seeking thereby to usurp political prestige for their protegés, in order to secure the assistance and guarantees of the government for their institutions;

To prevent the undesirable alliance between the priests and the politicians, for the people by an awe-inspired dread of the former hav been subdued and blindly led into the cruel machinations of the latter.

I know that many Freethinkers suppose themselvs entirely free from the influence of the church, and therefore there is no need of working in this direction. But this is a fallacy. Moreover, it is not so, for none of us are entirely free from its influences. It meets us at every town, and we are still bound down by obnoxious Sunday laws, and which we must make it our stringent duty to obliterate from our statute-books.

Freethinkers, will you help us in this undertaking, for upon your support now, at this moment, depends our success? One man can do nothing, nor even twenty, but with one grand, united effort from every Freethinker within the state of Ohio vast good can be accomplished. Friends, do not hesitate in this matter; show your true colors; do not be ashamed of doing your duty for fear of being branded with the name of Infidel.

All that we request now is but one determined move, and you will be surprised indeed at your own strength.

Anyone desiring further information or wishing to help us, financially or otherwise, will please address me in care of John B. Cochran, 112 W. Maple street, Columbus, O.

JOHN R. CHARLESWORTH.

P.S.—Those friends with whom I hav already been in communication will please address me as above, and not at the Davidson Hotel.

Lectures and Meetings.

NEWARK Liberal League, 177 Halsey street, corner of Market. Sunday afternoon, April 3d, at 3 o'clock, Hugh O. Pentecost, of New York, will lecture.

S. P. PUTNAM'S lecture appointments:

Waco, Convention of Texas Liberal Association	Apr. 8, 9, 10	Massillon, O.	May 1
New Orleans	" 13, 14	New York	" 6
Brookhaven, Miss.	" 16, 17	Boston	" 8
Chicago	" 24	Montreal	" 15
		Boulder City, Col.	June 5

Those desiring lectures along this route will please communicate at once with S. P. Putnam, Los Angeles, Cal., care of C. Severance, Box 451.

THE Manhattan Liberal Club lectures for April are as follows. The club meets at 220 East 15th street:

April 1st, "Rams' Horn and Lucifer Matches," Oliver H. G. Leigh;
April 8th, "Religious Lunacy," Hugh O. Pentecost;
April 15th, "Solitude of Self," Elizabeth Cady Stanton;
April 22d, "Religion and Morality," Henry Rowley;
April 29th, "Lunacy Real and Factitious, and Its Treatment," Albert Bach.
Business meeting and election of officers after lecture, on April 29th.

THE theology developed out of our sacred literature in relation to the cure of disease was mainly twofold: first, there was a new and strong evolution of the old idea that physical disease is produced by the wrath of God or the malice of Satan, or by a combination of both, which theology was especially called in to explain; secondly, there was evolved theories of miraculous methods of cure, based upon modes of staying the divine anger, or of thwarting Satanic malice. Along both these streams of influence, one arising in the life of Jesus, and the other in the reasonings of theologians, legends of miracles grew luxuriantly.—*Ex-President White of Cornell University.*

English Notes.

DEAR TRUTH SEEKERS: It seems so long since I had the opportunity to write that I am ashamed to take up my pen again. However, the interval has been spent in heavy Freethought work, occasioned by a specially energetic Christian mission in Manchester by a well-known negro preacher, Mr. S. J. Celestine Edwards. At the request of my new parishioners I hav danced attendance on him almost nightly, in order to occupy the half hour he allows his critics to put his hearers in possession of the other side of the question. For a month past Mr. Edwards has robbed the churches of their congregations and collections, and has opened the way for more thorough Freethought work in this city, if only the members of our branch of the National Secular Society will show themselvs equal to the occasion.

Before I say aught else let me congratulate THE TRUTH SEEKER on its new dress. The ever-welcome paper is now more welcome than ever. One can feel proud of it; and the capital idea of treating the illustrated portion as a separate and detachable part enhances its value. The only pity is that so few English folk see it; for it is an admirable supplement to our insular Freethought literature.

One reason why our party's journals sell so badly here is the paucity of shop-keepers who hav pluck to exhibit the papers in their windows. A week or two back I observed one placed on the outside of a shop-window and well to the front. The result was that quite a number of people stopped to read as much of this paraded *Freethinker* as they could get at without purchasing the copy. Probably they found their way inside and completed the deal. Anyhow it proves that if the Freethought journals could be brought more prominently before the public there would be no lack of interest to adequately support them.

You will be sorry to hear that our beloved and trusted president is down with bronchitis and congested lungs. On Thursday I saw him playing with the children at the Freethinker's children's party; but even then he complained of being a bit out of sorts. On Friday I spent the evening with him to chat over business and to discuss a quiet supper, when he was glad to get early to bed. On Saturday he was confined to his bed and on Sunday was too ill to lecture at the Hall of Science; so in the morning I filled his place and Robert Forder took the more important evening meeting. Mr. Foote is a fairly strong man, full of energy, and a hard worker in the cause. Last week he held a two nights' debate in Bristol with a Rev. Logan on the resurrection, and after becoming heated in the closely packed hall he sustained a chill, which has put him temporarily on the sick list. At the time of posting this epistle I learn that although Mr. Foote is very unwell, he is not confined to his bed, though unable to leave his room. No greater disaster could happen to the Freethought movement in its present crisis than that Mr. Foote should be laid on one side.

Few of our Freethought gatherings are as interesting as the annual treat to the little ones, already referred to. The London Secular Federation undertakes the responsibility of seeing it through and contrives to find abundant joy for the rising generation of Secularists. All sorts of games were provided, including a short theatrical sketch in costume, the small things being actors under the management of that gracious lady, Miss Edith Vance, who also drilled a Maypole squad with great success. Mrs. Cookney was, as of old, the general "boss," and Mrs. Foote distributed toys to all the winners in contests and other babes. As an experiment a sumptuous tea was provided for all.

To giv more life yet to the movement the London Secular Federation is indulging in a monthly dance and smoking concert at the Hall of Science. These little festivities are keenly relished and are another evidence of Mr. Foote's practical government of our party. Some Freethinkers hav lectures on the brain and think that they are the all-in-all of Secularism. Lectures alone are hell; but when they are taken moderately with the mirthful dance and cheerful song and a wee drop of gleesome beverage, they are heaven itself. In Manchester we hav a weekly "hop" and a monthly concert, and contrive to work a picnic during the summer months. These things get the people together and do a world of good.

I notice with regret that you Americans are troubled over the organization question. You are right to be troubled. Freethinkers are funny cattle. You cannot do as you like with them; and everybody wants to go his own gait. Well, that is very nice in theory; but it will not do in practice. You need a severe disciplin rather than a tax; you are in face of a bitter, cruel, relentless foe with a history written in blood and fire; and if you do not mean to fight hard and well you had better continue to wear the Christian yoke servilly.

For some considerable time past there hav been differences of opinion between the Socialists and the police with respect to the right of the people to hold open-air meetings at an open space in London known as "The World's End." An important deputation waited upon the home secretary with reference to the right of holding such meetings, "with a view to procure a reasonable arrangement, consistent at once with the maintenance of such right and with the preservation of order, pending the transfer of the control of the police and the regulation of such meetings to the county or district council." As president of the London Liberal and Radical Union, Mr. John Morley introduced the deputation. From Mr. Matthews's reply it seems that there are fifty places in London where open-air meetings may be held, and he has promised to furnish a list of them for general use. In addition to those there are four hundred and fifty-five different places in the streets at which, for years past, every week no less than five hundred and forty meetings hav been habitually held without the slightest interference on the part of the police. Mr. Matthews then informed the deputation that neither he nor the police lowered themselvs to ask the nature of the subjects discoursed upon, but only dealt with the matter of obstruction; and that the only reason for interfering with the World's End meetings was that a noisy rivalry had increased the meetings to an enormous extent on that particular place; that they attracted vast numbers of rough men to the spot and that police interference had become necessary for the preservation of peace, but that meetings could be resumed if they were of the original size and kind.

There is but one cause of regret for Mr. Matthews's decision. It is a recognized virtue in some of Christ's gentle lambs to raise a din at our *al fresco* lectures. They place their stand within a yard or two of ours; and as the Christian Evidence lecturers appear to be chosen for strength of lungs rather than any conceivable Christian grace or learning, they are easily able to shout down our more gentlemanly speakers. In some cases this is avowedly done to break up our meetings and to encourage police interference; so that in making the stipulation, the home secretary has unconsciously put into the hands of the bigots a weapon they will not be slow to use against us.

Another sign of the times is to be found in the *Anti-Infidel*, a miserable rag issued by a miserable editor, the all-unworthy brother of that great and noble chieftain, Charles Bradlaugh. After laying down the law concerning Atheistic lectures on Sundays, he coolly suggests that it would be a good thing on a given Sunday, by preconcerted arrangement, to charge all the Freethought lecturers under the act of Parliament, to show that they can not, without punishment, desecrate the Sabbath as they do at present. I only hope they will put their threat into action. It would not only stimulate Secularism, but it would be a splendid whip with which to flog the so-called "Christians according to the Christianity of Christ"—whatever they mean by all that. We are ready if they are.

Yours fraternally, SAM STANDRING.

My Lecture Trip.

Leaving Pittsburgh on Monday evening, I reached the great metropolis of New York city about 2:30 P.M. the next day. It was not a very pleasant reception that I received upon my return home, for the rain fell down in torrents, and what with the jostling crowds rushing for cars, the multitudes of umbrellas, whose drippings fell down the back of my neck, combined with the cold, chilly contact of waterproof overgarments, my arrival was not calculated to produce very pleasant impressions.

There is, however, always something cheering to return home under any circumstances, so, despite the unpleasant atmospheric conditions, I looked with joy upon the array of huge, massiv buildings for which the city is noted, as I crossed the Hudson river from Jersey City.

There was never yet a storm without a calm. Thus the next morning opened out bright and clear, the clouds had changed their dull, leaden hue and showed the silver lining. The sun shone brightly upon the busy, hustling New Yorkers; and taking advantage of this pleasant change, I at once repaired to THE TRUTH SEEKER office, where I spent a few pleasant hours with its Editor and the management. Here I found a communication awaiting me from Ernest Mendum, of the old Boston *Investigator*, calling me to that city to lecture on the following Sunday; and in accordance with the invitation I went. The lecture was given in the Paine Memorial Hall, before the Ingersoll Secular Society. The meeting was indeed a magnificent one. A large and enthusiastic audience greeted me upon this, the occasion of my second visit to Boston. Mrs. Ernest Mendum rendered two songs, one preceding the lecture, and one at the close, which drew forth well-merited applause. Mrs. Mendum has undoubtedly a splendid and well-trained voice, and which she well knows how to use with splendid effects. I must confess that I enjoyed Mrs. Mendum's part of the ceremonies even better than my own lecture. Our Boston friends gave me a hearty welcome, and I was pleased indeed to meet them once more.

Owing to the necessity of a speedy return to New York to attend to business matters, I was very reluctantly compelled to decline the invitation of L. K. Washburn, the genial editor of the *Investigator*, to spend a day with him at his home; so immediately after the lecture I repaired to the depot and boarded the first train for New York city.

While in New York I delivered a lecture before the well-known Manhattan Liberal Club to a crowded and attentiv audience, where I received the congratulations of many friends upon the success of my first lecture tour through the United States.

On Sunday, February 28th, I lectured again before the Brooklyn Philosophical Association, where I was once more favored with a large and appreciativ audience.

I had not long to remain in the city, for on the following Sunday I commenced a return trip to the central states, during which I shall organize the State Secular Union of Ohio. I doubt not that I shall experience considerable difficulty in effecting this, for I hav received information from an authentic source that a vice-president of the American Secular Union has made it his special business to travel the state of Ohio and try to prejudice the Freethinkers against the movement. This is certainly to be regretted, for such actions can only end in disruption and strife. But despite the false and frivolous assertions of this supposed friend of Freethought, I shall carry out the scheme of state organizations to the fullest possible conclusion. They hav yet to learn that I never turn back in any undertaking of this description. However, I hav no wish to quarrel with the present administration of the Union—we hav had enough of that with the last—for my only desire is to see our party successfully organized for the promulgation of our principles, and this I mean to carry out—come what may.

After a month's sojourn among my old friends and associates, I took an affectionate farewell on Saturday, the 5th of March, and started once more to the West. I commenced this trip at Philadelphia, where I gave two lectures before the Friendship Liberal League.

Friends will please address me in care of John B. Cochran, 112 W. Maple street, Columbus, O.

JOHN R. CHARLESWORTH.

Items of Foreign News Interesting to Freethinkers.

It seems as though people in Germany are waking up. A petition signed by eleven thousand persons asks abolishment of the blasphemy laws, and another petition with 12,204 signers asks for a law making cremation compulsory.

The Swedish Freethinker, Knut Wicksell, Ph.D., has been awarded a prize of five hundred francs by the French academy for a work on the question of population. A few years ago, says *Fritänkaren*, he was prohibited to speak on this subject in Jönköping and Linköping.

We mentioned some time ago that the Swedish Freethinkers intended to visit in body the different churches in succession. The scheme is working all right. A few weeks ago two hundred Freethinkers came in a body to the St. John's church in Stockholm. The next day the sermon was discussed in the Freethinker's hall for a full hour. These visits are to be kept up, and no doubt will be conduciv of much good.

In Venice, Italy, they hav plenty of influenza microbes and plenty of fools. The latter, to combat the former, are daily visiting in great numbers Madonna "Del Carmelo," in the Carmine church, expecting that she, as thanks for a new white dress embroidered with gold and the burning of two thousand candles, will act the part of a physician of the faith-cure school. As is to be expected, numbers of the ignorant pietists die.

The shutting down of manufacturing industries and the consignment to enforced idleness and famin in Vienna are opening the eyes of many to the fallacy of the "God loves us all" theory. People begin to reason, and the result is, as our friend Dr. Ed. Schwella writes to us, "that faith is shaken,

and the superiority of common sense proven." The Freethinkers of Vienna never had so great an audience at their meetings as at present, and on the occasion of the New Year's celebration the large hall could not accommodate all who wished to hear a common-sense sermon.

Under the title of "Une Mèrge Vierge" our friend C. Cilwa, editor of *La Vénité*, has translated into French G. W. Foote's "Virgin Mother." Mr. C. Cilwa, whose biography we will giv in our next Items, is one of the most activ French Freethinkers, and has both in his paper and in separate pamphlets translated into French the best articles and lectures of American authors. We are pleased to see that his paper has again found us, and hope to receive it regularly, that we may inform our readers of the doings of brethren in France.

In France the anticlerical agitation is spreading among all classes. It is especially interesting to note that the agricultural population are waking up. Among the bills lately introduced into the House of Representativs we note particularly that by Paul Lafargue. He proposes that the fifty-mill francs which yearly are given as salaries to the clergy shall be used to increase the wages of teachers in the public schools, and furnish the children of poor parents with books and clothes, and that the real estate of the church shall be confiscated and the income of the same used to found a national pension fund for aged and invalid workingmen.

In the February number of *De Dageraad* is a very instructiv article dealing with the church census as taken from official reports, and the doctored accounts of the same as found in daily papers and religious journals. According to Catholic accounts, over half of the population is Catholic; according to Protestant estimates over three-fourths of the population is of that faith; and both parties agree that the Dutch Reformed church's (state church) membership is a good deal less than half of the population, and that the number of non-church-goers is but small. Hence both these parties, except the Dutch Reformed, clamor for abolition of the state church. As for the statement that the number of non-church-goers is but a handful, the *Dageraad* reproduces from the official census the figures relating to the city of Drommels, which has a population of 82,366 inhabitants:

Presbyterian	286	Methodist	11
Episcopal	596	Hernhutter	254
Knox church	128	Unitarian	16
German Evangelical	858	Greek Catholic	37
Apostolic	1,486	Mormon	164
Evangelic	1,469	Mohammedan	47
Free Evangelic	1,157	Faith unknown	5,474
Free Protestant	2,611	Do not belong to any church	66,085
Darbister	55		
Baptist	1,632		

We leave to our readers to draw the moral from these figures.

The Calculations of An Architect.

In this age of progress and enlightenment, when new scientific discoveries are the order of the day, it seems quite absurd that there are people who claim to be intelligent investigators who, in their ambition to correct the inspired word of God, doubt the story of the deluge. One of the main objections which I hav seen advanced to disprove the story of the ark is that the capacity of the same was unequal, not only for the animals and their food, but for their food only. Such objections shrivel and shrink into utter nothingness in the presence of the real facts. The great trouble with these objectors is that they hav never sat down and quietly figured out the facts as I hav; and as I wish to giv the world, especially the Agnostic world, the benefit of my researches, I herewith append a few corrections for the particular benefit of that class of objectors who read only to find fault. In my defense of the ark story, I shall be governed not only by the word of almighty God, but I shall also avail myself of the discoveries of later years—of modern physical geography, etc.

And when I shall hav started my ark afloat on that shoreless sea, you, Mr. Editor, will please acknowledge that there was "room and to spare." But to my figures:

It is admitted by both Infidels and Christians that the ark, if there ever was one—and of course there was, for the holy Bible says so—must hav been built and floated from near the western boundary of what is now Asia; for at that time the population of the world had not played a very important part in the development of Egypt and Greece. And we are told, Gen. vii, 19, 20: "And the waters prevailed exceedingly upon the earth; and all the high hills that were under the *whole* heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered."

If the flood was universal, and it must hav been, because God's holy word says so, it must hav covered the *highest*, as well as "*the* mountains." If the highest were covered, then Mt. Everest, whose white-robed summit greets the morning sun 29,100 feet above the sea, must hav been covered also. Now, if the waters rose 15 cubits and covered the highest mountains, then as often as 15 is contained in 29,100 will be the length of one cubit—1,940 feet. Hence if the ark was 300 cubits long and 1 cubit is 1,940 feet, then the ark was 111 miles long. It was 50 cubits, or 18 miles, wide. It was 30 cubits, or 11 miles, high; and the one window, which has been often referred to as a very poor means of ventilation, was, I think, entirely capable of supplying air to a much larger building, for it was 1 cubit, or 1,940 feet, square! Now, also, the door which the Lord God shut on Noah's embarkation was, if we may believe that God would hav the same proportionate to the window, about 600 yards wide by 850 yards high.

How, in the face of these correct figures, in the face of these scientific and biblical deductions, can any sane man or woman ever again deny the carrying capacity of Noah's ark? Then, too, we may suppose that God knew what he was about when he caused Noah to build the ark eleven miles high: Would not the polar bear, the condor, the Eskimo and his dog, want quarters somewhat removed from the oppressiv heat of the ground floor? Also all birds, so that they might still float and fly in the bright free air above? The animals of the temperate zones occupied the cabins or middle quarters, and those from the torrid zones, the lower deck. The offices and dining-room were to the right of the door as you entered the ark, as on all great ocean ships.

Doubt, ye skeptics; attempt to refute, ye Agnostics; appeal to myth and fable for your salvation, as evidence for your belief; but who ever saw afloat upon the shoreless ocean of mythology a ship of these dimensions? This relation is reasonable; it is true. You may try to refute it now, but the day is coming when you will acknowledge the truth; when you will believe in the authenticity of God's holy word. Oh, Infidel, believe! You may recall some of these words in your dying hour. Believe and be saved. ROBERT C. GASTON.

The Battle of the Gods.

ROBERT G. INGERSOLL, *Esteemed Friend:* I hav been reading the *Telegram* containing the Ingersoll controversy. You hav done nobly—grandly. You hav stated facts and *kept your temper*. Some of your clerical friends hav misstated facts—lied—slandered, scoffed, raved, having *lost their temper*. In no instance, as I can see, hav you been personally abusiv.

While denouncing Christianity and showing up its horrible cruelties upon mankind, its crusades and Inquisitions, you hav compelled your opponents to admit the historical truth of your statements and charges, and to save themselvs from a disastrous defeat by assuming and admitting that, although your charges are true, *that to which they apply* "is not Christianity at all," but is what the Shaker writers declare it to be—Antichrist—church-and-state combinations; that Christendom is Babylon, the Catholic church being the great whore of Babylon, the mother of harlots and of the abominations of the earth; that Protestant sects are her harlot daughters, being, like their mother, church-and-state organizations.

All of these are enemies of the American secular government, and they are now making a tremendous united effort to subvert it by unconstitutional "religious legislation." If they succeed in closing the World's Fair on one day out of seven, the rest will soon follow.

Perhaps, friend Ingersoll, you yourself will perceive that there are two kinds of Christianity—a true, and a false or adulterated, Christianity. Yet whether true Christianity is intrinsically good or bad would be another question.

Shakers are true Christians. But if celibacy were universally adopted, you see and say, the race would become extinct. Would not that be better than what now is?

You think the hell of the orthodox better than their heaven, and annihilation better than either. I do not disagree with you. If, when men die, they do not liv again, and hav no opportunity in that world to right their wrongs of this world, *better stop being born.*

I hope you will yet be president of the United States. Christian men are dangerous men. I am afraid of them. I should not be afraid of you as a successor of Jefferson and Lincoln and friend of Saint Thomas Paine. "God put it into their hearts to do his will." Were they not then saints, in hating the whore of Babylon and her daughters, in stripping them naked, just what you are doing, and tormenting them with the fire of truth?

It will not be strange if you skeptics should hold the balance of power in politics, as I told you at Chautauqua. Then will be your time.

You hav opened a new epoch. Authority and Reason stand face to face in open court, and the people are judges. Authority would boycott you—kill you. Reason is killing authority—burning it up. It is the battle of giants and the battle of the Gods. Are not the orthodox heavens passing away with a great noise? Love to you.

F. W. EVANS.

Mount Lebanon, March 20, 1892.

A Revival Sermon.

As there has been a Campbellite Protestant meeting here for a while, I thought I would go up Sunday and hear the sermon. I had not been to church in so long that it seemed like being at some of the old heathen ceremonials—the singing, the kneeling, the rising and sitting down, and especially the bread-and-wine farce at the close. The sermon proved—from the Bible—that Christ was divine, was the creator of all things and one with God, and was God. The preacher was a real Talmage for swallowing the Bible literally and all. Take away the book and his whole sermon would hav evaporated into nothingness. I thought while I listened to the quotation of text after text, that one could as well prove the existence and peculiarities of "Jack the Giant-killer" from that book as of Christ from the Bible, for is there not now and then a giant at the present day, and are there not beanstalks and Jacks now, and does not every child love the story of Jack and his wonderful doings?

The one difference is, that we hav always been taught that Jack and the giant were myths, while Jesus and his Virgin mother and godly father were realities, holy and divine. There was one part of the church-going that I liked; that is the meeting with old friends whom I had not seen in a twelvemonth, and this is what keeps the church alive—the gathering together of the people; the friendly, cordial companionship; the having something in common with neighbor and friend.

Of course most of the congregation believe more or less of the fables they hav been taught from early childhood, and which they hear repeated two hundred and ninety-three times a week, and see indorsed by a majority of books and papers, and even almanacs, which are upheld by law, custom, and public opinion.

They are like sheep, ready to follow a leader without reasoning, whether he is right or wrong, so long as he is a recommended pastor of their special church.

All religions hav had their uses, and one by one they pass away to giv birth to grander and better things. Just so will Christianity fade and die and be no more forever:

I see the religious dances old and new,
I hear the sound of the Hebrew lyre,
I see the crusaders marching bearing the cross on high
To the martial clang of cymbals,
I hear the dervishes monotonously chanting,
Interspersed with frantic shouts,
As they spin around turning always toward Mecca,
I see the rapt religious dancers of the Persians, the Arabs,
Again, at Eluesis, home of Ceres, I see the modern Greeks dancing,
I hear them clapping their hands as they bend their bodies,
I hear the metrical shuffling of their feet,

and then turn back and see the ceremonies of our Snowville church and wonder whi h is the greatest su erstition. ELMINA DRAKE SLENKER.

Taking a Rest.

After my long and wearisome trip from the Atlantic to the Pacific ocean I am now enjoying the luxury of a glorious rest.

We are having our wet season, and, so to speak, I hav come in out of the rain, and am staying in; occasionally working on some new lecture that I shall ring out during the coming year.

We Liberals out here feel the loss of *Freethought*. It is gone, and we mourn as one who has lost a beloved child.

When it came to us weekly we did not appreciate its periodic visits, but now that it is no more we appreciate our former want of appreciation. We miss it for its local news, and for our local work.

I find all those who hav recently begun to read THE TRUTH SEEKER speak highly of it, and well they may, especially since it has been dressed up in its Sunday best; for it is now more than ever a thing of beauty and a joy forever to the one who reads it—and pays up his subscription, and then it becomes a joy also to the publishers. W. S. BELL.

Oakland, Cal.

On the Pacific Coast.

News and Notes.

From California to Arizona is the next wide sweep in my varied journey. Along the mountains and vast deserts and the new lake Salton; amidst rough rocks that seem the relics of an antique world; green fields flashing here and there, rich with alfalfa; immense bowlders ready to tumble into yawning ravines; prospects of multitudinous hills and snowy peaks bathed in purple splendor; through night, through day, with sun and moon and stars, with rattling wheel and fiery eye of burnished engin, with heart and hope of a hundred people, sleeping, dreaming, winking, tumbled into grotesque attitudes, we speed along—life's infinit variety touching with thunder and smoke and changing hues and swift music the bare monotony of the sandy wastes. On we go, proud, imperious, mighty, scorning the gloom of nature, her monstrous solitudes, her gigantic forms. We are safe. We are not toiling footsore and weary over the burning plains like the pilgrims of the olden days. We are pilgrims of the modern time. We can sit on cushioned seats; we can read poetry and philosophy: we can drowse on soft pillows; we can dream; we can gaze with impunity on nature's most awful and terrible and secret places, and fly by without a wound. This is the pilgrimage of to-day, thanks to science, which has supplanted God and given us comfort, courage, and delight while we pursue our journey round the globe.

Such is our advent into Arizona—splendid, picturesque, wild, desolate, full of interest. I opine that this is the most ancient land in North America, where the most ancient races dwelt—where, perhaps, one of the great cycles of civilization has rolled its glittering orbit; for all around are the traces of a mighty people, who lived in cities, made bridges and canals, cultivated the earth, and whose only signs of barbarism are the remains of temples and of gods. One must visit Arizona in order to behold some of the greatest peculiarities of this continent.

The weather is simply delicious when I arrive at Phœnix. It is just like heaven—if there is any such place in the blue empyrean. The skies spread over sweet and lovely as the azure dome of Italy. The air is soft, with gentle music in its breath. Green fields are about, with flowers of every hue. Wonderfully luminous is the horizon gemmed with hills, as if beyond were still more gorgeous scenes.

Phœnix is in the lap of spring just now—not the spring of the East, with its fitful storms, but a spring with only bloom and splendor in its silvery path. And Tempe—name redolent of Greece, and poetic association—I do not think in Greece one could wander through more charming landscapes. All this will sound strange to those who think that Arizona is only a barren country, where the *Arizona Kicker* doth flourish. But truly there is beauty in Arizona—a climate unsurpassed. There is fertility of soil; there is gold and silver; there is a liberal and progressiv people. I suppose of course God could hav spent the whole seventh day in improving Arizona, without a moment's rest. But Arizona is a big country. It is simply terrific in places. Dante could not imagin anything more dismal. It is hot—so hot in some places that the legend is that those who die and go to hell hav to send back for their overcoats. But in spite of this there are delightful spots, where almost anything can be produced; where there are elegant dwellings, gardens, orchards, vineyards; where there are three hundred and forty sunny days in the year; where for nine months there are neither the extremes of heat nor cold. It is like ethereal spring or golden autumn, and the three hot months are no worse to endure than the summer heats of New York, Boston, and Chicago. Take it all around, the climate is about the best in the world. As for the resources of the territory, besides the minerals, which are apparently inexhaustible and of infinit variety, and vast lumber districts; besides the land which is now cultivated, and which is abundantly productiv, there are millions of acres which will one day, with sparkling rivulets and reservoirs, shine like the gardens of Babylon. Irrigation is the key of this country, and the treasures which it unlocks will be simply magnificent.

I arrive at Tempe on Friday, March 11th. Arrangements are made for a lecture here, and a very good audience is present, considering that the affair was rather extempore and that at the very last moment we had to change halls. There is a Liberal element at Tempe that can be depended upon. Mr. Chas. F. Hayden, who came to this country in the early days and is one of its foremost business men, is always a generous supporter of Freethought. His wife, Mrs. Sallie Davis Hayden, is equally earnest. She was the first white woman in this country, and side by side with Mr. Hayden, on the outskirt of civilization, with woman's genius, has helped to make Arizona what it is to-day. In company with these are Colonel and Mrs. Atkinson, C. E. Rembert, R. M. Robertson, and others, who made the day's stay exceedingly pleasant. I enjoyed the hospitable home of Mr. and Mrs. Hayden. Carl Hayden, their son, was the first white child born in Tempe. He is about to go to California to complete his studies.

Friend Peters is on the sick-list this time. He is always ready to lend a hand. Mr. Lidington givs the free use of his hall, so the colors float bravely at Tempe. Good fellowship prevails. There is cheer for future days.

I am at Phœnix Saturday night. A fair house greets me, and larger numbers on Sunday afternoon and evening. The churches are making tremendous efforts to stop the tide of Freethought at Phœnix, and such is the pressure that it is pretty difficult for a Christian to attend our lectures unless he has considerable independence and backbone. A tent revival is now going on. All join in this as an offset to the Freethought meetings. Our friend Askern is present at the revival almost regularly, and is quite a trouble to the ministers, who would like to hav him stay away, since he will not be converted and asks too many questions. When all those who want to go to heaven are requested to arise, he keeps his seat. When the same request is made of those who wish to go to hell, he calmly sits. He prefers Arizona.

The churches relied upon a Sunday law to giv them an advantage, but it proved a boomerang. The clergy only wanted to arrest a few, but when the constable got started he was too much for the clergy. He did not stop at their dictation. About one hundred and fifty were arrested, among these prominent church-members who run livery stables, Sunday newspapers, etc. This was too much. The clergy themselvs might be arrested, for did not they work on Sundays? They beat are treat. Not a single case was brought to trial. It is hoped that this infamous Sunday law will be repealed. The people of Arizona are too Liberal to longer countenance such injustice and hypocrisy.

Sunday morning I hav a delightful drive with J. B. Lacy, manager of the gas-works of the city. We went out to the ostrich farm. Ostrich-raising has proved to be a success in Arizona. There are twenty-four on this farm now, raised from one pair in two years, and they look flourishing. They are a vigorous "bird." Their legs and thighs are perfectly naked. Their long necks seem like flexible iron. The eyes are big, round, and bright. The feathers are in profusion upon the back and breast. They press around us and apparently take great interest in our looks. Perhaps they think we might make a good breakfast.

Jas. Thalheimer, of the Central Hotel, takes excellent care of me, as "mine host." It was a pleasure to meet with his family, and around his table to enjoy the good things of life, and the philosophy of Freethought also.

J. H. W. Jenson is still our stalwart Liberal, doing his "level best." Mr. Hayden comes with me from Tempe and acts as chairman of the meeting. The veteran soldier, Thayer, is with us, and also Colonel Posten. Upton has been out prospecting. Colonel and Mrs. Hawkins are now in the far North. So we did not meet with all our former friends. Changes are constantly taking place in this live Western country. People are "on the go." Still new friends join the old, and Phœnix keeps to the front for the Liberal work.

I leave Phoenix at 4 o'clock on Monday morning, March 15th, and arrive at Tucson, Ariz., Monday afternoon. Next to St. Augustine, Fla., this is reckoned as the oldest city in this country. It has indeed a most ancient look, along with the lively appearance of a new town. Indeed it is one of the oldest places I ever struck. I guess two-thirds of the houses are adobe, and of one story. The streets most of them are narrow, as if they were originally a trail. There are wide streets, however, in the new part of the town. There are six thousand inhabitants, of which over one-half are Mexicans and Catholics. Some of the old Castilian families reside here. It is a picturesque place to the traveler. You might say that Tucson is not only the oldest city in the Union, but the oldest on the continent, and perhaps the oldest in the world—older than Rome or Babylon even, for this is the site of an ancient Aztec city, the remains of which can now be seen, and when that city first began who can tell?—but it might hav flourished with the civilization of Egypt.

Tucson thus flings its roots of life into the immemorial past. The freshness of the new mingles with the shadow and wonder of the old. Here is a point for contemplation—for thoughts that wing their way into the "far backward and abysm of time."

I hav always wanted to go to Tucson, but hav been unable to make arrangements hitherto. No Freethought lectures had ever been given here. There were some Freethinkers of long standing, subscribers of THE TRUTH SEEKER and *Investigator*, but the church element seemed to be so prevailing that it was uncertain whether any success could be made of a Liberal movement. My friend Isaac E. Crum, whom I first met at San Jacinto, Cal., and afterward at Fort Worth, Tex., is now settled here, and after becoming acquainted and looking the ground over, in council with a few stanch Liberals determined to make an effort, and so invited me to stop over for one night. I did so, and I hav not found better success or a more cordial reception anywhere along the line. The lecture was well attended by the best citizens, and there was quite a number of ladies. The Opera House was nearly full. The lecture on "The Demands of Liberalism" was in such accordance with the ideas of those present that by a unanimous vote I was requested to remain another evening, which I did, and lectured on "Freethought and Morality." This night the house was packed—"standing-room" only, as the saying is. I was surprised and delighted at the interest manifested, and so were the "Old Guard," who for so many years hav kept the flag over this post; but had never before made a general movement.

I cannot help liking Tucson. The Liberals there are so generous and enthusiastic; the unique city itself is so reminiscent of times past, and so forward-looking. I like the country about it. It is beautiful and healthful. The atmosphere is clear and bright, the skies of Italian splendor, and the scenery of plain and mountain most varied and alluring.

On Tuesday morning Mr. Will Brown takes me nine miles out of Tucson to the old mission church, said to be three hundred and fifty years old, and probably the oldest building in this country. The drive out was exceedingly interesting. Such an immense panorama was spread before the view in the glorious sunshine, the dark gray of the plain dotted here and there with the brilliant green of the alfalfa, and then in striking majesty, with tower and dome, the ancient church lifts itself upon the view, while not another building is to be seen amidst the apparent wilderness. Lonely and grand, with white walls, grotesque and stately, this temple has abided through the storms and sunshine of centuries, and still today, within its shadowy precincts, roll the anthems of the church of Rome, and the priest drones his monotonous service. I might imagin I was just coming upon some desolated ruin amidst the vast deserts of the East. As we approach there are signs of nomad life. An Indian village lies round about, and beyond an old Indian burying-ground. Here again we are plunged into a primeval world. Here sit outside the tents the wrinkled Indian dames at work molding pots and jars, grinding corn in the good old way mentioned in the Bible, while the little Indians play in the sand and sun, and the "bucks" are inside the tents sleeping and smoking. The aboriginal life is before us, side by side with the solitary emblem of Rome, and these are the worshipers at its shrine. What a curious study all this is!

They charge a dollar admission to this old church, and there is where the Yankee spirit of thrift comes in, and I realize that I am in modern times. A fat Indian opens the heavy door and grimly watches us all the time to see that we do not steal anything. As a matter of fact, the toes and fingers of the saints and the golden ornaments hav been taken away by visitors. The place was once abandoned and the Indians stabled their horses here side by side with the Virgin and the Apostles. This sacrilege is no longer permitted. Religious services are held and the Indians make up the congregation, and everything is carefully guarded. There is a kind of solemnity as one stands beneath the painted dome, and yet I never did see such an association of the sublime and ridiculous. The pictures are daubs, almost caricatures, and yet amidst the crude delineations there was a breath of romance. There was the aroma of the old faith, once so intense, but now a faded, a ghostlike belief. The life is gone. It is only a weird memory. How strangely it gleams today in this dark and ruined edifice!

On Tuesday morning I went with Mr. A. J. Davidson to the direct opposit of this lonely old relic, to the University of Arizona, an elegant building, where the new, bright world of the nineteenth century spreads its radiant colors. Professor Comstock was kind enough to show us about and point out the methods of education in this excellent institution. The objects are practical—mainly mining,

engineering, agriculture, chemistry, etc. This university is for science, for humanity, and for the future. I believe there are no religious exercises in it. It is purely secular. Its corps of teachers are able and liberal. I was pleased to meet with such bright and earnest men as Professor Comstock and Professor Gully. They are well equipped for the important work in hand.

Mr. Davidson also took me to Davidson's ditch, which he projected and which will irrigate ten thousand acres of land. Mr. Davidson also holds water rights by which eventually a million acres can be reclaimed. He would like to form a Liberal colony in this part of the world. I think that would be a good plan. There is no doubt that these "desert lands" will some day be made abundantly productiv, when the vast systems of irrigation now in contemplation are completed, which of course it will take some years to do. For youth and energy this is a "land of promis." Take a long look ahead, and where is now the giant cactus, blooming gardens will appear and fruits glisten to the mountain edge.

Judge R. D. Ferguson presided at the meetings. He is a stanch Liberal, and is not afraid to let people know where he stands. His introductory addresses were finely adapted to the occasion and gave a good send-off to the speaker.

Among our other friends here—soldiers to the core of liberty and humanity—are E. H. Ferris, who was the first to start the campaign with a generous contribution; James Finley, who joined in also like a true comrade; John Scolari; Judge M. R. Slater; Charles Etshels; J. Landis; Aleck Ross; Samuel Hughs; W. P. Woods; W. M. Lucas; Howard Flynn; John Gardiner; W. F. Overton; Alex. Von Wendt; I. D. Johnson; Thomas J. Morris; Charles Brown; L. Mueller, and others. This makes a splendid company for Freethought. I hav had a most enjoyable time, and I shall look forward to another rushing campaign in this picturesque town. The flag has been flung to the breeze. It shall float on the bright and happy winds of this attractiv territory. A few years from now and a marvelous change will unroll itself over this wild and magnificent country.

Good-bye, Arizona—the oldest and the newest, the oddest and the brightest of places desolate and beautiful! Land of immemorial ages! Land of hope, land where scenes of loveliness extend, land of monstrous forms, lofty mountains, dark ravines, enormous canyons, rugged peaks! Land of cactus, land of flowers, land of bluest skies and hottest sands, where hell and heaven in nature's varying moods seem to unite smile and gloom in extraordinary and bewildering companionship! Good-bye and all hail, Arizona! SAMUEL P. PUTNAM.

March 17, 1892.

Who Are Liars?

Let us see. "If the prophet be deceived when he hath spoken a thing, I, the Lord, hav deceived that prophet" (Ezek. xiv, 9).

"God shall send them strong delusions, that they should believe a lie, that they all might be damned" (2 Thess. ii, 12).

Jesus takes three apostles only up into a mountain apart, is transfigured before them, and then charges them to tell the vision to no man until the son of man be risen again from the dead (Matt. xvii). Deception can be the only object.

Jesus is made to speak in parables, that the common people "seeing, they might see and not perceive, and hearing they might hear, but not understand" (Mark iv).

These are a few of the many examples that gave excuse to the concoctors of the Christian hierarchy to impose their frauds of visions and miracles upon the common people; and Dr. Mosheim, chancellor of a German university, and a voluminous orthodox writer on church history, speaking of the church fathers, says: "It was an almost universally adopted maxim, that to deceive and lie is an act of virtue when the interests of the church might be promoted." Hence ecclesiastical history is stuffed with invented stories of miracles, visions, martyrdoms, persecutions, etc., that fascinated the ignorant, credulous multitude. Even the gospel stories find no corroboration outside the cloister. But the common people supposed, as they always hav, that the priest obtains interviews with some deity and gets instructions. During a period of about four hundred years, fanatical bishops and priests were engaged in writing and altering gospels and epistles —hundreds of them. But as they could not agree among themselvs, neither in their superstitious notions nor in the manner of lying, they quarreled with and persecuted one another.

Truthful, unbiased history, like Gibbon's "Decline and Fall of Rome," informs the reader that the so-called "dreadful persecutions" of the early Christians were either committed by one branch of Christians on another, or brought on themselvs by refusing to obey the equitable laws of Rome. Some modern pastors, unable to controvert Gibbon or to ignore him altogether, hav had published his history minus the chapters relating to the rise of Christianity. Suppression of facts is a method of lying which the church has always practiced.

The Protestant of to-day has little to say about the visions and miracles seen and done by early Christians, but he unites with the Catholic in exaggerating their sufferings and laying all the blame on unbelievers. To parallel the ten plagues of Egypt, Christians hav tried to figure out ten persecutions.

Down to the time of Constantine, A.D. 325, the Roman government tolerated all religions. The Egyptian, the Greek, the Jew, could worship each in his own way. Then why persecutions during that period? Because the Christians attacked the altars and emblems of other religions—carried on, in fact, a kind of divine brigandage.

There were thirty Roman emperors between Tiberius, in whose reign the alleged crucifixion took place, and Constantine; and authenticated history finds six persecutions only.

1. One in the reign of Nero; and it was not till the tenth year of his reign that he is said to hav persecuted the Christians in Rome (not elsewhere); and two years afterward he committed suicide to escape punishment for murdering his wife, mother, and others.

2. Persecution, also local and of short duration, occurred in the reign of Domitian, about A.D. 90.

3. One in the reign of Adrian, one of the "five good emperors," took place A.D. 130.

4. One in the reign of Marcus Aurelius, also one of the "good emperors, distinguished for his virtues," occurred about A.D. 170. Then followed a still longer period without benefit of persecution.

5. One in the reign of Decius, an "accomplished" monarch, about A.D. 250. Lastly, the

6. "Dreadful persecution" took place in the reign of Diocletian. His reign began A.D. 284; and this persecution not till A.D. 303—the Roman principle of toleration holding good for eighteen years of his reign. This persecution is more familiar from being called the era of martyrs. Now, this Diocletian, only two years after his first edict against the "dangerous sect," resigned the empire and retired to his farm; and afterward, when urged to resume power, he replied, "Come to Salona and see my cabbages, and you will urge me no more."

The Christians—at the time called a *sect*—claimed to be governed by higher laws, and disregarded Roman laws; yet six only of the thirty emperors undertook to disciplin them, and five of these six in general history command our admiration. Nero alone is bad—a murderer, perhaps insane—and Constantine takes him for a model and murders his own family.

Impartial investigation shows that out of the three hundred years covering all the time in which the alleged persecutions occurred, less than twenty-five years will measure the aggregate time of the six persecutions. Nothing having any historical foundation was ever more grossly exaggerated than these so-called dreadful persecutions. The numbers who hav suffered for heresy at the hands of their brother-followers of the lamb are as a thousand to one.

The priest loves to bring the suffering early Christians before his sympathetic flock, because, if the blood of the martyrs is the seed of the church, he cannot hav too much of it. And he pictures the early Christian as all goodness and godliness, while all history proves him ignorant and fanatical. He honors Constantine, the Christian who boiled his wife. He anathematizes the emperor Julian as an apostate, while history proves that Julian never was Christian, and that he was a just emperor. He asserts that Rome was intolerant toward the early Christians, while the evidence is overwhelming that pagan Rome was tolerant of all religions, and that Christian Rome was most intolerant.

From the pulpit the priest can falsify history with impunity. No reply there. He affirms that the Christian church has always promoted human liberty; yet for many centuries, with brief exceptions, this church (as in Russia and elsewhere to-day) has been in alliance with the most oppressiv governments. He asserts that this church has always fostered learning; in face of the fact that her prisons, tortures, and fagots were ever ready to check a thought which differed from her dogmas, and that by her orders much valuable literature has been destroyed. He claims that to Christianity is due all progress in civilization; while the fact is, that by it Grecian and Roman civilization and culture were nearly destroyed, and progress in liberty and knowledge is now being made in spite of the church. In the pulpit he can claim a monopoly of all virtues, however false, and denounce every unbeliever, however unjustly. More lies hav been uttered in the pulpit than out of it. Allow that much the greater portion of priests and pastors do not know enough to know that they preach lies; as their religion is founded on dreams and pretended visions, in them is discovered the concreted Father of Lies. L. G. REED.

Old Testament Stories Comically Illustrated.

This book is what its title represents it to be, only more so. The stories are told better than in the Bible, and in a way to show their true inwardness, and the illustrations faithfully picture the absurdities of the narrativs. They are more than comical. Mr. Heston has dealt the Old Testament some severe blows in these sketches. They would make the sick laugh, and the person with the least bit of sense left in him ashamed to hav ever looked upon these stories of the Bible as anything more than silly tales.

The book is divided into twenty-five chapters, as follows:—Adventures of Adam; The Origin of the Young Men's Christian Association; Sustaining a Theory; Some Giants; The Adventures and Work of Noah; A Hunting Anecdote; Abraham, Christ's Great Ancestor; A Queer Family; Isaac and His "Sister;" One of Twin; Jacob and Esau; Joseph the Man of Dreams; Holy Moses; Balaam the Diviner; Bloody Joshua; The Campaign of Deborah and Barak against Jabin and Sisera; General Gideon; Jephthah and his Human Sacrifice; Samson the Strong; Ruth and Boaz; Unstable as Water, God Shall Not Excel; David, God's Favorit; Some Stories from the Book of Kings; Adventures of the Prophets; Jonah the Truthful Sailor.

The reading matter in the book is worth the price alone, but the pictures make it doubly valuable. It contains 400 pages, has strong covers, and is neatly printed and bound. Price, $1.—*Investigator.*

Moral Educability.

We wonder at the monstrous cruelties of past ages. How could they hav been possible, we ask, since "human nature has always been the same?" But human nature has not always been the same; it has always been changing; it is changing now, and it will always continue to change. And the rate of improvement is continually accelerating. Those born since the war find it difficult to comprehend the barbarities of even one short generation ago. Their children will find the barbarities of to-day equally incredible. The horrors of Siberia, of the Russian persecution of Israel, of the no less infamous sweat-shops in our own country, may relegate the latter third of the nineteenth century to the same limbo of infamy to which the ages of Nero and Simon Legree are condemned, notwithstanding the comparativly great ameliorations in the average condition of the human race. Still later generations will wonder at the possibility of inhumanity which in our day condemns the many to life-shortening and life-embittering toil that the few may consume in luxurious idleness the price of their sweat and suffering; at the travesty of justice which punishes the criminal who robs his one victim with his puny arm of flesh and bends the knee to the ruffian who despoils his thousands with his mightier brain; at the selfish greed of the titled idlers who partition the soil among themselvs and take heavy toll of the multitude of Earth's children for presuming to liv upon the bosom of their common mother; at the unspeakable cruelty of the sex which flatters and spoils with indulgence a portion of the other sex, and drives by its tyranny another portion to starvation, suicide, or infamy.—*E. P. Jackson in Popular Science Monthly.*

BY an inconceivable whimsicality, while in other countries the Jews were burnt to make them embrace Christianity, in France the property of such as became Christians was confiscated. This tyrannical custom had been introduced for two reasons; First, to try the faith of these new converts, as it was but too common for those of this nation to feign submission to the gospel for some personal interest, without internally changing their belief. Secondly, because as they derived their wealth chiefly from usury, the purity of Christian morals appeared to require them to make a general restitution, which was effected by confiscation. But the true reason of this custom, which the author of the "Spirit of Laws" has so well developed, was a sort of "droit d'amortissement"—a redemption, for the sovereign or the seigneurs, of the taxes which they levied on the Jews, as mortmainable serfs, whom they succeeded; for they were deprived of this benefit when the latter were converted to the Christian faith.—*Voltaire.*

Letters of Friends.

Condensation in Literature.

MARENGO, ILL., March 16, 1892.

MR. EDITOR: Mr. Shepherd "struck it rich" in yours of the 5th, wherein he suggests that every article should be rewritten again and again, reducing it one-half every time. What a pity he did not set an example by applying the rule to his own literary effort—*i. e.*, keep on rewriting it and cutting it down until nothing was left of it? H. WETTSTEIN.

May Nature—Not God—Bless Us.

ELDORA, IA., March 8, 1892.

MR. EDITOR: Please find inclosed $1 to pay for the new Bible Picture Book. Please forward the book as soon as practicable, and oblige me, your ever-enduring friend in the cause of Freethought and humanity. Gentlemen, producers and patrons of the glorious old TRUTH SEEKER, may the immutable laws of nature and the controling power of the universe ever work harmoniously and coincident with your welfare. Yours truly with the greatest regard, T. E. ROCKWELL.

Angr Jews.

DALLAS, ORE., Feb. 26, 1892.

MR. EDITOR: In the cartoons I see many beautiful things like new to me, as I had not read them in the Jew-book, or if I hav, it was when as a Christian with good believing capacity. I considered all divine through fog. Heston is a genius. Our Jews are angry about it. The Jews as Christian clergy are our Sabbatarian fanatics. I read some years back in THE TRUTH SEEKER that when a Jew in one town in the South was mayor not even milk-selling on Sunday was allowed. The Jews hav the most money; they will make or circulate paper money to get all the money; and then when all the Russian scum is in, the kingdom of Judea will be proclaimed. A. W. KIENTOFF.

Suited With a Lecturer.

NEWARK, N. J., March 8, 1892.

MR. EDITOR: I hav read in this week's TRUTH SEEKER that our young friend and orator, Mr. Charlesworth, is starting out on a lecture trip. I hope all friends of Freethought will engage the gentleman to deliver a few lectures. He draws good houses, and he is listened to with attention. He is like the majority of philosophers, poor in purse, but he has a storehouse of knowledge in his cranium. And his remarks are so plain and yet so witty and truthful that his friends call him our young Bob. Every Freethinker should feel proud of the young man, and I am sure they do. I can predict a successful future. I judge the tree by the fruit.

Respectfully, W. W. MORRIS.

Hear All Sides, Then Decide.

FABIUS, N. Y., Feb. 23, 1892.

MR. EDITOR: Inclosed I send you $5 to continue my subscription to the grand old TRUTH SEEKER, which I hav taken from its very first number, issued at Paris, Ill. It would be lonesome work to keep house without this treasured and weekly visitor. I am glad that all shades of beliefs can find expression in our paper. Hear *all* sides, then judge for yourselvs, is my motto. I see that Watson Heston—whom I once visited at Carthage, Mo.—still pencils the absurdities of superstition under the guise of Christianity. That his labors are duly appreciated by a majority of your readers, is amply shown in "Letters from Friends."

I wish that my pecuniary affairs were such that I could donate more for the cause of Freethought; but still, please accept the will for the deed.

MRS. H. M. S. BILLINGS.

Eloquent Discourses.

PHILADELPHIA, PA., March 16, 1892.

MR. EDITOR: I am greatly pleased to record that the lectures of John R. Charlesworth delivered before our League on Sunday, March 6th, were a grand success. The weather was all that could be desired, and as the result, we had two splendid audiences, which must hav proved inspiring to the lecturer (as his discourses were really eloquent, as well as logical and argumentativ), it being his first visit to lecture before a public audience in Philadelphia. I regret to state Dr. Westbrook was not with us to hear these two philosophical lectures, especially the evening lecture, on "Life, Death, and Immortality." It may be that it was too radical for the doctor to come to hear, as you doubtless know that Materialism is too swinish for some believers in immortality to take stock in. Judging from the frequent applause during the lectures, the people were *en rapport*. At the close of the meetings, many persons remarked to me that they had never heard a better speaker in the English language on Freethought, notwithstanding they had heard Ingersoll and Watts, and others. In my judgment, leaving out the two above-named persons and T. B. Wakeman, Mr. Charlesworth has no equal in this country as an orator, and as a debater he is *par excellence*. To all Freethought societies that hav not heard this talented young lecturer, I say: Secure his services as soon as possible; you will never regret it, as you will find that he is an intellectual giant, and worthy the support of all lovers of mental liberty. I hav been asked by many persons that heard these lectures, "When does the lecturer intend to come this way again?" So I will conclude by saying that if Mr. Charlesworth sees this letter he will please open correspondence with me upon the matter.

Yours, GEORGE LONGFORD,
Sec. Friendship Liberal League.

The Parsons' Latest Orders On Hell.

ELKHART, IND., Feb. 25, 1892.

MR. EDITOR: If you choose to insert them, I herewith transmit you some verses having reference to the action of the late Presbyterian assembly in New York. I remain,

Very sincerely yours, C. H. MURRAY.

NO BABIES IN HELL.

The Assembly has recently met
To fashion a doctrin to teach us,
And dish out the eternal wrath
In *quantum* sufficient to reach us.
In adjusting the classes to damn
They hav done exceedingly well
To credit omnipotent power
With sending no babies to hell.

The way the subject was handled
Was the most parliamentary sort;
They had a special committee
To get the devil's report.
Although the action is tardy
On the fact we will pleasingly dwell,
These dignified deacons acquaint us
That there are no babies in hell.

The kind mammas can now rest assured,
If their infants should early expire,
They'll be carried to regions above
And keep out of that horrible fire.
Aye, escape not only the broiling
But the detestable sulphuric smell,
That, all previous synods hav told us,
Plagued all the poor babies in hell.

It must be a relief to the devil
That the infants are taken away,
For now he can giv more attention
To those who are aged and gray.
Perhaps John Calvin's among them,
For Swedenborg ventured to tell
That he saw the great preacher in limbo,
Who consigned the dear babies to hell.

How that hideous, infernal doctrin
Has made many a sad mother wild,
From fearing the mercy of heaven
Too scanty to cover her child!
Go tell such to sorrow no longer,
Their gloom and dejection dispel;
For the preachers hav lately discovered
God sends no babies to hell.

C. H. MURRAY.

Has Temporarily Escaped Splitfoot.

HARMONY, IND., Feb. 6, 1892.

MR. EDITOR: I am still about, as you see. Some of my theological cranks said, when I had the grip, that Old Splitfoot was after me.

I hav a tough time of it sometimes with our Christians. On Friday at the post-office some one spoke of inheriting disease. I told them they would find it in the Ten Commandments. They said, "Which one?" Said I, "The second." Then I quoted it, when they all flew up and said it was not there. Even the postmaster said it was not. Said I, "If you hav never read your Bible, take your Bible, find the twentieth chapter of Exodus, and if you can read you will find it." I hav not seen any of them since. I told them I had the Ten Commandments committed to memory before any of them were born.

One man said to me, "Don't you believe the Bible?" Said I, "It is not what a man believes, but what he knows, that's moving the world."

I say to my Christians, "When was prayer answered? If so, why don't you pray for rain in season? Why don't you stop floods, drouths, cyclones, hailstorms, earthquakes, volcanoes, storms at sea, when everybody is on their knees praying? Why," said I, "you might just as well step out and whistle 'Dan Tucker' for all God cares." I hav to cause them to cast anchor once in a while.

There are a great many books I would like to hav, but cannot afford it at present. I think now when the weather gets more pleasant I will get round and get a subscriber, and perhaps some books or tracts. I took THE TRUTH SEEKER out of the office one day. One fellow said sneeringly, "TRUTH SEEKER!" two or three times. Said I, "This is my Bible. Scat!"

Long liv the glorious old TRUTH SEEKER! Giv it them, Heston! JESSE MAURER.

Yes, We Do What Our Name Implies.

SPOKANE, WASH., March 8, 1892.

MR. EDITOR: In your issue of January 23d, page 58, you published an article with a quotation from the Palouse *Gazette* appertaining to refer to myself. I herewith inclose you an apology published by the Palouse *Gazette* for their article that you published, which, as you will observe, if it did refer to me, disposes of that article which you quoted.

Mr. Peter Selde, whom I insured, has no reason to be other than well pleased with his transaction with me, as he received his policy, has never communicated with me that it was unsatisfactory, nor hav I heard from or seen him since insuring.

I did not inform him that the company guaranteed him eight per cent. The four per cent which he refers to is, of course, in accordance with the New York law.

Having during the past seven years occupied a confidential and fiduciary position with the great company that I hav the honor to represent, writing for them during that period of time many millions of dollars of life insurance, involving the handling of over a million dollars in cash, having a respect for my good name—though not an English nobleman, as your article claimed, nor making on my part any claim to be one, not desiring to occupy that position—I request you to publish these the true facts, believing that your paper's desire has ever been, and is, to be synonymous with its name, *i. e.*, a truth seeker, and trusting to your justice to right a serious wrong that this article has inflicted upon the writer, I remain,

Ever sincerely yours,
GERALD M. FENNELL.

M'CROSKEY WASN'T BILKED.

In an October issue the *Gazette* stated on what appeared to be reliable authority that a representativ of the Mutual Life Insurance Company of New York was traveling over the Palouse in his business often writing out policies under false representations. George McCroskey was named as having been one of the victims. But the *Gazette* has just received from Mr. McCroskey a letter which says that his policy has come to him all right, and that he believes the agent to be perfectly honorable. It appears now as if those reports were manufactured by rival agents in order to injure the gentleman representing the Mutual Life, as he has been a trusted employee for seven years.—*Palouse Gazette, January* 22d.

Domineering Preachers and Untaxed Churches.

SOUTH BEND, WASH., Feb. 1, 1892.

MR. EDITOR: I hav seen the list of the herein-ordered books in THE TRUTH SEEKER, which I get occasionally from a gentleman by the name of Crawford, who is a subscriber for it. Mr. Crawford is a nice gentleman and a strong worker for Liberalism and truth. There are very many Liberal-minded men here, but whether they belong to your flock I can not tell. It would be a nice thing if there was a Liberal society here so we could go and listen to some Liberal discussion, and I am sure you would gain many good men to your flock, and I would be the first one.

South Bend was started two years ago, and is a town of fifteen hundred inhabitants. It has five churches but only one school. It seems to me that this country is overrun with preachers. Then as soon as there is a town started they are right there to build churches. The property to build churches on they beg from the land companies, and for the buildings they go around with a subscription list and beg. Always a-begging. It looks to me as if a preacher is nothing but a beggar. But I do not believe in giving to such beggars as these, and never go near them nor go to hear their gabble. But to hear a lecture on Liberalism I would go every day in the week.

I hope that the president of the Oregon State Secular Union will do something for our end of Washington in regard to organizing Secular societies.

Further, I am a strong believer in keeping the Bible out of the public schools, in running the World's Fair on Sunday as well as any other day, and in taxing church property at full value. Here in South Bend all church property amounting to $500 or over is exempted from taxation. Just think of it—as small a place as that having five churches, and the property-owner after paying a big price for his lots has to pay the taxes for the churches, who got their property only for putting on a long face. And I strongly oppose all Sunday laws. I do not believe in being ruled by the church. With the churches it is as it is with the devil—if you giv him one finger he wants the whole hand, and if you let him in the church (church in law) he wants to get on the pulpit (preachers want to make laws).

MARTIN LANGALLIS.

Pithy Lectures.

NORSE, TEX., Feb. 12, 1892.

MR. EDITOR: We had the pleasure of having two lectures delivered here at Norse by Mrs. Mattie P. Krekel, of Portland, Ore., on last Sunday, February 7th, to—comparativly speaking—large audiences.

Mrs. Krekel delivered a lecture on the "Objects and Aims of Secularism" in the afternoon, in which she showed not only the justice of our Demands, but that these principles are essential to the perpetuity of our free institutions as a republic, and necessary for the preservation of our rights and liberties as a self-governing people. She pointed out the utter uselessness and inconsistency of employing chaplains in our Congressional halls and legislativ assemblies. She exposed the dangerous attitude and nefarious designs of the—so-called—"National Reform Association," whose aim it is to place God in the Constitution of the United States, and to acknowledge Jesus Christ as the "Ruler of the Nations," thus intending to unite church and state, and, with the aid of the Women's Christian Temperance Union, the Young Men's Christian Association, and other organizations with similar ends in view, they mean to transform our republic into a theocracy. She showed how unconstitutional and dangerous to individual, civil, and political liberty was all Sabbatarian or Sunday legislation, and how subversiv of our inalienable rights and liberty of conscience were all such laws; that justice demands that all church property should be taxed; that every American citizen should be allowed the enjoyment of that perfect liberty of conscience guaranteed by the Constitution without molestation of his political rights or privileges. I shall attempt no further synopsis of this excellent lecture. Suffice it to say that the audience was very much interested. Mrs. Krekel arrays the indubitable evidence of indisputable facts in support of, and with clear and conclusiv reasoning and incontrovertible logic sustains, her positions.

On Sunday evening Mrs. Krekel delivered a lecture on "The Religion and Church of the Future." She showed in this lecture what great and wonderful progress has been made in religious ideas and conceptions. What a change and evolution of religious thoughts and conceptions has taken place, and is constantly going on, despite the most strenuous opposition and efforts of the most orthodox to stem this tide of progress. Advancement reaches even the orthodox, as evidenced by the re-

cent revision of creeds, and of the Christian's Bible. In conclusion she portrayed, in a vivid and beautiful word-picture, her grand ideal of a Church of the Future, which I shall not mar by attempting to describe. The entire audience seemed in such enraptured attention as if entranced by the magic of her grand, eloquent, and beautiful peroration.

Mrs. Krekel's lectures must be heard to be appreciated. She is doing a grand and noble work. May success attend her efforts wherever she may go.

T. Theo. Colwick.

A Torch-Bearer.

Silver Lake, Ore., Feb. 17, 1892.

Mr. Editor: Inclosed herewith please find $5 for two more subscribers. This is five new subscribers for me since the new year began. I hope that all or the majority of Freethought subscribers hav done as well or better. January numbers of The Truth Seeker, with Colonel Ingersoll's lectures in them, are fine for missionary work.

With long life to The Truth Seeker and all of its supporters, I am,

Sincerely yours, W. C. Martin.

Atheism's Peaceful Shores.

Huntington, W. Va., Feb. 20, 1892.

Mr. Editor: You will find inclosed $1.50 on one of the best papers published in the interest of mankind, which is The Truth Seeker.

Well, we had John E. Remsburg here on the 15th inst. He told his hearers why their church slandered Paine. Remsburg did nobly here, notwithstanding his voice was weak from that dreaded thing called grip, which came from orthodoxy's hotbed of ignorance. He has set the people to thinking here in this place. Well, the church people talked and wrote against our lecturer, advising the people all to stay away. They had every church door open and all inducements to the public to keep away from our lecture. We had a small audience, but a very intelligent one. He entertained us one hour and twenty minutes with some of the grandest language that ever emanated from the brain of man. Orthodoxy is very indignant at our great success. Out on the beautiful shores of Atheism I bid you adieu.

Yours for Universal Mental Liberty,

Frank Evans.

Spitefully Killed the Fish.

Elk Rapids, Mich., March 11, 1892.

Mr. Editor: Inclosed find $1 for the Bible Picture Book, and a few stamps for letters to representativs in Congress.

Bible-reading ought to be encouraged, for it is important that all should know how slow to anger the God of the Christians used to be—how in his wrath he even slew fish, probably because they could not liv in water after it had been turned into blood; how he caused the growth of frogs, flies, lice, caterpillars, and such; how hail was substituted for rain; together with the smiting of the first-born. It is important to know how the father of mercy used to treat his so-called wayward children, and likewise how he treated and cared for his pets. They are said to hav been put in possession of the gold and silver of their neighbors. It is said that their ranks were so culled—don't know what was done with the culls—that there was not one feeble person among them. They had lots of good water, quail on toast, etc.; and no wonder they were glad when the land of the heathen was added to all this, together with the labor of the people. Verily it is fortunate to be the favorit of the dispenser of such gifts.

Success to Heston and the pictures.

Alex. Campbell.

All Hail to Swedish Freethought.

Animskog, Sweden, Feb. 15, 1892.

Mr. Editor: The Truth Seeker has always been a welcome guest to me, but not as welcome as now when I was in a foreign country. I, with my family, left our beautiful city of Seattle in May last and shall stay till the coming June. I hav traveled around a good deal, and to my sorrow find that the mass of the people here is hemmed in that dark cloud of superstition. I find a whole county without a scientific book in it, and if there is a man that has sense enough to seek, read, investigate, and express his thought he is scorned by all devotees and called a sinner, unbeliever, and worse than a heathen, even if he is the very best of men. The Christians are alike everywhere and in all countries. During my travels I always stand up for liberty, investigation, truth, and knowledge. I hav met with reverends, colporteurs, missionaries, and Salvationists, and always had the pleasure to compare notes with them, and to my joy did up some of them entirely. The Freethinkers here are scarce, so that they hav been rather unprepared, hence my victory. I hav often asked if they know of anyone that follows a vocation during the week for his living like any other man and preaches on Sunday for God and soul-saving, and not for money, but none can tell me of a single one. Show me one and I shall join in the chorus and say hallelujah. Where is one man among the clergy that is not an impostor, hypocrit, and a liar? I find the educated class very Liberal-minded indeed, but they do not want to speak it out for fear that they might lose some standing with the ministers, or hav some serious diminution in their business, or be called bad. Such seems to be the way at present. But it is one gratification to see that reason is stretching out beyond the relics of the old, reaching out to grasp the knowledge, the truth, the satisfaction of the human mind, the food for the soul.

I had also the pleasure to meet the Swedish martyr, Mr. Victor Lennstrand, and hear him lecture to a full house and a splendid audience. He is a Galileo, a Bruno, a Luther, a fearless, outspoken, fine-looking gentleman; an orator and a scholar. I found in his library books in many languages, including Kersey Graves's "Sixteen Crucified Saviors." I found The Truth Seeker, *Investigator*, and many foreign newspapers which he reads and studies, and receives weekly. He is a young but forcible man, and dares to tell the truth, it does not matter who hears him. He may some day call on you on a lecture tour through America, and will certainly open the eyes of many thousands of the Scandinavians who are still dreaming and will not go and hear a Liberal orator in their own language. That, I think, would be a blessing to the cause. The Utiliska Samfundet in Stockholm hav a fine large hall, crowded at every Liberal lecture, and as far as I can understand are doing excellently for the advancement of human right.

As soon as I return I shall send for the Picture Book and renew for The Truth Seeker. I hope to see W. Heston.

Your in stars and stripes forever,

P. Wickstrom.

A Hymn-Writer Glorifieth God.

Beebe, Ark., Jan. 30, 1892.

Mr. Editor: I want to thank, through The Truth Seeker's columns, the legion of kind friends who hav so liberally responded to my call for literature, and all may rest assured that every pamphlet and paper has been carefully read by myself—for knowledge is power—and then sent by mail, or put into appreciativ hands here in Beebe. Several here sent to me for The Truth Seeker, and you will all know how gladly I responded with the choicest I had on hand. The number containing the cartoon of the fountain filled with blood, together with my letter, gave great offense to one of the reverend gentlemen (Methodist), and he had the cartoon enlarged by a clever artist in the place and taken to his Joss-house and set up for the Christians to see "the greatest sacrilege since the crucifixion of Christ," he said. He "never speaks as we pass by" since my irreverence to the clergy. He said, "I hav been told there are Infidels on the streets of Beebe who *openly preach their Infidelity!*"

As I hav a little talent for rhyming, which my pious friends used to say was given me "to glorify God by writing hymns," and having spent the previous hour in reading The Truth Seeker, which has left me in a very religious frame of mind, I will inclose a hymn, so to speak, which will jingle to the tune of "The Old Oaken Bucket"—not intending any disrespect to the bucket, however.

Wishing long life to The Truth Seeker, I remain,

Mrs. Ed. Abbey.

THE HOLY BIBLE, FROM A CHRISTIAN STANDPOINT.

How dear to the heart of the Christian believer
The tales which the Bible presents to our view—
Of Adam and Eve, with the serpent deceiver
Whose promis of "life" did so strangely come true.
And, oh, with what rapture we read of God's goodness
In fixing up brimstone for man when he fell;
And we read in the Bible, the loving old Bible,
God's merciful Bible, his promis of hell.

How pure and refreshing King Solomon's antics
With numerous wives, which the Lord did allow;
How wrong was old Brigham, the Mormon fanatic,
For what was right then is rank wickedness now.
Therein we find Balaam, with his bad, bucking bronco,
And the holy "fish story," all *known* to be true;
And you'll find in the Bible, the loving old Bible,
There's mercy for me, and damnation for you.

How touching the story of pure Virgin Mary,
Who was cleared by an alibi sworn to by Joe,
Who declared that a ghost with the virgin did tarry,
And Mary herself to this day doesn't know.
But dare not, ye sinners, to doubt what Joe tells you,
For the Bible declareth, Be damned or believe!
And the moral old Bible, the "dacent" old Bible,
The "howly" old Bible, would never deceive.

Then turn to the story in thirty-first Numbers,
Ye mothers, and read the command from above,
Of innocent girlhood torn rudely from slumbers,
And given to soldiers by *Fatherly love.*
Then turn its dear pages and read in 1 Samuel
Of infancy slain on the fond mother's breast.
Then hug the dear Bible, yea, kiss the dear Bible,
And bow in submission; the "Father" knows best.

How close to its teachings the clergy are keeping
In making good David the pattern of lives,
Though oft in my heart comes a wicked doubt creeping,
The right of *God's Davids* to confiscate wives.
Oh, I feel I'm a sinner to question God's justice,
And if he so wills, I'll go gladly to hell.
So I'll liv by the Bible, I'll die by the Bible,
And when I am dead, ring the church's "chestnut" bell.

Lambert's Misreasonings.

Galena, Kan., Feb. 25, 1892.

Mr. Editor: Father Lambert's reply to Colonel Ingersoll is so full of misstatements and clever evasions of the point at issue that it is impossible to let it pass without protest. Let us bear in mind that in a written reply, made by the great champion of a great church, at his leisure, in the solitude of his study, with books of reference at his elbow, something like good, sound, logical argument should be expected. In the heat of a verbal controversy statements are often made which upon calm reflection one would wish withdrawn, but there is no excuse of that kind here, and that I may not be accused of quoting only a few sentences of his reply, I wish everyone would read it for themselvs. There is one portion of the argument in reply to Ingersoll's statement of "All that Christianity has added to morality is worthless, useless." Father Lambert says: "Without truths taught by Christianity there is and can be no morality. Take away the origin of moral obligation and all morality is removed with it." Then farther on: "Take away the truths taught by Christianity and you hav no morality left, because the reason of it is taken away." I should hav liked it better if the origin of the moral obligation had been more correctly defined. But I fail to see that Christianity or anything that it teaches can claim morality cannot exist without it. If the truths taught by Christianity were essential to morality, morality could not be found outside of where Christianity is, which is ridiculous. Why should Christianity be brought into this portion of the argument unless it was to show these truths which Christianity teaches are confined to Christianity alone? Ingersoll says that "All religions teach morality plus something else." This position is not disturbed by any argument Father Lambert has advanced. There is no reason in the inference that if a person does not accept some form of religion he must be like a beast guided by instinct alone. There are people who hav no form of religion, yet their conduct is governed by certain rules laid down by themselvs founded on their sense of right and wrong. This is to-day the religion of the greater portion of mankind, civilized and uncivilized. Others may accept a certain form of religion yet not understand many of its rules. These people lead a moral life, which they would very likely do anyway, and up jumps an ambitious priest and takes all the credit to himself as the teacher of the only true faith. There is also mention made of the persecutions by Christians, but these things hav been written about again and again. I will follow Father Lambert only this far: When he speaks of Christianity teaching in the words of Christ, "As ye would that men should do unto you do ye also to them likewise. Thou shalt love thy neighbor as thyself," can he explain how the rulers of the church, who taught these doctrins, could be the leaders of persecution? It is no good to tell us that Christianity teaches these things. What we want to know is this—if Christianity simply teaches these things and the Christian churches hav systematically disregarded them, what part of the Bible do they really follow? By their fruits ye shall know them. Take a simple illustration. There is a servant who knows certain orders of his master and when he is asked why he has not fulfilled these orders, is it any extenuation of his offense that he can repeat them over?

"Christianity does not advocate free thought, for the reason there is no such thing in existence." This is also something we did not know before. Well, we will accept this doctrin and what becomes of lots of things that Christianity teaches, miracles, for instance? If, as Father Lambert says, "the intellect is not free; it is chained to the data given it; it must *necessarily*, if it act at all, draw conclusions from the data as they are, or as it believes them to be," the argument, like Paddy's gun, shoots both ways. If data are given to me, by experience, for instance that a small loaf of bread will not satisfy a hundred hungry persons, how can I bring my mind to conceive the miracles of the loaves and fishes? All belief in the supernatural is destroyed at once. The first part of Father Lambert's assertion is true enough. "Christianity does not advocate free thought," or freedom of any kind, for that matter. It would chain the mind of its followers like a horse to a mill to follow one endless round. It is because the church is in conflict with a natural instinct implanted in the mind of man by an all-wise creator that the church has always been a clog on scientific progress. We are told that the church was the bridge whereby learning of Greece and Rome was conveyed down through ages of barbarism in Europe. If this bridge had been destroyed we should hav had the civilization of Asia to fall back upon. And when we come to consider the selfish use the priesthood made of their learning and how little they imparted to the people, we may modify the transports of our gratitude.

If anyone will take the trouble to go through the arguments of Father Lambert he will come to the conclusion that this very fluent gentleman skillfully avoids committing himself and drags in a lot of foreign matter to hide the illogical position in which he finds himself. Where he makes a direct statement he is generally wrong, as I hav shown in the few instances cited in this letter. I suppose it is the best defense he can make of a bad cause, and if there was not such a flagrant disregard of the truth I should hav allowed it to pass unnoticed.

James Forgey.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

To the Robust, Genial Inquirer.

As a lover of truth he is kind to the least,
By reason and love givs induction;
The rich and the poor come alike to the feast,
So simple and truthful his instruction.

The nobleness of kind intent,
The faintest say he'll see it;
And though poor Dives to hell was sent,
He wished no others "in it."

The narrowness of Abraham's heart,
He showed in clear conclusion
That worse than hell is heaven's part,
The bitterest of delusion.

No water there, nor e'en a tear—
Those hearts like stone were hardened,
And godly spite, demoniac fear,
Will ever go unpardoned.

While Abraham's faith in miracles
Is not so stimulating,
To Dives implies, as chestnut hulls,
By careless underrating.

In fires of hell that potent tear
Of love for one another,
Through fumes and smoke 'tis ever clear,
And purer than the other.

And kinder thought may thus be taught,
The power of love inducting,
And bring about the world throughout,
By simple truth instructing.

Then, build anew, and bring to view
Earth's pure and surest blessing,
By kindness woo, then love is true,
Real inwardness confessing. U. J.

The Boy Who Minds His Mother.

Boys, just listen for a moment
To a word I hav to say;
Manhood's gates are just before you,
Drawing nearer every day;
Bear in mind while you are passing
O'er the intervening span,
That the boy who minds his mother
Seldom makes a wicked man.

There are many slips and failures
In this world we're living in;
Those who start with prospects fairest
Oft are overcome by sin;
But I'm certain that you'll notice,
If the facts you'll closely scan,
That the boy who minds his mother
Seldom makes a wicked man.

Then be guided by her counsel;
It will never lead astray,
Rest assured she has your welfare
In her thoughts by night and day.
Don't forget that she has loved you
Since the day your life began,
Ah, the boy who minds his mother
Seldom makes a wicked man.

—*Yankee Blade.*

My Trip to Connecticut.

A BRIEF BIRTHDAY STORY.

Readers, young and old, to-day, March 12th, I am seventy-three. No one will giv me a dinner or make me a birthday present, so I will make *you* one—not one you can eat, drink, or wear, but a more valuable and lasting one. It is a brief chapter from my voluminous Book of Life, a few pictures from my crowded life's picture-gallery in my impressible brain. Here, in my lonely room, struggling to liv under many mental deprivations and inherited ailments, I talk to you awhile on paper—a slow way to forward goods from my full warehouse.

Go back with me sixty-four years, when I was nine years old, a timid, sensitiv, thoughtful, aspiring mind, with an irresistible desire for knowledge. I was ragged, with not clothes enough to keep my spare body warm, and often had to go through the deep snows with no shoes, and only cloth on my feet. I often had but a bit of frozen cake of Indian meal and water mixed, or a roasted potato and salt, for dinner or breakfast; but "hunger is the best sauce." Moreover, my head was covered with sores that made me an object of repulsion, contempt, and ridicule, that made me most unhappy and kept me from school till I was thirteen, but not from reading with great avidity every book—the Bible and hymn-book too—everything I could get; and books were few and much in them was false and misleading.

I had come, with my parents, when an infant, on a load of furniture, in my dear mother's arms, from near Middletown, Conn., where I was born, among the rocks and whortleberry bushes, to Trenton Falls, near Utica, N. Y. At that time to leave Connecticut, and go "away up to New York," where we lived, was a great undertaking, and we took ten to fifteen days to go with a load of goods, while my father, with a pack on his back, traveled it several times in a week. After nine years of such a life as I hav alluded to I was very anxious to go back to my birthplace and see and learn much, which I did.

My parents were very zealous Methodists, full of blind faith and superstition—Godism, devilism, Holy-Ghostism, revivalism, and Blue-lawism—with all their inhuman, fearful falsehoods to fill my timid and imaginativ mind with direful pictures and expected events. My father was a good scholar and doctor, but having no acquisitivness he was a very poor provider. He made no charges and so he got but little pay. He would make all tramps welcome, giv them the scanty food we children needed, and if my dear, loving, hard-working, provident mother remonstrated he would say, "Do not worry, Polly; the Lord will provide." But he never did. Oh, I am full of unutterable emotion that copious tears come to relieve, to look back to that happy, dancing, singing, buoyant mother, suddenly, at seventeen, captured and "converted" and cheated largely out of all subsequent life by renouncing and denouncing her hitherto natural life. Had she not had in her head and character dominant and towering love, sublime but perverted faith, and hope, she could not hav endured what she did for sixty years. Her faith and reverence for her God so inspired her that her frequent prayers for me at my bedside at the silent hours of night, so fervent and pathetic, would "soften the hardest heart."

Well, my readers perhaps will say, Your preface is as long as your story ought to be. I know it; and yet, perhaps, it will be just as interesting as my brief story. Perhaps I might better hav omitted all I hav said, begun my story, and made it longer.

In March, 1828, when the roads were bad, my father and I, full of enthusiasm, started for old Connecticut, two hundred and fifty miles, which took us two weeks to travel. My father had his saddle-bags with medicins, and we had two of my mother's nice bed-quilts—that she did not see again, for they were pawned to pay bills and not redeemed. We had a poor old one-horse wagon—no spring—and an old "scarecrow horse," both of which had been given to father as a Methodist exhorter. I was poorly clad, and my sore head caused me to keep my cap on all the time, to escape the mortification of my pride by contempt and ridicule. I pitied the old horse, for he needed oats, even more than I did bread; and my father gave him the gad for his nerves more than he did food for his stomach. When on the road ten miles something about the wagon broke, and it cost seventy-five cents to fix it; and my father had just that and no more. We staid the first night and most of the subsequent nights at brother Methodists', who at that time were few and far between. They had no steeples on their churches, and no ribbons on their bonnets.

When about forty miles from Albany we traveled very slowly over the rough road, some of it small logs laid down, or "corduroy road," while I slept, or tried to, in the hind part of the wagon under my mother's quilt. There were no Methodists along the road in that region. Early in the morning I was very much frightened, and cried and hallooed, to find the wagon under a tavern shed and my father gone. I was afraid some one had killed him. He went out and found a Methodist, and we had ceremonies and then breakfast, I eating by myself with my cap on. The next night he had to pawn his saddle-bags to pay six and one-fourth cents to get through the toll-gate on the turnpike. The next day, near Albany, we drove under a new hotel shed. Two young ladies who stood in the doorway of the new building called me to them and asked me to crawl under the house and get a letter that had been blown out of their hands. They gave me twelve and a half cents. How rich I felt, for I never before had had but one copper cent at once. I was thinking as we went along through Albany that I would hav raisins and candy, and many other good things. We came to the horse ferry—no steam ferries then to cross the Hudson river. When on board the ferriage must be paid. How much was it? Just what I had received from the ladies. It had to go, with an unfulfilled promis from my father to pay it back. Methodism would not pay ferriage, nor pills, nor blankets. I, poor boy, was sadly disappointed, but thought divine Providence had thus helped us across the river. We ascended to the summit of the Highlands east of Albany, one of the grandest views on the Hudson. No Methodists there, and the proud, unfeeling woman would not let me come into the house. We had to leave one of mother's nice quilts to pay for what we had, and did not see it again, although father was to pay when he came back. He came back without money, just as he went, and without his saddle-bags or the two quilts.

When within forty miles of our destination, near the line between Massachusetts and Connecticut, the climax of my experience was reached. Just at night my father heard of a Methodist right on the road several miles on. It had rained, the grass was green and tempting to the hungry and jaded horse. I was in my bed in the wagon, and went to sleep soon after dark—and it was dark—while my father got the old horse along to his Methodist friend's. The man had gone to bed and he had to get up and dress and get a lantern. The old horse got his head down to grass on the side of the road, and got several rods off from the road, and came to a steep bank. The horse being old, weak, and stiff, his feet got off from the solid earth, and in some way the wagon pushed him down the steep bank. I soon awoke amid a frog concert all around me; the rain was coming down on me in torrents; the deep darkness, with frequent flashes of lightning, with awful peals of thunder, filled me with the greatest terror and apprehension. I was in the wagon, but it did not move; and I could see it only when the lightnings played. Where was my father? I cried and called his name aloud till I could say no more from exhaustion. After a while I heard my father call me, and responded. I looked up to the top of the bank at an angle of about forty-five degrees, and there stood my father and the Methodist with a lantern. They came down the bank to find that the wagon was in a soft marsh up to the box, and the poor old horse still farther in and only his tail, backbone, and head visible.

I was helped out of the wagon and went to the house, when the kind woman fed me and soothed me. Help was called, and by means of ropes the wagon and horse were extricated from the quagmire and water and pulled up the steep ascent. I must omit further particulars, and only say that the next day the old horse dropped dead in the middle of the road; and I, a poor, barefooted boy, went the rest of the way, twenty-five miles, on foot in one day. Another old horse given to my father hauled us back, and died the day after we arrived home. The reader must fill up this outline with the details between the lines. The manuscript of my checkered life contains a more minute description, all of which, if published, and I had been some great somebody, would be interesting and instructiv. With eyes, heart, and head full I must stop and bid you all good-bye. J. H. COOK.

Columbus, Kan.

Correspondence.

TAMPA, FLA., March 14, 1892.

DEAR MISS WIXON: This is my first letter to the Corner. I delight in reading the Corner, and in fact, THE TRUTH SEEKER all through. I like Col. R. G. Ingersoll's writings very much, and think he is a grand writer. Hurrah, Colonel Ingersoll! I am a full-blooded Infidel and Freethinker, and will stand to the last for the truth. There are a great many Freethinkers and God-haters here in our city. I do not subscribe for THE TRUTH SEEKER, but will in a few weeks. I would like to correspond with some of the Corner writers.

Yours sincerely, ALEX. I. DEXTER.

P.S.—What work would you suggest that I should read for information? I hav read many of the Christian works with no satisfaction, and now I want something more substantial, as I hav evoluted out of the Christian religion, being fed long enough on that myth. A. D.

[Read scientific works and books on Evolution. The "Modern Science Essayist," each number ten cents, as advertised in THE TRUTH SEEKER, will be helpful. Send to THE TRUTH SEEKER for catalog of books. Write again to the Corner; you will be always welcome.—ED. C. C.]

What the Little Folks Are Saying.

Mother (to baby): "It's muzzer's little ootsy tootsy; muzzer loves her little darling baby." Fanny (who has just been spanked): "Don't believe her, baby. When you [sob] grow up she'll spank you, too!"

The minister was a great hand-shaker—shutting down like a vice. One day he shook a boy's hand, and gave it an awful squeeze as he said: "My little fellow, I hope you are pretty well to-day." With tears in his eyes the boy answered: "I was till you shook hands with me."

Some shrewdness was displayed by a little girl who was to share an apple with a younger sister. When it had been divided in two she generously remarked to the little one, "Now, Katie, you may hav your choice, but Miss S. [her teacher] says it is very rude to choose the largest piece."

"Mamma, dear, did you love Toby very much?" Mamma: "Yes, dear." "Was that why you had him stuffed?" "Yes, dear." "Mamma, dear, did you love grandpa very much?" "Yes, dear." "How was it you didn't hav grandpa stuffed?"

D. M. BENNETT'S WORKS.

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News of the Week.

PRESIDENT HARRISON has taken a firm stand against English intrusion on Alaskan sealing waters. A resulting war is talked of.

OF the 18,875 literary publications in Germany last year, theology was the subject of 1,763, a larger number than was appropriated to any other one class.

MARY DUDDY, of New Bedford, Mass., has died from the grip followed by typhoid fever and pneumonia. She refused a physician, using solely the prayers of cobelievers in Christian Science.

CHARLES WRIGHT, of Williamsburgh, N. Y., knelt in prayer at a revival the other night, when he found himself unable to arise, and cried for help till tumult prevailed. He had been providentially paralyzed while praying.

MRS. H. W. FITCH, wife of the vice-president of the National Bank at Spokane, Wash., died recently, and her child the next day. For seven days thereafter her husband and mother remained at the bedside of the dead praying according to Christian Science for the resuscitation of the corpses. Finally the coroner interfered and compelled burial.

ELIZABETH CANNEY, a holder of "Divine Healing and Holiness Meetings" at London, received a shallow youth of twenty-three into her family. He signed a document of adoption and made over to her property valued at £1,100. On suit being brought to recover the property Justice Kekewich demonstrated his views of that sort of thing by treating the woman as a swindler, and ordering repayment of the sum with interest.

THE messiah craze has appeared among the Pawnee and the Oteo Indians about Oklahoma. W. W. White, a Pawnee, and Buffalo Black, an Oteo, hav been telling the Indians that a messiah would come bringing with him all the Indians in the happy hunting-grounds; that the whites would be swept away and the original prairies with their game appear. The children hav been wearing war paint and feathers to school. The two leaders hav been arrested on the charge of inciting insurrection. Hostilities may follow.

THE committee sent to Russia to superintend relief reports that one hundred thousand horses hav starved to death in Voronej province alone, and asks a cargo of corn from Iowa to save the draft-animals in the stricken districts so that tillage be not made impossible. When the American steamer Indiana arrived with supplies Orthodox Greek clergymen went upon her and held a thanksgiving service, concluding with the ceremony of blessing the ship. The Russian Relief Society cries, "God save America!"

PEOPLE in Boston hav wondered at the spread among children who are carefully guarded from contagious diseases of such ailments as scarlet fever, chicken pox, whooping cough, and the like. It is now evident that the chief factor in the distribution of these troubles has been the children of the Christian Science theorists. There are a number of instances known in which persons whose children hav been afflicted with contagious diseases hav let them go unrestrictedly among their usual comrades "because, of course, there is no real disease, and there can be no such thing as contagion."

LIEUTENANT TOTTEN, U.S.A., professor of military science at Yale College, announces that March 29th was "the last day of the final year of grace," and in punishment for our unrighteousness we are now "hurrying toward scenes beyond all parallel in human history—the final act of the drama—an era of infernal wars." The seven years now commencing "will be loaded with the besom of Jehovah's judgments." He would hav the nation arm against "the ten democracies" which are soon to rise in Europe and speedily to become "anarchies like that of Robespierre's day, wild with the crash of all existing things."

WALT WHITMAN, the celebrated American poet, died on the 26th ult. at his home at Camden, N. J. Two days before his death there was read to him the last letter that he ever heard, to which he listened with a smile. It ran: "March 24, 1892.—My Dear Friend: I was pained to hear that you are suffering more and more, but was glad to know that your brave spirit has never been cowed and that in all your agony your heart keeps sound and strong. I think of you a thousand times a day and of the great good you hav done the world. You hav uttered such brave, free words that hav thrilled and ennobled the hearts and lives of millions that my admiration has deepened to obligation. Again I thank you for your courage and again I lovingly say farewell, and yet I hope to see you soon. Yours always, R. G. Ingersoll."

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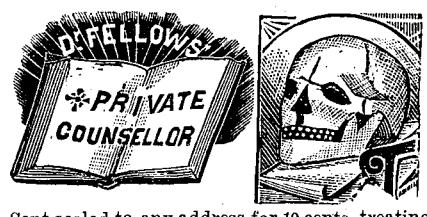
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A Queer and Spicy Book.

From the Denison, Texas, Sunday Gazetteer.

The *Gazetteer* is in receipt of a queer book, from The Truth Seeker Publishing Company, of New York city, entitled, "Old Testament Stories Comically Illustrated." It is a volume of 400 pages, one half full-page illustrations, and the other Old Testament narrativs which the facing engraving is intended to illustrate. It commences with the making of Adam and ends with the wonderful experience of Jonah. For instance, the adventures of the "first man" are presented in six engravings, including an illustration of "the voice of the Lord walking in the garden," which has always been a puzzle to Sunday-school children. It requires seven pictures to present the exploits of Noah and his family in connection with the flood. Of course spicy incidents in the life of Abraham, Jacob, David, Samson, Solomon, *et al*, are not overlooked, and the marvelous wonders enacted in connection with the life of Moses are graphically presented. Some persons, no doubt, would consider the pictures wicked, while others will recognize them as serviceable in awakening a taste for searching the scriptures, so sadly lacking even in pious families these latter days. But whatever may be thought of this original method of illustrating the strange narrativs presented in this ancient Jewish record, so widely circulated, and so little studied, it is very doubtful if the most devout believer in its miraculous origin can look through this picture book without laughing; yes, and picking up some new ideas besides. It is the cheapest illustrated book of Bible stories we know of—400 pages, 6½ by 8½ inches—in boards, $1; muslin, with gilt side title, $1.50. Sent postpaid by the publishers, at those prices.

Rationalism Lengthening Our Lives.

One of the answers to the question, "What has Infidelity given us in place of Christianity?" is, that it has given us longer lives. This fact is not so well known as it should be. It has been known at all only about fifty years. The few who hav learned it in that period are statisticians and a few circles of scientific readers. The old-time and the religious books that a large part of the population read do not mention it. The clergy of course will be the last to promulgate it. All channels of communication under ecclesiastical influence will be backward in transmitting it. But the spread of scientific interests will erelong hav diffused this glorious, this inestimable intelligence. There is now full recognition of it among all scientific observers and statisticians. When it has been made equally evident to the masses they will begin to realize the infinit gain of our substitution of Rationalism for ecclesiasticism.

Attention was first drawn to the lengthening of our life-term by the managers of the government annuities in England. These annuities were a device of the government for raising money in times of necessity. In return for a lump sum paid by a private person the government made him a certain payment annually for a term of years. This term of years the receiver of the annuity would calculate to extend to the utmost year of his life that he could possibly reach. Or the annuity might be stipulated to be a life one at the beginning. The government had derived much profit from these speculations. But in the first half of this century it discovered itself to be losing money. An investigation revealed the disagreeable fact that the annuitants had ungratefully taken up the custom of living too long. There was no more profit to be made on them. As they could not be persuaded out of their new fashion, which seemed to be enjoyed by them as much as it was disrelished by the annuity officials, these latter had nothing to do but go over their annuity tables and change them altogether to meet this contingency. They found that the length of life in 1725 as compared with that in 1825 was as 3 to 4.

Then men turned their attention to some vital statistics of Geneva, Switzerland, that had been instituted in 1551. It was found that a death-rate of 40 in the thousand before 1600 had sunk before 1800 to 29 in the thousand. This decrease has continued, and fifty years ago the average life in that city was reckoned at forty-five years.

This forty-five years was compared with Roman statistics of 500 B.C., which made the mean life thirty years, and a gain of one-half appeared.

It was found in France that while the deaths in 1781 had been one in 29, in each of the five years preceding 1829 they were one in 39. In the city of Paris they had been in the fourteenth century one in 16, and in the seventeenth century one in 26; in 1824 one in 32.

At the ascertainment of these good effects of sanitation in place of prayer, of medicin instead of miracle, England and France redoubled their efforts. The other countries, into whose gloom of ecclesiasticism few rays of science had penetrated, lagged behind, or remained motionless. But in England and France vast benefits were immediately felt. It was even declared by Sir Edwin Chadwick, "the father of sanitation," that there is in man a potential longevity of one hundred years and death before this age is premature. There is reason to believe that his opinion will before long be verified by experience.

Numerous statisticians affirm that our life-term has lengthened nine years since the beginning of the present century.

Let us now survey some of the causes of this, the greatest possible benefit to the race of man.

In the first place, we hav far more abundant food. This is obtained in part through the application of agricultural chemistry. It is now better known than formerly what constituents are in certain soils, what in certain crops, and what in certain manures and fertilizers, and these are brought together with a reference to the needs of the case that givs largely improved results. And of the mineral fertilizers we are able to obtain great quantities, against almost none procurable in older ages. Our increased supply of food is also obtained in part through the use of steam and other like forces. Another cause is the multitude of agricultural machines. These, without resting or eating, do the work of armies of laborers. We will add as another factor in our ampler food-supply, our wonderful means of transportation. In Europe of old it often occurred that food was plentiful in one part while but a very short distance away the people were starving. At present, deficiency in one neighborhood or nation is promptly supplied from other ones. The great famins which used to destroy millions, and by depleting the strength of the survivors prepare them for the dreadful pestilences, are now unknown. The only exception to this at present is in the land of Russia, still cursed by science-hating ecclesiasticism. A statistical writer of Queen Elizabeth's time was pleased to be able to say that the deaths from starvation in London were not over 1 in a thousand. But at that rate the deaths in London at present would be 1,250 a year, while as a fact there are none but from suicidal mania, or refusal to ask food at the provided places of relief.

Another element of the prolongation of life is the invention of machinery for the manufacture of clothing. By means of this the common laborer now wears more abundant clothing, and makes many times more changes of underwear in a year, than the nobleman of old. The toil of a country full of spinners at their old spinning-wheels is now equaled by that of a girl at one machine. By the plentiful outer clothing we are protected from cold, and by the frequent change of underwear fever-producing impurities are banished.

Drainage of land may be noticed next. This has been usually executed to enhance the agricultural value of the land. As it has been found to diminish the prevalence of fever-and-ague and all malarias, and consumption, it has of late been instituted not unfrequently to abate disease. In Birmingham, England, an investigator found that despite many deleterious manufactories the deaths were but one in 40, owing to good drainage; while in Liverpool deficient drainage overbalanced many sanitary advantages so as to bring the deaths up to one in 31. Bay Ridge district in Long Island, N. Y., not only was changed by drainage from malarious swamps into excellent cornfields, but was so altered in salubrity that the druggists' sales of quinine fell off three-fourths and the physicians proclaimed a cessation of chills and fever and all species of intermittent or remittent fever.

The supply of pure water to communities is to be reckoned next. Whether the water is conveyed from a pure source on the surface of the earth or drawn from a depth by artesian processes, its superior effect as compared with that of impure supplies is invariably shown in the diminution of diarrheal and typhoid diseases.

The knowledge and practice of ventilation is not the least among the sanitary reforms of late years. Says one writer on this subject: "The need of pure air—air that has not previously been breathed by another person—is by no means as well understood as could be wished, but enlightenment is surely making its way, and ancient evils are vanishing before it. Typhus, or ship fever, a disease most easily and directly communicable from person to person, is now known, when it arises spontaneously, to be the fruit of rebreathed air. It formed the 'plagues' of the earlier centuries; there are still spots in London—infected houses—from which typhus is never absent, and in 1839 five per cent of the tailors of London died of it; it is to get rid of it, in large measure, that the wholesale demoli-

tion of London 'rookeries' is at this moment going on. When men ceased to weave in their own unventilated hovels, and were gathered together in high, airy, light factory rooms, it was very soon seen that the number of consumptivs, hunchbacks, and bow-legged diminished—an unanswerable testimony to the value of light and air in saving and prolonging lives. When it was shown that the annual death-rate from preventable typhus, which attacked persons in the vigor of life, was double that of the allied armies at Waterloo, England began to suspect that there was a commercial value to a man's life, and enacted laws for its protection; indeed, public sentiment on this matter has become so educated that no employer would dare to crowd eighty workmen into a space where the 'cubic feet of air' to each was less than one hundred feet—less than one-tenth of that required for healthful breathing. The reduction of the deaths of children in a single hospital, by having it well ventilated, from 2,944 out of a total of 7,650 down to 279, convinced the most stolid conservativ that 'there was something in it.' It seems to an intelligent person of to-day as if everybody, everywhere, and all the time had understood the importance of pure air; but when it is remembered that the constitution of the atmosphere has been known only a little more than a hundred years, and the vital relations of oxygen to the human blood for a much shorter period, it will be seen that the idea is wide of the fact."

Intelligent house-drainage, by properly constructed plumbing, has done its part in reducing the death-rate. Boston, at a time when her water-supply and sewers were satisfactory, instituted a reform in this point which brought down her rate of mortality from 28 to 13. Croydon, England, in the same way produced a falling-off from 28 to 13. Improved construction of tenement-houses has vastly lowered the mortality of every city. In the one-room mud hovels of Ireland the average life-term was only twenty-six and a half years, but in the model homes for London laborers lately built it is fifty and over. Houses in the worst localities of Glasgow were found to produce a death-rate of 42 in the thousand, but sanitation has reduced it to 28. In similar neighborhoods in London the rate has been lowered to 17 or 18.

By improved methods of mining coal, and equally improved means of transporting it, our houses are kept warm equably and continuously.

Just what benefit we hav received from abandoning burial of the dead within the precincts of cities is not known. Consideration of the porosity of the soil, and the deadliness of putrefied matter, and especially of the new-discovered fact that many diseases are propagated by bacteria—consideration of these things leads one to estimate the immunity derived as considerable.

When we come now to the medical means of combating disease which we hav lately obtained, we find them too numerous to recount. Antiseptic surgery, or surgery accompanied by the use of chemicals excluding blood-poisoning, has alone saved countless lives. There die now but a moderate percentage of the patients who formerly perished under surgical operations. Myriad lives are saved in our handsomely appointed hospitals which would hav been lost in the wretched and unenlightened homes of the past. The opportunities for studying disease in these institutions are such as to hav given physicians an understanding of and control over many maladies. Contagious diseases as soon as discovered in any neighborhood are limited by isolation and disinfection. Vaccination, if we accept what its defenders say of it against the anti-vaccinationists, has saved even more lives than any of the foregoing processes. Macaulay says that in London two centuries ago an unpitted face was the exception, while the numbers made blind, deaf, or unsightly were pitiful to think of. But in that city in 1890 there was but one death from small-pox.

One cause of our lengthened lives is the decrease in the consumption of alcoholic liquors. Notwithstanding the declarations of certain exaggerators to the contrary, intemperance is on the decline, and has been for nearly a century. Public opinion is setting in more and more strongly against it. The "three-bottle," "two-bottle," and "one-bottle" men of former England hav gone out of fashion. Three or four generations ago gentlemen at a banquet were thought disgraced if they did not get drunk; now they may lose the title of gentleman if they do. One important means of weaning the workingmen from the saloon has been Sunday opening of art galleries and museums.

The saving of lives through the lighting of our streets and a well-organized police deserves notice. "When the evening closed in," says the historian Macaulay in describing old-time England, "the difficulty and danger of walking about London became serious indeed. The garret windows were opened, and pails were emptied, with little regard to those who were passing below. Falls, bruises, and broken bones were of constant occurrence. For, till the last year of the reign of Charles the Second, most of the streets were left in profound darkness. Thieves and robbers plied their trade with impunity; yet they were hardly so terrible to peaceable citizens as another class of ruffians. It was a favorit amusement of dissolute young gentlemen to swagger at night about the town, breaking windows, upsetting sedans, beating quiet men, and offering rude caresses to pretty women. Several dynasties of these tyrants had, since the Restoration, domineered over the streets. The Muns and Tityre Tus had given place to the Hectors, and the Hectors had been recently succeeded by the Scourers. At a later period arose the Nicker, the Hawcubite, and the yet more dreaded name of Mohawk. The machinery for keeping the peace was utterly contemptible. There was an Act of Common Council which provided that more than a thousand watchmen should be constantly on the alert in the city, from sunset to sunrise, and that every inhabitant should take his turn of duty. But this act was negligently executed. Few of those who were summoned left their homes; and those few generally found it more agreeable to tipple in alehouses than to pace the streets. . . . The street which now affords to the artisan, during the whole night, a secure, a convenient, and a brilliantly lighted walk was, a hundred and sixty years ago, so dark after sunset that he would not hav been able to see his hand, so ill paved that he would hav run constant risk of breaking his neck, and so ill watched that he would hav been in imminent danger of being knocked down and plundered of his small earnings." John Graunt, a writer of Queen Elizabeth's time, is proud that in London not more than 1 in two thousand was murdered yearly. At this rate the murders now would be 2,500 for the whole city. But there are on the average only 12 for the whole population—which is five million, equal to that of all England in Elizabeth's day.

Remodeled ventilation and plumbing in our schools preserve numberless children every year.

The army and the navy afford us valuable opportunities of demonstrating the value of our modern hygiene and medicin. In 1858, says a writer in the valuable *Popular Science Monthly*, "public attention was directed to what had been called the 'British Juggernaut in India.' It was shown that without war or famin a regiment of a thousand men dissolved away at the rate of one hundred and twenty-five a year, so that in eight years not a man of the original thousand remained. A sanitary commission was appointed, and they investigated among other things a series of distinguished preventiv sanitary works in the town of Bonfaric, in Algeria. It was found that the death-rates had been reduced among the military from 80 to 13 in the thousand; while the children, of whom it had been believed, as in India, that a third generation could not be raised on account of the deadly nature of the climate, were as healthy as those in the most healthy towns of France. Of course, sanitation under military authority can be very efficiently carried out, and every fruitful idea, whether from France or America, was acted on, with the result of reducing the death-rate for the decade preceding 1878 to less than twenty in the Indian army and twelve in the home army. In the entire British army—home, colonial, and Indian—the saving of lives in the decade under consideration was more than forty thousand."

In the navy the production of pure distilled water has done much. Dampness, one of man's deadliest foes, is when aggravated by heat far worse, and the damp heat between decks in the tropics has ravaged crews till lately; when by a less frequent washing down of decks, and a drying of the vessel with artificial heat, the old-time fevers hav been made comparativly rare. When the first emigrant ships went to Australia one-third of the passengers died; but upon sanitarians forcing an alteration of the terms so that the shippers were paid only for the passengers landed alive, the death-rate was brought below that of the same classes ashore.

To conclude, we repeat that all these benefits hav been produced by the superseding of ecclesiasticism by secularism, of Christianity by Infidelity, of theology by science, of other-worldliness by this-worldliness. The Christian church retarded these advances as long as it had the power. The clergy did this partly out of belief that investigations into nature were of Satan and perilous, and partly out of trade jealousy of any other class and method than their own. They persecuted investigators, execrated their researches, turned public attention the opposit way, and taught cure by supernatural means and foisted off pretended remedies of prayer, relic, pilgrimage, and miracle. They not only forbid the curing of diseases, but took means to produce them. They preached that the neglect of the mortal body contributed to the advancement of the immortal soul—that God loved best him who treated his sinful body worst—and under this belief multitudes eschewed bathing, famished and weakened their constitutions, and stifled in unventilated cells. Scrofula and consumption reached a pitch of devastating power which we are but now beginning to abate. In the ages when the clergy ruled, the human life was miserably short; as their power has diminished our lives hav lengthened to the extent recounted; what life-term we may attain under the all-conferring reign of Science need not be conjectured here, but we assuredly may look to the future with hope. Christianity promised, but failed to giv, life—immortal life. Science promised, and has given, life. Immortal life? This is much. Some, to be sure, reply: Yes, Science can giv us immortal life; what she has done to some degree she can do more; to her nothing is impossible. But others doubt this; logicians affirm that finites however lengthened are still not infinits, and physicists also pronounce antagonistic axioms. Be that as it may, the human race can at least, as we hav said, look to the future with warmest encouragement and brightest hope.

Little Sophy Bettandorff, of Wagner, Oregon, writes this little letter to the little *Sunday-School Advocate*, which contains a picture of a girl angel holding up a trumpet made out of a badly bent trombone: "I am a little girl eleven years old. I hav two sisters older than I am, and three brothers younger. We used to hav church here, but the preacher stopped coming because there were too many Infidels; and our superintendent left. She was a Christian lady fourteen years of age. I went every Sunday I could. So we hav to do without Sunday-school now. We hav no saloon in this county." It's too bad, Sophy, too bad; but Wagner must be a good place to liv in—no Sunday-school and no saloon.

Before adjourning last week the Methodist conference in Kansas City made the customary declaration that the theater, the ball-room, the race-course, and the card-table were "the positiv foes of vital godliness," and were contrary to "moral uplifting." Why dancing and play-going should be coupled with horse-racing and gambling is one of those things that no fellow that does not sport a white choker can find out, says the *Dramatic Mirror*, but it does seem to the man of mildly reflectiv habit, however, that the periodical condemnation of the stage by the authorities of the orthodox religious denominations, in view of the practically universal custom of theater-going observed by all classes of

American citizens, is a waste of words and a spectacle of misdirected energy. But this is a free country, and if the dominies find Christian satisfaction in traducing the theater giv them their heads. No one can object seriously, for the rare old pastime harms no one.

World's Fair Commissioner Ezra Meeker, of Washington, has written the following reply to the protest of the committee of the Seattle Young People's Societies of Christian Endeavor against the opening of the World's Fair on Sundays: "I am in receipt of your favor of February 5, containing your 'protest against the opening of any part of the Columbian Exposition in Chicago in 1893 on that day' [Sunday], and request that 'the authorities having charge of the exhibit from the state of Washington to take action to the effect that the exhibit from this state shall not in any wise be opened on the Sabbath day.' Believing as I do that the welfare of the church, or the state, or the 'rights and interests of the workingmen,' as alleged in your preamble and resolutions, do not require that the Exposition or any part of it should be closed on Sundays, I cannot comply with your request. Innocent recreation, a study of the works of art, a thoughtful contemplation of the results of the world's wonderful progress, to my mind perpetuate the 'sacredness of the Sabbath' better than that strict construction that would require absolute rest or only the observance of religious rites. I believe that 'for the physical welfare of humanity and especially for the rights and interests of the workingmen' it will better promote these 'rights and interests' that the workingman and his family should hav their day—even if it be Sunday—at the Exposition if they so elect. Many and many of such must needs visit the Exposition on Sunday or not at all, or at least but seldom, except on Sunday."

The readers of THE TRUTH SEEKER know of Henry V. Berghell, who was imprisoned and finally exiled from Sweden because of his heretical notions. He was taken to Finland, and to escape banishment to Siberia went to Norway. Some months ago he arrived in New York in pretty straitened circumstances. He was helped, by the man the Universalists say never makes sacrifices, to get to Chicago, where there were people with whom he could converse, as he spoke no English. We see by a Western paper that he is now in Minneapolis, lecturer for the Swedish Unitarian Society. A Western paper says: "Mr. Berghell is a man of fine education. He is a graduate of the celebrated University of Dorpat, speaks eight languages, and is an excellent scholar, especially in chemistry, natural sciences, and history of religion and civilization. He has made a trip around the world, having visited China, Japan, Australia, and India. During the Russian-Turkish war he took part in the campaign and was severely wounded in the battle of Plevna. This incident, as he calls it, entitles him to wear three Russian badges of honor on his breast. Mr. Berghell has met with splendid success in Minneapolis. He is a brilliant speaker, and has a great deal of personal magnetism. He speaks every Sunday to a crowded house of about five hundred or six hundred people. He says that a number of new members hav joined, and the outlook for the Unitarian Society seems to be a bright one. He thinks that the time is not far distant when the society will hav its new church."

News and Notes.

I could not hav hit upon a better place for the opening of the campaign in Texas than Flatonia. There is not only plenty of Liberals here but plenty of music, and music that makes the heart beat high with hope. The Flatonia orchestra is always ready to lend a hand with martial and joyous notes. Professor Voiteck, F. P. Yeager, H. W. Yeager, Sr., H. W. Yeager, Jr., Henry Luck, Bernard Yeager, John Mikuleuka, these are the jolly allies of our work in the "Lone Star state." The blizzards might blow, but these merry companions would drive all care away.

The blizzard did blow when in the early morning I arrived at El Paso, and all day long the biting winds are at us from the cold north. Moreover, a bridge is burnt down and we hav to wait all night long at Saunderson. The train is two days late at San Antonio, and I hav no chance to stop over and see friends as I expected to do. I hav to rush on to Flatonia. I am at Flatonia Saturday and Sunday, March 12th and 13th, and good audiences greet me. Our stanch comrade Dr. Briston is always ready to keep things on the move. Mr. and Mrs. John Sloma are at the front. H. W. Yeager, Sr., "reads the stars" for human hope and progress. The Faires brothers, Julius Laux, and many others whose names would lengthen the roll beyond our present limits, are with us, be it sunshine or storm.

Dr. F. W. Kaiser—on THE TRUTH SEEKER list—makes a good quartermaster of our Liberal forces in gathering together the supplies, so that we can keep "marching on." I lecture at the court-house. It is well filled, and before and after the lecture the beautiful strains of music vibrate on the air, and the orthodox as they pass by on the other side wonder why Liberals can hav so happy a time on the holy Sabbath day.

I was pleased to meet H. Shaeffer and wife, of Shulenburg. I mean to try Shulenburg next time, and also La Grange, the county-seat. With headquarters at Flatonia quite a movement could be carried on in this part of Texas.

Monday morning I had a very pleasant visit with Mr. and Mrs. R. A. Tyner, and Mr. and Mrs. A. Eidelbock. Mr. Tyner, on account of sickness, was unable to be present at the lectures. These are our Spiritualist allies, and they unite with us earnestly in the great battle for human rights. They accepted the philosophy of the lecture which I gave on Sunday night, "Spiritualism, Theosophy, and Infidelity."

This is rather a hard year for Texas. Cotton is only five and six cents a pound, and it is calculated that it costs about eight cents to raise it. It is the main crop, and I understand that there is a surplus of two million bales on hand. Perhaps this is a blessing in disguise, for the soil of Texas is capable of producing a great variety of fruits and vegetables, and undoubtedly the future prosperity of Texas lies in developing these varied resources and not in putting all into cotton, as hitherto.

Texas is full of "politics" at the present time. The whole state seems to be boiling over. Evidently something is the matter. The people are not satisfied. But I do not think "politics" will do so much for Texas as skillful farming and manufacturing.

The clouds roll heavily on Monday when I leave Flatonia and it seems that my experience of last year is to be repeated as I come to Bellville and Nelsonville. Last year it rained so hard that I could not stop at all. I was determined to stop this time anyway. It was pouring down when I arrived at Bellville. Tuesday morning I was met at the station by Joseph Matejka, who kindly arranged for a series of lectures here. I was introduced to several of the leading citizens. No Freethought lecture had ever been given in Bellville. The majority of the people, however, are outside the churches. I spoke Tuesday evening in the court-house. Quite a number of men were present, but no ladies. It was announced that I should speak again on Thursday evening.

Wednesday it kept on raining, but I went with Matejka to Nelsonville, nine miles from Bellville, in the country—a village with about a dozen houses in it. It is in one of the best farming sections of Texas. The land is very fertil. It is a good deal like the black soil of Illinois, and the mud is like Illinois mud—it is deep and it sticks. It was a melancholy outlook when I arrived at the neat little home of Matejka, with the flowers about it. The skies were weeping with all their might. I looked in vain for a sparkle of sunshine. However, I found good company here—Dr. W. R. P. Thompson and others, and the afternoon passed pleasantly away. The evening was dark, but it did not rain, and I had a fair audience of men and one lady, Mrs. Matejka. If the evening had been pleasant the hall would hav been crowded, for they would gather from miles about, especially as it was decided to hav music and dancing after the lecture. This latter program was omitted because the fair sex could not weather the storm.

The hall, which is quite a stately building, and can be seen for miles around from the eminence on which it is built, was erected by Mr. Matejka, and is an ornament to the village. It is used also for school purposes. It is a fine place for a Freethought lecture provided the weather is good. I shall try my fortune again some time. As it was, the meeting made a fair beginning. The audience was appreciativ. Mr. Manly and Mr. Saynor came about four miles to attend. Mr. Saynor is an old English Radical, and was in the ranks with Owen fifty years ago. He shows his faith by his works yet. Dr. Thompson and Meisner are on the roll of THE TRUTH SEEKER. There are enough Liberals here to keep our flag flying over these green fields for many a day to come.

Dr. Thompson takes me to Bellville on Thursday. By the time we reach the place the sun is shining out brilliantly. A fine audience is present in the evening. This time the ladies grace the hall of justice with their presence. James H. Shelburne introduces me, and I speak on "Freethought and Morality," and I find most attentiv listeners. I shall certainly come to Bellville again. In every respect I hav a cordial welcome.

I must express my thanks to James H. Shelburne, Mr. W. Frickman, and others for generous assistance and delightful social hours with music and good cheer all along the line.

From Bellville I passed to Calvert. I am obliged to stay the afternoon in Brenham, where Sam Jones is holding forth with his fantastic tricks before high heaven. I went to the tabernacle and looked upon the motley crew assembling—a wonderful combination, for it is clear that the larger number come as they would to a circus. They want to see the clown.

He did not preach this afternoon, and I missed the "show." A Rev. Stewart occupied the platform—a somewhat lively speaker—and he gave a regular hell-fire discourse. It was quite horrible in some of its details. It was calculated to scare—but it didn't scare a bit. At the close the preacher made a call for those who wanted the prayers of Christians to save them from this awful hell. After some difficulty only three arose. He then desired the Christians to stand up. About a fourth of the congregation stood. So it seems that about three-fourths of the congregation did not believe in Jesus, and did not want any insurance on the hereafter. They would take their chances on hell. A pretty sensible congregation after all. They like to hear Sam Jones tell stories and joke, but they do not care a snap for his religion.

I am at Calvert Saturday and Sunday, March 19th and 20th, and here also I find a Liberal people. This is one of the best points in the state. It is a good business point, and it is a fine field for Freethought. I giv three lectures in the Opera House. On Sunday evening, besides the excellent audience which I hav inside, there is an extra one on the sidewalk composed of church-members who linger on their way home from the religious meeting and hav a chance to gather a few Freethought ideas. Well, I am glad to reach these at long range. Undoubtedly if the clergymen had known that I should hav such a large sidewalk attendance they would hav prolonged their sermons and prayers and kept the faithful from listening even at such a distance. I believe there is one clergyman here who wanted to debate, but his people came to the conclusion that it would not do. I am sorry for that; but I presume the people knew the caliber of their minister.

I am sorry to find Mr. Wallace, a stanch Liberal, on the sick-list. We all hope earnestly for his recovery. He is now at Ft. Worth.

My friend Bainum is of Presbyterian stock, his father being a prominent clergyman in Illinois, but he has not preserved the faith. He is Freethought all over. L. A. Bergeron, J. H. Gibson, Henry Altschul, and W. R. Lloyd are among our generous supporters. They never fail to giv a splendid welcome. Capt. D. A. Orvis puts himself on THE TRUTH SEEKER roll. Oscar, of the Grand Central, givs me a cordial invitation to stay at his elegant hotel free of cost. Mr. Oscar is one of the main founders of this bright city of Calvert.

Calvert has a fair future before it, and I hope every year to visit its prosperous streets. It is a picture to look upon. Saturday afternoon the streets are filled to overflowing, especially with negroes. This is their holiday. They will not work Saturdays for love or money. They flock to the city, men, women, and children, and a jolly time they hav.

I like Texas. The people are Liberal, and are growing more so. The churches are powerful, and in many places rule with a rod of iron. But Texas is a big state. There is plenty of room for change, development, and advance. There is a breezy atmosphere over its broad plains.

SAMUEL P. PUTNAM.

Calvert, Tex., March 2, 1892.

Little Blasphemies.

Why should a man with squeaking boots go to church? Because his soul needs attention.

Tanks: "Dr. Thirdly told Bumso that if he didn't change his ways he would go to the bad place." Banks: "What reply did the reprobate make?" Tanks: "He said if he did he wouldn't be guilty of any Dives breaks by calling for water."

Real Freedom of Worship.

A NOTABLE PLEA FOR SEPARATION OF CHURCH AND STATE.

JOHN J. M'CABE, OF ALBANY, IN BEHALF OF LIBERAL SENTIMENT OPPOSES THE SO-CALLED "FREEDOM OF WORSHIP" BILL BEFORE THE ASSEMBLY JUDICIARY COMMITTEE—THE TEXT OF MR. M'CABE'S REMARKS.

MR. CHAIRMAN: I shall begin with the assertion that the Freedom of Worship bill is not Democratic, that it is not Republican, and that the idea on which it is framed does not accord with the genius of our principles of government, as it contains the elements of the principle of "church and state."

Believing, Mr. Chairman, that this bill is in all essential respects a political measure, and having been affiliated with the party that proposes it from my earliest years up to 1887, I shall try to convince you that the principle embodied in the bill is incompatible with the teachings of the founder of the Republican-Democratic party, and also, that it is in opposition to the doctrins that hav been incorporated in the national platforms of the Democratic party. The inscription on Jefferson's tombstone was composed by himself. It read as follows: "Here lies Thomas Jefferson, author of the Declaration of American Independence, of the statute of Virginia for religious freedom, and the father of the University of Virginia." The glory that he had achieved as governor of the state of Virginia, as member of Congress, as secretary of state, as vice-president and president of the United States, and as a great political leader whose individuality controled the domestic and foreign policy of the young republic for a period that extended through a whole generation, was matter of little concern to him in his declining years; but the civil liberty proclaimed in the Declaration of Independence; the abolition of the ties that had bound the state and church together from time immemorial, in all nations ancient and modern, which was wrought by his Virginia statute for religious freedom, and the establishment of an educational institution which was based on complete civil liberty and religious freedom, were instrumentalities which he considered of such paramount importance to humanity, that he was willing that all his other life-work might be forgotten, so that his name might go down to posterity to be forever connected with those priceless boons which outshine in philosophic glory all other works of the human mind.

As the statutes providing for religious freedom incorporated in the constitutions of the several states, even the one embodied in the Constitution of the United States, were originally suggested by the Virginia statute, I will quote a few lines from that statute for the purpose of showing the object they aimed at:

"No man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall any man be enforced, restrained, molested, or burthened in his body or goods, or otherwise suffer on account of his religious opinions or belief, but all men shall be free to profess, and by argument to maintain their opinion on all matters of religion; and the same shall in no wise affect, diminish, or enlarge their civil capacities."

I must remark here that it is the insidious, persistent, eternally aggressiv schemes of ecclesiasticism, that those who are intrusted with the power of framing our law should ever guard against. This fact is illustrated by an incident that occurred at the constitutional convention of 1777, during the Revolutionary period, when men were honest enough, and brave enough, to rebuke the selfish design of clericalism at home, even while engaged in a life-or-death struggle with the most powerful military nation on the face of the earth. There was one clerical delegate at that convention—and I hav no doubt that he posed as a special representativ of the religious sentiment of the state—who was incessant in his demands that the convention should do something for the church. As the delegates had been called to the city of New York for the purpose of framing a state constitution, and not for the purpose of looking after church affairs, the reverend gentleman's appeals soon became burdensome, and finally, John Jay, General Ganse-voort, and Governor Morris proposed the following article, which was adopted almost unanimously:

"No minister of the gospel, or priest of any denomination whatever, shall at any time hereafter, under any pretense or description whatever, be eligible to or capable of holding any civil or military office within this state."

As the reverend gentleman had no further business to transact, he adjourned and started for home immediately.

Although this provision had been a part of the organic law of the state of New York, yet it was violated by state legislatures, state officials, officers of state institutions, and even the people themselvs in some localities. Look for instance at the action of the present legislature in the selection of a bishop as a regent of the state university. Even if the bishop did not solicit this appointment his selection is an exhibition of the unhealthy influences that hav been at work here in Albany for some time. Incidents like this indicate that there are politicians who are willing to barter and divide the powers of the state with the church. It would not surprise me if Francis Kernan and Bishop Doane would be able to spread the wings of the New York state University so as to cover all the Roman Catholic and Episcopal parochial schools in the state. This so-called "Freedom of Worship" bill is another link in the chain. While the bill has some good features, behind it lies the infallible doctrin of the universal sovereignty of the Roman pontiff—the doctrin of force, which would revolutionize the very principle on which all religious freedom rests. The state constitution provides that "the free exercise and enjoyment of religious profession and worship without discrimination or molestation, shall forever be allowed in this state to all mankind." To all the freedom guaranteed by this liberal provision we will say amen. It is evident, however, that the proposed law would not permit what Section 3, Article I, of the state constitution guarantees. It would practically giv to so-called guardians, the president of the board of charities, the superintendent of the state prison, and the attorney-general, the power not only of deciding what religious worship should be observed by certain persons, but to force them to attend such religious worship. On the surface it looks as though the Socialistic idea of dividing things up were intended, but the state can make no provision to force people to attend religious worship, even if this were the honest intention of the framers of the bill. But who are the guardians referred to in the bill? Is this a wooden horse? Archbishop Corrigan will claim guardianship over all the children of New York city who hav received priestly baptism. And here is one of the queer anomalies of the Catholic church. A child of seven years of age is supposed to know the difference between right and wrong, and it is held personally responsible for its conduct, but if the child happens to lose its liberty through any cause, and is placed in any public institution, the archbishop will assert his claim of guardianship over him as long as he is a minor. And as a natural consequence, under one section of this bill he would compel the state, through its officers, to recognize his authority in these matters, thereby practically establishing the principle of church and state in the management of the affairs of our public institutions. If anybody doubts what I hav said on this part of the subject, let him read the history of the Mortara case. Edgar Mortara, a child of Jewish parents, was surreptitiously baptized into the Catholic church by a Roman Catholic maid-servant, after which it was seized by order of Father Feletti, inquisitor-in-chief, and immediately put under the guardianship of the pope. This was not done during the Middle Ages, but during the pontificate of Pius IX., in 1858. The child's parents were wealthy and influential, and through their efforts immense pressure was brought to bear on the Roman court, with the expectation of having the child restored to his parents, but the pope would not relinquish his claim of guardianship.

As temporal sovereign of the States of the Church, he denied the application of natural law to the case, and he spurned with contempt the appeal of the human sentiment of the civilized for the child's liberation. Now let us come to our own country. Shortly after the election of John Quincy Adams, when Jefferson was confined within the walls of his mountain home in Virginia by old age and feebleness, a clerical society was organized the object of which was to hav the federal Constitution amended so that Christ should be acknowledged as king *de facto*, as the people of England and Scotland did in the seventeenth century. The headquarters of this association was here in Albany. This society grew very rapidly, and it performed work of the most aggressiv character. Its influence was such that many of the leading politicians began to trim their sails in so far as to admit that they believed in the orthodox Christian religion. The following is a part of the program they proposed to carry out: Sunday was to be acknowledged as a legal constitutional Sabbath. All Sunday traffic was to be suppressed, even the carrying of the United States mail. No vessel was to weigh anchor for sea on Sunday. All public ferries were to stop running on Sunday. All public avenues to and from the city were to be closed on Sunday. And, finally, to cap the climax, a man's religious belief and punctual attendance at church services were to be a test of his fitness for office. About this time Frances Wright and Robert Owen opened their Hall of Science in New York city, and organized a Free-thought Association and published a paper called the *Free Inquirer*. Miss Wright and Robert Owen were able and forcible orators and writers, and they visited all the chief cities in the United States, carrying on an energetic war of words with the clergy. Finally, through their influence, a reaction in favor of Liberalism set in, and the conspiracy that had been hatched to overthrow religious freedom was bottled up. About twenty-five years later, Archbishop Hughes, of New York city, began to agitate the school question. He demanded a division of the money that was raised for educational purposes. His bold aggressivness as a champion of his church provoked a spirit of religious controversy that spread over the whole country. Protestant and Catholic clergymen and editors of newspapers opened their theological and historical batteries, and the battle became, to say the least, very animated, and this continued without abatement up to 1860. On the strength of this discussion a party was organized in 1856 as the American party. Millard Fillmore was the presidential candidate of the party, and in the election he received 874,534 votes, nearly one-fourth of the whole number of votes cast for president. The platform contained, among other things, the following: "We humbly acknowledge the supreme being. Americans must rule America. No person shall be selected for official station who recognizes any allegiance to any foreign power [meaning the pope]. Opposition to church and state." The division of the school money demanded by Bishop Hughes was the feature of church and state referred to. We all know that the American party could never be successful, as the organizers of it bent their political bow so far that it broke. They feared that the Constitution was too liberal. During General Grant's administration, the number of Roman Catholic institutions that were in operation throughout the country began to attract public attention, as very many of them were receiving large appropriations from municipal governments. Attention was called also to the number of institutions and associations that were distinctly Protestant in character that were receiving appropriations from state and county governments. The bad policy of taxing the public for the support of sectarian associations and institutions became a general theme in the newspapers; and when the Democratic national convention met in 1876, which nominated Samuel J. Tilden for president, the following plank was inserted in its platform: "The total separation of church and state for the sake alike of civil and religious freedom." In 1880 a similar plank was incorporated in the Democratic platform. After the election of Mr. Cleveland as governor of this state in 1882 these questions were all on their feet, and the governor took a decided stand in relation to them. It seems that when the public schools system was established in this state the Protestant clergy got indirect control over most of them. Prayers, the singing of hymns, and the reading of passages from the Protestant Bible in the schools was a part of the regular order of business.

I might mention also that the reading-books used in the schools were decidedly sectarian in character. The Catholics, Jews, and Freethinkers had objected to this condition of things to no purpose. Those who held the fort held that it was an old established usage and that they were going to maintain it. Finally, public sentiment, particularly in the cities, caused the abandonment of the sectarian practices in many of the schools. But I am sorry to hav to say that in some places, as here in Albany, the schools hav been shut up during certain days in Lent on the demand, I suppose, of the Catholic and Episcopal church authorities. As the Protestant clergy only yielded to the demands of justice in localities where they were actually compelled to, there continued to be much dissatisfaction in respect to the management of the public schools on sectarian principles in many parts of the state. In order to make school-teachers conform to the spirit of the state constitution, Superintendent Ruggles, acting, as many supposed, on the advice of Governor Cleveland, issued an order forbidding all kinds of religious services in the public schools of the state. There is a large number of people living in this state who do not go to any church, and quite a large number who do go to church, who believe that the property of religious societies should bear some of the burdens of taxation on account of the protection it receives. There was also quite a large amount of real estate owned by clergymen that the tax-gatherer skipped. These things were brought to the attention of the governor, and in time Attorney-General O'Brien issued a paper which was regarded as an order to

assessors and collectors of taxes to let no guilty clergyman escape. Many people thought that clergymen used all their surplus money for charitable purposes, but the event showed that there was a clerical march to the city of Albany from all parts of the state, and a bill was run through the legislature which exempted from taxation $1,500 worth of real estate owned by poor clergymen. The legislature, as had been customary, passed a large number of bills appropriating money to sectarian institutions, and among these was the Catholic protectory bill. Well, Governor Cleveland vetoed a whole batch of them. You see that Mr. Cleveland kept right on pursuing a Jeffersonian policy. The cry was raised now by some of the Roman Catholic church authorities that the public schools were godless and that they were too hopelessly bad for any decent Catholic to send his children to any of them. By some means or other there was a bill passed by the legislature appropriating $2,000,000 for public school purposes for New York city, and the governor signed the bill. Principally, I suppose, on account of these acts, there was a large number of men who had formerly affiliated with the Republican party who declared they would vote for Mr. Cleveland if he were nominated for president. Among these were the editors of some very influential Republican newspapers. And in consequence of these acts there were some Democrats who strongly opposed his nomination, and when the election took place they voted for some other fellow. Notwithstanding that I had formerly trained with the Tammany contingent here in Albany during its crusade against Governor Robinson, yet I ardently espoused the cause of Mr. Cleveland before and after his nomination. This was not, however, on account of the enemies he had made, but on account of the principles his mind seemed to be in harmony with. This brings us down to the year 1884. Late in the spring of that year the present pope issued his famous encyclical in which he anathematized our public school system, declaring, *ex cathedra*, that the fundamental principles of our government were heretical, and that the doctrin of church and state was a divine institution. It has been stated on pretty good authority that it was Mr. Cleveland's action as governor in relation to sectarian institutions, together with the seeming probability that he would receive the Democratic nomination for president, that induced the pope to issue that encyclical letter, hoping to prevent his nomination and to impress the Democratic party with the necessity of omitting anything about church and state in its national platform. Well, Governor Cleveland was nominated, and the platform contained a declaration against church and state, another in favor of the American school system, and one fully indorsing the rights of man and the principles of self-government. Thus it will be seen that the Democratic platform of that year repudiated all the so-called infallible doctrins of the head of the Roman Catholic church in his encyclical letter. The idea of church and state is very unpopular, and consequently no man would propose a bill whose title would come under that head. A provision containing the pernicious principle involved in the doctrin of church and state could, however, be smuggled into a bill with a title as fair and lovely as the one under consideration. At the present moment this is a vital question throughout the civilized world. In fact, its vitality has been growing stronger ever since 1884.

It makes no difference how sophistical and eloquent the plea may be that is made in favor of this bill on constitutional grounds, the provision in the federal Constitution which says that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof," should ever be the key to legislation in the great state of New York. Every state in the Union that has failed to grant to each individual citizen within its borders the rights guaranteed in Article I of the first Amendment to the Constitution of the United States has forfeited its right to claim that its government is truly republican. And every state constitution which does not contain a provision indorsing Article I of the Bill of Rights is un-American, as the only things that exist that are peculiarly American are the Declaration of American Independence and the Constitution of the United States. I was pleased to note that our present governor made this discovery shortly after he was elected to Congress. Virginia was once the paradise of American gentlemen, warriors, presidents, and statesmen, but she is now of much less importance in many respects than any of the new states in the "wild West." Yes, her glory has departed, and the Democratic statesmen of our commonwealth anxiously desire that the Empire state should rival the ancient glory of Virginia —that we should breed all the presidents, harbor all the statesmen, and fill every office in the gift of the national administration with our ambitious and illustrious sons.

This is a laudable ambition, but in order to be worthy to occupy the proud position that was once held in the sisterhood of states by Virginia, we must make that which constituted the glory of the Old Dominion the object of our ambition—liberty, justice, integrity, and wisdom. The first practical act of the Revolution was the Virginia legislativ act abolishing the institution of church and state. Under a fair and impartial interpretation of Article I of the Bill of Rights every dollar that is voted by any legislativ body in any locality in the United States to any institution that is under the control of any religious association, the very act of making such an appropriation is an act of usurpation of power not granted to any state or municipality, but impliedly prohibited by the Declaration of Independence and the Constitution of the United States. What is usurpation?

Jefferson says that it is "the exercise of unjust powers." The majority in any legislativ body can ride over all law in the same manner that a mob can deprive a man of every privilege guaranteed to citizens of the country, life, liberty, the pursuit of happiness, and all other privileges.

The last census taken under the supervision of government officials shows that a large majority of the people are not connected with any church organization. Why then should the majority be taxed to support the sectarian notions of the minority, even in the management of our penal or reformatory institutions? This is not Democratic doctrin, neither is it Republican doctrin. What doctrin is it then? Why, it is church doctrin, sectarian doctrin, ecclesiastical doctrin. Excepting the Unitarian and a few other liberal denominations, every other school of Christian clergymen seems to be actuated by the spirit and maxim of Marie Antoinette, namely, "After us the flood." They don't seem to care anything about the example they set or the precedents they establish. As organizations, wherever any one of them is in the ascendency, it will lose no opportunity to enforce the idea that its own interests are the only ones that are worthy of respectful consideration. Of course, there are honorable individual exceptions to the rule. I often smile and invariably think of those lines of the poet Burns:

> Would that God the gift would gie us,
> To see ourselvs as others see us,

when I read the un-American expressions of Christian clergymen when they attempt to deal with questions in which are embraced the individual rights of American citizens.

While these gentlemen hold that the spirit of Christ prevails, and that the almighty holds the universe in the hollow of his hand and rules it with a rod of iron, they act and talk as if the spirit of the devil prevailed and were it not for the effectual power and force of the Christian ministry the world would become chaotic and pass under the dominion of his satanic majesty.

The present law, which provides that when persons are committed they shall be sent to institutions which are under the control of sectarian associations, is plainly un-American, as it permits the appropriation of money for church purposes, for religious purposes, and for sectarian purposes. And it givs power to judges to turn juvenil offenders or criminals over to the church authorities, not to be burnt alive as of old, but to make them strong and perfect Christians and soldiers of—some sectarian denomination. I think that the term that was applied to the Constitution by some of the Abolitionists in consequence of its recognition of the institution of slavery might be applied to this law with a good deal of propriety—that is, from the theological standpoint.

It is desirable that children should be educated, whether they be in orphan asylums or reformatory institutions, but no man's money should be taken from him in the form of a tax of any kind and put into a fund that will be used to enrich any church, or that will help that church to propagate theological doctrins which that man abhors. If priests or ministers desire to establish institutions that will benefit themselvs or their denominations, let them do it at their own expense. No one will object to that. I hav my own religious views, but I would not ask the state, the county, the municipality, or any person who did not believe as I do to contribute money to help me to propagate my views, notwithstanding that I believe they are the most truthful and therefore the best that could be adopted by the human family.

If minors who are deprived of their liberty and placed in public institutions must be taught something that is not included in the ordinary curriculum used in public schools, are not the simple laws of morality, which are older than the oldest system of religion in the world, good enough?

Christianity has no system of morality that it can lay any special claim to. There never was a Christian that was more virtuous than Epicurus, and he taught a system of morality in which there was no recognition of God or the devil. His system was too elaborate, however, to be used in a reformatory institution in New York state.

But there is nothing pure or chaste in Christian teaching that he did not inculcate three hundred years before Christianity was born. We hear a good deal about moral training, but it is not moral training that these people are so much interested in, it is sectarian training.

We hav heard also that where the officers of reformatory institutions hav allowed the Catholic church to permanently establish its altars and other ceremonial paraphernalia on public property, everything works like a charm. By what authority has any officer of the state, or even the legislature, power to grant to any religious denomination the privilege of erecting a church on any property belonging to the people?

If the Catholic church should ask the privilege of celebrating mass at proper intervals in some of our institutions, the priest carrying with him the utensils and materials used on such occasions, there might not possibly be so much objection, but the demand is made on constitutional grounds that the property of the people should be turned over to a church for it to erect its altars thereon, and that certain officers who are not in the employ of the church should be compelled to force certain persons to attend religious worship. Bad as the present law is, the proposed law would be worse.

In conclusion, Mr. Chairman, I would say that I am a Jefferson Republican.

Jefferson was so tenacious regarding any artnership between the church and the state that he denied the right of the government to patronize religion in any way whatever. So do I. Therefore, I offer the following substitute for the "Freedom of Worship Bill:"

An act to provide for the complete separation of church and state in the management of the affairs of all institutions which are under state control, and also of all institutions, associations, and societies which receive state aid.

Section 1. It shall not be lawful for any officer of the state to pay to any incorporated institution, society, or association, nor to the managers, agents or officers thereof, any moneys of the state to be used for the purpose of founding, maintaining or aiding, or aiding by appropriation, payment for services, expenses or otherwise, any church or religious denomination, or any institution, society or undertaking which is either wholly or in part under sectarian or ecclesiastical control.

Section 2. No officer of any incorporated institution, society, or association, the expenses of which are paid wholly or in part out of any fund which is raised by a tax on any kind of property, or by fees of any kind, shall permit the teaching of any special or general system of theology or religion, by any priest, minister or other teacher, in any such institution, or on any property belonging to the state.

Walt Whitman.

The funeral of Walt Whitman, whose death occurred on the 26th ult., took place on Wednesday, the 30th, in Harleigh cemetery, three miles from Camden, N. J., where the poet had passed the last few years of his life. A tent was erected, and thousands came to fill it.

About 11 o'clock in the morning the shabby little frame house in Mickle street, where the poet lived, was opened to the public. A never-failing line of people passed in around the casket until 1½ o'clock in the afternoon. When the doors were shut and the crowd had departed it was found that many had dropped small sprigs of violets and other blossoms on the casket. Just at this moment Col. R. G. Ingersoll came hurrying in. Night and day he had been speeding across the country from Canada in order to be present and speak the promised word above the friend with whom he had disagreed religiously and otherwise in such friendly fashion.

Whitman, with his flowing white beard, was an impressiv sight in the oak coffin heaped with flowers. He wore a light gray homespun suit and a broadly flowing collar. Shortly after 2 o'clock the procession went to the grave, preceded and followed by scores of carriages. A special train was run to the cemetery.

When the funeral cortége reached the cemetery close on 3 o'clock it found the little dell where the tomb is set packed with people. There were at least three thousand there.

Talcott Williams began the services by reading Whitman's poem entitled "Praise to the Fathomless Universe." Then Thomas B. Harned spoke for the citizens of Camden. Mr. Williams read selections from the scriptures, including the Sermon on the

Mount, and after an address by Dr. Daniel G. Brinton, read selections from the Koran. Dr. Brinton said: "No idler was he; no dallier with the golden hours; but arduous, contentious, undissuadable, and infinitly loving. He came bearing the burden of a gospel—the gospel of the individual man. He came teaching that the soul is not more than the body and that the body is not more than the soul, and that nothing, not God himself, is greater to one than one's self is.

"He asked no man to accept his teachings or to become his disciple or to call him master. His strong voice resounded above the heads of all high men, and above the roofs of the world. It challenged alike wealth and power and want and death, proclaiming that man, the one man, the individual, every individual, has all rights and all powers, is the autocrat of the world, sole ruler of the universe—let him only enforce his claims and make good his title."

Dr. Bucke, of London, Whitman's biographer, then spoke with deep feeling regarding his friend.

There was intense silence when Colonel Ingersoll arose and, in those glowing periods for which he is world-famous, scattered flowers of speech over the ashes of his friend. He said:

"Again, we, in the mystery of Life, are brought face to face with the mystery of Death. A great man, a great American, the most eminent citizen of this Republic, lies dead before us, and we have met to pay a tribute to his greatness and to his worth.

"I know he needs no words of mine. His fame is secure. He laid the foundations of it deep in the human heart and brain. He was, above all I have known, the poet of humanity, of sympathy. He was so great that he rose above the greatest that he met without arrogance, and so great that he stooped to the lowest without conscious condescension. He never claimed to be lower or greater than any of the sons of men.

"He came into our generation a free, untrammeled spirit, with sympathy for all. His arm was beneath the form of the sick. He sympathized with the imprisoned and despised, and even on the brow of crime he was great enough to place the kiss of human sympathy.

"One of the greatest lines in our literature is his, and the line is great enough to do honor to the greatest genius that has ever lived. He said, speaking of an outcast: 'Not until the sun excludes you will I exclude you.'

"His charity was as wide as the sky, and wherever there was human suffering, human misfortune, the sympathy of Whitman bent above it as the firmament bends above the earth.

"He was built on a broad and splendid plan—ample, without appearing to have limitations—passing easily for a brother of mountains and seas and constellations; caring nothing for the little maps and charts with which timid pilots hug the shore, but giving himself freely with the recklessness of genius to winds and waves and tides; caring for nothing as long as the stars were above him. He walked among men, among writers, among verbal varnishers and veneerers, among literary milliners and tailors, with the unconscious majesty of an antique god.

"He was the poet of that divine democracy which gives equal rights to all the sons and daughters of men. He uttered the great American voice; uttered a song worthy of the great Republic. No man has ever said more for the rights of humanity, more in favor of real democracy, of real justice. He neither scorned nor cringed; was neither tyrant nor slave. He asked only to stand the equal of his fellows beneath the great flag of nature, the blue and stars.

"He was the poet of life. It was a joy simply to breathe. He loved the clouds; he enjoyed the breath of morning, the twilight, the wind, the winding streams. He loved to look at the sea when the waves burst into the whitecaps of joy. He loved the fields, the hills; he was acquainted with the trees, with birds, with all the beautiful objects of the earth. He not only saw these objects, but understood their meaning, and he used them that he might exhibit his heart to his fellow-men.

"He was the poet of Love. He was not ashamed of that divine passion that has built every home in the world; that divine passion that has painted every picture and given us every real work of art; that divine passion that has made the world worth living in and has given some value to human life.

"He was the poet of the natural, and taught men not to be ashamed of that which is natural. He was not only the poet of democracy, not only the poet of the great Republic, but he was the poet of the human race. He was not confined to the limits of this country, but his sympathy went out over the seas to all the nations of the earth.

"He stretched out his hand and felt himself the equal of all kings and of all princes, and the brother of all men, no matter how high, no matter how low.

"He has uttered more supreme words than any writer of our century, possibly of almost any other. He was, above all things, a man, and above genius, above all the snow-capped peaks of intelligence, above all art, rises the true man. Greater than all is the true man, and he walked among his fellow-men as such.

"He was the poet of Death. He accepted all life and all death, and he justified all. He had the courage to meet all, and was great enough and splendid enough to harmonize all and to accept all there is of life as a divine melody.

"You know better than I what his life has been, but let me say one thing: Knowing, as he did, what others can know and what they cannot, he accepted and absorbed all theories, all creeds, all religions, and believed in none. His philosophy was a sky that embraced all clouds and accounted for all clouds. He had a philosophy and religion of his own, broader, as he believed—and as I believe—than others. He accepted all, he understood all, and he was above all.

"He was absolutely true to himself. He had frankness and courage, and he was as candid as light. He was willing that all the sons of men should be absolutely acquainted with his heart and brain. He had nothing to conceal. Frank, candid, pure, serene, noble, and yet for years and years he was maligned and slandered, simply because he had the candor of nature. He will be understood yet, and that for which he was condemned—his frankness, his candor—will add to the glory and greatness of his fame.

"He wrote a liturgy for mankind; he wrote a great and splendid psalm of life, and he gave to us the gospel of humanity—the greatest gospel that can be preached.

"He was not afraid to live; not afraid to die. For many years he and death lived near neighbors. He was always willing and ready to meet and greet this king called death, and for many months he sat in the deepening twilight waiting for the night; waiting for the light.

"He never lost his hope. When the mists filled the valleys, he looked upon the mountain tops, and when the mountains in darkness disappeared, he fixed his gaze upon the stars.

"In his brain were the blessed memories of the day, and in his heart were mingled the dawn and dusk of life.

"He was not afraid; he was cheerful every moment. The laughing nymphs of day did not desert him. They remained that they might clasp the hands and greet with smiles the veiled and silent sisters of the night. And when they did come, Walt Whitman stretched his hand to them. On one side were the nymphs of day, and on the other the silent sisters of the night, and so, hand in hand, between smiles and tears, he reached his journey's end.

"From the frontier of life, from the western wave-kissed shore, he sent us messages of content and hope, and these messages seem now like strains of music blown by the 'Mystic Trumpeter' from Death's pale realm.

"To-day we give back to Mother Nature, to her clasp and kiss, one of the bravest, sweetest souls that ever lived in human clay.

"Charitable as the air and generous as Nature, he was negligent of all except to do and say what he believed he should do and should say.

"And I to-day thank him, not only for you but for myself, for all the brave words he has uttered. I thank him for all the great and splendid words he has said in favor of liberty, in favor of man and woman, in favor of motherhood, in favor of fathers, in favor of children, and I thank him for the brave words that he has said of death.

"He has lived, he has died, and death is less terrible than it was before. Thousands and millions will walk down into the 'dark valley of the shadow' holding Walt Whitman by the hand. Long after we are dead the brave words he has spoken will sound like trumpets to the dying.

"And so I lay this little wreath upon this great man's tomb. I loved him living, and I love him still."

After this address the coffin was placed in the tomb. Among the pallbearers were John Burroughs, Horace Howard, Moncure D. Conway, F. J. Johnson, Lincoln L. Eyre, Ex-Senator Cattell, Francis Howard, Talcott Williams, William J. Stoddard, Thomas B. Harned, Horace Traubel, Dr. Bucke, J. H. Clifford, Dr. Daniel J. Brinton, Harrison S. Morris, Julius Chambers, Henry Walsh, William Ingram, Thomas Donaldson, and Sloan Kennedy. Among the many who sent wreaths and flowers were T. B. Aldrich, Mrs. Fairchild, of Boston, Mr. and Mrs. Richard Watson Gilder, and some English friends.

SKETCH OF WALT WHITMAN'S LIFE.

Walt Whitman was born in the village of West Hills, on Long Island, May 31, 1819. When Walt was four years old the family went to Brooklyn to liv. When he reached his teens the position of printer's "devil" was procured for him in the office of the Long Island *Star*, and after working there for two years he apprenticed himself to the proprietor of the Long Island *Patriot*, published in Brooklyn. Although he served out his time in the latter office it is not recorded that he ever was a hard-working printer. He had as long ago as that learned to "loaf and invite his soul." The little education that Whitman received in the regular way was at the public schools. But this ended by the time he was thirteen. His self-education, however, continued long after this, so that by the time he reached the age of seventeen he entered upon the duties of district school-teacher in Queens and Suffolk counties, on Long Island, and "boarded round" among the farmers' families, as is still the custom in some country places. At the age of nineteen he came to New York and worked as a printer and writer, "with an occasional shy at poetry," as he expresses it. In 1838 he established and edited the *Long Islander* at Huntington, L. I. Then he returned again to New York, and added his name to the list of young writers who eked out a precarious livelihood by contributing all sorts and kinds of writing to such papers as would pay for their work. The *Democratic Review*, a once famous monthly, was among the first to employ Whitman's pen.

LITERARY LABORS.

The sketches he wrote for that periodical attracted wide attention. At the same time he was a contributor to the *Sunday Times*. His short stories were so very successful that he determined to write a novel of city life. This he did, and it was published under the title of "Frank Evans" and bound in yellow covers. This ambitious attempt met with little encouragement, and the yellow-covered volume was consigned to oblivion and is now out of print. In politics Whitman was a Democrat, and made some effectiv speeches for Van Buren and later for Polk, both in New York and in the little towns of Long Island. He enjoyed the exercise as much as anything else.

In 1846 Whitman became editor of the Brooklyn *Eagle*, a position he held for two years. At this time he was quite intimate with William Cullen Bryant, who, after passing the day in his editorial sanctum at the *Post* office, would cross over to Brooklyn and take long tramps into the country with Whitman. Whitman has said that he learned more of classical history, of Europe, and of poetry in these walks and talks with Bryant than ever before or since. After the publication of "Leaves of Grass" their intimacy ceased, Bryant not being of a disposition to countenance the freedom of thought or speech to be found in that volume. After severing his connection with the *Eagle* Whitman established a paper in Brooklyn in the interest of free soilers, called the *Freeman*, which he edited until the close of 1849. One night, while sitting in the pit of the Bowery Theater to see Forrest in one of his famous roles, he was introduced by a friend to the proprietor of the New Orleans *Crescent*, who took an instant fancy to Whitman and made him an offer of $100 per week to edit his paper. The offer was at once accepted, and he started for the South. He had not been long in his new position when news reached him of the illness of his brother Jeff, who was threatened with consumption. Whitman laid down his editorial pen and the comfortable salary attached to it, and coming North after his brother, took him on a tour of the Western states. He explored the Illinois river and the towns along its banks, and wandered through Wisconsin and along the shores of the great lakes, and was also at Niagara and in Canada, and received the inspiration for some of his best poetry. On his return to Brooklyn after his trip he went into business as a carpenter and builder, and worked with his own hands.

In 1856 Whitman personally printed and put forth the first edition, consisting of one thousand copies, of "Leaves of Grass." Not ten copies were sold, and even some of the presentation copies sent out were returned without thanks. The book bore the stamp of A. H. Rome, publisher; and is now out of print. It contained but ninety-five pages. In 1860 a new and enlarged edition was printed in Boston by Eldridge & Co., which sold very well in this country and was reprinted in London by the Messrs. Longmans and edited by Rossetti. Soon after the breaking out of the war Whitman went down to the field of battle and made himself invaluable in nursing the wounded, among whom was his brother, Lieut.-Col. George W. Whitman, of the Fifty-first New York Volunteers, who was hit in the face by a piece of shell at Fredericksburg. Whitman supported himself for two or three years by writing letters to Northern newspapers from the field and hospital. No more vivid pictures of the war were ever printed.

WAR SERVICE.

The winter of 1863-4 he spent with the army at Brandy Station and Culpeper, Va. The following summer found him with the army in the Wilderness, where he worked with such unflagging energy that he became himself prostrated. He was ordered North by the physicians. An illness of six months followed, the first sickness of his life. In 1865 he received an appointment to a clerkship in the department of the interior. He performed his clerical duties zealously and was soon promoted. The hospitals in Washington were filled with soldiers, among whom Whitman resumed his self-imposed labors. When his friend and biographer, John Burroughs, first met him he was living in an attic in Sixth street, where he prepared his own meals and ate sparingly, so that he might hav more money to buy delicacies for the suffering soldiers. It is needless to say that he was looked upon as a good angel in the hospital wards, where many a brave fellow's dying bed was made softer by his care. It was at this time the new secretary, Harlan, removed Whitman from his clerkship, having discovered that he was the author of "Leaves of Grass." Attorney-General Ashton remonstrated with Secretary Harlan upon his conduct, but received for a reply that "if the president of the United States ordered the author of 'Leaves of Grass' reinstated in my department I would resign rather than do it." General Ashton then gave Whitman a position in his own office, which he filled until 1873, when he was stricken down with paralysis. During the same year he lost by death his sister Martha and his mother, whom

he speaks of as "the two best women I hav ever seen or known or ever expect to see." When incapacitated for work Whitman removed to the house of his brother in Camden, N. J., which he made his home. Though not poor his brother was far from being well off, and the addition of another member to his family was somewhat of a strain upon his purse.

In March, 1876, Robert Buchanan published a letter in the London *Daily News* calling attention to Whitman's unfortunate circumstances and upbraiding the American public for allowing such a genius to suffer for the comforts of life in his old age. He strengthened his appeal by heading a subscription list with $100 for his benefit. This letter naturally enough excited a great deal of comment both here and in England, and resulted in some substantial relief to the "good gray poet." A few months ago Colonel Ingersoll gave a lecture in Philadelphia for his benefit, the proceeds of which—about $900—hav supported him since. The lecture was printed by the Truth Seeker Company under the title of "Liberty in Literature," and the quotations from Whitman were revised by the poet himself.

Mr. Whitman nobly met the ruthless advance of age and loss of physical vigor. Though partial paralysis rendered him nearly helpless, and though wholly destitute of resources which could secure comfort without further labor, he still worked to the extent of his strength and accepted his fate in a manly fashion, which won admiring sympathy. To the last he was tenderly cared for by his nieces and many friendships cheered his declining years. Quite lately he was busy on his new volume of poems, which was issued last autumn under the title of "November Boughs."

The Ohio State Secular Union Convention.

The preparations are being rapidly pushed forward for the Convention of the Freethinkers of Ohio, and present indications point toward success. But nevertheless I would still urge upon our friends the absolute necessity of not being too overconfident. Many causes hav gone to the wall through just such circumstances as these; and it would be well for our friends to carefully guard themselvs against it.

Let each and all consider it a part of his or her duty to do what they can in this movement of state organization; for this is undoubtedly the only plan upon which Freethinkers can successfully organize for effectiv political work. Each individual state has its own independent work; it has its own independent political issues. Each state has different laws upon its statute-books, some of which affect us more or less as Freethinkers, and each of us is enabled only to participate in this struggle within the jurisdiction of our own particular state. Hence, we must hav an organization within the state if we wish to grapple with them successfully.

A trusted and valued friend of our cause—W. J. Dutton, of Kilmer, O.—wrote me last week, from whose letter I cull the following extract:

> Five thousand voters in the state of Ohio, pledged to support a measure, can if properly organized gain their point in a very short time. As soon as government support is withheld from Christianity their cause is lost.

The above expression exactly voices the sentiments of thousands of Freethinkers in this and every other state, and especially so the sentiments of the promoters of this state organization for Ohio. Recognizing that this is the only method by which five thousand voters in any individual state can be properly organized, and as all organizations, to be successful, must hav their foundations in the people, we propose to build this organization from the people, and for the people; whose principles shall be to promote the freest of free thought, and which shall dare to discuss topics held by the superstitious and ignorant as sacred and unapproachable; for we declare that there is no subject too sacred but that it shall be investigated, that there is no being too holy but that his conduct shall be criticised.

We fully recognize the impediments we shall hav to contend with, the greatest of which will be: That intense prejudice interwoven into the very nature of man, the result of religious training and religious ignorance. We hav to struggle against the self-interest of a class of men whose very existence is bound up with the prevalence of certain ideas, and whose very lives are perpetuated upon the fruits of the providence of others. We hav to do with the bitter antagonism of a received public opinion, which has usurped a fictitious dignity over less popular ideas.

But we are not afraid of the conflict; we are determined to enter the arena and to take our part, our share, in this battle for mental liberty. And we crave for support in this movement from those whose desire it may be to see it successfully maintained.

The history of Freethought is rich in noble specimens of self-sacrifice of men who hav given up all that is valuable in life, who hav sacrificed wealth, reputation, and life in the service of Freedom, everywhere destroying error and propagating views they deemed to be true and useful to mankind. These were the pioneers of progress, who nobly placed themselvs in the forefront of the battle, and fought valiantly for the liberties we enjoy to-day.

Friends, this warfare is not yet ended, the battle has yet to be won; aggressiv propagandism is yet a necessity; our principles must be kept before the public; and this can only be done by the combined exertions of the friends of Freethought.

Freethought propaganda is not a commercial speculation; it is not a mere calculation of profit and loss, and must never be allowed to become such. It is instead a matter of stern and unrelenting duty imposing sacrifices upon all who engage therein. This duty should not be left to individuals, it belongs to the whole party whose convictions lead them to join it; the same to hav a right of supervision over all proceedings taken in their name.

Independent and irresponsible leadership may suit a guerilla warfare; but it is only by union, order, regulation, and disciplin, that desultory attack can be converted into a concerted and systematic operation.

When this can be effected there will be an army of progress, but meanwhile those who take a leading part must get what help they can and carry on the work as they are able.

Friends, you can help us. Will you help us? For remember it is only by your help that our views will ever gain publicity. I am sure you do not ask for martyrs, and I know you require no sacrifices in which you are not prepared to share.

Rally round the standard of Freedom, and ere long the face of society will be changed.

Do not forget, the convention will be held in Wirthwein's Hall, South High street, Columbus, O., on Sunday, April 17th, at 10 A.M. Reduced rates hav been secured on the certificate plan at the rate of one and one-third return. All communications are to be addressed to me in care of John B. Cochran, 112 West Maple street.

JOHN R. CHARLESWORTH.

On the Rounds.

Last Sunday I went to Cincinnati. I was met at the depot by Hon. George Light, who is a giant in the cause of Liberalism and who is known in the community where he resides as "The Deacon." By him I was escorted to the Palace Hotel, where the "finest" was extended to me. In the evening I addressed the Ohio Liberal Society, a splendid organization with a big membership and plenty of backbone. No society in the country is doing as great and as grand a work as that now being done by the Ohio Liberal Society. To show the interest that is being taken in what they do, it is but necessary to state that twice hav they been compelled to seek larger quarters; and they are going to move once more on account of the increased attendance. Their present meeting-place is Douglass Hall, and here it was that I addressed them. Every seat and most of the standing-room was occupied, thus giving me an audience of between seven and eight hundred people. I was billed to talk on "Christianity and Civilization," but by request I delivered my lecture entitled, "Church and State." The same was well received and thoroughly criticised *pro* and *con*. The main critic for the church was Ex-Senator Nolan, of Hamilton county. He being a Catholic and presenting an argument in line with the teachings of that church, I had no trouble in getting the laugh on him; in other words, he fell an easy mark.

The finest feature of the Ohio Liberal Society is its lady brigade. Fully three-fifths of its members are ladies. Just think of it! An army of women battling in our ranks! Purity and virtue for once enlisted against their avowed enemies and oppressors! When I looked upon and beheld that scene my heart beat a pit-a-pat for joy, and the old flag of Freethought seemed brighter and prettier than ever before. Hallelujah! Let us rejoice! Among those brave women I found Mrs. E. P. Foster, of the *Golden Rule*, and Mrs. M. L. Geffs, of the *Herald*, two women who for profund thought and brilliancy surpass all the adherents of orthodoxy; that is to say, all those who at them hurl the pointed, poisoned arrows of malice and jealousy.

Among the men of the society are to be found Prof. Edgar Beal, the greatest phrenologist of the Western clime, whose works and writings far excel the entire lot of theological teachings; Frank Moore, who in labor's ranks fights a good fight; Dr. E. P. Wilson, whose medical sense outshines that of the so-called great Jehovah; Andrew Hogg, the most wonderful anti-theological hustler on earth, and a host of others, each one of whom is a walking encyclopedia of information and intelligence.

Next Saturday night, April 9th, I address the people of Rarden, O. The pusher in this little city is Lafayette Taylor, Esq. He is a wide-awake, outspoken Liberal. He is doing a world of good for the cause in his section of the country.

Saturday, April 16th, I expect to lecture at Auguste, Ky., and the following Saturday at Huntington, W.Va. I am on the rounds to stay and I want the Liberals to keep me busy.

Yours always, WILL S. ANDRES.

Creeds Not a Guarantee of Character.

Many of our oldest readers, says the *Progressiv Thinker*, will remember the noted revivalist, Elder Knapp, who was so prominently before the country from twenty-five to fifty years ago. His fiery denunciations of Infidels and Infidelity yet ring in the ears of those who listened to his erratic methods for saving souls. Talmage in our day, with his terrible pictures of the yawning gulf, never approached Elder Knapp in his word-pictures of the miseries of the damned.

At the close of life the elder was a resident of Winnebago county, Ill. He had a fine farm, and large possessions, the accumulation of years of faithful labor in damning souls. He recognized the fact that the end of life was near, and wishing to dispose of his earthly possessions according to his own notions, he called in a scrivener, a learned Christian gentleman, to write his will. Disposition had been made of all his large estate, and the point was reached for naming the executor.

"Whom shall I insert as executor of your will, elder?" inquired the scrivener.

"George Tullock, please."

"George Tullock is an Infidel!"

"George Tullock is an *honest* man, and I want an *honest* man to administrate on my estate."

Tullock was duly appointed. He faithfully discharged his trust to the entire satisfaction of the heirs and legatees, and yet livs, and can be addressed at Rockford, Ill., in full confirmation of this statement. The deduction from this simple narrativ is: Creeds and beliefs in themselvs do not supply those absolute requirements of honesty, integrity, and genuin morality which make good citizens, and the clergy are not ignorant of that fact.

Lectures and Meetings.

NEWARK Liberal League, 177 Halsey street, corner of Market.—Sunday afternoon, April 10th, at 3 o'clock, Theodore J. Werner, of Newark, will lecture. Subject—"Public Revenues—How Raised Now, and How They Should Be Raised."

THE Society of Human Progress meets Sunday evenings during April at Union Square Hall, 8 Union square: for social greeting at 7:30, concert at 8:15, and lecture from 9 to 9:45. Liberals are invited to come and test this program.—E. B. Foote, Jr., Treasurer.

W. S. BELL is arranging to lecture in Oregon during the coming summer, at the following-named places: Ashland, Talent, Grant's Pass, Coos county, Eugene, Silverton, Woodburn, Canby, New Era, Oregon City, Forest City, North Yamhill, Corvallis, and Portland. His address is No. 1121 Railroad avenue, Oakland, Cal.

THE Manhattan Liberal Club lectures for April are as follows. The club meets at 220 East 15th street:

April 8th, "Religious Lunacy," Hugh O. Pentecost;
April 15th, "Solitude of Self," Elizabeth Cady Stanton;
April 22d, "Religion and Morality," Henry Rowley;
April 29th, "Lunacy Real and Factitious, and Its Treatment," Albert Bach.

Business meeting and election of officers after lecture, on April 29th.

S. P. PUTNAM's lecture appointments:

Waco, Convention of Texas Liberal Association	Apr. 9,10	Massillon, O.	May 1
New Orleans	" 13,14	New York	" 6
Brookhaven, Miss.	" 16,17	Boston	" 8
Chicago	" 24	Montreal	" 15
		Boulder City, Col.	June 5

Those desiring lectures along this route will please communicate at once with S. P. Putnam, Los Angeles, Cal., care of C. Severance, Box 451.

MIRACULOUS cures were not ascribed to persons merely. Another growth, mainly from germs in our sacred books developed by the early church, took shape in miracles wrought by streams, by pools of water, and especially by relics. Here, too, the old types persisted, and just as we find holy and healing wells, pools, and streams in all other ancient religions, so we find in the evolution of our own such examples as Naaman the Syrian cured of leprosy by bathing in the river Jordan, the blind man restored to sight by washing in the pool of Siloam, and the healing of those who touched the bones of Elisha, the shadow of St. Peter, or the handkerchief of St. Paul. St. Cyril, St. Ambrose, St. Augustine, and other great fathers of the early church sanctioned the belief that similar efficacy was to be found in the relics of the saints of their time; hence, St. Ambrose declared that "the precepts of medicin are contrary to celestial science, watching, and prayer;" and we find this statement reiterated from time to time throughout the Middle Ages. From this idea was evolved that fetichism which we shall see for ages standing in the way of medical science. —*Ex-President White of Cornell University.*

Letters of Friends.

He Keeps Himself Armed.

VISCHER'S FERRY, N. Y., Feb. 17, 1892.

MR. EDITOR: Inclosed find $1.50 for the Bible Picture Book, in cloth. I want it to show to my pious friends. I hav taken THE TRUTH SEEKER ever since D. M. Bennett was in the Albany penitentiary. That and Heston's pictures make me pretty well posted, so that the clergy dare not tackle me. Yours very truly, ABRAHAM BEST.

Christianity a Curse.

CHICAGO, ILL., March 7, 1892.

MR. EDITOR: Please giv Mr. Heston my compliments. I was so well pleased with his "Praying Machine" that I had it framed with the sample prayer, and hav it hung up in the library. I am going to hav a lot of his pictures framed. I think Christianity is a curse to the progress and welfare of civilization. E. W. BROWN.

Likes To See the Humanitarians.

BALTIMORE, MD., March 6, 1892.

MR. EDITOR: I think you hav made a decided improvement in THE TRUTH SEEKER, particularly so by placing the likenesses of prominent men in the cause of reform in your various columns. It givs the reader a proper impression as to the appearance of those working in the cause of humanity. Yours truly,

CHARLES MEHLGARTEN.

Convert the Rising Generation.

PRAIRIE CITY, IA., March 14, 1892.

MR. EDITOR: I inclose herein for the funny Picture Book $1.50. I want the best, as I desire to leave it as a legacy to my children. The pious old fossils will not look at the pictures, but the children will, and they are the ones we wish to influence. Heston is doing a good work. Long may he continue to wave.

Yours truly, IRA E. DRAPER.

Object-Lessons in Ecclesiasticism.

WINSLOW, ARIZ., March 12, 1892.

MR. EDITOR: Send me some of the letters to Congress in regard to closing the World's Fair on Sunday. I see some Christians are talking of having an exhibit. Well, if they will, and hav all the instruments of torture used by them for Christ's sake, I will giv $10 to help it along.

Yours for Universal Mental Liberty,

J. T. MUNCEY.

Good To Disillusionize Christians.

PHILADELPHIA, PA., March 17, 1892.

MR. EDITOR: The Nine Demands and a copy of "Old Testament Stories Comically Illustrated" hav been duly received, with many thanks. I think the Bible Pictures just the thing to disgust the pious Christian with his inspired book. I shall try and sell this one and hav one bound in cloth. Yours for truth,

W. F. PORTER.

When They Ask for Bread, He Will Not Giv Garbage.

NEW YORK, March 18, 1892.

MR. EDITOR: I enjoy THE TRUTH SEEKER exceedingly. I admire its ability and courage in dealing with those who are still striving to stuff our mental stomachs with old decaying theological garbage And I like your plan of circulating free Liberal literature. To put a small sum where it will perhaps do the most good, please add the inclosed $3 to your Literature Fund. Yours fraternally,

L. C. REED.

Christians Made to Laugh at Their Religion.

AUBURN, N. Y., March 7, 1892.

MR. EDITOR: The book has been received, also the letter containing the donation. I must say the book has been a great comfort. I hav enjoyed reading it, and also hav been amused to see the expression upon the faces of those who hav seen it. The comical illustrations hav caused them to laugh not a little, although they professed to be very much disgusted. The book, though comically illustrated, proves to be a great educator. MARY J. JONES.

A Worker.

CHEMAWA, ORE., Feb. 25, 1892.

MR. EDITOR: Inclosed please find $1, for which please send Bible Pictures. I hav tried very hard to get subscribers to your valuable paper, but I find the majority of people, though enjoying the reading very much, are afraid of losing caste if they should take it. Still, although I am getting old, I sow the seed and distribute my papers, and the people are coming up and in time will see the light. I learned from THE TRUTH SEEKER years ago, when D. M. Bennett, the martyr, was at the helm, and am proud to see it so ably managed. I could not suggest any improvement, unless Brother Heston makes more pictures. Long may he wave! J. W. BEATY.

Our Roman Catholic Masters.

ONEIDA, KAN., March 17, 1892.

MR. EDITOR: Please find inclosed $2, for which you may send me by mail your Roman Catholic "Pictorial Text-Book," and oblige—this being the 17th, which seems to be becoming our American Fourth of July so rapidly. I notice a mayor of a large city in his proclamation givs the pope's followers a half-holiday to-day. So you see it is becoming "'alf and 'alf," as the Englishman would put it, already. I see that in a city in Michigan the offices are all filled by Roman Catholics but fifteen per cent, and the Catholics do not pay quite ten per cent of the tax; but the eighty-five per cent of the offices in this city absorb as fees or salaries $71,500 of the moneys from the treasury. This ought to be an eye-opener to all American citizens, saying nothing about the Captain Pratt episode at Carlyle, Pa., in which Congress voted down his salary because he told the truth. CYRUS SHINN.

Some One Will Hav To Go To Hell For This.

CLINTON, IA., March 17, 1892.

MR. EDITOR: The book and papers came safe. Inclosed find $5, and send me four Bible Picture Books. I hav buyers for two, and probably will be able to sell the other two soon. I think when we get a month or two of good working time more will want them. But for a month or two in winter we do not do very much here, and finances get low. Send me also another dollar's worth of *Telegrams* with the "Christmas Sermon," etc. Also slip in one of the small tracts, "Ingersoll Catechised," with his poem on Robert Burns's birthplace on the last page. A friend, a Latter Day Saint, saw the one I hav and would like to possess one. The yeast is working. Somebody will hav to go to hell for the way the thing is working. O for a hundred Ingersolls! It is so amusing to see how one can make the whole orthodox world squirm. May his shadow increase! JAS. A. GREENHILL.

When Slavery Shall Be Abolished.

ST. JOSEPH, MO., March 6, E.M. 292.

MR. EDITOR: Herewith I hand you thirty cents to pay for three copies of the New York *Telegram* containing Col. R. G. Ingersoll's Christmas Sermon, the attack of the pirates upon him, and his broadsides upon them in defense of the freedom of speech and a free press. The great humanitarian, Thomas Paine, did more for the welfare of humanity than any man who had lived upon the earth prior to his day, and our "Colonel Bob" is to-day the foremost man of all the world.

He is to the piratical priestly crew as an iron-clad ram in a naval battle with an old wooden ship.

If his life and vigor continue for ten years longer, he will clear our land of these thieving buccaneers, and, the curses of African and religious slavery removed, we shall hav a free country to liv in. I am getting along well in years, when the continuation of the thread of life is very uncertain, but I do hope to liv to see the day when there will not be a religious priest n r his ignorant dupe in all our fair land. Yours, P. V. WISE.

We Put the Church in Its Right Light.

GRAFTON, N. D., March 6, 1892.

MR. EDITOR: Receive my sincere thanks for the good work you are doing with your valuable paper, THE TRUTH SEEKER. It is a welcome guest every Monday. I was the first here to take the paper, and I wish I had many subscriptions to send you, but as the most of the people here belong to the church superstition, we cannot do much, only a little missionary work. A good many of them like to read THE TRUTH SEEKER if only they can do it in secret, so my papers are actually worn out every week. Here in reality is a broad field for Secularism if only we had a good lecturer. A good many, myself included, are entirely astonished over the good pictures of Watson Heston. If he is not a genius I do not know who is. I hope he will liv long, to the benefit of Secularism, so the old church humbug can be exposed in its right light. If you hav any copies of THE TRUTH SEEKER I can make good use of them here, as people now commence to think a little for themselvs and not let the clergy do all the thinking for them. Please find inclosed $3.25, for which send me three copies of the Bible Picture Book and one "The Strike of a Sex," and if you send some extra copies of THE TRUTH SEEKER I can make good use of them to the benefit of my fellow-men. My best wishes for THE TRUTH SEEKER and Watson Heston.

Respectfully, JOHN ILDSTAD.

Of Interest to Mariners.

CRESCO, IA., March 22, 1892.

MR. EDITOR: A correspondent in THE TRUTH SEEKER of the 19th inst. requests that some one giv dimensions of Noah's ark. The following figures were taken from a religious book (I hav forgotten its title):

300 cubits long (450 feet).
50 " broad (75 ").
30 " high (45 ").

For the purpose of comparison I add dimensions of the Great Eastern (Conklin's "Manual"):

680 feet long.
82½ feet broad—118 feet inclusiv paddleboxes.
58 feet high—70 feet inclusiv bulwarks.
11,000 horse-power.

The old Jews' book tells us in one place that two of each kind, in another that seven—by implication fourteen—of each kind of living thing had found barnroom in that unventilated ark. Now, I believe that the hides only of all the larger animals in the world—the smaller living things to be put in stuffing and all—would make quite a cargo for even the much larger Great Eastern.

What silly things credulous people do believe. F. L. DAUBERSMITH.

A Montana Auto-da-fe.

MANHATTAN, MONT., March 10, 1892.

MR. EDITOR: Please find express order in payment for the following articles—paper and books: Renewal of THE TRUTH SEEKER for one year, $3; "Old Testament Stories Comically Illustrated," $1; "The Story Hour," by Susan Wixon, in boards, $1; letters for our representativ, 50 cents, and some stationery stamped with the Flag Above the Cross, 50 cents. I must hav THE TRUTH SEEKER; cannot get along without it. We hav two Catholic families here—one Irish, the other French. The first was brought up in New York state, and the other in this country. There are two young ladies in each family, and between them they burnt up two copies of the "Freethinkers' Pictorial Text-Book," also a year's file of THE TRUTH SEEKERS. You see ignorance is not confined to any one part of the United States. If they had sense enough to look at Heston's pictures, and read Ingersoll's lectures, with Helen H. Gardener's, and others, they might know better some time. Let us hope for the better.

Yours, as ever, for free thought, free speech, and equal rights, J. O. CLARK.

Political Parties Shooting Arrows at the Heart of Liberty.

HOLDEN, MO., March 14, 1892.

MR. EDITOR: Missouri has sold out to the church. The Democracy of the South is married to the church. It seems that they want slavery back again. The two words "slavery" and "democracy" are as wide apart as the polls. This shows there is nothing in names. There are exceptions to all rules. I find many Democratic Freethinkers in Missouri, but it is to be deplored that they are generally poorly informed on the subject. Woe! woe! to any party that will sacrifice principle for power! Both the old parties hav done it. Both deserve death. Yea, death! for they are continually shooting poisoned arrows at the heart of Liberty.

I am still of the opinion that Freethought is working on the wrong plan. It seems to me that those who planned the campaign were not aiming at success, but simply notoriety. Some people are very much afraid of the word religion. Well, when viewed as a system of faith it is a bad thing, but when viewed as a system of principle it is a glorious thing. It means nothing more or less to my mind than a person's honest convictions as to what is right, just, true, and honorable, and a strict conformity in practice to those convictions. I am still of the opinion that Mr. Parton's suggestion to supplant one church with another points at the only available plan. WM. L. WORLEY.

Competition Among Long-Eared Animals.

GRASS LAKE, MICH., March 6, 1892.

MR. EDITOR: Please send two copies of *Telegram* containing "The Ingersollian Controversy"—one to lend and one to keep for visitors. The *Telegram* may, perhaps, go where THE TRUTH SEEKER would not be welcome.

How now? Is Rev. Mr. Dixon jealous of the ancient long-eared animal since the colonel's explanation of the spook story? Didn't he make a great mistake in assuming one of the attributes of the animal (stubbornness) by refusing to retract? Better stuck to his trade of prophet (profit?) where proof is uncalled for.

It seems almost superfluous to mention the recent improvements in the general appearance of THE TRUTH SEEKER, they are so apparent to all. And the contents—well, your readers hav been peculiarly favored with good reading this year, though mostly good before. No need to particularize—one cannot miss it now.

The former belligerent attitude of Materialists and Spiritualists seems to hav died out. Glad to see it, as it has seemed very unprofitable—too liable to descend to personalities.

Please note the following: Gnostic—knowing. Agnostic—not knowing. How is it—A-gnos-tic, or Ag-nos-tic? G. W.

Obituary.

DUBLIN, IND., March 11, 1892.

MR. EDITOR: Milton Thornburgh was born in Guilford county, N. C., July 4, 1812, and died at his home in Mount Auburn, January 22d, aged 79 years 7 months and 20 days.

When he was two years old his father moved to Warren county, O. In 1822 they moved to a farm in Posey township, Fayette county, this state. Here Milton spent the greater portion of his life in clearing and breaking the heavily timbered farm into cultivation. In 1833 his father brought the first short-horn cattle from Kentucky to this portion of the country, and the same kind of cattle hav been kept on the farm ever since.

Mr. Thornburgh was married to Sarah, daughter of John Charles, of Richmond, in 1835. To this union there were six children born, all of whom hav died except Oliver, the youngest, who has two children. There is one other grandson, Charles Thornburgh, who livs on the Butler farm west of Dublin.

In 1870 Mr. Thornburgh turned over to his son the farm in Posey township, and bought the Isaac Myres homestead between Cambridge and Dublin. Here he lived a quiet, unassuming life, surrounded with peace and plenty in a comfortable home.

For many years he was connected with the First National bank in Cambridge city, and at the time of his death he was vice-president and one of the directors of the institution. KATE MARTZ.

A Good and Wise Man Gone.

LAWRENCE, KAN., Feb. 9, 1892.

MR. EDITOR: We announce with profound sorrow the death of David Elliott, on Jan. 31, 1892. His illness was but a brief one, lasting only a half an hour. His death was caused from strangulation. He was buried February 2d, and his remains were followed to their last resting-place by his many friends. One more of our high and noble young Liberals gone, and that dreaded foe, Death, has crept into a happy and loving family. How short and uncertain is life, whose highest hopes and greatest comforts are but flickering rays of future bliss, reflected here for the consolation of the benighted wanderer, like a sunbeam shining through the crack in the

dark, and then a firm hand is laid on the wanderer's shoulder and he must go to his peaceful sleep.

He will long be remembered for his kind way. It gained for him more friends than wealth and learning together. He might well be compared to a diamond with its bright and beautiful luster, for he never lost that fine polish; his life throughout was one of everlasting sunshine, scattering the rays of light into the homes of the poor and needy. We extend to the bereaved family our heartfelt sympathy in this hour of sorrow, and hope that the new year will not bring forth throughout its extent any more of such painful afflictions. He

So lived, that when his summons came to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
. . . . . .
He approached his grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

Written by a friend of the deceased,

BLENDA E. PALM.

It Is Time for the Farmers To Cease Praying.

NEW CAMBRIA, KAN., March 10, 292.

MR. EDITOR: A quotation from the preamble of the platform adopted at St. Louis reads thus: "Assembled in national congress, invoking upon its action the blessing and protection of almighty God, puts forth," etc. Does it not sound like grim mockery for the same parties that engrafted the above, having been presumably continually "invoking the protection and blessing of almighty God," to still call upon him? Would it not hav sounded more sensible for them to hav said, "Since almighty God and the old parties hav refused to listen to our prayers, supplications, and petitions, we put forth," etc.? Is that not the correct way of addressing unjust rulers? Would that not sound more impartial toward all that had caused their grievances? Is it not reasonable to suppose that just to the extent he is more powerful, just to that extent he is more to blame than either one of the old parties? Is it not probable that he has been "hardening Pharaoh's heart"—the old parties'? But as long as they don't hav him in the platform, there is no danger of his being foisted upon the people. Some may think there is danger of the above being the case, but I will leave it to any fair and unbiased mind that what a person imagins ought not to hav near as much weight as an actual occurrence. What has the Republican party done for Liberals? I still insist that it has passed all the laws by which Comstock, Wanamaker, Harrison, *et al*, work their persecution. They hav simply relaxed their hold and expect Liberals to all join hands and help elect the same administration, and then they will resume Harman's trial and as many more as they can ensnare, and send them to prison for a good long term. JOHN W. ABBOTT.

Made To Giv Where He Does Not Wish To.

NEWPORT, O., Feb. 29, 1892.

MR. EDITOR: Inclosed find $1 for following bill of goods. I would do better, but am short just now. You hav a large list of books that I would like, some that I am going to hav, but just at present I am too busy helping J. D. Rockefeller make presents to universities. I am not doing it willingly or peaceably, but I am doing it just the same. Through the manipulation of the perjured officers of this corrupted legalized banditti that we are accustomed to call government, I am compelled to giv money to support institutions that I do not believe in, and to render service to this conglomeration that we call the "grandest government on earth"—service that ought rightly to be rendered by some ecclesiastical tramp or beggar. I will clip out this little item I find in the Pittsburgh *Dispatch* of Friday, February 26th:

CHICAGO, Feb. 25.—The University of Chicago to-day had another gift of $1,000,000 added to its endowment. A letter was received by the trustees from John D. Rockefeller, tendering that sum in five per cent gold bonds to be handed over to the trustees with accrued interest March 1st.

The giver reserves the right to designate the expenses to which the income shall be applied. The letter concludes as follows: "I make this gift as a special thank-offering to almighty God for returning health."

If I should be so fortunate as to meet with a paper that contains the letter in full I will mail you the paper. I suppose this $1,000,000 will pay a great many preachers for walking into their pulpits Sundays and telling their superstitious flocks to be contented in the position in which God—J. D. Rockefeller—has placed them. Great scheme, is it not? Great scheme for robbing the ignorant rabble, with perfect safety to the robber.

Yours in the truth, E. P. BLY.

More Work Like This Wanted.

ELMIRA, N. Y., March 7, 1892.

MR. EDITOR: I want to thank you for the notice you published in THE TRUTH SEEKER of my essay, "Church and Civilization." Many hav already sent in for copies, inclosing stamps, from all directions. All orders hav been promptly filled. Also I thank you for publishing my letter accompanying the copies of the essay sent you.

With pleasure I would with much appreciation mention the generosity manifested by Mr. N. Griswold (my namesake), of Meriden, Conn. I mailed him a copy of the essay, and in a few days I received a very good letter from him saying how very much pleased, etc., he was to receive it, and to my great surprise a draft for $10. The $10 was inclosed as "a token of appreciation." Was not this a good, generous act of Mr. Griswold? Undoubtedly Mr. Griswold thought I had been to much work and expense in carrying on the discussion, especially in publishing the essay in neat pamphlet form, and concluded to contribute generously toward Freethought propaganda work. If all Liberals were so commensurately generous as Mr. Griswold is, and has been for many years, the cause of Freethought would be a mighty power for good.

I hav also received a good letter of thanks from Elmina Drake Slenker, Susan H. Wixon, and very many other stanch Liberals too very numerous to mention, all of whom are highly esteemed by the writer, and are very welcome indeed to the pamphlet gratuitously sent them. The pamphlet was not published for pecuniary purposes, but absolutely for gratuitous propaganda work, although gotten up with considerable work and expense.

The first lot of pamphlets is nearly exhausted, and I now contemplate publishing a second edition.

L. DE WITT GRISWOLD.

Would That We Could Elect Such a Presidential Ticket.

SAN JOSÉ, CAL., Feb. 9, 1892.

MR. EDITOR: Will you please place the inclosed $10 to my credit and send book and leaflets as per list.

I hav just found out what that G in Col. Robert G. Ingersoll's name stands for. Written on a bulletin-board in front of the Liberal News-stand in this city are the names of Thomas Paine, Voltaire, Robert G. Ingersoll, and other noted authors. An English man and woman halt in front of it. The man on reading over the names says, "I wonder what that G in Hingersoll's name stands for." Woman says, "Why, Gehova, of course." "That will do," says the man; "come along."

Now, Mr. Editor, as the American Secular Union appears to be floundering around for something to do, what is the matter with calling a national convention of Liberals and organizing a great Liberal political party, taking the Nine Demands of Liberalism (justice) as a basis, for a platform? Such an array of talent as could be brought together in a convention of this kind would astonish old orthodoxy. And as everyone has a right to a preference for presidential candidates, I might as well name mine now: For president, Col. Robert G. Ingersoll, of New York; for vice-president, George E. Macdonald, of Snohomish, Wash. Just think of a great Liberal political party with these two fearless advocates of liberty marching to the front, proudly bearing aloft the banners of the free, every star shining with renewed luster, every stripe gracefully curling in liberty's breeze! Oh, how the eagle would scream! Her melodious voice could be heard at the Vatican. The pope, with a broad grin, would throw up his three-story hat—a caper he hasn't cut since the unveiling of the Bruno monument. All the horny-handed sons of toil would vote for them. All the free and independent women would work for them. The clergy would go for them, because those reverend gentleman very well know that those brave and manly men would not go sky-larking and neglect the political wants of the nation, as has been done by the weak-kneed half-Infidel policy pilots who hav been monkeying at the helm of the old ship of state for the last several years. Stir 'em up, Mr. Editor! Giv us a free vote and fair count. Organize a great political party and at the next turn of the presidential wheel we shall witness the prettiest and liveliest presidential jig ever danced on Columbia's green.

L. R. TITUS.

Thinks Them Necessary Evils.

LEXINGTON, KY., Feb. 16, 1892.

MR. EDITOR: The powerful depend upon some kind of servitude to advance their plans. Witness the Sandwich islands and the empire of the czar. With regard to the feudal system, we learn from the history of France that the disorder attending the movements and manners of a nation just emerging from barbarism is called anarchy, by candid and discriminating writers, which remark would also apply to those who are retrograding in civilization. The cure for their absence of order is found in the feudal system. Mild and benevolent rulers, such as Louis IX., called St. Louis, attempt to mitigate the horrors of this state of society, and are able to accomplish their end only by strengthening the kingly power, at the expense of that of the people. Secular and religious tyranny introduce themselvs naturally at such a period.

The golden mean is only found by nations when those who constitute the commonwealth, and bear some share in its power and responsibility, find that justice alone promotes their best interests, driving away all fear of violence and revenge.

If individual improvement and private interests are not sustained, society loses mind and intellectual character, and becomes a hopeless drudge or machine, which can secure its daily bread and a pillow on which to repose.

Governments are necessary evils, which secure us from intrusion, and giv us breathing-time sufficient to effect something which makes our life superior to that of the most abject slaves. Much can be done by individual activity and benevolence which should endeavor to rescue those who possess some remarkable talent from hideous and suffering poverty. Camoens, the poet, was abandoned by intimate friends, who were themselvs immensely wealthy.

But thus speculating, we are interrupted by the din of Mr. Harris, a Jew, who depreciates Ingersoll, and who observes, in the vague old way—which we recoil from as we would from the plague—that we need more reverence. Some churches kneel to the bedpost, a method "of keeping their zeal in motion." Cushions to kneel upon could then be more salable than materials used in science for useful experiments or for the collection of facts.

It would be bad for people to get too topheavy. Some imagin that walking on all fours would be conduciv to health, although a sense of propriety, combined with elegance of manner, has been thought a distinguishing mark of civilization. I suppose we ought to hav some reverence for the deductions of reason, which is not a necessary evil, but which informs us that the great point at issue—the battle to fight—is not to increase the credulity of the mass of mankind, teaching them to "lean on God to obtain imaginary salvation." Unquestioning quiet would resemble life when sealed up in a can, like any other preserve, for the fair at the New Jerusalem. The only tremendous question is, are Christians, are we, making heavier the descending scale, loaded with ignorance, poverty, impurity, luxury? Do Infidels receive the sacrament, stained with genteel devices, as they fill the state prisons with culprits, sending them to heaven when the earth is loathsome with their presence?

The Rev. Mr. Crosbie, in the *Eclectic* for January, certainly must consider God as a necessary evil, entangled in the meshes of an evolution, which theory no one can comprehend, casting the question of growth and progress into Egyptian darkness, where the brain, without sustenance, would soon be no aid to thought or sensation.

Are tariffs necessary evils? If they were removed, would not the sea soon be white with vessels loaded with cheap goods and manufactured articles, our streets lined with cheap stores? Does competition always improve trade?

But to digress, Mrs. C. Lacey's letter was excellent. The Methodist "I am," I suppose prospers. We hav another. John Adams said, "I AM" for the resolution, sink or swim, which will endure when the elements melt with fervent heat. Eusebius cooled that fire when he said the epistle of Peter was spurious. ALHAZA.

Arguments With Christians.

ADRIAN, MINN., Jan. 24, 1892.

MR. EDITOR: I knock for admittance to your friendly letter department.

I hav received the books, and will soon hav them all sold. Even Christians say, "These are the greatest pictures I ever saw."

I question them in this way: "Do you think there is anything about me because I am not a Christian that I should be eternally damned hereafter, and you or any of your family be rewarded with a better place?" They say, "No, I do not know as there is." Now, that is pretty fair. Most Christians are good-hearted and reasonable beings, but some are "like owls, they close their eyes when they come in the light." It seems there is a struggle between the heart and mind.

Yet in spite of their hellish belief against us in their ignorance, we are in duty bound to respect them. But here is one, quite a Liberal yet bound to be a Christian, who tells me that "preaching hell has nothing to do with the heart." And another goes on to say that "so far as hell is concerned, God passed the eternal sentence, not man, and Christians hav a right to teach that as one of the principles laid down by our savior." 'Now," I said, "who is the best-hearted?—Supposing two persons are brought up together. One falls in the way of the church, and the other does not. Otherwise they are just alike, except in belief. One says, 'You are going to hell to be forever miserable, and I am going to heaven to be forever happy.' The other answers, 'When they nailed Christ to the cross, he said, "God, forgiv these men; they know not what they do." Now, I do not ask God to forgiv you. I forgiv you myself. You know not what you say or believe.'" And right here my Christian says, "That has nothing to do with the heart." "Well, then, if Christianity is heartless, and there is no brain about it, what in the world is it then?" And now he falls back on that last and reckless argument by saying that Christians hav a mighty advantage over Infidels—that if the Christian religion is not true he is just as well off as the Infidel, and if it is true he is decidedly better off, according to the gospel. "Well, then, my Christian friend, it is to the Bible you retreat. We'll go with you to the lion's den, and whom will the lion eat?" He now asked me if I take the Boston *Investigator*. I said, "Yes, seven or eight years." "You read too much Infidel stuff." "Well, I read a good many Christian sermons. I read the Bible." He gave a look, something like a surprise, with a laugh.

Mr. Editor, what more do they want? Can it be possible that they want us to stop thinking and go to church?

I hav sold all the books. Inclosed you will find money-order for $10.

W. KNIPS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Common Good.

BY SUSAN H. WIXON.

While others sing in highest praise
Of rare and costly gems,
And tune their harps to graceful lays
Of sparkling diadems;
I turn in contemplation, free
From care or busy strife,
And chant the glory that I see
In common things of life.

I lay my head upon thy breast,
O earth, so sweet and fair;
Thy pulsing breath givs joy and zest,
With which naught can compare;
Thou yieldest strength and all good gifts,
With beauty thou art rife;
Thy royal grace for aye uplifts
The common things of life.

The air I breathe is mine and thine,
And millions share the same;
What boundless love to thus entwine
All hearts within one name!
No rich, no poor, no robber bold,
No peer of lofty birth,
More than he needs can take or hold
Of common air of earth.

I drink the water from the spring—
No nectar like to this
Ere touched the lips of crowned kings
With pure and honeyed kiss.
The rippling stream runs full and free,
From vale and mountain wall;
Runs round the world from sea to sea,
A common gift for all.

The glorious sun gilds cottage low,
The same as lofty tower,
Givs joyous life and healthful glow
Alike to man and flower.
All lavishly, exquisit grace
Adorns the fields above;
For thee and me the star-gemmed space
Is bright with hope and love.

And thus the things we daily use,
By all who liv, possessed,
Are those we did not seek or choose,
Yet are to us the best.
Like loving hearts they palpitate
With truth and honest worth;
They make for all a high estate—
These common things of earth.

Buttonwood Trees.

"The great old tree before the door" of my childhood was a buttonwood. It was planted there in 1718 by my great-grandfather, who brought it on his shoulder from off the bottom land on the south branch of the Nashua river and planted it in his door-yard. Supposing it to hav been about five years old at that time, it was one hundred and thirty-two years old at the time of my having it cut down, in the winter of 1845. The buttonwood grew very rapidly and large on the alluvial soil of the river land, for which it seemed adapted. The special tree we are writing about was twenty-seven feet in circumference and measured nine feet across the stump, which measure held good twenty feet from the ground, from whence three branches forked out in diverse directions, from which no branches issued again until reaching ten feet farther. Then it became a network of interminable branches, densely covered with foliage, which the sun could not penetrate. The leaves of the buttonwood were about as large as a common dinner-plate, fastened to the branch by a stem some four inches long. It also produced a ball with which the tree would be covered, as large as the crab-apple. This ball, on ripening, would be scattered by the winds like feathers.

We hav been thus particular in describing the tree, that you may better understand what we wish to convey to you. The buttonwood tree died out in 1843 in New England, up to which time it had been the most flourishing tree in the Eastern states. The cause of the simultaneous extinction of these trees has never been accounted for to my knowledge. There was many a moist eye in the family when this tree fell on the hard, frozen ground in December, the limbs snapping like pipestems as they struck the ground; indeed, we hardly think we would hav cut the tree, as disagreeable as it appeared in summer, when all other trees were dressed in their green foliage, but the high winds would break off limbs a foot in diameter as it became brittle, endangering the buildings.

The buttonwood would shed its bark annually in June, which would roll up as it came to the ground, looking like cinnamon. The limbs of the tree then would remain white until September, a beautiful contrast to the green leaves. A winding stair was built around this tree up thirty feet from the ground, where a platform was built that could seat thirty persons. It was upon this platform where my brothers and sisters, with our neighbors' children, would meet to hold amateur schools, religious meetings, and other diversions; but our favorit play was "keeping store." To our infant minds the village store contained everything to be desired in the world, and the "store-keeper" in his "store clothes" was our ideal of the "perfect man." We would hav a general assortment of mullein leaves for broadcloth, buttonwood leaves for cotton cloth, the bark for cinnamon, mud cakes for gingerbread, dried leaves of different varieties for mixed tea, acorns for coffee—all of which our amateur "store-keeper" would assure us with much gravity he sold at less than cost, while we would haggle about the price as we had seen the farmers do; for in those days the merchant would hav his asking and taking price. This is now happily done away with.

The hangbird would build his nest in this tree, which was a nice woven bag of grass and strings, with a small hole in the top, which he hung on the end of a small twig, always swinging to and fro, his little head peeping out just enough to tantalize us with an anxiety to get hold of it. Well, children, these days hav gone from me, but they will come and go from you as they did from us. You will try and learn from all the incidents of your life as you pass on your journey to the end. After all, I think men and women are but grown-up children, and each generation learns from the past. Good-bye, darlings.

OLD MAN PAXTON.

[We are obliged to our friend for his interesting communications. He is always welcome in this Corner.—ED. C. C.]

I'd Be a Man.

Some years ago a young man was seated in his employer's drawing-room teasing his little daughter. He was then only a clerk in her father's store. At last she grew tired of his teasing and exclaimed impatiently, "If I wore as big clothes as you I'd be a man!" Her mother overheard her remark and called her little daughter to her and reprimanded her for being so naughty. The little girl left her mother's presence with tears in her eyes and went to her own room and after having a good cry, brushed away her tears and the little incident was soon forgotten by her. The young man meantime left his employer and went to another city.

A few years later this little girl, now grown to be a beautiful young lady, was returning from college to her home for a vacation and while riding on the train she was obliged to change cars. While waiting, she went to a hotel, and while there a prominent and rising young lawyer called to see her and said he wished to thank her for the favor she had done him. She said she did not remember doing him any favor. She said, "I remember you only as a clerk in my father's store some years ago, but if I ever did you a favor I do not remember it."

Upon this he referred her to the impatient remark made by her in her father's drawing-room when he was a clerk in her father's store. He told her that when any mean, low-down, or dirty trick tempted him he thought of the impatient remark made by her when a little girl in her father's drawing-room, "If I wore as big clothes as you I'd be a man!"

Coaling, Ala. WALTER R. WARD.

[Very good.—ED. C. C.]

She Talked Back at Bishop Brooks.

The only criticism that is made upon Phillips Brooks, the most talked-of man in the American pulpit, is that he speaks so rapidly that it is difficult for many people to follow him and take all his meaning. A little baby girl in his audience one Sunday expressed her opinion of his delivery. She was standing upon the seat by her mother's side, watching the parson in his pulpit robes, her blue eyes fastened on his countenance; suddenly her face wreathed itself with smiles—that rapid flow of consonants was a feat for her entertainment, and she was not to be outdone by Phillips Brooks. Clapping her little hands and striking out her little chin toward him, she shouted forth in her tiny voice, "Peter Pepper picked a peck of prickly pears," when her mother caught her down and hushed her, and the rector of Trinity preached on, unconscious of the stricture passed upon his style by his small parishioner.

Punctuation.

It is strange that the use of points for punctuation should be such a comparativly modern invention. Of the four generally used points only the period (.) dates earlier than the fifteenth century. The colon (:) is said to hav first been introduced about 1485, the comma (,) some thirty-five years later, and the semicolon (;) about 1570. It is difficult to understand how the literary world dispensed for so many centuries with the useful points, and their lack must hav added to the toil of the decipherer of written documents. When we remember what various inversions of meaning may be caused by the misplacing of a comma, we marvel how early authors contrived to escape strange misreadings of their works, in which no points guided the students.

Correspondence.

MCMINNVILLE, ORE., March 4, 1892.

MISS WIXON, *Dear Friend:* It is with pleasure that I write you another letter, as it has been so long since I hav written to the Corner. We received a TRUTH SEEKER last night, and there were some very nice letters in the Corner. Our school closed January 22d, and our teacher has gone to Port Townsend, Wash. Her name was Ethel Ballinger. The school will start again in April, and our teacher's name is Nettie Guild. She taught our school last summer. I am very glad they hav hired her again. Well, my birthday will soon be here and I will be ten years old. It is the 22d of March. I hope you will excuse me for writing this letter with a lead pencil.

Well, I will close my letter, hoping it will escape the waste-basket.

Your little Freethinker friend,
ELIZA A. FARMER.

TURNER, ORE., March 18, 1892.

MISS WIXON AND LITTLE FRIENDS: I thought I would write to the Corner and tell about the Presbyterian church festival here. They had declamations by little folks, singing, tableaux, supper, etc.

One tableau was a young school-marm "clinging to the cross." She tried to look pious, but only looked foolish; I suppose it did just as well. There were sixteen of the little school-girls said their prayers. It looked somewhat funny as they knelt in a semicircle in their white dresses. There has never been but one Freethought lecture in Turner that I know of.

There are many wild flowers in Oregon. Miss Wixon, I send you a piece of the Port Orfort cedar that we hav in our yard. It does not grow anywhere only on the coast of Oregon. The flower is bright pink and the cones a lovely brown.

Well, my letter is too long now, so I will quit. KATIE D. MATTESON.

[Thanks, Katie, for the fragrant cedar. We shall exhibit it next week at the meeting of our class in botany. We will tell the members that it came from a dear little girl named Katie who livs away off in Oregon.—ED. C. C.]

COALING, ALA., March 24, 1892.

MISS SUSAN H. WIXON, *Kind Friend:* With pleasure I take my pen to write a few lines to the Corner, as it has been some time since I last wrote. Winter is fast passing away here, and spring is taking its place. Soon the trees will hav a new dress of green, and the whole earth will be covered in green too. We hav not had any winter here hardly. I hav not seen any snow in four years to cover the ground. I had rather liv down South where it is warm than up North where it is so cold.

We liv three miles from Coaling, a small village which had two churches until Feb. 9, 1891, when the Lord saw fit to blow one of them down, I suppose because they were teaching school in it. My brother was going to school there when it was blown down, but he did not get hurt. I suppose the Lord saw fit to save that one Infidel. But what I intended to tell was that some time back while the Rev. Mr. Jones, the Methodist preacher of Coaling, was off tending to some of the Lord's most urgent business, his little child was fatally burnt and has since died. I think if I had been the Lord I would hav taken care of his child while he was tending to my business.

I saw Mr. Jones two days after his child's death, but he did not seem to care for it. I suppose he thought it was in heaven in Abraham's bosom, and that it was better off there than here on earth. Well, I will close for fear of making my letter too long.

Yours for Freethought,
WALTER R. WARD.

MCMINNVILLE, ORE., March 4, 1892.

DEAR MISS WIXON, *My Dear Friend:* I suppose you think I hav forgotten the Corner, but no, indeed, I hav not, and never, never can.

The winter in this part of Oregon has been very pleasant indeed.

We had two small snows; one fell in December and the other in January, both of about three inches. But the sun has shone every day for over six weeks.

In the last TRUTH SEEKER I see some very nice letters. I like to read the children's letters.

A few weeks ago I received a letter from Laura Carlton, of Idaho. I answered her letter, although I never saw her.

I am glad to see that the children still keep up courage in their writing. The reason that I hav not written to the Corner in so long is, I hav been sick for about four weeks until a week or so ago.

However, I will write the oftener now.

Well, I shall hav to close for want of something to say.

Wishing you success in your good work, I remain, Yours in love forever,
LOU VINA FARMER.

[We are glad to hear from our friends, the Farmer girls, again. We were afraid they had forgotten the Corner.—ED. C. C.]

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News of the Week.

IN Russia the committee to relieve starving children is finding them often too feeble to walk to the places of distribution of soup. This drives them to eat rags and earth.

IN Alabama the Simsites, or followers of the new religion that was attempted to be established by the Sims brothers, are shooting at the regular preachers, whom they style agents of the devil.

ON the 31st ult. a tornado devastated southwestern Kansas. At Towanda, Lorena, Rose Hill, Eureka, Florence, Lewisville, and other places lives were lost. The village of De Graft was annihilated.

A LATE steamship brings news of the murder by James Bedell, of Auckland, New Zealand, of his wife and three children, under the influence of religious mania. He had for several days been talking of offering a sacrifice to the Most High.

TWENTY-FIVE thousand German Lutheran voters of Illinois hav demanded, through their representativs in convention at Chicago, the repeal of the compulsory education laws. They will make it their main campaign issue in 1892. They wish to substitute denominational for secular schools.

A RELIGIOUS maniac named Puschke, in Bulaek, Prussia, recently committed self-crucifixion. He bound his legs together, drove nails through his feet into the ground, and then, lying stretched out on his back, nailed his left hand to the ground, after which he stabbed himself repeatedly in the chest with his right hand.

A WEEK ago Mrs. Jennie Nichols, of Chicago, was taken ill. She and her sister, Miss Winnifred Jones, were believers in Christian Science, and would admit no doctor but Mrs. E. L. Stebbins, a leading and financially successful Faith Curer. Finally friends notified the police, and Dr. Van Pelt with two officers forced their way in, but the lady died a few minutes thereafter. Mrs. Stebbins has been arrested.

THE emperor of Germany has been intimidated by the resistance to his bill for denominational schools, and it has been withdrawn. This act was greeted by the clerical members of the Prussian parliament with a storm of hisses, and within twenty-four hours they combined with other members influenced by economical considerations to reject an appropriation for a new cruiser whose construction the kaiser is known to desire.

THE autopsy on Walt Whitman showed diseases which must hav killed him long ago had he not possessed exceptional vitality. His left lung was entirely gone, while of the right there was but a breathing spot left. The heart was surrounded by many small abscesses and about two and a half quarts of water. The pain in the left side that had been diagnosed as due to cancer was found to hav been caused by peritonitis. The brain was abnormally large.

IN Boston incidents like this are frequently occurring among the Faith Cure believers: A lady of this sect, of wealth and standing, took into a horsecar that contained several children her daughter suffering with scarlatina. A physician who lived near and thus knew the facts said: "Mrs. Blank, you cannot bring that child into this car. She has the scarlatina and should not be out. You shall not expose the other children here, if you do not choose to take proper care of your own child." She would not leave till forced. A health officer quickly called at her house and established quarantine.

THE Salvation Army at Eastbourne, Eng., getting a local act repealed under which the authorities and the mob were able to persecute them, has called attention to the fact that Roman Catholics are still forbidden in English law to go in procession outside their churches with robed priests, crucifixes, or other emblems. Catholic priests appearing in their robes beyond the church door or outside a private house where they are celebrating mass are liable to imprisonment. This survival from the days of Catholic penal laws has been brought to the attention of Parliament, but it is unlikely that there will be any strenuous demand to abolish it.

DURING the last two weeks several dynamite explosions hav occurred in houses in Paris. The authors are supposed to be Anarchists. One of the men whose houses hav been blown up is the public prosecutor, but others belong to various classes, having in common only the quality of being well to do. The only motiv ascribable seems to be a determination to make life unendurable on the part of those whom the Anarchists denounce as the drones and leeches of the social organism. This end may be attained, as many wealthy men hav left Paris, and persons connected with the administration of justice hav become so unpopular with landlords that they can hardly retain lodgings.

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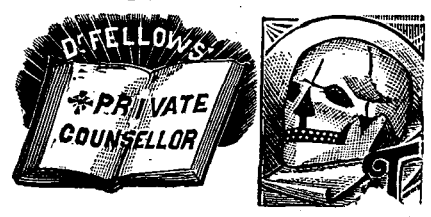
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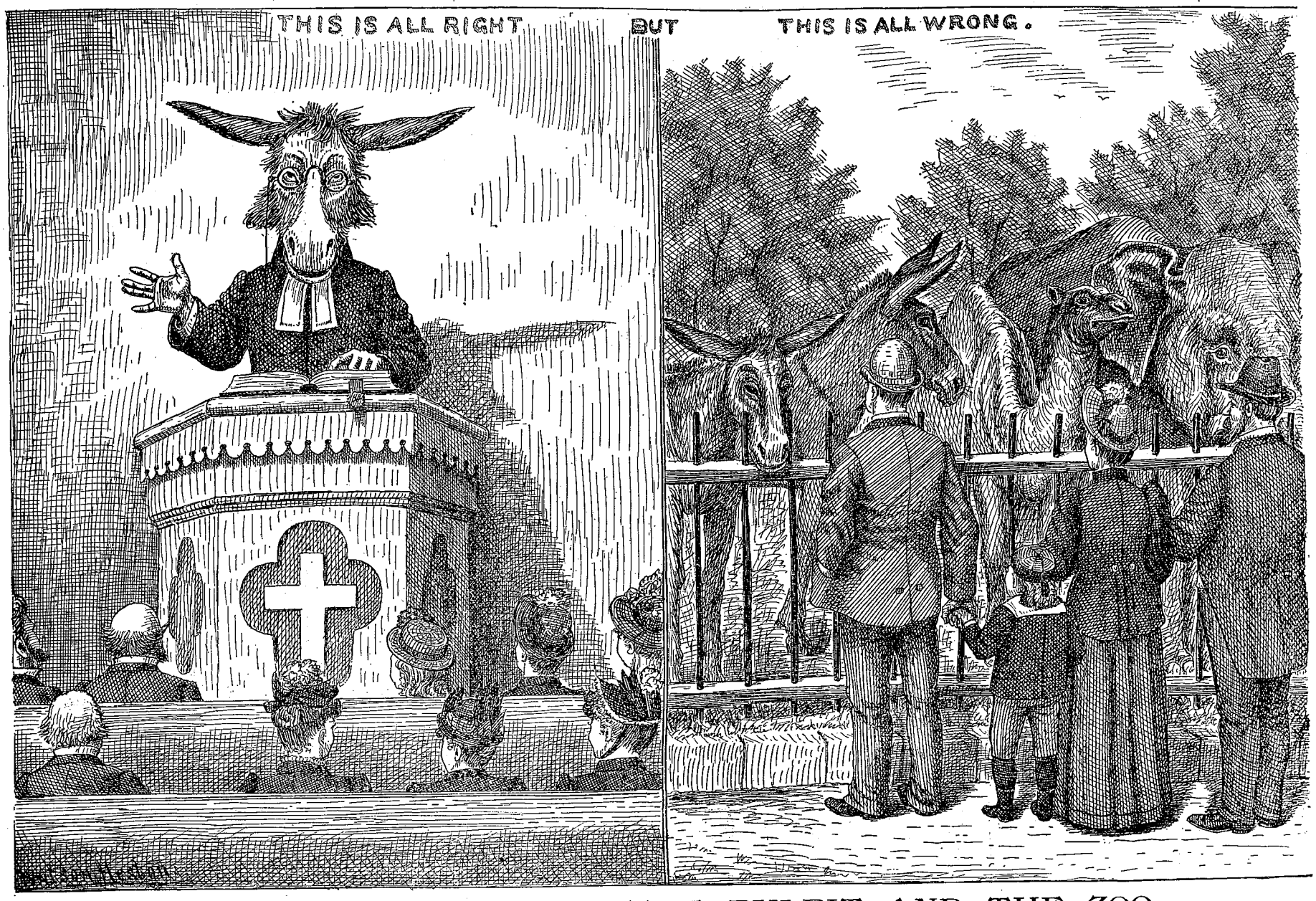
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The Spiritualists.

Mr. Henry K. Carroll, one of the *Independent's* staff, was appointed by the superintendent of the census to collect and tabulate the church statistics for the census of 1890. His labors are not yet completed, but in his latest bulletin is this about Spiritualists:

"What is known as modern Spiritualism began with 'demonstrations' in the Fox family in Hydesville, N. Y., in March, 1848. The same phenomena had been common in Shaker communities before that date, and, indeed, in almost all ages and among many different people; but it was then that these demonstrations, generally in the form of rappings, began to be interpreted as communications from the disembodied spirits of men and women who had, in the ordinary course of nature, passed away, but whose spirits were still in a living and activ state. From this time individuals began to investigate these spirit manifestations, circles began to be formed, mediums were discovered, lecturers recognized, and a literature established.

"Spiritualists claim that the miracles of Christ are explained by the central doctrin of their belief, and they regard the demonstrations of Spiritualism as establishing by evidence the fact of a future life. They do not hold that God is a personal being, but that he exists in all things. Eternal progression is the law of the spirit world, and every individual will attain supreme wisdom and unalloyed happiness.

"A few Spiritualist societies employ permanent speakers, but usually they appoint lecturers for limited terms, varying from a week to several months. A large proportion of the lecturers are mediums, who are believed to speak under the influence or direction of the spirit who guides or controls them. They follow the scriptural injunction, 'Take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.' When a lecturer appears before an audience, therefore, he asks that a subject be given him, and when he receives it begins to speak upon it without hesitation. Summer gatherings, or camp-meetings, which continue from one to ten weeks, hav become prominent among the Spiritualists. In 1891 twenty-two such meetings were held.

"The Spiritualists report 334 organizations, with thirty regular church edifices, not including halls, pavilions, and other places owned or occupied by them. There are 45,030 members, and the value of the property reported, which includes camp-grounds as well as church edifices, pavilions, etc., is $573,650. Not many of the halls are owned by them. There are members in thirty-six states, besides the District of Columbia and the territories of Oklahoma and Utah. Among the states Massachusetts has the greatest number, 7,345; New York stands second, with 6,351; and Pennsylvania third with 4,569.

SUMMARY BY STATES AND TERRITORIES.

States, etc.	Number of organizations.	Church edifices.	Seating capacity.	Halls, etc.	Seating capacity.	Value of church property.	Communicants or members.
Arkansas	1	1	300	....	.....	$ 1,000	25
California	20	1	250	19	4,825	19,325	1,869
Colorado	2	..	.....	2	1,000	600	275
Connecticut	19	4	1,650	15	3,800	20,810	2,354
District of Columbia	3	..	.....	3	900	.....	475
Florida	2	..	.....	2	200	750	65
Georgia	2	..	.....	2	300	.....	169
Illinois	7	1	350	6	1,955	10,500	1,314
Indiana	5	..	.....	4	800	4,850	715
Iowa	13	..	.....	12	3,250	23,075	2,613
Kansas	9	..	.....	9	1,200	.....	627
Kentucky	1	..	.....	1	400	.....	300
Louisiana	3	..	.....	3	350	400	120
Maine	21	..	.....	21	7,775	15,650	2,562
Maryland	6	..	.....	6	1,320	.....	665
Massachusetts	61	4	4,250	58	14,390	269,710	7,345
Michigan	27	1	500	25	4,625	11,500	2,565
Minnesota	3	..	.....	3	1,050	.....	500
Missouri	5	3	2,500	3	1,300	13,100	853
Montana	1	..	.....	1	.....	.....	20
Nebraska	4	..	.....	4	500	.....	290
New Hampshire	6	..	.....	6	1,500	.....	672
New Jersey	2	..	.....	2	450	.....	100
New York	34	1	1,500	32	7,240	33,250	6,351
Ohio	25	2	1,000	22	4,902	3,350	2,174
Oklahoma	1	..	.....	1	200	.....	26
Oregon	6	..	.....	6	1,040	930	751
Pennsylvania	12	7	5,650	7	1,175	58,600	4,569
Rhode Island	4	..	.....	4	400	.....	420
South Carolina	1	..	.....	1	.....	.....	20
Tennessee	6	4	2,000	4	.....	36,000	1,075
Texas	1	..	.....	1	.....	.....	29
Utah	1	..	.....	1	200	.....	80
Vermont	10	1	500	9	3,425	23,250	1,966
Virginia	1	..	.....	1	50	.....	12
Washington	4	..	.....	6	1,000	.....	565
West Virginia	1	..	.....	1	100	.....	65
Wisconsin	3	..	.....	3	900	27,000	354
Wyoming	1	..	.....	1	.....	.....	50
Total	334	30	20,450	307	72,522	$573,650	45,030

There is reason to believe that Mr. Carroll's labors are more useful and accurate when collecting *church* statistics than in cataloging the Spiritualists. Without doubt it is within moderate bounds to say there are nearer ten times the number of Spiritualists in the country than the number he givs. There is not a state or territory in the United States without its quota of Spiritualists, and probably there are more than forty-five thousand in New York alone.

But what is a "communicant" of Spiritualism? Does he eat ghosts?

The definition of the Spiritualistic creed is well enough for about fifty per cent of the faith, those of the effete East, but in the boundless West they take no miracles in theirs, nor do they consider Christ to hav been the boss medium; they regard him, rather, as they do Apollonius of Tyana.

We do not think that any wing of the Spiritualists will be satisfied with Mr. Carroll's enumeration and explanation.

The Freedom of Worship Bill.

The Assembly Judiciary Committee to whom was referred the Freedom of Worship bill, has reported that measure favorably, notwithstanding the arguments against it, and it nearly passed in the house. It was sent back to the committee for amendment, and may come up for a final vote any day. Asked why it was reported favorably a Catholic member of the committee replied, "We are going to put that bill through this session." It is the first time for many years that the Democrats hav had a majority in both houses, and the Democracy being under control of Tammany Hall, Archbishop Corrigan is determined to use his advantage.

The bill has been fought by both Freethinkers and Protestants, and it is notable that the arguments of the former most impressed the committee, and had they not been under the domination of Corrigan, through their subserviency to party, they might hav reported differently. They asked Mr. McCabe for his argument in print, and also for a brief, which he furnished, and of which the following are the points maintained by his argument:

The state has no right to patronize religion.

Every person's religion is his own private affair.

The state cannot be concerned about the religious opinions of any person.

The property of the people cannot be used for religious or sectarian purposes.

The state cannot provide for the propagation of religious or sectarian dogmas or ceremonies.

The state cannot appropriate money for sectarian or religious purposes. (Every religious denomination is a sect.)

The state can hav no religious wards.

The state cannot recognize religious guardianship.

Religious freedom is guaranteed to all mankind, that is, every man, woman, and child.

A law providing for the violation of any of the foregoing principles, would be the adoption of some feature of church and state.

The proposed law would provide for the violation of all of them.

This appears to hav been the only argument to which the committee gave much attention, and Mr. McCabe has laid the Freethinkers of the state under obligation to him for his efforts. He has given his time and brain in their service freely and almost alone.

Of course this is an uphill fight. But whether one or a dozen or a hundred repulses are encountered the struggle must go on until the right shall come uppermost.

A Good Christian Medico.

A fair illustration of the imbecility to which belief in Christianity and the Bible reduces a man naturally mentally deficient is Dr. J. A. Larrabee, of Louisville, Ky. The doctor recently lectured to the students of Medical College at that place, mostly Y. M. C. A. young men, on the subject of "The Bible as a Medical Book." What he said is so funny that it is worth preserving.

"The Bible is true in every particular," began the doctor, "in geology, astronomy, and the other sciences, but especially in medicin. It contains all

that has been or will be known on the subject. It is not obsolete but fully abreast of the times." As examples, he said, "The Bible proclaimed the principle of anesthetics when Adam was put to sleep and his rib taken out to form Eve; the principle of the circulation of the blood when Job said, 'Out of the heart issue the streams of life;' of the principles of microbes in the verse which says, 'Where moth and dust doth corrupt.'" He then made an appeal for the Bible in the medical library, and said it was of special value to medical students because they came in contact with so much misery and suffering. In looking about through the Hospital College he had been pleased to find a Bible in every room which he entered. He attacked the prevalent idea that the medical profession tended to Materialism, saying that he believed there were more real Christian men among physicians than among almost any other class. In conclusion, he advocated the use of the Bible among the medical students as a book *par excellence*, a directory of all useful knowledge.

Bill Nye and Mark Twain must look to their laurels as humorous writers. Dr. Larrabee is funnier than both of them.

Sunday and the World's Fair.

The committee on the World's Fair of the House of Representativs devoted two days of last week to hearing arguments for and against closing the Fair on Sundays. The Sabbatarians were first heard. Dr. Ramsdell, of this city, requested the committee to insert in the bill making an appropriation to aid the Exposition, a provision that no part of the money appropriated shall be paid until the corporation organized under the laws of the state of Illinois, known as the World's Exposition of 1892 and the World's Columbian commission, shall stipulate in writing that the Exposition shall not be opened to the public on Sundays. This provision he supported with the usual speech. A Philadelphia minister presented the petition of seventy-two churches of Philadelphia, favoring the closing of the Fair on Sundays. Col. Elliott F. Shepard, president of the American Sabbath Union, closed the hearing in favor of closing the Fair. The Christian sentiment of the country, he said, desired to hav inserted in the bill a proviso that the Exposition should not be opened to the public on Sundays. Each Congressman, he said, who voted for Sunday closing would cover himself with glory in the eyes of the nation. A member of the committee asked if he would print the names of all those voting for the measure in his paper. Mr. Shepard replied that he would, and that their names would go broadcast all over the country and be flashed abroad by the cable.

The opponents of this Sunday closing were the Seventh Day Adventists, who spoke not for Sunday opening but against the authority of Congress to legislate in the matter. A. L. Moon, of Chicago, representing the National Religious Liberty Association, was the first speaker. He said he did not appear to urge that the Fair be kept open on Sunday, but simply to oppose such legislation by Congress. The Fair was to be held in Illinois, which had state laws and regulations governing the keeping of the Sabbath, and he denied the right of Congress to infringe upon state laws and rights. Professor McKee, of the *American Sentinel*, also spoke in oppositi n to having Congress take any steps concerning closing the Fair on Sundays. Mr. Fifield, of the National Religious Liberty Association, argued against the right of Congress to legislate regarding a religious matter. All who had appeared in support of Sunday closing simply presented the religious view of the question. They did not believe Wednesday a holiday, but they did believe Sunday one, and they wanted a Congressional recognition of their belief. They claimed that they represented fifty million Christians in the country, and that they could not be bought by gold. If this was true there was no need of Congress to legislate to close the Exposition, as there would be no one to go to it, and it would close of its own accord. Mr. Fifield cited the case where a circus had shown in a town on Sunday and attracted such a large number of church-goers that the ministers complained and asked for the passage of laws prohibiting such an occurrence again. The Christians, he said, were unable to stand the competition, and it was the same case in regard to the Fair. Lewis Abraham, of Washington, spoke against the closing of the Fair on Sunday and the right of Congress to so decide. The church, he said, were crying that they were unable to enforce their laws, and were asking Congress to do so by military or police power. They wanted the fourth Commandment repealed, something that was never done before. Their proposition was a stab at the Constitution and a scheme to entirely revolutionize it. In conclusion, he said that in case the Fair was closed on Sunday by Congress they should not stop there, but should close all public places the government helped to support.

During the past three months we hav sent out a great many thousands of the letters to Congressmen, and we hav evidence that a great proportion of them hav been signed and sent to the representativs at Washington. We hav also supplied each representativ with literature on the "Sabbath" question. This is important, because the voting will probably be decided by the leaning of the voter toward or against Sabbatarianism, as there will probably not be much logrolling on this Sunday amendment to the appropriation bill.

Another One!

Canada is a very fine country. That is to say, it has a very fine government. Likewise a moral government, as also a pious. And if anything offends its piety, why, then that thing is immoral. To be sure.

Mr. R. M. Morrison livs in Quamichin, B. C., and he takes THE TRUTH SEEKER. He has also paid for a Bible Picture Book, but that he *doesn't* take. Quite contrary. The book he knows is good, because he has seen it so asserted in THE TRUTH SEEKER by those who *hav* taken it, but still he won't take it, because:

"MEMORANDUM.

"To R. M. MORRISON, ESQ., "Quamichin, "B. C.	CUSTOMS, CANADA, WINNIPEG, March 10, 1892.

"*Sir:*

"One package containing a book, entitled 'Stories of the Old Testament,' from New York to your address, has been detained here as an 'immoral work,' and prohibited under the law from circulation. Yours truly,

"R. J. JONES,
"for Coll."

Mr. Morrison, who is an irreverent man, without proper respect for the Lord's agents, says he has asked "the holy bloke what he means by alleging immorality in the book when it is all taken from the old holy slush-pot, the Bible." But the agent of the collector has, so far, declined to say. And we are sorry to say that we know of no way to compel the delivery of the book except by appeal to the Minister of Customs at Ottawa, or hav it sent to some port of entry where the customs clerks are not fools.

Dr. Parkhurst's Terrible Fall.

In his anxiety to reform the morals of this town the Rev. Mr. Parkhurst has lowered himself to the level of Anthony Comstock. This is to be regretted, for his exposure of dishonest Tammany officials is a public service of real importance and deserving of commendation. But, unfortunately, he is the president of one of the private societies whose agents thrive by such dubious ways, and Mr. Parkhurst must pay the penalty visited upon like offenders since the day of old Dog Tray.

In a suit to dispossess a woman charged with keeping a disorderly house Mr. Parkhurst was called as a witness. He testified that he, one of the "agents" of the Society for the Prevention of Crime, and a young male member of his congregation, visited the place, drank beer three times, and paid five women fifteen dollars to exhibit their nude persons in a dance, or "circus," as Dr. Parkhurst termed it. They were in the room over an hour and the dance lasted about half that time.

This is where Dr. Parkhurst fell to the level of Comstock. In 1878 Comstock, "agent" of the rival society, hired three Greene street women for $14.50 to do the same thing. Comstock swore he saw the girls fifteen or twenty minutes. Officer Sheldon and "Agent" Britton swore they were all in the room one hour and a quarter. The notable differences in the two incidents were that wine was drunk in Greene street and beer in 27th street, and that Comstock arrested the three girls and they were tried for doing what they had been paid for doing. After hearing the evidence Judge Gildersleeve said his "court could not be used to fasten a stigma on the name of a worthy man, a captain of the police, for the purpose of carrying out any man's scheme of private vengeance." Comstock's girls were acquitted, and the woman against whom Parkhurst testified was not convicted of keeping a disorderly house, though it is pretty evident that she did.

Dr. Parkhurst as a citizen fighting the dishonest and disreputable Tammany Hall officials is entitled to the respect and aid of all good citizens. As a dirty detectiv of a private nosing society he should be scorned and shunned. The women he hired to degrade themselvs are entitled to quite as much respect as he.

The good evangelical Christians of Tennessee are not satisfied with having hounded R. M. King to his grave, but hav sworn out papers against five other Seventh Day Adventists, and the sheriff can arrest them any time he thinks best for the glory of his God.

Tammany Hall aldermen are intelligent creatures. The law of this state requires the board to meet annually on the first Monday in July to receive the tax rolls, and as the first Monday in July this year falls on Independence Day Alderman Mead yesterday offered a resolution requesting the legislature to permit the board to meet on July 1st. After several suggestions and improvements from other members President Arnold put the resolution into this shape and it was adopted without dissent:

"*Resolved*, That the state legislature be and is hereby respectfully requested to pass an amendment to said act, enabling the board of aldermen, whenever the first Monday of July shall fall upon a Sunday or legal holiday, to meet at noon on the following day for the purpose of receiving said assessment rolls."

When Monday falls on Sunday Tammany Hall may hav a membership which knows how to write a resolution.

Anthony Comstock appears to harbor a grudge against his old victim John A. Lant, and with the help of a woman who figures often in sensational cases, is trying to again get him into jail. Mr. Lant is publishing a local paper at Tarrytown, N. Y., and in his issue of April 1st he relates that he was arrested by Comstock and a United States marshal charged by "Minnie Irving" and her mother with having written her improper letters. The charge, Mr. Lant needlessly explains, is absolutely false. At the hearing before Commissioner Shields several of Minnie Irving's neighbors testified that they would not believe what she said, and the following self-explanatory letter corroborates them:

"UNITED STATES POST OFFICE,
"TARRYTOWN, WESTCHESTER CO., N. Y.
"March 31, 1892.

"TO THE EDITOR OF THE WORLD, *Sir:* I notice in the *World* of to-day that, in an interview with a reporter, Miss Minna Irving states I advised her to commence proceedings against Mr. J. A. Lant for mailing an obscene letter. This is untrue. I never advised her to commence such proceedings against him, nor did I express an opinion as to who wrote the letter. I did not recognize it as Mr. Lant's handwriting, nor did I believe it was, nor do I now believe it. Respectfully, N. H. Odell, Ass't Postmaster."

It looks very much as though "Minnie Irving" wants more notoriety, and Comstock desires to feed the grudge he harbors against Lant.

The Congregationalists of the Park avenue church of Minneapolis hav found a way to rob infants and make it pleasant for the infants. There are one hundred and fifty of them in the Sunday-school, and this is the way they are held up: "Who has had a birthday this week?" inquires the cheery superintendent from the platform where she stands enthroned amidst charts and pictures and other

devices. "Ah, it's Paul and Maud this week, they may hold the platters." The little ones mentioned march to the front and proudly hold the copper plates while the Sunday procession of little ones file by to a merry march making a jolly clatter dropping their pennies and singing:

"Hear the pennies dropping,
Listen as they fall;
Every one for Jesus,
He will get them all."

We very much doubt if Jesus gets it all, or any of it. But his priests do, which is the same thing.

In the Southwest.

News and Notes.

I found Corsicana a delightful place. It is called "The Pride of the Prairie" and "The Central City of the Lone Star State." It is the county-seat of Navarro county. It is in the midst of a fine fertil country. Cotton and corn can be raised in abundance. Peaches, apples, plums, pears, and grapes are the fruits which the land produces. It is a bright, growing city. It has handsome residences and public buildings. There are eleven churches also, and religion cannot complain but that it has a fair chance. Corsicana is a pretty fair representativ of the wealth, intelligence, and the mixed and somewhat cosmopolitan nature of the people of Texas. It has a large Liberal element, but this element is unorganized and heterogeneous. The lawyers and business men are mainly outside of the Christian pale, but as a general thing it is considered best not to say anything on the matter.

Comrade Mansfield, formerly of Louisiana, with whom I hav corresponded for the last ten years—and who is a stanch Liberal wherever he goes—wrote to me at Calvert and wanted I should try a campaign at Corsicana. I did so, and was glad to greet after so many years this splendid ally. I arrived at Corsicana on Monday and arrangements were immediately made for lectures on Tuesday and Wednesday evenings at the city hall. Although the time was but short in which to advertise, the number present was much beyond my expectation. If I could hav stayed one night more I am sure I should hav had a crowded house. I am satisfied that Corsicana is one of the best points for Liberalism in the state. Ten years ago Mr. Shaw opened the way here, and since then Freethought has been on the increase.

Friend Mansfield has had to keep the flag along the frontier in a part of the South where old-fashioned orthodoxy is pretty well established. This is the first time he has had a chance to listen to a Liberal lecture. In his youth while in London he was on the point of joining the army of Garibaldi at the same time that Stevens did, but being only a boy the parental powers forbade. He had to wait until he came to this country before he could enlist under the flag of liberty.

Mr. Ed Church, cashier of the First National bank, is not afraid to be a pronounced Liberal, and his wife is equally brave and enthusiastic. I enjoyed the hospitality of their home, where the shadow of superstition lingers not, and the mind can expand in the sunshine of freedom. They were formerly devoted Christians, but science was too powerful for faith. There are five children in this family circle, and they are left to the dictates of reason and humanity. It was a pleasure to meet with such genial friends. S. D. Curtis, formerly of Toledo, O., is one of the foremost Liberals of this place. In Toledo he was in the ranks of advanced thought, and has never taken any backward step. He has been a stanch supporter of the Liberal cause in Texas. His wife is one of the brightest and most influential advocates of Secular principles, but I was unable to make her acquaintance on account of sickness.

James Garrity, president of the First National bank; the Ballew Bros., members of the bar, and others of the legal fraternity, and many business men of the city I was pleased to find in our ranks and ready to lend a hand. I was sorry that circumstances did not permit me to remain longer in this promising field. I hav received a cordial invitation to take this in on my next trip, and I certainly shall do so. I hav faith in the prosperity of Corsicana, and that with its material growth in the midst of a beautiful country the flag of Freethought will always be flying.

I leave Corsicana Thursday, March 31st, for Austin by way of Waco. I hav a couple of hours' lay-over at the latter place, and the time passes by in the genial company of J. D. Shaw, of the *Independent Pulpit*, who for a decade has been pushing Texas along the line of Liberal progress. This has been a hard year, but he bates no jot of heart or hope. He maintains his own, although business has not been so dull in Texas for the last fifteen years. There are better times coming, however.

I arrive at Austin, the capital, on Thursday evening. It is full of politicians. The legislature is in session. The hotels are crowded with motley groups. Here is the country member, and the city official, and the lobbyist, and the man who is trying to make his mark, his maiden speech, etc.; and here is the veteran campaigner who knows everybody in the state and shakes hands profusely; and here is the little crowd of story-tellers and jokists, and the corridors resound. It is a novel and attractiv picture. One sees a good deal of human nature in these political gatherings. In spite of humbug there is also the genuin sparkle. Rogues are here and honest men too.

Friday morning Judge J. P. Richardson finds me at the hotel and givs a warm welcome to the Secular Pilgrim. I am glad to meet this veteran, who in every way almost has been fighting the battles of freedom for the last half century. He is a Massachusetts man, first of Cambridge, and then of Boston. Long years ago he was with Seaver & Mendum, and joined in the Freethought meetings of the "Hub," where "cranks" of every sort did congregate, but where many a spark of truth was flashed forth. He was afterward in the army with Banks; later, with Sheridan in the splendid campaign of Shenandoah valley, where he received a wound from which he has never fully recovered; then was transferred to the regular army, was judge-advocate with Canby, and then judge in the civil courts of Texas. All the time he has been a thoroughgoing Infidel, and is still at the front although seventy years and more of age. He is president of the Texas Liberal Association, and proposes to work as long as he livs, for he sees the vast importance of Freethought, that it alone in the minds of the people can solve the gigantic problems of industry and social life, and save the republic from one of the bloodiest and most destructiv of revolutions. Judge Richardson is a thorough student of history and philosophy, sees the trend of things, and understands the mighty dangers that confront the liberties of the world. I hav enjoyed my intercourse with this gray campaigner, whose well-furnished mind and extensiv experience in camps and courts givs one a new insight into the demands of the time and the force of human thought.

The judge took me to the capitol, an imposing and most magnificent building at the head of Congress avenue. I hav seen nothing more superb, more symmetrical, more majestic in its hight and grandeur, than this vast and towering edifice. Congress avenue sweeps upward toward the capitol, which is on a stately elevation, and as from the busy street you look upon its imperial architecture it presents one of the most brilliant and lofty scenes that could excite the human imagination. One might dream this were, indeed, the temple of justice, as the golden sunshine touches its glorious dome and illuminates the figure of Liberty that almost seems to melt in the blue and shining air.

It is, of course, different when you come inside and look upon the men who make the laws—a nondescript assembly. You wonder how some men "got there." Still there are sharp-looking men, and clean-looking men—men who seem built to command, and who are courageous for the truth as they understand it. Among these I was pleased to shake hands with Judge Gerald, of Waco, a politician with backbone and convictions, and who is brave enough to fight the wrong single-handed if need be. He has made some of the best speeches of the session, and is recognized as a man of power. He opposed, in an effectiv address, the appointment of a chaplain, and has taken a bold stand in regard to the enactment of Sabbath laws. He is talked of as successor to Mills, and a better man could not be found in the district.

I was also pleased to meet with Mr. R. H. Waters, member of the legislature from Calvert way.

I did not hav very large audiences at Austin. I suppose there is too much politics in the air. However, I hav enjoyed myself very much with the people here. I lectured on Saturday night, Sunday morning, and Sunday evening.

Sunday afternoon friend Taylor, who has been in this country for forty years—a pioneer of Freethought all the time—took me to the big dam which is destined, they say, to be the pride and glory of Austin. It is an immense piece of masonry across the Colorado river. It is sixty feet high. By means of this bulwark a lake thirty miles long will be formed, rolling away into the fastnesses of the hills, and navigable for steamships all its length. It will create a vast water power for the benefit of the city, for electric lights, factories, etc. It will cost a million and a half dollars. It is expected to boom the city, and certainly if it is completed it will form one of the most magnificent places in the world. The scenery will be lovely all along the winding path of the waters. It will be as if a stretch of the Hudson river were transplanted into the heart of Texas.

This is not a very religious enterprise, for they not only work on Sunday, heaving the big stones into their places, but much profane language greets the eye. There is the Dam railway, the Dam Hotel, the Dam saloon, the Dam restaurant, the Dam cigar, etc. It is dam on every side. It must be quite a scandal to the pious soul.

I also went to the Deaf and Dumb Asylum, a spacious and beautiful building on the other side of the river, in which there are two hundred inmates. The view from this point of the capitol, three hundred feet high—the wooded hills around, the sweeping river, the elegant dwellings—is one of the most attractiv I hav ever witnessed. Austin is destined to be one of the handsomest capitals on the continent.

Mr. A. L. Teagarden, secretary of the Liberal Association of Texas, Mr. Graves, and many others, hav made this visit to Austin one of the pleasantest of the trip.

The Austin Liberal Society meets every Sunday morning and is doing a good work. The young men connected with the university are becoming interested in Freethought. As a center of Liberalism Austin will one day be among the foremost, if its present elements are sufficiently harmonious and constructiv. If needed anywhere Freethought is needed here beneath the shadow of this mighty capitol to make the golden star that shines over its lofty pedestal the saving light of liberty and progress.

SAMUEL P. PUTNAM.

Austin, April 3, 1892.

Lectures and Meetings.

NEWARK Liberal League, 177 Halsey street, corner of Market.—Sunday afternoon, April 17th, at 3 o'clock, W. Robinson, of New Brunswick, will lecture. Subject, "Food and Health."

THE Society of Human Progress meets Sunday evenings at 8 Union square, for social greetings at 7:30; lecture at 8 (sharp), by Dr. Duren J. H. Ward; concert at 8:45, and sociable at 9:30. All inclined to coöperate in Liberal movements invited.

THE Manhattan Liberal Club lectures for April are as follows. The club meets at 220 East 15th street:

April 15th, "Solitude of Self," Elizabeth Cady Stanton;
April 22d, "Religion and Morality," Henry Rowley;
April 29th, "Lunacy Real and Factitious, and Its Treatment," Albert Bach.

Business meeting and election of officers after lecture, on April 29th.

S. P. PUTNAM'S lecture appointments:

Brookhaven, Miss.	Apr. 16, 17	Boston	May 8
Chicago	" 24	Montreal	" 15
Massillon, O.	May 1	Boulder City, Col.	June 5
New York	" 6		

Those desiring lectures along this route will please communicate at once with S. P. Putnam, Los Angeles, Cal., care of C. Severance, Box 451.

JOHN R. CHARLESWORTH'S lecture appointments:

Columbus, O.	Apr. 10–17	Angola, Ind.	May 30, 31
Cincinnati, O.	" 24	Waterloo, Ind.	June 4, 5, 6
Centralia, Ill.	" 25, 26, 27, 28, and 29.	Butler, Ind.	" 7, 8
		Columbus, O.	" 12
Strasburg, Ill.	May 1, 2	Pittsburgh, Pa.	" 19
Ottumwa, Ia.	" 15	Butler, Pa.	" 20, 21

He expects to lecture in Cairo, Ill.; Shumway, Muscatine, Ia.; Manchester, Milwaukee, Wis.; Grand Rapids, Mich.; Fort Wayne, Ind.; Auburn and Philadelphia, Pa.

NOTHING in the evolution of human thought appears more inevitable than the idea of supernatural intervention in producing and curing disease. The causes of disease are so intricate that they are reached only after ages of scientific labor. In those periods when man sees everywhere miracle and nowhere law; when he attributes all things which he cannot understand to a will like his own, he naturally ascribes his diseases either to the wrath of a good being or to the malice of an evil being. This idea underlies that connection of the priestly class with the healing of diseases of which we hav survivals among the rude tribes in all parts of the world, and which is seen in nearly every ancient civilization—especially in the powers over disease claimed in Egypt by the priests of Osiris and Isis, in Greece by the priests of Esculapius, and in Judea by the priests and prophets of Jahveh.—*Ex-President White of Cornell University.*

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English Notes.

DEAR TRUTHSEEKERS: Freethought in England is getting a bit lively now. True, your country has blessed us with the fag-ends of your blizzards and increased the melancholy which is contingent upon an English winter; but, for all that, our truth seekers hav stuck to their guns and are making ready for the war against Christianity which always reopens with returning spring.

Here in Manchester the tussle has begun in earnest. Negro Edwards's advent was but the prelude of the contest. For five or six weeks he lectured in St. James's Hall, emptying the churches and demoralizing the members thereof; and now that he has left our city he has founded a branch of the Christian Evidence Society, whose sphere of action is commensurate with my own, being the whole county of Lancashire and its surrounding district. This is at once a splendid advertisement of our movement and a direct acknowledgment of the growth and importance of local Secularism. Nor is this all. A few years since, when Liverpool was much more activ than it is now, the Christian Evidence lecturer, Mr. George Wise, was specially retained in that city to counteract Freethought work. The latest intelligence is that Mr. Wise is now to be brought to Manchester. No better proof of the serious way in which our local Christians regard the outburst of missionary Freethought work here could be wished for. Manchester should take advantage of the situation she has thus unexpectedly created.

This new reformation is extending outside Lancashire. In Staffordshire, England's great pottery district, a new vitality has been given to Freethought. Unwilling to be behind Cottonopolis, they invited me for a Sunday's work to see what could be done to enliven the nativs. It did not take long to discover that the apparent lethargy was unnatural. With that bigotry which characterizes modern Christians, no hall whatever, beyond the small one which belongs to them, was available at any price for the purpose of my addresses. Mr. Touzeau Parris, one of our cleverest lecturers, has been able to fill large buildings in Harley until they were refused to our people. Prejudiced by this bigotry, the people declined to be drawn into the Secular hall, and his, like others', audiences hav been proportionately small. That experience was mine, and I quickly reverted to the old and time-honored remedy, the open air. In a nipping cold wind I spoke for a quarter of an hour and then led the way to our hall, followed by a good congregation, who were admitted without charge. Nothing more orderly could be desired than that audience of potters. From pushing and yelling they became convinced that the Atheists had reason on their side when the effects of Christianity on labor questions were shown them in plain language. Freethought revived in Harley like parched grass after a summer shower, and showed yet once again the inestimable value of outdoor propaganda.

Mr. G. W. Foote had a pretty severe shaking by his unfortunate illness. The Bristol debate, thanks to the noisy Christians who assisted thereat, overheated his body and he caught a severe chill. The following Sunday he had to get substitutes for the Hall of Science in London, and on the next Mr. Stanley Jones, the genial secretary of the National Secular Society, represented him in the Welsh town of Merthyr. Last Sunday Mr. Foote was due here in Manchester. He came and did his work admirably; but he was far from being his old self. The worry of the trouble about the Bradlaugh Memorial Hall scheme, the Hall of Science Company, and the largely increasing work of the National Secular Society, are beginning to tell upon him. Mr. Foote is of vigorous frame and full of energy, but he is not made of cast iron, and we shall hav to remember the untimely death of the old chieftain when we make fresh calls upon the strength of him who so nobly rules over us.

A week or so ago I spent a couple of hours with John M. Robertson, Mr. Bradlaugh's successor in the editorial chair of the *National Reformer*. What a terrible split this Bradlaugh Memorial is making in our ranks! The whole party is being divided. When I first mentioned the disaster I spoke of those who caused it as "enemies" and as not being "out and out Secularists." Mr. Robertson was greatly offended, and I am willing to admit that the language was stronger than I ought to hav used. If only those who first joined Mr. Robertson in this matter had sided with him there would hav been small harm done to Secularism; but the bitterness of the editorial duel has led others who can not possibly judge of the merits or demerits of the case to take up shares in the company in order to prove their believed loyalty to Charles Bradlaugh's memory. Some of us, who are not mere sentimentalists, but business men, know the value of the Hall of Science to the Freethought party, and side with Mr. Foote in his keen-sighted endeavor to secure it for a dignified memorial to our late master.

Miss Ada Campbell, the Australian lecturer, is still lecturing in Britain, now in England, now in Scotland. So far she has not set the Thames on fire; but she works out as an agreeable change to the ordinary preaching lecturers, for her style is highly dramatic and more entertaining than instructiv. At all events, thus say her critics, which are legion.

I noticed in a recent number of THE TRUTH SEEKER an admirable cartoon by Watson Heston, illustrating a recent item in one of these letters concerning the savage conditions under which the British government in India grant opium licenses to their Hindoo subjects. Since this, fresh matter has come into my hands which may interest American readers. A penny pamphlet is being largely sold at the railway bookstalls which deals with this iniquitous traffic and givs illustrations from photographs of the opium dens and their victims. However, as there is other more pressing matter to deal with now, this must stand by for to-day.

The special report of the English Land Restoration League, 1891, has come to hand, and deals with the work of their Red Van among the laborers in Suffolk, an eastern county of England. The method of the campaign is this. On arriving at a village in accordance with the announcement, early in the forenoon, the "Red Van" is stationed in as prominent a position as possible. Its color, "post-office red," which is a bright vermilion used for mail-carts, pillar boxes, and formerly for postmen's uniforms, sufficiently striking and not resembling that adopted by either political party, soon makes it the object of much curiosity, and two large cartoons representing landlordism in action, which are always displayed upon it, appeal during the whole day to even the most illiterate passer-by and bring many inquiries for further information. The next step is to enlist the help of the school-children, who hav throughout proved most willing advertising agents. A pictorial leaflet, with a red ink notice of the meeting, is distributed at noon to the children as they leave the village school, and verbal notice given of the exact spot at which the meeting will be held. During the day other leaflets are distributed to the cottagers; inquiries made as to the social condition of the village; and much quiet propagandist work carried on by means of personal interviews, the known friends of the movement in the place being specially invited. The principal text preached from the Red Van is "The Land for the People," and the downtrodden peasants hav eagerly listened to the new gospel. By means of the van one hundred and sixty-five meetings were held during the summer months, and eighty-three new branches formed. Some day, I trust, the Freethinkers will follow this admirable example.

The bishops are at loggerheads about their Revised version of the New Testament. One wants parts extracted and read in the churches in place of the present Authorized version. The bishop of Durham objects, wanting the whole work or none at all. Others, with their lower clergy, wish for "references" to be added to the Revised version and chapter headings as in the old book. They are also anxious to avoid the nonsensical headings now appended to some of the chapters. What they can not see is that the world has had enough of them and their bibles and would gladly do without them.

Yours fraternally, SAM STANDRING.

Manchester, Eng., March 16, 1892.

Open Letter to John McCabe.

RESPECTED FRIEND: Your plea for "Liberty of Conscience" published in THE TRUTH SEEKER respecting the separation of church and state, is good and timely, a word in season. It is as "apples of gold in a basin of silver." One generation goeth, another cometh. Fifty years ago, the same problems about the Sabbath, liberty of conscience, the rights of man and woman, of capital and labor, that you set forth, were propounded and discussed, that are now agitating the whole civilized world. These problems can only be settled by war. It is simply a question, Shall it be a war of monitors, guns, and swords, or a "war of ideas" as Napoleon predicted? I think there can be no doubt that the last and final war that mankind will ever wage, that will precede the millennium, will be a war of ideas, of words, of reasoning—a mental war. Washington declared that Paine did more with his pen than he had done with his sword for the ultimate success of the American Revolution. Are we ready for that kind of war? Then will come the New Earthly Order receiving the inherent, inalienable rights of man and woman; "Common Sense;" entire separation of church and state into two distinct orders in which there shall be no theology, and that will be founded in righteousness, giving to each child hereafter born a natural, rational parentage. No more come-by-chance unwelcome children, children of lust, to become victims of poverty, and material for *Christian* wars and murders. In America let us hav universal equal education in public industrial schools, in which each child shall hav the same privileges and opportunities with every other child. Knowledge is power—no class education, enabling one part of the people to rob the other part by making and enacting constitutions and laws without the robbed-oppressed understanding or knowing how or why it is done. Inasmuch as all people hav an inalienable right to an inheritance in all the elements of life—land, sea, air, water, light, labor, and reason—wherefore should a present living generation be burdened with paying debts contracted by their dead ancestors? Let each generation pay as they go. The dead hav no rights the living are bound to respect, as regards the earth and all there is therein. Abolish all laws for the collection of debts, private and national, and in their place substitute a code of honor. More private debts would then be paid than at present, when the lawyers get more money for collecting than comes to the creditors. That would be a new earth. And a new heaven would come into existence—a purely spiritual order, with its non-religious theology, free from politics, and perfectly separate from the state or new earth. It will be a Christian church "not of this world, and therefore its subjects would not fight," nor marry, leaving that for the children of this world. It would attach no blame to the clear Materialist, like Paine, Lincoln, and Ingersoll, as belief is a result of evidence, not of authority. Force, however applied, cannot compel belief. An inquisition is unreasonable, illogical; it is insanity, like war. If nations intend to do right all the use of fighting is to humble the belligerents so that they will be willing to *reason*, to *arbitrate*. In the millennium, Krupp's cannon, weighing one hundred and seventy thousand pounds, sending a ball four feet long, weighing three thousand six hundred pounds, together with monitors, and all the munition of Christian wars, will be kept as curiosities, as we now keep the curious instruments of torture for heretics, which the earl of Shrewsbury has bought and brought from the castle of Nuremberg to London.

In the times you refer to G. H. Evans occupied the position that Henry George is now filling so efficiently. He edited the *Man*, *Young America*, *Workingman's Advocate*, the *Free Inquirer*, and printed the *Bible of Reason*. I hav imperfect files of these papers. Arthur Tapping was the leading orthodox fanatic. Stopping the mails on Sunday was a favorit measure, of which you speak so wisely.

The present generation must fight these battles over again, or we shall become church and state and be ready for some new form of the Inquisition. Our own time must bring forth its own leaders as did the civil war. In the Crimean war England sent "an army of lions commanded by jackasses." As the war progressed the right men got into their right places. Will not the World's Fair do the same? The fanatical, fighting, worrying inquisition clericals will think they hav achieved a great victory in closing the Fair on their man-made anti-Christian Sabbath. In common sense, are they not braying out their own shame and proclaiming to all nations that they are not equal to the great occasion of a World's Fair? They can bray and kick, but cannot command the respect of the great army of lions who will be at the World's Fair, who hav seven days of Sabbath, one just as good as the other, and each one as sacred, and with the same right to hav their Sabbath kept by all the others as hav the misnamed Christians. F. W. EVANS.

Mt. Lebanon, N. Y.

Can Liberals Organize?

I am glad that this question is coming to the front. I hope it will continue to be agitated by our leading papers till dormant Liberals awake to its importance, and realize that unless we are able to demonstrate to the world that Liberalism is constructiv, and conduciv to a better political, social, and moral state of society than Christianity has developed, we might as well keep our mouths shut.

I hope you will giv us an opportunity to hear from the TRUTH SEEKER family on the subject. I wish that every man and woman who claims to be a Liberal could hav impressed on both heart and brain that Liberalism means simply that every rational being has an inalienable right to investigate and decide for himself all questions pertaining to his present or future welfare. This means that we must agree to disagree; but I hav often been as-

tounded at the illiberality of many professed Liberals. Some of them might learn Liberality toward each other from orthodox Christians, for most of these hav learned by experience to agree to disagree with each other, and herein lies the secret of their success. In almost every town and village we find a number of different denominations of Christians entirely separate in their church organization, but, as a rule, all working together for the cause of Christ—not in *unison* but in *harmony* with each other. The folly of attempting to bind Catholics, Presbyterians, Baptists, Methodists, etc., into one organization is no longer thought of. But some of *our* wise leaders seem determined that all classes of Liberals, no matter how incoherent, shall be driven into one organization, or not allowed to organize at all. As soon as any particular class of Liberals attempt to organize, some of our Liberal papers and lecturers begin to cry them down as *sectarians*. This is about as senseless a use of language as that of the foreigner who called a man a *liar* because he stepped on his corn-toe. They ought to know that the term *sect* applies only to religionists, who believe in the infallibility of some divine book, or divine leader, and that no form of organization can make a Liberal society partake of the nature of a religious sect. They ought also to know, by this time, that calling an organization a *union* does not make it so; and that it is as natural for persons of like views to want to associate for the promotion of what they believe to be truth, as it is for birds of a feather to flock together; and that no organization can be permanent or of great utility which is composed of discordant elements. During the past thirty years I hav been connected with various kinds of Liberal societies, and hav very closely observed their rise and *fall;* and hav given much thought to the subject of Liberal organization; and I am fully convinced that the only successful plan is for the different classes of Liberals to organize separately, just as the different classes of religionists do. Then a Liberal society would not be a house divided against itself, as is now almost invariably the case. No organization can be really constructiv without having clearly defined principles and objects, and making the indorsement of these a requirement of membership.

This is practically impossible where the members of a society differ widely on fundamental points, as for instance Spiritualists and Materialists generally do. Hence they fail. Under the new plan each society can formulate its principles clearly, and choose an appropriate name, and conduct its meetings in a manner acceptable to all its members. There would be at least a fair prospect of permanency for such an organization, for under such circumstances enthusiasm would be likely to grow. There would be nothing to hinder these societies from coöperating with each other in support of the Nine Demands or other Secular measures. Most of those who oppose this plan hav probably never studied the subject much, if at all; and some apparently oppose it for fear of losing patronage of one or the other class. We hav tested the two plans pretty thoroughly in this city. For over twelve years we maintained quite harmoniously a Liberal society composed of nearly an equal number of Spiritualists and Materialistic Liberals. Our Spiritual members did not relish what they called our cold Materialism, and did not think that we manifested due interest in mediums and trance speakers. We, on the other hand, became somewhat weary of listening to discourses on "Harmonial Philosophy," and being regaled with wonderful accounts of *séance* experiences; so by mutual consent we *agreed to disagree*, as sensible Liberals should do, and amicably separated. This took place nearly four years ago; but friendship and harmony still prevail, and notwithstanding our honest differences on some points, when it comes to a question of Secular government, we stand as a unit for it, just as the different classes of Christians stand as a unit for God in the Constitution. I heartily indorse what Mrs. Katie Kehm Smith says in THE TRUTH SEEKER of March 19th in regard to orderly meetings and the employment of competent lecturers, but I am not proud of the record of the American Secular Union.

The progress of Freethought is developing a Secular political party, but when it comes to stay it will be strictly political, and will offer no prizes for manuals of morality or philosophical essays. Like other political parties it will welcome all voters regardless of their religion or irreligion or moral status. But a Liberal society having for its object the promulgation of a certain philosophy in opposition to the dogmas of orthodoxy, is another thing; and every such society which retains dishonest or immoral persons will do the cause of Liberalism harm instead of good. A. R. AYRES.

Hannibal, Mo.

Ecclesiastical Hermaphroditism.

In the leading editorial of THE TRUTH SEEKER of the 19th March you speak of the Universalists and the Unitarians as "queer people," and as belonging to "unclassified sects." Let me, very respectfully, attempt to shed a few rays of light on this subject, so as to dispel your mysticism.

About a hundred years ago, these two sects began their careers respectivly, in this country, as offshoots from the orthodox church. The Unitarian clergy, located chiefly in Massachusetts, were men of fine talents, and their people were among the best educated in the country. Jonathan Edwards had given to the churches of New England the strong tincture of what is called evangelical religion, the prolific mother of the whole system of revivalism, or experimental religion, which still exists, and shocks the common sense of all the rest of the world. Unitarianism was a recoil from this condition of things. At that time the orthodox Congregational church in Massachusetts, the headquarters of the movement, was the *state* religion, and they persecuted the heretics, not by fire and fagot, but in other ways just cruel enough to rouse up and develop all the nativ energies of their character, and make the sect grow. The heretics were greatly helped in countenance and heart by the immigration of Dr. Joseph Priestly and his colony of wealthy and highly educated Englishmen, who settled at the forks of the Susquehanna in Northumberland county, Pa. But the fulfillment was not equal to the promis which this new sect gave at the beginning of its history. It owed its growth entirely to the fact that it was persecuted. At Northumberland the church is nearly extinct, and, as the *Evening Post*, of your city, incidentally remarked some time ago, in scriptural language, the Unitarians of New England and elsewhere "are but a feeble folk," like the conies which make their houses in the rocks. With all their polish, ability, and wealth they make no headway in increasing either their prestige or their numerical strength.

Contemporaneously with the Unitarians, the Universalists arose, having New England also as their theater. They eliminated from their creed the doctrin of eternal hell-fire for the impenitent, out of which all the orthodox and propelling doctrins grew, but held on, not very tenaciously, however, to what remained. Their creed, therefore, like the famous Joseph's coat, is of many colors. As a compromise creed, it must needs be so. The idea of eternal punishment givs color and meaning to every other doctrin of the Christian religion. It is the seasoning which givs a relish to all the food upon which "*faith*" feeds. Universalism, from the first, was a mere local religion. The orthodox, firmly believing that their abolition of hell, as a motiv, took off all restraint from men's consciences, and invited them to commit sin, vilified them exceedingly, and this made them grow. The sect spread in the New England states, and in New York, which was mainly settled, outside of the *city* of New York, by emigrants from New England. It never got down into the Middle or Southern states. It makes no increase now in proportion to the increase of population. Like Unitarianism, it hardly holds its own. It had the hectic flush on its cheek in its youth, and seems to-day to be moribund.

Now, Mr. Editor, the reason why these two sects —the Universalists and the Unitarians—are in their present condition is, because they are ecclesiastical hermaphrodites. A hermaphrodite is the offspring of Mercury and Venus. It is androgynous. That is to say, it is something which, in gender, is neither he, she, nor it. It is a being which is half man and half woman; or, one who combines two sexes in one person. Nature is a frolicsome old dame, and sometimes cuts *queer* capers. This she does when, in a fit of intoxication, or mere glee, she produces hermaphrodites. But after she sobers down again, she feels a little ashamed of her folly, and is always careful to disqualify them from propagating their kind. The Unitarian and Universalist churches are half Infidel and half Christian. They are hermaphrodites; and this is the reason why they cannot propagate. They would giv the world if they could. The Methodists, who began in this country at the same time, now number their ministers and churches by thousands. The reason is that their creed is *positiv*, and not negativ and positiv blended together, like an acid and an alkali, which, when mixed, neutralize each other. The early Methodist ministers were very illiterate men, as I well remember. They generally had stentorian voices, and their lachrymal glands were always overflowing. They went among the lower classes for converts, and in their public meetings they depicted the agonies of the damned in the lake of fire, till every hearer was nearly asphyxiated with the odor of brimstone. Then, when their hearers were shaking with fear like aspen leaves, they would say: "If you want to escape from this place of torment, Come to Jesus, and join the Methodist church."

And they did so. But the idea of a Unitarian or Universalist clergyman wringing his hands, and the tears coursing down his cheeks, with grief at the lost condition of his impenitent hearers, who ever witnessed such a phenomenon? This shows that they are half Infidel, and do not believe in the meaning of the word salvation. Then, when we see them baptizing little children to cleanse them from the taint of original sin; or, when they take the sacrament of the Lord's supper, in remembrance of him, "*till I come*"—alluding to Christ's assurance to his disciples that some of them standing around him should not taste of death till they would see him return in the clouds of heaven to set up his visible kingdom—when, I say, we see them doing such things, it shows that they are half Christians. Is it any wonder that such sects, having no masculinity, and no positiv faith, cannot propagate as the other sects do?

The word *lukewarm* occurs but once in the whole Bible, and is used by the personage called the "Alpha and the Omega" in his bitter reproach of the Laodiceans, because in their character they were neither cold nor hot. He says: "I would thou wert cold, or hot. So then, because thou art lukewarm, and neither cold, nor hot, I will spew thee out of my mouth."

Now, the twin sister sects, the Universalists and the Unitarians, are too cold and icy for any mutual and comfortable association with the fiery zealots of the evangelical church; and they are too hot yet to enjoy the cool bracing air that circulates in the groves of Academes where the Philosophers walk, and so they must await their destiny to be cascaded out of the visible church altogether.

JACOB GRIMES.

CONSIDER how little this village does for its own culture. We hav a comparativly decent system of common schools, schools for infants only; but excepting the half-starved Lyceum in the winter, and latterly the puny beginning of a library suggested by the state, no school for ourselvs. We spend more on almost any article of bodily aliment or ailment than on our mental aliment. It is time that we hav uncommon schools, that we did not leave off our education when we begin to be men and women. It is time that villages were universities, and their elder inhabitants the fellows of universities, with leisure—if they are indeed so well off—to pursue liberal studies the rest of their lives. Shall the world be confined to one Paris or one Oxford forever? Cannot students be boarded here and get a liberal education under the skies of Concord? Can we not hire some Abelard to lecture to us? Alas! what with foddering the cattle and tending the store, we are kept from school too long, and our education is sadly neglected. In this country, the village should in some respects take the place of the nobleman of Europe. It should be the patron of the fine arts. It is rich enough. It wants only the magnanimity and refinement. It can spend money enough on such things as farmers and traders value, but it is thought Utopian to propose spending money for things which more intelligent men know to be of far more worth. This town has spent seventeen thousand dollars on a town-house, thank fortune or politics, but probably it will not spend so much on living wit, the true meat to put into that shell, in a hundred years. The one hundred and twenty-five dollars annually subscribed for a Lyceum in winter is better spent than any other equal sum raised in the town. As the nobleman of cultivated taste surrounds himself with whatever conduces to his culture,—genius—learning—wit—books —paintings—statuary—music—philosophical instruments, and the like; so let the village do,—not stop short at a pedagog, a parson, a sexton, a parish library, and three selectmen, because our pilgrim forefathers got through a cold winter once on a bleak rock with these. New England can hire all the wise men in the world to come and teach her, and board them round the while, and not be provincial at all. That is the *uncommon* school we want. Instead of noblemen, let us hav noble villages of men. If it is necessary, omit one bridge over the river, go round a little there, and throw one arch at least over the darker gulf of ignorance which surrounds us.—*Thoreau.*

Little Blasphemies.

Wife: "I am ready for church now. Dear me! What are you swearing about?" Husband: "I can't find the Bible."

Criticus: "In the early days it cost something to be a scientist." Cynicus: "Yes; but in those days every scientist had a stake in the community."

The Ohio State Secular Union Convention.

Once more let me urge upon all Freethinkers the necessity of their coöperation to make this movement a success.

The committee now having charge of the arrangements hav spared neither pains nor expense to make it such, and in consideration thereof they certainly deserve the sympathy and support of every Freethinker within the state.

The following program has been arranged:

Morning session, called to order at 10 o'clock A.M.:

1. The organization of the state Union.
2. Election of officers.
3. Reading of constitution.
4. Address by J. J. Burdage, of Columbus.

Afternoon session, called to order at 2:30:

1. Reports of committees.
2. Adoption of constitution.
3. Address by John R. Charlesworth.

Evening session, called to order at 7 P.M.:

1. Chairman's address.
2. Address by B. F. Underwood.
3. Address by John R. Charlesworth.

In addition to this program, a splendid quartet has been engaged to sing, and some good music will be rendered by a fine orchestra.

Those friends who intend visiting Columbus to take part in these proceedings, will please take notice to secure their certificates from the ticket agents at the time of purchasing their tickets, otherwise they will be unable to secure the reduced rates. These rates hav been secured from all points in the state connected with the Central Traffic Association. The certificates, when duly countersigned by me, will enable them to secure return tickets at the rate of one-third the regular fare.

The convention meets at Wirthwein's Hall, 335 South High street, Columbus, O., on Sunday, April 17th.

Now that the arrangements are completed, which hav involved time, trouble, and expense, we earnestly desire to meet our friends, and all lovers of mental freedom.

Let all Freethinkers take courage from the success reached through organization by the devotees of superstition, recognizing that in union there is strength. They hav banded themselvs together, first, as a means of protection, and secondly, by force of numbers to assume a fictitious dignity over less popular ideas.

And now, as Shelley says:

> Their influence darts like subtle poison through
> The bloodless veins of a desolate society.

It is not alone that they hav their vast machinery for acting upon the grown part of our population; but the little babe a few days old; the infant, ere it can lisp its mother's sacred name; the confidence of youth, as well as the ignorance of uneducated manhood, are all taken advantage of in order to instill folly into their minds, and make the unnatural, degrading views of superstition a second nature to the poor dupes of the professors of these absurdities.

As all honorable combinations are marching hand in hand with civilization, we, as Freethinkers, must combine to assert our natural rights, to demand and obtain all rights and privileges guaranteed to the citizens of this republic.

The Union will be organized upon the principle that Secularism is a protest against the theological dogmas of the day. It deems them all incomplete and unsatisfactory, and declares that human wants, human reason, and human experience are sufficient for the guidance of the affairs of life. It seeks no religious faith, and proposes to leave the gods entirely out of its deliberations. It affirms that to mean well, and to do well, is the best security for our well-being here, and the best preparation for any future state of existence, should there be one.

We do not propose to try and unite the opposing factions of all professed Liberals. From personal experience I can vouch for the utter futility of any such attempt. Our policy is purely anti-theological, and our chief work shall be to tear the hands of the priests from the throat of the state. Our motto shall be "Our flag above the cross"—"The state before the church."

It is to be hoped that the friends of our cause will come boldly to the front on Sunday, April the 17th. Let this day be a memorable one in the history of the state of Ohio. Let this day be the beginning of a new epoch in the religious and political freedom of Ohio. Our cause is a glorious one. It must not die from inertia, and shall not if you will only place yourselvs by our side under the banner of freedom.

MY SECOND CAMPAIGN.

On Sunday, March 6th, I commenced my second campaign against orthodoxy, by the means of another lecture tour to the central states. Starting at Philadelphia, I was greeted by two of the largest audiences that I hav ever addressed in the whole of my experience at the weekly gatherings of our societies. The Friendship Liberal League of the Quaker City undoubtedly ranks foremost among the Freethought societies in the United States. It is a splendid organization, and is doing a grand work for our cause, and it certainly reflects honor and credit to those valiant heroes at its head.

Lectures or debates are given every Sunday afternoon and evening, and a good supply of Freethought pamphlets, papers, periodicals, and magazines is always on hand.

O ye gods and little fishes, with but one organization like this in every town and city throughout this continent Freethought would become a power indeed; our cause would soon be heard and felt. The Romish church would tremble on its very foundations; and old orthodoxy would soon explode and vanish like a summer's dream, leaving scarcely any traces of its very existence, except, perhaps, the shadows of its own darkness, the clouds of despair, and the cruel death-vapor with which it has stunted the growth of the young civilization, checking its onward career, and stultifying the world's thought with the ages of darkness and of faith; whilst its ruined temples would stand as landmarks of the world's progress, showing to future historians the successiv stages of its development, its gradual growth from the ignorant and barbaric past into the broad, safe harbor of Freethought.

I gave two lectures here, one in the afternoon and one in the evening. Each time the hall was well filled, and at the lowest computation my audiences would reach, in the aggregate, about fifteen hundred people. At the evening lecture the hall was crowded to excess; it was packed almost to suffocation, and as there were not seats sufficient for all, many of them had to be content with a "stand-up seat." There were a large number of ladies present, and the audience gave me the utmost attention throughout the entire proceedings; enthusiasm ran high, and at the close I congratulated myself upon the unbounded success of my first series of lectures in the ancient, time-honored city of Philadelphia.

An invitation had been extended to the late executiv of the American Secular Union, but they failed to materialize, and made themselvs conspicuous by their absence.

The lectures were thrown open for discussion and a good debate followed, which was participated in by both sexes. The audience seemed to enjoy the debate, although my lectures, radical as they were, failed to draw out anything like the criticisms I had anticipated. On the whole, however, I was elated beyond description at the overwhelming success that attended these lectures, and gave me good hopes for a successful trip. George Longford is still at the helm, and with a good, strong, ready, and willing crew to assist him, I can safely say that Freethought has come to stay in Philadelphia.

I made many friends while here, all of whom manifested the greatest satisfaction at the result of my lectures, and expressed an earnest desire that I should visit them again on my return journey to New York.

Tuesday morning, amid a drenching downpour of rain, I packed up my few belongings and started off again. With the Freethought lecturer there seems to be no continued stay—always on the move, first in one place, then to another.

A ride of twelve hours through the beautiful and picturesque state of Pennsylvania, over the Alleghany mountains—first coursing along by the side of a narrow stream, which erelong emerges into a broad river, whose waters are made sluggish by the heavy rains; now steaming over rocky pathways, and again round the famous Horseshoe Bend—finally lands me in the smoky city of Pittsburgh once more.

It was but a short time since I had left it, so I found our friends here, as it were, just in the same place that I had left them. The good old "Roman" was still hard at work among his books, and could not dispose of a sufficient number of New York *Evening Telegrams* to satisfy his customers. Harry Hoover was still with the old craft, dividing his attention between business matters and Freethought propaganda. Mr. W. F. Schade, Anthony Barker, and the rest of the "bhoys" were pushing along the work. I arrived here somewhat unexpectedly, but nevertheless I had anticipated a hearty welcome and I was not in the least disappointed.

I lectured the 13th of March before the Secular Society to a splendid audience. Every available seat was occupied, and a few that were not available. (This is not sarcasm.)

Mr. Preece was again in the chair, and among the audience I could plainly recognize many faces with which I am now getting somewhat familiar. At the close of my address the usual debate took place, and this time a little mild criticism was given by Mr. Bond, a Mormon elder. Evidently the reverend gentleman is not familiar with the rudiments of a Freethought debate, for his remarks were very erratic. He made several rash statements, and assuming them to be correct, he commenced to argue from these, failing in the first place to prove his position; not recognizing the one obvious fact that starting from false premises, no matter how good the logic, he would surely arrive at erroneous conclusions.

The Rev. Mr. Andrews, of whom I spoke in a previous epistle, did not put in an appearance upon this occasion, but I had not forgotten the old maxim that "He who fights and runs away livs to fight another day." Consequently I publicly challenged the reverend gentleman to an oral debate, under the auspices of the Pittsburgh Secular Society, but as yet I hav not learned that he has accepted, although he must certainly be informed of the challenge, for some of the members of his church were present and would undoubtedly convey to him the news. Ah, well, the "Lord moves in a mysterious way his wonders to perform," and so do his representativs on earth.

On Monday evening, at the kind invitation of Dr. Dodge, a select party of our friends assembled at his residence on Pennsylvania avenue, and a very pleasant evening was spent. I gave them a short parlor lecture, Mrs. Hughes very ably rendered "The Maniac," other little pleasantries were indulged in, and the party broke up about midnight.

Tuesday morning I made a short trip to Butler, a distance of about forty miles, north of Pittsburgh, where I lectured again to a very good audience. The lecture had been arranged by Simeon Nixon and J. Cuthbert. These two are practically the only outspoken, activ Liberals in this orthodox little town, but they are true to their principles and willing bravers of the adversities and inconveniences of resisting a received public opinion. By their united efforts a nice and respectable audience was brought together in the Metropolitan Hall.

Simeon Nixon is well known in Butler as an ardent Freethinker, and he has, from time to time, given vent to his feelings on religious topics through the columns of the local press. The audience listened attentivly, but no one ventured to offer any criticism. One man, however, made a hasty exit when he had heard the first part of my lecture, and instantly the truth of the old saying flashed through my mind that, "those with the least heads get them filled first." The next day I returned to Pittsburgh, and on Thursday, the 17th of "Ould Oireland," I took the cars for Columbus, O. Evidently the Lord had forgotten that this was the day dedicated to his Irish saintship; and I thought it was exceedingly unkind of him to allow the best of his followers to make such elaborate preparations as had been made in Pittsburgh to celebrate the occasion and then mar the prospect of a glorious reunion of the opposing factions of Parnellites and anti-Parnellites by sending down a cold, miserable sleet. But then, "he knows best what should be, better than they."

Reaching Columbus in the evening, I at once commenced making preparations for a lecture the Sunday following, and, notwithstanding the short notice we had to giv our friends, and the limited time to make all necessary preparations, a good audience welcomed me back to the capital of the Buckeye state, and cheerfully accorded all possible assistance in the work of organizing the state Secular Union.

In consequence of being compelled to stay here to attend to the work of this movement, I shall utilize the time to the best possible advantage and lecture every Sunday during my stay. I hav done so up to the time of writing, and each time my audience has increased little by little, and now we can muster a good roll of members. The local papers gave a lengthy report of my first lecture, and pitched into me with a true "Christian feeling." The *Daily Dispatch* headed its lines with a reference to me in large type as a "rank disbeliever," and the *State Journal* called me "Charlesworth the Atheist." Probably they thought there might be something repugnant in these appellations, not knowing that I regarded them, when applied to myself, with feelings of pride, pleasure, and ambition.

I am now hard at work drawing up a constitution for the state organization, and attending to all the thousand and one little matters in connection therewith; and buoyed up with hopes of a brilliant success, I am anxiously looking forward to the 17th of April.

Immediately after the close of this meeting I

shall commence the fulfillment of my lecture appointments, which will take me through Indiana, Illinois, Iowa, Michigan, Ohio, Pennsylvania, and New York, and any of our friends along the route indicated desiring lectures will please write me care of John B. Cochran, 112 West Maple street, Columbus, O. JOHN R. CHARLESWORTH.

What Infidelity Has Done for Woman.

What was the true condition of woman hundreds of years ago? What is she to-day? From the first dawn of the Christian era until the commencement of the eventful nineteenth century, woman was a crouching slave, and in as much servil subjection to her liege lord as if she were a beast of burden. Christianity held her there. A woman had no soul, any more than a horse or a donkey. Her province was the kitchen and the nursery. Instead of being equal in any way to or with her husband, no equality was ever recognized between them. She was property, and her husband was her proprietor. She was not permitted to teach, even little children; neither was she allowed to hav a voice in any public deliberations. Old St. Paul, the illustrious exponent of Christianity, communicated mandatory directions for keeping all women in abject subordination. In 1 Cor. xi, 3, he says: "The head of the woman is the man." In 1 Cor. xiv, 34, he says: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." What law? Read Gen. iii, 16: "Thy husband shall rule over thee." Servil subordination of woman runs like a chain through all the creeds, the precepts, and practices of Christianity. Mothers and daughters were never allowed to put forth any educational efforts to rise to even an equality with the opposit sex. The eminent Jonathan Edwards, a famous Presbyterian theologian, had six daughters, each of which, it was said, was six feet in stature; and one impressiv fact has been handed down to us from generation to generation, as a Presbyterian heirloom, to show to the descendants of that distinguished Christian what filial obedience those daughters manifested toward their father. No matter what they might be doing, whether they were seated at the dining-table, or entertaining friends in a social capacity, or seated and engaged in any manual operations, when their liege lord entered the room every one would drop her work or other engagement and rise up before their father—no, not father, but *proprietor*, as they were his property—and stand motionless until he waved his dignified hand for them to resume their accustomed duties. That was some of the practical workings of Christianity. Christianity recognizes the wife as the property of her husband. According to the old colonial laws a man's wife was just as much his property as his donkey and dog. Only one hundred years ago in New Jersey a man's wife and children were entered in the invoice of the property, as the following lines from an old invoice will show. I copy only a part of it:

My trundle-bed, cradle, and wool-spinning-wheel,
My hand-cards and hetchel, my distaff and reel,
My loom and the warping-bars, shuttles, and reeds,
Seed-'taters, seed-turnips, and all other seeds;
My oxen and wagon, my cow, calf, and hog,
My billy-goat, turkeys, my cat and my dog,
My plow, spade, and shovel, my shotgun and fife,
My horses and children, my donkey and wife.

Skeptics and stanch Infidels, during the present century, hav come to the rescue of woman. During this period skeptics and Infidels hav placed young women in the capacity of teachers, clerks, salesmen, accountants, editors, authors, lecturers, lawyers, and physicians, and hav elevated them to the realm of a higher and nobler womanhood, all in defiance of the irrepressible clamor of orthodoxy.

Now, I know what I am writing about. I was rocked in a Presbyterian cradle; christened and sprinkled at the baptismal altar of Presbyterianism. I was educated in the love of the Westminster catechism; I hav served a long apprenticeship within the pale of the church, in the capacity of stoker and porter, usher and bell-ringer, trustee, clerk and deacon, sermon-reader and Bible-expounder, precentor, and Sunday-school superintendent, for many years in succession. Hence, I know what influences were always in operation to hold women in servil subordination. Women hav risen to a higher life in spite of all that Christianity was constantly doing to keep mothers and daughters in a state of vassalage. Yet many Christians point to the condition of women to-day and say, "See what our glorious Christianity has done for woman!" Christianity has not done it. Christianity would silence every female's voice to-day if it had the power. Only a few years ago, a good woman in a church, where I was deacon, arose to tell "what the Lord had done for her soul." But before she had uttered one sentence the dominating priest arose and called her by name, and said with great authority: "Sit down, Mrs. C——. You are not allowed to speak here." I saw and heard that. Only eleven years ago, in Brooklyn, L. I., Rev. Theo. L. Cuyler, a distinguished D.D. and LL.D., the recent pastor of wealthy Lafayette street church, was hauled up before a tribunal of presbyters, on a charge of winking at insubordination in his church, by way of allowing a woman to talk about the love of Jesus in his lecture-room. The gallant and generous-hearted doctor was frightened almost out of his wits. He thought that the door of heaven would be closed forever against him if he was excommunicated from the Presbyterian church. So he saved his soul from hell (sheol now) by falling on his knees and confessing his transgression and promising never to allow another woman to talk in his parish as long as he was pastor.

Only a few years ago, women were not allowed to set type, as it was contended that they were utterly incompetent to do such work with tolerable accuracy. I hav in mind an instance in New York city, where the proprietor insisted that women should hav a fair opportunity to test their ability. A goodly number of them worked, side by side, at half the price of men, setting type. But the Presbyterian foreman found so much fault with their work, and rendered such discouraging reports to the proprietor, that he was allowed to discharge every woman, simply because the Bible and the creed of the church forbid all efforts by way of the moral, intellectual, and social elevation of women.

I well remember, when a small boy, of hearing the announcements from the pulpit, that at such a place and hour there would be a female prayer-meeting conducted by the pastor or some elder or deacon. A few women were not allowed to convene in a religious capacity, simply to offer petitions to the unknown and unknowable, unless some parson or deacon was present to keep them in subordination, and to see that all things were conducted in accordance with the requirements of the creed. But thanks to Infidelity and to Secular philosophy, and to the force of environment, time has enabled the women of the United States to cast off the oppressiv yoke of Christianity, and to rise to a higher and more glorious womanhood. Infidelity has come to the rescue of woman, by placing in her hands

A weapon that comes down as still
As snowflakes fall upon the sod,
Yet executes a freeman's will
As lightning does the will of God;
Nor from its source shall bars and locks
Prevent them—'tis the ballot-box.

Orange, N. J. SERENO E. TODD.

Our "Liberal" Churches.

There are two so-called liberal churches in America. I know both of them by experience, and want to tell something about their liberality.

Four years ago I joined the Universalist church, having been told by one of its ministers that they were liberal people. After a while, though, I discovered their liberality to consist only in the vain attempt to prove that the Bible does not teach eternal punishment. Having no special liking for such arguments, and not caring very much for what the old barbarian Jews thought about that subject, I left that church and joined the Unitarian, which was said to be more broad-minded, yea, even radical. They had no creed, but would found their beliefs on a scientific basis, it was stated. I started to form a Unitarian society among my countrymen, the Swedes in Minneapolis, and met with a remarkable success, speaking to large audiences of from two hundred to twelve hundred people. The American Unitarian Association in Boston had requested me to do all this work at my own expense, and promised me to help me out financially if I succeeded, which they also did. This was two years ago. I published five pamphlets and a paper at my own expense, and the movement seemed to prosper.

But now begins the trouble. The Western superintendent of the American Unitarian Association, Rev. O. B. Forbush, of Chicago, seemed to find my preaching altogether too liberal for the Unitarian platform; and still worse, he had found out that I favored social reforms, and was a Nationalist, which he meant could not be allowed within the Unitarian body.

It is often stated that our time and our institutions are opposed to religious persecutions, and that holds true as far as our liberal laws and statutes are concerned. But within the religious bodies, intolerance and narrow-mindedness still prevail. And thus, if a heretic is not any more placed on the rack or sent to jail, nevertheless the authorities of his church know other means of torture perhaps more effectiv than the Middle-Age machinery. I was ordered to withhold my opinions, and in order to make those orders more effectiv my salary was withheld for weeks and months. In the same time I received numerous letters threatening to withdraw it entirely unless I stopped the preaching of my dangerous doctrins of evolution and Nationalism. I refused to do so, and seeing no end of the tiresome and ridiculous persecution I at last tendered my resignation, two months ago, with the firm resolution nevermore to join any "liberal" church.

My experience is that there are not and cannot be any liberal churches, for even if they do not hav any creed, they nevertheless hav their limitations. They are opposed to honest scientific investigation, they are afraid of the result of scientific progress, and they do not favor social reforms, though Christ himself, their teacher, did so. There is no freedom of speech in any of the liberal churches, and all their talk about freedom is only a new sign outside an old store. This I say on account of my own sad experience.

But, nevertheless, the "liberal" churches help the Radical movement along. For they spur the people to independent investigation, and I know more than one honest Freethinker who started on the way to truth as a Unitarian. As a middle station between orthodoxy and Radicalism, therefore, they are of great importance, and when they hav drained the whole orthodox field and led all the water into the sea of Radicalism, then their mission is done and they will cease to exist. I hope that my countrymen in America soon will see this truth.

Leave the poor old stranded wreck
And pull for the shore.

AXEL LUNDEBERG.

University Sites.

All who leave Portland on any of the steamers running down the river are attracted by the sight of a massiv old brick structure looming up upon the high bank of the river midway between the elevators and St. John's landing. This is the university building of the Portland University, a Methodist institution.

Real estate men gave this institution a considerable quantity of land, and they hav profited greatly, as well as those who bought property soon after this tract was put on the market, by the rise in value incident upon the building of this University.

The preachers, of course, were "let in on the ground floor," and some of them hav feathered their nests quite cosily by a little "legitimate speculation" in town lots.

The Pacific Northwest is a wonderful country, is rapidly increasing in population, and is in need of educational facilities in proportion to its increasing population. The Columbia river is the great natural waterway and route of travel and traffic for this great region. There is a great deal of Freethought and Liberalism all over this country. But the churches are creeping in and getting possession of all they can lay their hands upon and are erecting educational institutions wherever they can get concessions and assistance; and much assistance has been given them because no other offer has been made.

On the Columbia river, about thirty-five miles from the ocean, on a beautiful plateau adjoining the town of Cathlamet, C. Beal, the well-known and energetic veteran in the Secular work, has laid out a town-site, and proposes to erect a Secular college. This site is the finest on the Columbia. It is where the salt breezes from the ocean are met by the fresh, cool breezes from the snow-capped peaks of the Cascade mountains. The purest of water flows in abundance from numerous springs and in crystal creeks. Soft breezes, bearing the healing qualities of fir, pine, and spruce, keep the temperature cool in summer, while the warm winds from off the "Japanese Sea Stream" render the winters delightfully mild. A more healthy, charming, and in every way suitable spot for a college could not be found.

Mr. Beal is not trying to "work a robbing scheme," but is in earnest in trying to establish a seat of learning free from the baleful influences of superstition, that those who grow up when he is dead shall hav opportunities which were denied him while alive. He has named his town, very appropriately, Athens, for he desires it to be the Athens of the Northwest.

No finer town-site or place of residence can be found in all the great Northwest than Athens, and it will be a pity, and very short-sighted of our Liberals, if Christian schemers are allowed to get possession and turn aside the aims of our dear old comrade, for such a beautiful site will not long remain unused. HENRY ADDIS.

Letters of Friends.

The Truth Being Spread.

WINSLOW, ARIZ., March 14, 1892.

MR. EDITOR: Inclosed find $1, for which please send me one more Bible Picture Book. They take like hot cakes.

Yours truly, J. T. MUNCEY.

When They Hear the Truth, They Call It a Burlesque.

BONAPARTE, IA., March 6, 1892.

MR. EDITOR: I recently took along THE TRUTH SEEKER of February 27th, which contains the picture of the new automatic praying-machine, to show to the Liberal friends. I think it takes the cake. It is surely the greatest invention of the age. All that saw it agreed with me and had a hearty laugh. Hurrah for Heston! May he liv long and prosper in the good cause.

Last September, through my effort with the Liberals, we raised funds to pay J. E. Remsburg to deliver a lecture on "False Claims." It was free to all, and the Opera House was very well filled. Many were professed Christians. It raised quite a stir among them. The deacon of the Baptist church said it was a perfect burlesque. One Baptist lady wished to know where he found his proof. We told her to read her Bible and she would find it. I hav tried hard to get some subscribers for THE TRUTH SEEKER, but could not get any. I loan my papers and they go the rounds until they are worn out, and I think they are doing good work for the cause.

Respectfully, L. C. CHENEY.

About the Bible God's Days.

THREE RIVERS, MICH., March 6, 1892.

MR. EDITOR: According to a statement made by Prof. R. H. Crittenden, M.A., published in a scientific astronomical paper, *Word and Way*, of November, 1891, edited by Mr. Hicks, St. Louis, Mo., the Lord's creativ day contained 1,400,000 of our *man-made* calendar years.

If we multiply 1,400,000 by 7 of God's creativ days, which 7 days constitute one creativ week, we find it amounts to 9,800,000 of our years. The 6,000 of our years since Adam's time, added to the 1,400,000 years (God's Sabbath or day of rest), givs us 1,406,000 years since God's first Monday came in of *his* second week. Therefore we find there will be no second Sabbath of the Lord until 8,394,000 years of our calendar time shall hav passed away.

But *man-made* Sabbath and week-day time we shall hav for convenience in reckoning time as *he* (man, not God) has nicely divided it, or them, up into seconds, minutes, hours, days, weeks, months, and lunar and calendar years. About our man-made Sabbath, the Bible God has given no orders or laws. Therefore, I would ask, Why do Christian ministers and laymen make such a hullabaloo about people who wish to employ one day in seven, or our *man-made* Sundays, or Sabbaths, in any way they please, provided they do not do anything by force, or by *un*civil law, etc., that will oblige them to do as others wish they should? "I pause for a reply."

E. D. BLAKEMAN.

Futility of Prayer.—Land-Holding.—Scientists Are Honest.

LEXINGTON, KY., March 16, 1892.

MR. EDITOR: Lent(which is the continuation of an ancient heathen custom) is the season when the few pray, the many starve. Forty days of prayer ought to bring comfort to the poor and needy, if religion is from heaven.

It is not difficult to see that Bible holiness is declining all over the world, although Lenten and other spasmodic efforts to maintain it in full power and splendor are kept up, proving that the blazing torch of reason casts into the shade the feeble rush-light called "piety"—that languishing lamp which only flashes to die.

Natural influences always reign supreme. Religious powwows continue, but external depravity is a condition, proving the existence of internal rottenness, which indicates a relapse into a savage state—all this announcing the downfall of a splendid Christian civilization.

We should take cognizance of the following facts: When governments are first constructed, a few noble spirits always insist on the proviso that no bargains reating to public lands or property shall be made with corporate bodies of men; that no grants of land shall be given in which transactions the industrious poor hav no share; that provisions for the poor should be considered in all that pertains to lawmaking.

Do scientists try to work on our feelings, or to deceive us, in regard to the laws of nature? ALHAZA.

Infidels Hav No Right to Think.

STAPLES, MINN., March 8, 1892.

MR. EDITOR: I wish to offer a word of thanks for the pleasure and instruction I hav derived from your valuable paper. Although reared in orthodoxy I hav got superstition below the waistband, and I hope to finally trample it underfoot as we do the snakes from whom it originated.

I gave two short speeches in a neighboring settlement this winter. The second one was attended by several so-called Christians and two ministers. During the discourse I raised the point that God had promised the people seedtime and harvest ever after the flood, which promis—with hundreds of others—he had failed to keep, referring them to some of our famin-stricken countries of to-day. At the close I extended the privilege to the reverend brethren to vindicate their faith. One of the called of God arose and called me a liar, claiming that there had always been enough for the people to subsist upon, if it had been rightly distributed. I then put it that God was amply able to furnish the provision but his means of distribution were very limited. Again, I inferred from the passage that God meant *all* the people, and that if he meant to feed a few and starve a few it was certainly a selfish principle, or if he intended we should all hav plenty, God simply failed to keep his promis; and I offered him his choice of apples. But he got mad, saying Infidels had no right to infer *anything*. I leave this last *argument* for the thinking minds to draw their own conclusions.

I hav read your publications for some time, but hav, I must say, been a paying member but a short time. I am promised subscriptions in the near future. Wishing yourself and paper a long life, I remain, as ever, A lasting friend of freedom,

D. S. PETERS.

Attempt at Solution.

March 15, 1892.

MR. EDITOR: THE TRUTH SEEKER of Aug. 15, 1891, publishes "A Problem" over the subscription of Holt as the propounder. Mr. Holt admits that intelligences beyond ourselvs are indubitable facts, then goes on to discuss the machinery of human thought—the brain—and argues that because its mutilation diminishes its power, therefore its complete destruction necessitates the complete destruction of consciousness as its belongings, and implies an end to individual thought.

The whole body is a machine; the grist is derived from earth (and air) products, and has, so to speak, two hoppers; into one are poured the molecular supplies from the earth, into the other the chemical constituents of air in proportion of one part of solid to fifteen parts gaseous. At death each source of supply claims its own; the ponderable gravitates, the imponderable levitates. A man may lose an arm, but does not lose the conscious use of it; even at times forgets the deprivation. Nature is so kind to the lobster that the lost claw is renewed and the invisible space of the old claw is filled up with a new one by growth.

Now, if the air claim is fifteen-sixteenths of us at death, it seems that all we lose at that change is the power to gravitate; and it is at least reasonable to suppose that any merchant owning fifteen-sixteenths of the old stock when a dissolution of partnership was declared would be able to start again.

Mr. Holt argues that when the visible portion of a thing partly or wholly comes to grief, the invisible belongings follow suit; but the data of support are wanting. If a little trepanning will recover a lost consciousness of the past under surgical treatment, it is only a step further to say, the great orderly energies of the universe hav natural ways of carrying on the work of self-consciousness in the hospitals of "the sweet by and by," for they hav only left behind what was unsuited to the purpose. One-fifteenth only of the body is returned to the earth—described somewhere as "dust to dust"—while all the rest the same authority describes as the spirit (breath) returning to its Origin. AN INVESTIGATOR.

The Bible Exposed.

ST. JOSEPH, MO., Feb. 29, 1892.

MR. EDITOR: I never hav written to you, although I am one of your readers. I am not in one place long enough at a time to be a subscriber. I can get hold of the paper almost any time. I used to belong to the Christian church or Christ church. I thought, like thousands of others, that the Bible was the only book, and that Christ was the savior of the world, and God ruled the world; that he sent the rain on the unjust as well as the just. But I suppose you know that a man must get his eyes open some time, and I must say I got mine open in western Kansas. I went out in Osborn county, spent the last cent to get my crop in, and trusted to the God of the Bible to send the rain, but it never came, and my crop burnt up and I lost everything I had, and when it began to get dry the Christian people of all sects got together to pray for rain, and the more they prayed the hotter it got, and everything was burnt up. That opened my eyes. I commenced to investigate for myself. I found I was not a disciple of Christ, for in Luke xiv, 26, Christ said: "If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Now, what do you think of a Christ like that? I looked at my own heart, and I knew I loved my parents and my brothers and sisters, and to think I had to hate my wife and my children and myself, to be a disciple of such a fanatic fool as that. I said, No! So I went at it, as the saying is, tooth and toenails. I found that the God of the Bible was a nasty, filthy, dirty, angry, murdering God. Now, to prove it, I will cite a few passages of the Bible. It is too nasty to go in your paper in full, so I want your readers to look it up: Deut. xxiii, 1; xxv, 11; xxviii, 36-57. 1 Sam. xxv, 34. 1 Kings xiv, 15; xx, 21. Job iii, 10, 11; xxiii, 10; xxxi, 9, 18; xl, 15, 17. Psalms lxxi, 6, 7. Songs of Solomon vii, 1-7. Jere. l, 11. Ezek. iv, 12, 15. Mal. ii, 1-3. Now, then, if you would print such nasty stuff as all that you would be arrested, and you would be sent to the penitentiary or mobbed, and still that filthy old book can be sent through the mails and never a word said about it. If a man wants to learn low-down, mean, nasty stuff, let him study the Bible; he can be a professor in a little while. That is all it is fit for, and to uphold priests and preachers in their idleness. Now, I want every man and woman to compare Luke xiv, 26, with Eph. v, 25, and see which taught the best code of merits, Paul or Christ. So now I will close, hoping you a long life and your paper a sure success. And if you hav any old copies of your paper I can help you to get subscribers, if you will send me some samples, especially of date Feb. 6, 1892.

W. S. PHILLIPS.

A Lofty Character Eloquently Described.

LOS ANGELES, CAL., Feb. 20, 1892.

MR. EDITOR: On Feb. 16, 1892, Mr. John Riggin, of Los Angeles, Cal., paid the debt of nature and ceased to be as a conscious physical entity. He was in his eighty-second year, and passed away as peacefully as sleep steals over the weary when the shades of night hav fallen. Mr. Riggin was an outspoken Freethinker, and believed, as Solomon proclaimed in his wisdom, that "all go unto one place; all are of the dust and all turn to dust again." He had neither hopes nor fears of the future, but died with that calm resignation which ever prevails with the man of philosophical mind. He was born in Maryland, and went to St. Louis, Mo., in 1828, where he remained for fifty-four years, being a merchant and real estate man during that time. He was a prominent man in city affairs during the Rebellion, and was widely known as a just, wise, and honorable person. He was a personal acquaintance of General Grant, and had a son who served on Grant's staff from Paducah to Appomattox, and was mustered out as brigadier-general. Mr. Riggin came to Los Angeles about ten years ago, and has been identified with all Freethought movements ever since. His generous hand was ever open to aid the advancement of Liberalism, and he was not only a subscriber to numerous publications, but he put them in circulation when read, and with earnest enthusiasm sought to spread the light of reason and common sense. He was raised in a religious community, where reason was held in subjection to religion, and mental slavery to priestcraft was the rule of the times. But alone and unaided, over sixty years ago, he broke the fetters of superstition; and from that day to the day of his death he had no use for preachers or theology. He realized that this world was the only one we know anything about, and made the most of it. He cultivated no fears regarding another and the possibility that his soul might find it unpleasant, for as he remarked to me more than once, "I don't know I hav any soul." Like many others, his life was a demonstrated fact that a belief in religious dogmas, eternal torment, and the wrath of God was unnecessary to insure right conduct in living, and he left a record that needs no apology, no concealment. The books of the brightest intellects that lead progressiv thought filled his library, and during recent years, since the effect of age upon the body prevented close attention to business, he was a great reader; and what was known about this world and its affairs was chosen in preference to what somebody thinks of another. He preferred the practical to the visionary, and no man could arouse his interest in theories and speculations beyond the reach of knowledge. He did not care what this person or that person *believed*, but said, Tell us what you *know*. He realized that the happiness and welfare of mankind was more dependent on knowledge of our physical bodies and their needs and requirements, than on putativ conditions of the soul in some other world; and he studied and read accordingly. In a world filled with sickness, misery, and ignorance, he saw that science instead of theology would bless the world, and all hopes for the future improvement of the race must rest on science alone. He had a remarkably firm and methodical mind, and this mind, despite bodily weakness, remained clear and activ to the last, and a few days before his death, when talking was an effort, he wrote these lines: "Having no inclination to punish enemies; no anxiety for the present; no vain regrets for the past; no fears for the future, I am in every respect ready for death—the inevitable end." He died as he had lived for over sixty years, free from superstition. He was a Freethinker while living, and wished to be known as such when dead; but relativs lacked the courage to oppose custom, so one of the "ninety thousand" mumbled doctrins over his remains which he rejected while living.

Thus ended the existence, so closed the drama of life, of one of the best and kindest men that it has ever been my fortune to know; and long in the memory of many friends will liv the name and recollections of John Riggin. C. SEVERANCE.

The Clergyman's Side.

FAIRHAVEN, WASH., March 26, E.M. 292.

MR. EDITOR: I hav been doing some missionary work with my papers, and sent to Rev. J. C. Wright the paper of the 12th of March, which contained an article by J. Edw. S. He came to me and said he would reply, and I said I would like to hav him, so his reply I inclose herewith. I hope you can giv it space, for I would like to hear more from J. Edw. S. Mr. Wright is a Congregational Christian, occupying that position here.

RICHARD SHARPLESS.

Through the kindness of a fellow-citizen a copy of THE TRUTH SEEKER of March 12th came into my hands. One article of special interest to my friend was entitled, "If the Church Wants Thinkers It Must Giv Something to Think About."

This sounds, and seems, reasonable, and I am sure that a very large majority of Christian ministers will frankly concede the claim.

Every preacher, like every other public speaker, should "giv something to think about." But whilst admitting this let us not forget that the true minister of the gospel is not a moral philosopher, not a metaphysician, not even, in the first instance, a teacher. He is primarily a herald, a messenger. His first duty is to deliver a message from his all-father to his children. A message which he himself—if he is an honest man—believes, and his most earnest desire is that others may receive it and act upon it.

This reminder is offered not as an apology but in simple justice to the minister.

And now in regard to the questions proposed by J. Edw. S. That they are difficult questions goes without saying. Indeed, it is probable that no man could answer all of them to the *entire* satisfaction of any other man.

It seems to me that most of our definitions are like that given by Plato concerning man, "A two-legged animal without feathers," a definition which his cynical neighbors easily caricatured.

Bearing this thought in mind, I will modestly offer my explanation or reply to the questions proposed by friend J. Edw. S.

I. "Giv such an idea of God as will suggest his nature, attributes, and location. Does he see, hear, and think?"

Concerning his nature the definition given by Jesus (see John iv, 24), "God is a spirit," meets my desire. A spirit, as I apprehend it, is a being without fleshly or material qualities. His attributes I believe to be infinit power, wisdom, justice, mercy, and purity. As to his location, I do not believe that can be either apprehended or expressed by human beings. To locate is to limit, and my God has no limitations.

He certainly sees, hears, and thinks, though not in the limited sense that we do.

II. (1) "Was Christ's death on the cross a necessary sacrifice? (2) In what way does it affect me? (3) In what way did his death facilitate salvation?"

(1) Yes; sacrifice is at once the most essential necessity and most glorious manifestation of human life.

Every sphere of our life is ennobled and elevated by it. Christ had ever taught that men should be true and do right and never fear the consequences. If he had shrunk from the cross he would hav been recreant to his own teaching, *i.e.*, a false and not a true man.

(2) As I believe, Jesus died for love and truth's sake, and in that measure that you are seeking to conform your life to love and truth Christ's death will be an inspiring example to you.

(3) By salvation I mean character. Character in its highest perfection can only be attained through loving sacrifice. Christ sacrificed for the sake of the race.

In other words, he was the representativ man, and I believe there is no salvation for any man who is not a "partaker of Christ's sufferings," thus following in his steps. Salvation is not a *mantle* that Jesus throws over a man to *cover* up his sin, but a *method* whereby every man may *crush* out his own sin and *cultivate* purity. When this work is perfected he is saved.

III. "Is there a heaven and hell?"

I understand these terms to mean condition rather than location. "The kingdom of heaven *is within you.*" That man is in heaven, in a sense, who is in perfect harmony with the law of his own nature—who is loyal to the highest truth that he knows. Walking in light and seeking and loving light. Yet it does not seem to me incredible that a gathering-place has been arranged for spirits of like desires and qualities.

Outside of the Bible are the almost universal opinions and conceptions of the race in regard to a future of *rewards* and *penalties.*

IV. "Is the holy Bible inspired? Is it strictly true in every particular? Is it the only foundation for the Christian faith?"

Yes; I believe it is *inspired.* That is, that it contains what, for lack of a better term, I would call a divine element.

No, it is *not true* in every particular. Yes, and no. It affords the historical facts upon which an intelligent Christian life is based and built up. Yet in a broad sense, a man might be a Christian without reading or even hearing of the Bible. That is, he might in some measure liv like Christ, and therefore follow Christ, and be blessed and received by Christ.

V. "Is the soul material or immaterial? What proof is there besides the Bible that the soul preserves its consciousness after leaving the body?"

I apprehend you to mean *spirit* and not soul.

According to our best authorities the soul is that which givs life to the body —*anima* is the Latin term—and includes the "intellect, sensibilities, and will." But in addition to these faculties, which even the lower animals, in a measure, possess, man has other faculties—these we term spirit, viz., *conscience*, or sense of right or wrong; *reverence*, or love for goodness; and *hope* and *love.* These, I consider, constitute the spirit of man.

Neither in the Bible nor outside is there direct demonstration for the future existence of the spirit.

But the fact that our desires for love, justice, and knowledge are never fully satisfied in this life affords an inference that, to my mind, is stronger than any mathematical demonstration might be. It is easier and more reasonable to believe in a future existence than not to believe in it.

VI. "Is the church a human or divine institution? Does eternal pleasure or remorse depend upon sectarianism? Can anyone be saved who is not a church-member?"

(1) Like the Bible, the church is partly a divine and partly a human institution.

(2) No.

(3) Yes. Salvation does not depend upon creed nor church connection at all. "God is no respecter of persons"—much less of creeds. In religion, as in poetry, "worth," *i.e.*, goodness, makes the man, the want of it the "*fellow.*"

VII. "Is there any positiv knowledge of anything other than what we may see, hear, feel, taste, and smell?"

The term "positiv knowledge" is just a little hazy. It has been seriously questioned whether we can hav any positiv knowledge through the senses even.

We are very often deceived by our senses.

It seems to me that we are as justified in claiming as *positiv*, knowledge of things which we cannot test by the senses as of those which we can. Take that faculty we term memory—what is it? Can you see it, hear it, or feel it? Nevertheless, you believe in it.

We speak of love as something real, yet it is not tangible; and so of a host of other things. We believe in them most positivly, and yet they are not cognizable by the senses.

In conclusion I can but wish that my response to the questions may afford as much pleasure to those who consider them as the questions of J. Edw. S. hav given to me. Very truly, J. C. W.

Thinks Ingersoll Correct on the Tariff.

SHERIDAN, PA., Dec. 28, 1891.

MR. EDITOR: Some late writers in THE TRUTH SEEKER find fault with Colonel Ingersoll's views on "Some Economic Questions" of the day, as promulgated in your issue of November 21st.

One of the fault-finders with whom I am personally acquainted, an intelligent and radical Freethinker, exclaims with charitable tenderness — half piteously: "How strange that he whose sound logic and matchless eloquence hav led thousands out of the slough of theological superstition should yet himself be enthralled by political superstition and worship the protection fetich!"

Another writer, seemingly more technical than courteous, applies the endearing appellation of "nonsense" and "absurd" to fancied disquisitions of the colonel that hav no existence in fact, and finally winds up his article by placing a Freethought tract in one hand of the colonel and an impoverishing tariff tract in the other, entertaining the hope, however, that "so great a man never wrote such grand mistakes."

Still another writer, "'way down East," finds fault with what he calls Mr. Ingersoll's "queer logic" as applied to his ideas of liberty and economic opinions.

It seems to me that a majority of the Radical writers on economic subjects lose sight of the fact that a tax must be collected in some way from the people in support of a government. How we may be able to do without some kind of a government passiv Anarchists and Socialists hav not yet been able to satisfactorily explain.

In my opinion such a thing will not happen, at least before millennial happiness.

The question then arises: How shall we collect a tax that is least burdensome to the people? An income tax was collected for some time after the war, until an almost unanimous cry went up from the people and press for its repeal as being obnoxious and too inquisitous.

Latterly a single tax on land has been advocated by the free trader Henry George. That means that the farmers of the country will please pay *all* the tax and be done with it. Very edifying indeed to the latter, the hardest-worked class in the country. This man had quite a following at one time, by that class who expected to slip through without paying any taxes, and in addition divide the farmer's property among themselvs—a polite way of confiscation.

The tax on tobacco and liquor—about the only monument remaining of internal post-war taxes—is still upheld by the followers of the Y. W. & M. C. T. U.'s—the T. being an abbreviation of tobacco as well as of temperance, and virtually meaning prohibition.

Mr. Hugh Pentecost, who stigmatizes all tax collections as highway robberies, infamous, etc., etc., has among his followers the Anti-Poverty Society, Socialists, Anarchists, etc.

Contrary to the advice of these self-constituted pseudo-economists, *all* civilized countries move steadily on and collect a tax on imports. England is the only exception to the general rule; but their farming classes are even now crying loud to hav our cereals taxed to save them from utter ruin.

Are all these other countries still in the "slough of political superstition" that worship the protection fetich?

One of the colonel's criticisers says he "knows of scarcely a reputable writer on political economy (who has no ax to grind) but who is a free trader." Perhaps this last word is wrongly spelled and should be traitor. He is careful, however, not to mention any names. but admits that such writers are called "theorists, visionaries," and he might hav added extremists, and mentioned the would-be speaker and free trader Mills, and at least a few others of his stamp, who hav no axes to grind (?).

To say that the best writers on political economy are all, or nearly all, on one side, free traders, is a very broad assertion.

Let me examin this question a little further by producing some practical facts. Before doing so I will quote a few lines from "Protection or Free Trade," by Henry George, page 125. He there says: "Had we never embraced the policy of protection we should to-day hav been the first of iron-producers. The advantage that Great Britain has over us is simply that she has abandoned the repressiv system of protection, while we hav increased it."

Now, under this "repressiv system of protection," we hav increased the production of steel in our country in the last twenty-six years from five hundred tons made in two Bessemer convectors to the enormous total output for the year 1890 of 4,277,071 gross tons, made in eighty-five convectors—an amount larger than was produced in this year by any other country in the world, England not excepted.

This is 8,554 times the tonnage of 1865.

The Chicago Rolling Mill Company on May 24 and 25, 1865, rolled six steel rails. These were the first steel rails produced in America, and were laid in the track of the Chicago and Northwestern railroad. Today the country is girdled by such rails for thousands and thousands of miles, from the Atlantic to the Pacific, from the great lakes to the gulf.

It is almost a dream, a phantom! but it is not "theory," or visionary; it is a *materialized* specter, a practical fact—rather "killing" to the "best" (?) writers on political economy.

It is the same with pig-iron. We hav nearly doubled our production in four years, it being 5,683,329 gross tons in 1886 as against the enormous output of 9,202,703 gross tons for 1890. This is in excess of the production of any other country.

With regard to the woolen industries of our country under "this repressiv system of protection," it is the same story over again. While our imports decreased $20,000,000 in the twelve months preceding Oct. 1, 1890, our home production was correspondingly stimulated and increased. These are stubborn facts, and not the wild vaporings of visionary theorists.

If the tin plant is sufficiently nurtured, in my opinion the plant will grow to maturity in less time than it took steel. This is theorizing, but it is in the nature of a scientific hypothesis, a deduction based on material fact.

One of the critics of Colonel Ingersoll's bookkeeping labors under a misapprehension of the facts. The colonel does not double up the figures, as he would hav us believe. He makes the simple statement that if a ton of steel rails is produced in this country, costing $30, both the money paid for raw material and labor done to produce the steel, and the ton of steel itself, are all in this country; and if we buy the steel in England for $25 the money which is expended for labor and material goes out of our own country to England; whether in shape of gold, cereals, or meats really does not matter. It is paid in some shape to English producers instead of to the American. In other words, Colonel Ingersoll would sooner pay our producers $30 per ton for steel rails than $25 to the English, knowing at the same time the money would remain in this country, and the extra $5 would go principally to our working classes in enhanced wages.

Any person that will take the time and trouble to make calculation of the difference in the wages paid in the two countries will find the above observation to be substantially correct.

Mr. D. Webster Groh in THE TRUTH SEEKER of December 12th wants Colonel Ingersoll to keep books as follows:

United States debtor to the expenditure of $30 worth of labor....	$30 00
United States creditor by $25 worth of home-made steel rails	25 00
Deficit $5 worth of wasted labor.....	$ 5 00

He should hav said that the $5 so-called deficit was paid to American workmen in excess of British wages.

The natural result of Mr. Groh's ideal economy would, in my opinion, metamorphose our many and various industries into an exclusivly agricultural one, or nearly so. Or, as another possible result, reduce the wages of our industrial classes to the level of the European.

If we had imported all the steel that was produced and principally used in our country for the year 1890, it would hav necessitated an expenditure of over 100,000,000 bushels of wheat for one article alone.

What? Make this country an agricultural country pure and simple? No, never!

Look at Russia in a year of failure of the crops. Why, if reports are reliable, their peasants are starving by the thousand. No! Giv us a country of diversified industries.

If we cannot compete in the world's market with all of our products, let us at least preserve the home market for such of our industries as are still in their infancy.

Farmers generally hav no idea of the value of this home market. I think that I am within bounds when I say that nineteen-twentieths of all the produce raised on the farm goes into this home market.

Why should we on a venture, under a proposed system of free trade, break down this golden home market in search of a visionary one? Yes, why, indeed, should we kill the "goose that lays the golden egg?"

Again, we hear the plaintiv cry of the farmer's friend (?): Giv us free raw material and we will command the markets of the world. About the only thing a farmer raises is raw material and children.

Now, we hav the raw material cotton free right at our doors. We hav skilled workmen, machinery, etc., and can make as good a grade of cotton goods as is made elsewhere. Yet even to-day we cannot compete with England in price. She is selling from twenty-five to forty million dollars' worth of cotton goods a year, right in our markets, even after paying extra two ocean freights. Colonel Ingersoll is about right when he proposes to exclude from our markets things that we can just as well produce ourselvs, and put all other articles on the free list.

The true policy is: Don't employ a person to do work for you that you can do for yourself; don't spend money before you hav earned it, and you are bound to get rich. "Blessed are the poor?" No. Blessed are the rich, for they shall inherit the earth and the comforts of life.

RICHARD LECHNER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Rose for Thee.

From out my heart I pluck a rose
For thee, dear friend, for thee;
In Friendship's soil it livs and grows,
And blooms eternally. S. H. W.

Bessie's Opinion.

Bessie went to church that morning;
She had never been before,
"But she's old enough," said mamma;
"Three years old, and almost four."

She had promised to be quiet;
"No, indeed, she wouldn't cry!"
Holding tight to papa's finger,
Off she went with sparkling eye.

Wonderingly she saw the people,
Saw the flowers and the rest,
Gazed up at the lofty arches,
But the music pleased her best.

When it ceased and came the sermon,
Bessie frowned and fidgeted.
"'Sh, be quiet, Bess!" said mamma.
But she shook her little head,

Stood upon the red pew-cushion,
Waved her hand in queenly way
Toward the preacher, toward the organ—
"Man, be quiet! Band, you play!"

—*M. Heten Frazer Lovett in the Churchman.*

Legend.—Continued.

"I hear much about sweetness," said Jane, "but yesterday I saw several ladies and gentlemen engaged in conversation. One Liberal young lady, not very wealthy, left them all, and smiling sweetly, walked with me to the provision store. Look here—what a basketful she bought for me. I then passed by a large warehouse where I saw a St. Bernard dog covered with little, wooly curls, hunting for his master; and though he was restless and anxious, if persons spoke to him he would reach forward and kiss their hands. If you were sick or half frozen he would lead you to a comfortable place. I am speaking of a poor dog.

"Then I came to a place where rich ladies, fresh from the sacrament, were boasting that they had overpowered the city council and forced poor widows to close their little stores on holy Sunday, though that was their best morning for business, for workingmen who were paid off Saturday night could then buy food for their families. A billionaire Christian lady got out of her carriage, when Miss Patty Parasite crawled up to her and kissing her hind foot exclaimed, 'Oh, I would rather be caught in Tophet than in the World's Fair on Sunday.' I remarked," said Jane, "that the Pharisees ought to be at the World's Fair with scripture texts pinned to their heads and shoulders." All such people are worshiping Satan, but they seem to be ignorant of the fact.

Lexington, March 30, 1892. ALHAZA.

P.S.—"Come, Ravy," said Jane, weeping, "let us carry some medicin to the poor who are sick and suffering. Mrs. Billionaire, a noted Christian, is out now frightening the destitute sick, without offering money, or the simplest remedy, which is cruel and wicked conduct." A.

What the Little Folks Are Saying.

Little Winifred said she would like to make up a prayer herself, and this was the form of it: "O Lord, please take care of me through the night. When daylight comes I'll look out for myself!"

A small epicure, while saying the Lord's prayer at her mother's knee the other evening, varied the usual formula by substituting, "Giv us this day our daily chicken." "I thought I might just as well ask for something I liked while I was about it," she said, with childish faith, "and I just love fried chicken!"

Tommy had been a bad boy—a very bad boy indeed. His pious mother shut him in a dark closet and bade him tell Jesus all the wicked things he had done, and Jesus would, by the inner voice, tell him what he thought of such a little sinner. After a while Tommy emerged from his confinement quite radiant. "Did you tell Jesus all your wicked actions?" inquired his mother. "Yes, I did." "And what did our good savior say?" "Well, after he heard it all, he said, 'Great Scott! I've seen a darned sight worse boys than you!'"

A little boy of three was kneeling at his mother's side saying his evening prayers. In the midst of them he stopped and said, "But, mother, I don't love Jesus." The mother, dear, pious soul, young, and this the only lamb, was quite shocked and said, "But, Henry, you must love Jesus; you owe him all you hav—father, mother, what you wear, all your pleasure, what you eat, everything!" There was a long pause, the little head was bowed, then suddenly the baby looked up, complete satisfaction beaming upon his face, and said, "Yes, mother, but Dan brings the milk."

A Surprise Party.

Little Jack: "Mamma, can I go to the surprise party at Billy Bunt's to-night?"

Mamma: "Who are going?"

"Oh, all the boys; 'bout a hundred."

"Mercy! Perhaps you won't be welcome."

"Oh, yes, indeed. Billy invited us hisself."

"He did? Then who is to be surprised?"

"I dunno. His mother I guess."

Answer to Riddle.

Mr. Dashwood, being at the point of death, sent for his friends and relativs. They sent for Dr. Childs, who penned a few lines to Dr. Barns and implored his assistance; but before he arrived the invalid died, and the undertaker was sent for.

Correspondence.

COALING, ALA., March 24, 1892.

MISS SUSAN H. WIXON, *Dear Friend:* Please find inclosed a piece I wrote while I had nothing else to do. Please look over it, and if you think it is worth printing, please do so. I think it is a very good piece, and hope you will think so, too. If it is not worth printing (but I hope it is), I suppose you hav a wastebasket, so just put it in there; but I do hope you will not hav to put it in there, as I would like very much to see it in print.

Yours, WALTER WARD.

GOLDTHWAITE, TEX., March 23, 1892.

DEAR MISS WIXON: I thought that I would drop you a few lines for my first time. Well, I am going to school, and I like my teacher very well. Her name is Miss Susan Cassidy. I am studying arithmetic, reading, grammar, spelling, geography, physiology, and am getting along very slowly. My papa has taken THE TRUTH SEEKER for some time, and I like to read the Children's Corner. This is my first letter to the Corner. I am going to the E. G. C.; it is about the nicest house in the western part of Texas. I hav not been to school for about two weeks, and will get behind in my studies. I hav been sick. Well, I guess I must close. I want to get some girl or boy to correspond with me. I will close now, as I hav already taken up too much time. I remain,

With best wishes, ROSA MCPHERSON.

[Study hard, for now is the time to store your mind with useful knowledge.—ED. C. C.]

OXFORD, N. S., March 28, 1892.

DEAR MISS WIXON: This is my first letter to the Corner, and the first I hav seen from Nova Scotia or any other part of the Dominion. So I will make a start to keep up our side of the line. I hav taken a quarter of music lessons, and can play quite a number of tunes on the organ. I am in the ninth grade in our school. The Methodists hav had a series of revival meetings here and hav succeeded very well in bringing people to their so-called "God." I like the Corner very much, and also hope—like some others—that it will be a large paper in the near future. I wish some of the children of the Corner to write to me, and I will gladly write back to them. If you wish I will write again and tell all about the town in which I liv.

I will close, wishing success to the Corner.

Yours truly,
ROBERT SCHURMANN.

P.S.—My address is Oxford, Cumb county, N. S.

[Yes, we shall be pleased to hav Robert tell us about Oxford.—ED. C. C.]

OAK MILLS, KAN., March 25, 1892.

DEAR MISS WIXON: I now seat myself to write my first letter to the Children's Corner. We hav taken THE TRUTH SEEKER for a number of years, and like it splendid. I do not get to read a great deal, as I hav been taking a course in music for the past two years. I hav practiced seven hours almost every day this winter. So it keeps me busy. I take lessons on the piano and violin. There is nothing I like much better than music unless it is to make fun of preachers. I sing in the choir when I go to church. But it is for my own pleasure, and because all the pretty girls sit in the choir. I went to a revival one night and a lady came and took hold of my hand and asked me if I did not want to join the church. She said that I was too good a boy to be an Infidel. I told her that she never saw an Infidel that was any other way. And she did not say another word to me. So, not getting religion that night, I remain,

Your Infidel friend,
JOHN J. I. REMSBURG.

[Welcome, John, to a front seat, with all the other good boys and good girls.—ED. C. C.]

ARCH BEACH, CAL., March 25, 1892.

MISS SUSAN H. WIXON, *Dear Friend and Helper:* Please, may a stranger be permitted into your bright little Corner circle?

I hav said "stranger." Well, that I may be to you, but let me say you are not to me. No, nor any of your little correspondents. For I take great interest in the Corner.

THE TRUTH SEEKER is, and has been for many years, a weekly visitor to our home. I read every word in it, from first page to last, including advertisements, and enjoy the titles of books I can read only in imagination.

We hailed with pleasure the announcement of S. P. Putnam's lecture at Arch Beach on the 3d. Quite an event for that little place, and one or two more would stir the people up considerably. Almost everybody is Christian here, but there are a few Liberal families. At the lecture my mother purchased a book by Colonel Ingersoll, which we are perusing with interest.

My brother and I had a religious talk with two Christian friends of ours last Sunday. They are quite Liberal and do not know it, discarding many biblical ideas which do not "fit the times;" pretended they had read Ingersoll's works and found them full of evil, but could not recall one single word he had ever uttered against morality and right. Good reason why—because there are none in any of his books. But I must not make my first letter too long, so will close, hoping Mr. Putnam will giv us another lecture erelong.

From a sixteen-year-old Atheist,
HARRIET E. THURSTON.

[Come again and often, Harriet.—ED. C. C.].

OAK MILLS, KAN., March 27, 1892.

MISS SUSAN H. WIXON, *Esteemed Friend:* We hav been having here in Kansas the dreariest March weather I ever experienced. The azure blue has for many weeks been o'ercast by a sheet of misty clouds, but on awakening this moruing I was delighted to see the majestic sun peeping through the lattice-work of my window, and making a bright checkered painting on the floor. It is now almost the close of day, and as I sit here at my table, that same majestic heavenly body whose brilliant rays I gladly welcomed to my window this morning is, at this moment, kissing the golden occident, and leaving behind a glorious promis of to-morrow.

Your article in the Scientific column on "The Ugly Worm" was read with pleasure, as was also the account of your visit in the country, which appeared in the Corner. I also notice a number of very interesting letters and essays from the young folks. It seems to me that the Corner is growing better all the time, and I am pleased to see this improvement.

I notice that the *Freethinkers' Magazine* has been greatly enlarged and improved, and it makes a beautiful ornament for any Freethinker's center-table. It is so neat and clean, the typography is excellent, its contents are valuable, and I like it altogether; it is a publication that is a credit to the cause of mental freedom in America. The March number contains portraits of some of the members of the Young Men's Freethought Temperance Society, conspicuous among which I notice the bright, charming features of one of the valuable contributors to our Corner, Ida A. Ballou. The frontispiece is a fine likeness of the noble historian of Freethought, James Parton.

I hav just finished reading "The Candle from Under the Bushel," by Wm. Hart, and I find it an unanswerable little book. It is just the thing for missionary work, and I hope it will hav a large circulation. McCann's "Myth of the Great Deluge" is also a splendid work for this purpose.

My collection of curios is growing all the time, and I am safe in saying that I hav one of the finest private collections in this state. My prehistoric collection, in particular, is assuming immense proportions, as it is composed of nearly every kind of rare and curious stone objects, wrought out by the patient, skilful hand of some aboriginal sculptor. I hav just received from a friend in Iowa a number of stone axes, one of them being the largest specimen I hav ever seen. It is ten and a half inches long, six and a half wide, four and a half thick, and weighs fourteen pounds. One of them is only about three inches long and two inches wide; thus the two specimens present quite a contrast. I hav also received from various parts of the country a lot of flint hoes, war-club heads, arrow-points, and many other implements; but the most valuable addition is a long copper needle from the famous mound at Cahokia, Ill. This mound is the greatest work of the mound-builders in America. A friend in Canada kindly sent me two copper kettles, an iron tomahawk, a silver breastplate, a lot of beads, and other relics from the old Jesuit mission on the Shebeshekong river in Canada. They are about two hundred years old. For an account of the Jesuit missionaries in Canada see Parkman's "History of Canada."

I am at present engaged in writing a book on prehistoric man in Kansas. I intend to present a large amount of evidence to show that Kansas was occupied by man about the time of the glacial period, while the mounds in Kansas are the remains of the mound-builders, who built the immense earthworks in the Mississippi valley. My claims will be substantiated by the testimony of many prominent scientists. The book will be ready about the latter part of September.

Inclosed you will find a letter from my brother John. He is, as you will see by his letter, a musician. He has just composed a piece of music which is very pretty.

With kind regards to you and the readers of the Corner,

Your friend, GEO. J. REMSBURG.

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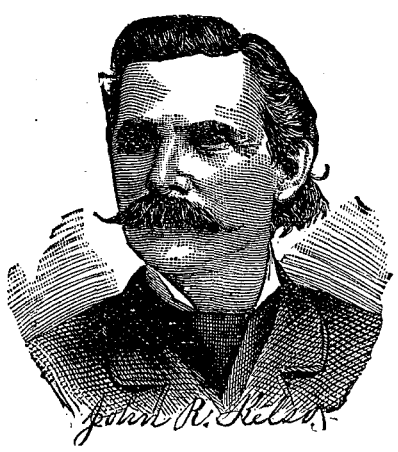
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News of the Week.

CHRISTIAN journals are assailing Walt Whitman's literary work.

IN the Michigan municipal elections Catholics and anti-Catholics were opposed.

WALT WHITMAN left a poem on Columbus which will be offered to the World's Fair.

THE steamships Conemaugh and District of Columbia are to be sent from American ports with relief to Russia.

ON the 5th a church at Olean, N. Y., was providentially struck by a cyclone, one person being killed and several injured.

THE latest cures by Rev. Father Adams, of Kingston, N. Y., were performed on a woman with cancer, and a lame boy, by rubbing them with holy relics and praying.

FRANK WHITE and Buffalo Black, self-styled prophets of the messiah, hav been released from the Guthrie jail on a habeas corpus writ, and the ghost dances will be renewed.

CONGRESSMAN HATCH of Missouri recently on the floor of the House spoke slightingly of Congressman Raynor of Maryland as "a Jew," for which he is censured by Hebrew journals.

SPAIN is in great terror over Anarchists on account of their attempt to blow up the chamber of deputies. France is in like alarm, and reports a plot of an Anarchist to become waiter in a club and poison its members.

M. RENAN said to an interviewer on the 8th: "Leo XIII. is not a great pope or diplomatist, merely an Italian litterateur; yet he is the busybody of the Catholic hierarchy, compelling the clergy to interfere in what does not concern them."

ON Rev. Dr. Parkhurst's visiting immoral resorts in New York in disguise to gather evidence, Colonel Ingersoll says: "He may hav had a good object in view, but no good purpose was ever well served by skulking methods and decoy tricks."

BROOKLYN clergymen and others denounce the directors of the Academy of Music for letting it to Colonel Ingersoll for his lecture, "Myth and Miracle." They are indignant also at the mayor and several judges for attending, as "men holding such positions should not aid by their presence a man who mocks at Christianity and despises God and Jesus Christ."

LIEUTENANT TOTTEN'S warning star which he said would appear on the 29th ult. to mark the first day of the seven years of judgment, was not on hand. He therefore made use of the dynamite violences in Paris, saying: "Look at the incidents in Paris yesterday, the beginning of the reign of terror. We hav passed the edge, and are in the seven years of judgment." "The terrors of the period," he says, "will be systematic, and increase geometrically, as did the seven years of famin in Egypt. At their termination, you will remember, there was one man who owned Egypt—land, cattle, men, and river. A word to the wise is sufficient."

CATHOLICS in Germany are stirring up a tremendous hostility to Emperor William because he allowed himself to be intimidated from pushing through the denominational school bill. In Dielefeld, Aachen, and Mayence there hav been noisy demonstrations in favor of reconsideration of the bill. In Hamburg a huge meeting in its favor became so disorderly that it had to be suppressed. The Catholics hav enlisted unexpected allies. The *Kreuz-Zeitung*, half of whose space was formerly filled with accounts of Jesuit intrigues, papal aggressions, and Catholic disloyalty, now denounces reports of such things as base calumnies of Atheists. This powerful journal, and the *Volk*, the organ of Pastor Stöcker, the extreme conservativ and Jew-baiter, are assailing Liberals savagely.

COLONEL INGERSOLL says: "There is a feeling, growing stronger, I think, against the second term. As long as presidents can hav a second term they will sacrifice everything to secure that, and they will distribute patronage where it will do the most good. I think for the average man in times of peace, when no great question is agitating the people, one term is enough. Mr. Harrison's administration has been good in the main, and he has given fair satisfaction. But I do not think he has earned a renomination, and I do not believe he will get it. He certainly has only few elements of popularity, and cannot expect to get a vote outside of his party. That man from Maine may loom up in spite of withdrawals and declinations. If the Republican party wanted to make a real good square fight, with protection for the issue, then McKinley would be the man. Harrison would better keep an eye on the man from Ohio. McKinley represents something and stands for something, and his nomination would mean a splendid struggle for principle and victory for the Republican party."

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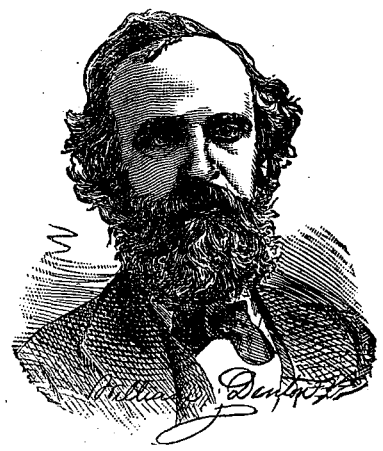
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Fanatics always become tyrants whenever they obtain the power of doing mischief.—*Voltaire.*

Take theology from the world, and the churches can be schools and the cathedrals universities.—*Ingersoll.*

Old deeds for old people, and new deeds for new. Old people did not know enough once, perchance, to fetch fresh fuel to keep the fire a-going; new people put a little dry wood under a pot, and are whirled round the world with the speed of birds, in a way to kill old people.—*Thoreau.*

I will make a song for these states that no one state may under any circumstances be subjected to another state,
And I will make a song that there shall be comity by day and by night between all the states, and between any two of them,
And I will make a song for the ears of the president, full of weapons with menacing points.—*Walt Whitman.*

Neither in crime nor in madness is there anything strange or extraordinary. Both arise from settled and definit causes, which are just as accessible to our investigation as the laws of natural philosophy, except that the human mind is harder to understand, on account of its greater complexity. . . . It is a truth that each of us would become criminal or mad if he were placed in conditions favorable thereto.—*Anon.*

If the civilized Indo-European is compared with the highest mammalian brute, the gap is found great not only intellectually, but also physically, and a horror is then felt of the idea that man and certain animals, such as the higher apes, should stand in any genetic relationship. But if we take the red prognathous New Hollander or Bushman, whose body may almost be termed brutelike, and whose intellectual life is of the lowest grade, the gap appears by no means so great, and the comparison and juxtaposition of such a creature with ourselvs is by no means flattering. And who can assure us that the anthropoid apes now known, such as the gorilla, chimpanzee, and ourang, were really the mammals most like the human race that hav existed, or that in earlier times there were not men more savage and lower than are known at this day?—*Kölliker.*

The Praxiteles of the breathing marble was superseded by the sniveling saint. The esthetic flights of poetry, in its fiery magnificence, were to giv place to morbid drivel about the blood of a biped lamb. The practical science of Hero was to make way for a long series of sacred ages, in which everything ingenious was set down as the work of the devil. The thinkers of Alexandria were to make way for the hair-shirted and fanatical troglodytes whose withered flesh was eaten into holes with vermin, and who wore away the floor-stones of their caverns with their prayerful knees. The sun of philosophy sank in eclipse, and for a thousand years struggled in vain to flash through the clouds that were dense and murky red with the blood of Calvary. The glory of Athens had vanished; the grandeur of Rome was no more; Byzantium had flung over the Golden Horn the saltire flag of the half-mad preacher of Galilee. And, instead of the magnificent cities which rose under Ormuz and Zeus and Aphrodite and Ares, there arose under Jesus, tacked on to Jehovah, the miserable towns of a miserable faith. The hovels jostled the dunghills. In the streets, so-called, swine wallowed in the exuviæ of the living, and dogs crunched the bones of the dead. There was the ever-recurring rattle of the death-cart, and the Sweating Sickness and the Black Death peopled heaven with the elect and crammed hell with the damned. Europe had taken the Arles of the semi-Hebraic faith of misery and darkness, and the shackle was on Europe's brain and the sword in Europe's heart. The toleration of "Pagan" Rome was no more. The Jehovah-Jesus juggle of the Semitic and the Aryan had smitten the continent like a canker. The fires no longer burnt on the shrine of Vesta; they blazed in the market-place of every filthy but holy Christian city, and they scorched the flesh of Europe's best and bravest. The prayers of the devout and the insufferable stench of the burning flesh of live men and women rose together as a sweet-smelling savor unto God. The dishonest palterer was a sybarite in the abbey; the honest thinker expired in the agony of the rack. The infant faith had never drawn the milk of human kindness from the breast of a loving mother. Its first aliment was the blood of the illegitimate son of Mary, and, like Catharine de Medici, it literally bathed in blood, in the baths of its merciless crusades and its unsparing persecutions.—*Saladin in God and His Book.*

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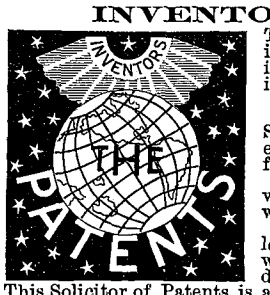
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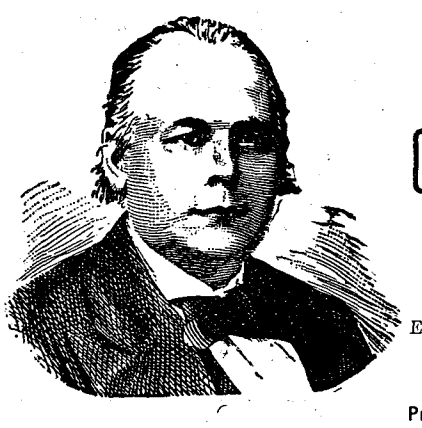
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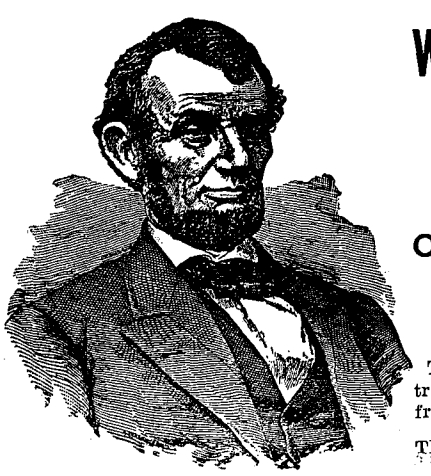
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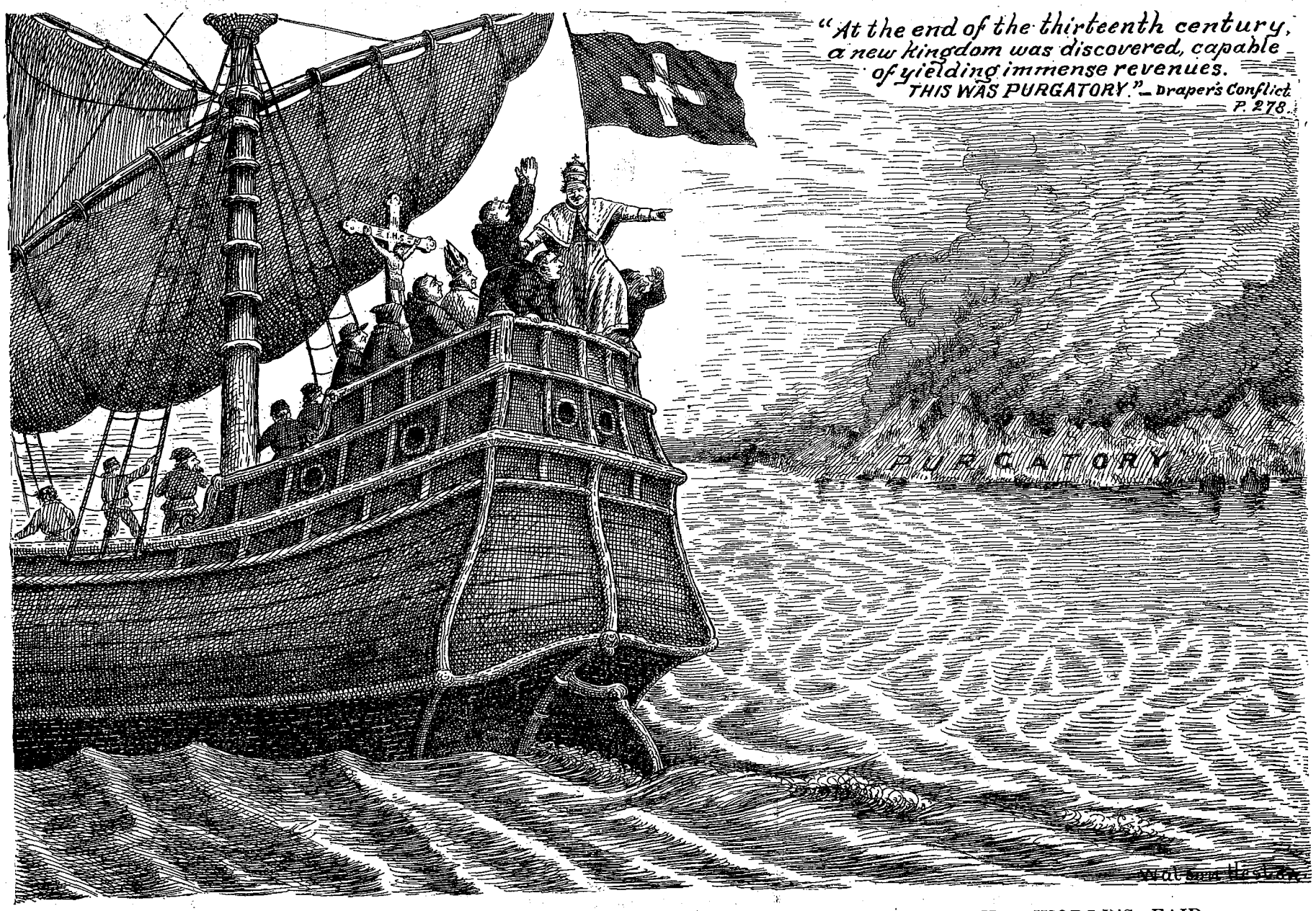
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Confirmatory Views.

In THE TRUTH SEEKER of the 2d instant we quoted from President Eliot's speech in Salt Lake likening the Mormons to the Puritans—a speech for which he has been soundly berated by his Massachusetts friend. Concerning this same speech the *Sun* of this city says: "We are not at all sure that his comparison of the Mormons with the Pilgrims is not fair. Neither the Mormons nor the people of Plymouth or Massachusetts Bay had the slightest idea of religious liberty. The immigrants to Massachusetts came to a new country for the purpose of worshiping God in their own manner, and raising thunder with any other form of worship. . . . Indignation created by the polygamous practices among the Mormons drove the colony westward, and there a theocracy was founded just as a theocracy had been founded in Massachusetts two hundred years before. . . . The fatal weakness was in assuming that it was in illustration of religious liberty. Both the Mormons and the founders of New England were exemplars of religious despotism."

That is very nearly correct. Neither the Puritans nor the Mormons—and we had almost said, nor any other Christian sect—care for liberty for others. What they want is the right to do as they please and make others do just as they do, whether pleased to do so or not. Perhaps the Quakers, the Baptists, and the Seventh-Day Adventists are the only exceptions to this rule; and their defense of equal religious liberty is probably made more ardent by the persecutions they hav each received from the other Christian sects. Fundamentally, anyone who believes that this is God's world, that he is the great ruler thereof, and that his rules are to be found in the Bible, can hav no proper conception of liberty.

But, nevertheless, these truths do not make the prosecutions of the Mormons by their fellow-Christians any less a persecution than were the Puritan attacks upon Quakers, Baptists, and so-called witches.

Dr. Parkhurst's Crusading Methods.

The criticisms of the Rev. Dr. Parkhurst, president of the Society for the Prevention of Crime, for hiring abandoned women to commit crime, hav reached such proportions that he has felt it needful to make a public apology and defense. Naturally he has recourse to the old Jesuit motto, The end justifies the means. All spies and purchasers of crime quote this saying, and Howard Crosby, Mr. Parkhurst's predecessor, improved on it by saying that whenever a "righteous enemy"—meaning an enemy to Mr. Crosby's conception of righteousness—was to be destroyed it was right to deceive him.

The most important part of Dr. Parkhurst's apology, however, is his reiteration of his conviction that the Tammany Hall Roman Catholic police force is the protector of vice, because either they are paid for not molesting it, or derive a profit directly from it. This includes gambling dens, liquor saloons, and houses of ill-repute, and his object is to indict the police force rather than to convict the criminals he manufactures. He says:

"In the sermon which was preached from my pulpit on the 14th of February last the one point urged was that one of the greatest difficulties which the church has to encounter in the prosecution of its work is the license which is municipally allowed to vice. This was immediately met, on the part of municipal authorities, with a tempest of raillery which culminated in the presentment of the February grand jury. I was told that my charges were general, that I had no idea what I was talking about, and that the whole tendency of such vituperation was to bring the government into disrepute.

"In the sermon preached from the same pulpit four weeks later I accepted the situation and squared myself to it, or tried to, and took and maintained the position that not only were the general charges that I had previously made supported by facts, but, specifically, that liquor saloons, gambling houses, and houses of prostitution were protected by the police department, apparently for a valuable consideration.

"My contention was then, is now, and will continue to be, with the controling powers of the police department, considered as the guardian of criminality, meaning by that simply what was comprised in the presentment of the March grand jury, which held up that department before the people in the character of a criminal: and it still hangs there. The evidence which, with the aid of detectivs and friends, I was easily able to collect was secured with the distinct end of showing by unimpeachable testimony something of the extent, infamy, and publicity of certain crimes, with the necessary inference that if a police force as competent as ours is conceded to be, and in the possession of all those legal powers known to be accorded to it, fails to hold such crimes in stern check, it can only be because of having entered into some evil alliance with them. It was not at all a matter between me and any individual parties. When I went before the grand jury with 284 affidavits I said: 'Gentlemen, I hav no interest in the conviction of these parties. Evidence has not been secured against them for the sake of inducing you to indict them. My object has been solely to secure in the general mind an indictment against the police department.'

"When, therefore, for instance, the suit against the keeper of that low resort on 27th street is represented as a contention between Dr. Parkhurst and Hattie Adams, there is not a suggestion of truth in it. I hav no personal controversy with the keeper of any disorderly house or gambling house. My contention is only with the police, who allow the crimes of such houses to be so vile and accessible, in disregard of one of the rules of the department, which is that 'each patrolman must, by his vigilance, render it extremely difficult, if not impossible, for anyone to commit crime on his post.' My connection with the dispossess suit recently initiated against the lessee of the house just mentioned is due simply to the accident of my own knowledge of the character of that house, obtained for another purpose, but naturally enough utilized by the landlord, when it became necessary for him to make a show of attempting to dispossess his tenant. My only object in referring to this case is to blow *out* of the air the smoke that the police department and others in alliance with it are blowing *into* the air, and to bring clearly to the attention of the public the fact that the criminal *par excellence* is not Hattie Adams, nor 'Dink' Davis, nor 'Silver Dollar' Smith, but the police department, which the grand jury so vigorously scored. . . .

"At the same time, fellow-citizens, I do not ask you to approve my methods. They are approved in my own judgment and conscience, and that is enough for me. But I do appeal to you not to allow differences of opinion about methods to obscure the one object and end that we need to hav in view. If the presentment of the March grand jury is true in its statement and in its implications, the police department, to which we pay something like five millions a year, instead of doing its utmost to suppress gambling houses, houses of ill repute and excise violation, is their most efficient and trusted ally, it always being understood that most generous exception is made of every member of that force who has the integrity and courage to treat his position as a sacred trust. The police department, taking the expression broadly, is therefore as much your enemy as it is mine. I beg of you therefore utterly to forget me in the cause toward which the best powers that I know how to exercise are being devoted. I profoundly hate the conspicuity into which during the past six weeks I hav been brought. I beg of you to think only of the common enemy at which it behooves us to strike, and to let me be simply one with you in our common crusade against the organized and salaried criminality with which we are municipally menaced. We are none of us so foolish as to think that vice is to be utterly stamped out, but we do hav the right to expect and insist that the department which is employed and handsomely paid to make crime 'exceedingly difficult, if not impossible,' should not be the chief reliance of crime in all the attempts which church and society make to weaken and reduce it."

This is pretty vigorous language to use, but the facts gathered by Dr. Parkhurst bear him out. There is no doubt in the minds of hundreds of thousands of the people of this city that the Tammany-controled politicians, whether policemen or court clerks, are corrupt and purchasable. They are, almost without exception, firm adherents of the Romish church, and their "ward heelers" are all Catholic-raised toughs. It is a disgrace to the decent people that they allow themselvs to be plundered by such rascals.

But there is one fundamental error in Dr. Parkhurst's crusade. He desires more laws, for like all his kind he thinks that law is the panacea for all social ills. In this he is egregiously mistaken. Vice

behind closed doors is always worse than when open to the public. There is more danger to sobriety in a "closed" saloon on Sunday than in an open one. In Europe, where the people enjoy Sunday as a holiday and not as a holy day, where gardens and concerts and saloons are wide open, there is less crime and vice than in a puritanically governed city like New York. Without the law closing the saloons in this city on Sundays the police could not blackmail them. If the gambling-dens were open to be visited by all, people would be afraid to risk their reputations by being seen in them. Public sentiment would do what law fails to do, because now the public's servants protect the very businesses they are paid to suppress. Public sentiment is more powerful than a club in the hands of a dishonest policeman.

It is pretty sure that Dr. Parkhurst's raid will end in smoke, for Tammany Hall will protect her henchmen, and Rome cares little for decency so long as her coffers are full and her primates hav the power they seek.

Passed the Freedom of Worship Bill.

With some amendments which practically reduce it to a simple permission for Catholics to set up their worshiping paraphernalia in public penal institutions, the Freedom of Worship bill has passed both houses of the legislature. Originally the bill compelled the state to furnish means for sectarian worship and made it a punishable offense for the officers of charitable and penal institutions to neglect to furnish the inmates with an assortment of sectarianisms. These provisions, however, were stricken out, and a clause added so that anyone whose freedom of worship is interfered with shall hav a right of action in the supreme court, and the supreme court shall grant an order to prevent such interference after a careful hearing. The commission, consisting of the attorney-general, the superintendent of prisons, and the president of the state board of charities, which was to hav control of religious worship in all institutions receiving money from the state, is also done away with.

In the assembly the bill was favored by Speaker Bush, who left the chair to advocate it, by another Democratic Mr. Bush, who leads the majority on the floor, and by all the Catholic members of course. Leader Bush said that the bill was not a political measure, and he hoped that there never would come a time when the political parties would divide on religious lines. He did not think the bill was unconstitutional, and he hoped it would settle the religious question forever. Speaker Bush said that he had always believed that the state penal institutions should be reformatory in their character, and that the influences of religion should be used to improve the convicts. It was the duty of the state to look after the management of its penal institutions in all respects, and the state board should hav the same control over the times and methods of religious services as they had over the other actions of the convicts, in order that prison disciplin might not be interfered with.

The opposition was by Mr. Wheeler, of South Dover, and Mr. Husted, of Westchester, the latter something of a demagog himself in religious matters. Mr. Wheeler obtained the elimination of the clause compelling the state to provide the paraphernalia of worship, as he truly said the state had no business to go into the conversion business, and Mr. Husted pointed out the unconstitutionality of the measure and the fact that it is the Jesuits who desire its enactment. He nearly killed the bill by moving to recommit it to the judiciary committee with instructions to strike out the enacting clause, a motion defeated by only one vote. In making this motion he said:

"Religion is a matter of faith, of conscience, and of reason. Recognizing this great truth, and familiar with the history of the past, on whose bloody pages has been written the dread effects of religious persecution on the part of the state, the founders of this great republic placed in the organic law this article:

"'Congress shall make no law respecting an establishment of religion, or prohibit free exercise thereof.'

"For one hundred years this article has remained untouched. Its wisdom, its justice, its patriotic quality, has been recognized throughout the length and breadth of our beloved country.

"Those wise men well knew that any attempt to ally the church with the state would be destructiv of the principles on which was based the American superstructure of civil government. Following out the same idea, the people of this state engrafted in their organic law the following provision:

"'The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this state to all mankind.'

"The federal Constitution forbids the establishment of religion and allows the free exercise thereof. The state constitution allows that same free exercise. It makes no mention as to the establishment thereof, and for the reason that the federal Constitution, embracing that provision within its articles, has always been held to cover the entire subject.

"But were there no constitutional provision touching this matter in any form, no reflecting and candid man who has read the history of the religious wars, which brought ruin, rapin, and pillage upon the fairest fields and loveliest cities of Europe, would hesitate for a single moment to protest against any attempt from any quarter to mingle together the affairs of state with the affairs of church.

"This bill is not asked for by American citizens. It emanates from a secret society, whose headquarters are beyond the sea, and, calling to mind the farewell words of George Washington, I am impelled to appeal to that patriotic American sentiment which he invoked, that it may resist all attempts from foreign authorities, of whatever kind, to impress their systems either of government or religion upon the statute laws of this imperial commonwealth.

"As I said before, the organic laws of the United States and of this state declare for the free exercise and enjoyment of religious worship. If these laws hav been violated in any case, the remedy is with the courts and not with the legislature. There can never be any difficulty in enforcing the organic law. It is binding on the humblest citizen; it is binding on the presiding judge of the highest court. If that organic law has not been violated, and if, on the contrary, this bill seeks to obtain from the legislature more than the organic law itself authorizes, then it should receive the universal condemnation of the members of this house.

"Its advocates must take one of the horns of this dilemma; they cannot take both. Either selection will result in an impalement of this bill."

The outcome of the matter is, if the bill is signed in its present shape, that the Catholics can set up their religious plants in state charitable and penal institutions by furnishing the capital themselvs. It is but a partial victory for them, but better than nothing, they think; though if Tammany Hall continues its ascendency they will unquestionably make a strike for all that they desire, which is that the state shall compel convicts to attend Catholic worship and also pay the priests who furnish it.

Another "Converted Jew" Who Preaches.

The indefatigable renegade-hunter, Mr. Benjamin, has discovered what he thinks is another excellent specimen of a Jewish convert to Christianity in a Jewish gentleman connected with the city mission in the Bible House.

Mr. Herman Warzaviack was introduced to the mission by Dr. John Hall, one of the most eminent of the preachers of this city, and in the annual report of the mission he is called a "remarkable young man" because of his talent at converting his coreligionists; though to one not converted, nor interested in converting-missions, it is difficult to see where the remarkableness is manifested, for the report claims only eight renegades for the year, though at one time Mr. Warzaviack, the remarkable young man, claimed two hundred.

But it is not of that we intended to write. It is claimed by Mr. Benjamin that no Jew who allows himself to be taken into the Christian camp is an honest man. That he is not far wrong we know from the evidence he has produced against the converts of Mr. Freshman, and in the case of Mr. Warzaviack he holds documentary evidence that seems to throw doubt upon that "remarkable young man's" integrity. As Dr. John Hall is the sponsor for the Hebrew Christian, Mr. Benjamin has asked him to interrogate Mr. Warzaviack upon these points: 1. Whether he knows anything about a certain transaction he had in Farnau, Austria, with a certain Mr. Ashur Brown, involving three thousand Russian rubles? 2. Whether he knows about another transaction with a man in Berlin, Germany, involving four hundred marks? 3. Whether he did not forget to pay his hotel bill (two hundred marks) in Berlin? These are questions which Mr. Benjamin considers pertinent, though Mr. Warzaviack may regard them oppositly. At any rate Mr. Benjamin desires them answered before Mr. Warzaviack is set up by the city mission as a teacher and leader of the Hebrews of the city. And it is only fair that he should hav his desire.

Four New Pamphlets.

Three new works hav been added to The Truth Seeker Library the past week. "My Religious Experience," is by S. P. Putnam, a record of his travels in faith from bondage to freedom, and in our opinion his best book. It is the experience of a man who honestly seeks the truth and follows his reason wherever it may lead. It is brilliantly written, besides explaining much of the religious, or psychological, experience of the craze known as conversion. The pamphlet is mailed for 25 cents.

"Infidel Death-Beds," by G. W. Foote, has a self-explanatory title. It is an account of the deaths of sixty-three of the most prominent Infidels of the world, showing the stories of "recantations" by such men as Paine and Voltaire to be "idle tales of dying horrors," and showing also that Infidels pass away more fearlessly than Christians who are a little afraid that they may after all find their merited fate to be hell instead of heaven. The price of this pamphlet is also 25 cents.

Our readers will recollect Austin Bierbower's consideration of the query, "Was Christ Crucified?" His treatment was so able that one of our subscribers has purchased fifteen dollars' worth of the pamphlet for distribution. Mr. Bierbower is an eminent lawyer of Chicago, the author of one of the best of treatises on ethics, and his researches into the subject of this pamphlet hav great weight. Price 10 cents.

The "Great Ingersoll Controversy," as it is now known, which appeared in the *Evening Telegram* is published in neat pamphlet form, large type, for 25 cents. Altogether, in various ways, through newspapers, pamphlets, pulpits, and societies, this discussion will hav a circulation of millions of copies, with millions more of readers. Buckley builded much better than he knew when he advised a boycott of the *Telegram*.

Remsburg's "Bible Morals" has at last been answered. A Freethinker in Canada handed a copy of it to a pious Methodist neighbor. The Methodist brother examined it for a few minutes and then frantically exclaimed, "It's a God-d—d lie!"

No vast flow of tears, we imagin, will be drawn from our readers' eyes by the news that the defeat of the bill to make the schools of Germany denominational has "planted the glaive of sorrow and anxiety in the heart of the aged pontiff and the Catholics."

The White Cross and Woman's Christian Temperance Union tried to get New York's legislature to pass a law making adultery a crime, but the senate refused to do it. Supposing the law had been enacted and were enforced, what would become of the legislators and the ministers? Lord, Lord!

The Rev. Senator Edwards, a sort of mugwump Republican from upcountry, has induced New York's senate to strike out of the Game and Fish law the clause permitting Sunday fishing in Jamaica bay. But that won't stop the fishing by a good deal! If the Rev. Senator Edwards thinks it will let him come down here any Sunday after May 1st and look over Jamaica, Pelham, and Bowery bays, and if he doesn't see literally thousands of fishermen, we'll buy the bait.

Notifying us of the forwarding of papers containing articles on the World's Fair and its attempted Sunday closing, Mr. A. T. McMillan, of Wamego, Kan., says: "A few of us wrote our Congressman, Mr. Broderick, and he replies: 'I havn't the slightest idea that the World's Fair will be closed on Sundays. It will be impracticable to do so, and aside from this there is a large class of clerks and laborers who cannot attend on any other day.'" This is encouraging.

In the Southwest.

News and Notes.

I stop over at Fort Worth to visit with J. M. Brown, an old comrade. I also meet with Dellequest, of Meadville, Pa., who is working on radical Unitarian lines, and has plenty of the spirit of Freethought. I had a delightful time at the home of Mr. Brown. Circumstances were not in favor of a lecture this trip at Fort Worth; but I expect to make this a battle-ground next year. The Rev. Mr. Lowber is ready for a debate, and twelve months from now I guess Fort Worth will see the "colors flying." I hope so.

Fort Worth feels somewhat the desolation of the boom, and, at present, things move lingeringly, but there is a fine country about this city, and it is "picking up" and looking ahead.

I hav to be up before sunrise in order to pursue my way northward. It is a lovely morning, and the clouds are beautiful as the beams flash over the boundless dome of day.

I arrive at Denison about noon, and here I hav varied fortune. On the first day there is the tumult of an election, and by night the bonfires are so brilliant, and the crowds are so enthusiastic as the returns come in, that only a few gather at the lecture in the city hall, and the city hall itself is not a very attractiv place. It has a somewhat gloomy and forlorn look. I suppose it will do for the "Solons" as they come together to decide the destinies of man; but the ladies do not think it to be sufficiently adorned with "sweetness and light" to make a fair platform for Freethought. For the next two evenings the hall of the Sons of Hermann is secured for the lectures, and this makes a pleasant gathering-place, and the Sons of Hermann are themselvs imbued with the spirit of reform. But alas for Wednesday evening! The climate is variable in Texas, much like April all the year round; storms and sunshine intermingle with quick variations. It pours "great guns" at the hour for the lecture, and only about a corporal's guard put in an appearance. However, I make an address, and keep the ball moving. The next day the sun comes forth in glorious splendor, and the evening is beautiful with moonlight and starlight, and a good audience greets me. If I could hav stayed a couple of nights more, crowded houses would hav been the result, but I must move on. Denison is along the frontier line. It is growing about as fast as any town in the state. The people are enterprising. A big cotton mill is completed and will soon be in operation. There are immense quantities of iron ore in the Indian Territory, and coal is within fifty or sixty miles, and so Denison will make a superior manufacturing point. There is a vast country to be developed.

The National Commercial College has been established at this place. Mr. T. V. Munson is president. It has over two hundred students, and is, in every respect, a first-class institution. It givs a practical education—fits for life and for real work. It promises to be one of the best colleges in the land. Mr. Munson is splendidly adapted to carry it forward—a man of affairs, one of the most successful horticulturists and fruit-growers in the country, having received medals from foreign countries for his improvements. Under the auspices of Congress he is now publishing one of the ablest books on grapes and grape culture that this century has produced.

Denison is almost the "jewel city" of north Texas, an emporium of trade and education. It is somewhat in the "rough," and does not possess the elegance of an Eastern city, where the fruit of hundreds of years of toil are witnessed; but for a pioneer town its "forehead is to the dawn." It has a brilliant future.

Mr. Luther Andrews takes me to his pretty home in the suburbs of the city, and here I hav days of rest and enjoyment, with music and books. Mrs. Andrews touches the piano deftly, and when I am tired with reading, and after the lecture—especially on the stormy nights—the beautiful strains giv one cheer and comfort. Mr. Andrews is an ardent Shaksperian student. He believes in Bacon as the author of the plays, and has a fine portrait of Bacon over his library, which is packed with volumes of history, poetry, and philosophy. The "Cryptogram" is there, and I read it with great interest. Poor Will Shakspere! how the critic does pitch into the unfortunate deer-stealer, and all that is known of him is twisted to his discomfiture, and you would not think him capable of any creditable thing, much less the writing of these plays. The argument, as a matter of special pleading, is pretty strong against the "Man of Stratford," especially his "handwrite." That is simply awful. But it is granted by his severest critics that, from abject poverty, he became, by his own efforts, one of the "millionaires" and magnates of his time. He might hav written the plays after all. He had brains. The question is not settled. The arguments against Bacon are almost as potent as those against Shakspere, and I must confess that I cannot realize that a philosopher who wrote the silly essay on "Atheism" would ever write "Hamlet" or "Lear." If Shakspere is dethroned the author of this magnificent literature will forever remain a mystery. It looks as if there were a cipher in some of Shakspere's plays, but nowhere does the cipher claim for Bacon the authorship of the plays. It is merely a desultory narrativ, and does not touch upon the great events of the world. I am deeply interested in this discussion, and enjoyed the enthusiasm of my friend Andrews, who has studied the matter thoroughly, and while I am still inclined to "Shagsper," as they call him, the authorship is uncertain and presents to the lover of poetry one of the most romantic and splendid problems in history, and no student can afford to overlook the arguments in favor of Bacon. They are striking and ingenious, and are presented with great learning and eloquence, but are not by any means demonstrativ.

B. C. Murray is still at his post. They refer to him as "Before Christ" Murray, and I understand that the whole calendar can be found in his staff—A.D.'s, P.M.'s, A.M.'s, etc. But Murray is not B.C. in his philosophy. He is right at the front on that. They don't tackle him much round about Denison, but once in a while the country minister gets after him, feeling that the Lord is on his side and that he can smash the Infidel. But it is not long before the rural defender of the faith creeps into his hole and is silent forevermore—a sadder, a wiser man. He finds out that the world moves.

It is a pleasure to meet Murray. He is always ready to do his level best, stands by his colors without flinching, and works for the cause. R. M. King, J. T. Munson, Robert Collins, and many others make cordial welcome. Mr. T. V. Munson presides at the meetings, and with all his busy life is ready to lend a hand for Freethought.

Denison, with storm and sunshine and varying fortune, is a bright memory. True hearts are there.

On Friday afternoon, with Mr. and Mrs. Murray, genial companions, I am on my way to Waco. We arrive there at midnight. On Saturday we find the Waco convention under full headway, with Judge Richardson in the chair. He delivered a noble address on Thursday evening on "What is Truth?" It was an able exposition of the method and aim of Freethought. All our knowledge comes through the five senses. There is no royal road to truth. The common road all minds must take. But the knowledge that we thus acquire is infinitly precious, and we can use it for human happiness and progress. The Gods cannot help us. We must help ourselvs.

A goodly company is gathered at Waco from different parts of the state, and harmony prevails. Friday morning and afternoon the business of the convention is transacted—the adoption of resolutions, election of officers, and a general discussion of the ways and means of Liberal work. In the evening lectures were given. The Waco Orchestra furnished most inspiring music. Mrs. Brown gave an appropriate recitation on "The Gathering of the Spirits," and I spoke upon "The Religious Conspiracy."

Sunday morning there was a fair audience, although the church-bells did ring on every side, and the Salvation Army drum was booming. Dr. Graves read his amusing poem on "The Bible and the Gods," and Judge Walker, of Waco, gave one of the best addresses I hav yet heard—a criticism keen and destructiv of the attempted reconciliation of science and religion. It showed the fallacy of this alliance—that it cannot be. Science asks no favors of religion. It will go right on regardless of religion. It will seek the truth and nothing but the truth. The truth is everything. If the truth is bad we must still take it. We cannot help ourselvs. We cannot swap off the truth for a lie even if the lie is a good one. The lie will not stand. The most uncomfortable truth in the world is better than the most polished falsehood. We must make the best of truth. We cannot compromise. We cannot reconcile truth with religion. Religion must take truth, however bitter it is, or perish.

Sunday afternoon J. D. Shaw takes me on a pleasant journey about that fine city to the flowing artesian wells, the parks, etc. Waco is the most religious city in Texas. It has plenty of churches—Methodist and Baptist—colleges, etc. It has scarcely any parks or driving-grounds, or those modern improvements that contribute to beauty and enjoyment. It is hoped that Waco will advance in this matter and look somewhat after the worldly welfare of the people. It is one of the foremost business points in the state—has a population of twenty thousand, and not an empty house in it. It has had no boom. Its growth is steady. There is a Liberal element; but it will take time to make it as effectual as it should be.

Sunday evening the hall is crowded. The orchestra pours delightful strains. Mrs. Hallie D. Shaw givs a beautiful recitation written for the occasion by Mrs. Shaw herself. It is replete with noble sentiments and the hopes of Freethought, and is delivered with exquisit melody—one of the gems of the convention to giv courage and joy in pioneer service. It is received with enthusiastic applause. I giv a lecture on "The Bible and Modern Thought."

Closing addresses are made by Mr. Shaw and Judge Richardson, voicing the inspiration of the occasion and the promises of the future. This convention will giv a new impulse to Liberalism throughout Texas. All are united. Mr. Shaw is supported with confidence. He has indeed accomplished much since he left the pulpit ten years ago. Texas is in the front rank of the Liberal movement.

Space forbids to mention the many friends I met at Waco, the standard-bearers of Freethought, who are willing to giv time and money to the work, who keep the fires glowing from point to point. With heart and hope I can say, Hail and farewell to Texas.

SAMUEL P. PUTNAM.

Waco, Tex., April 11, 1892.

A Big Time.

I lectured at Rarden, O., last Saturday night. The meeting was held in Taylor's Hall, an elegant little temple dedicated to Freethought and human progress. The audience that greeted me was an attentiv and intelligent one. The cream of little Rarden's populace was on hand, and when that is said it means of course that not a few seats were occupied by fair and lovely women. The Rarden brass and reed band was present, discoursing the sweetest strains, making music that the gods would envy. The chairman of the meeting was Judge R. W. McNeal, a brainy fellow with a mind of his own. The judge was formerly on the judicial bench of Adams county. At present he is practicing law at Portsmouth's bar. He has few equals as a jury talker, being a ready speaker and convincing in argument. I like the judge because he is bold and fearless.

It is not necessary to weary your readers with a synopsis of what I said, so instead I will tell of the sights I saw, of Rarden as she was and is, her people, her factories, her workshops, and her hills. The latter are stately and majestic. They encircle the thriving, prosperous place, and from their smoky summits she appears a diamond surrounded by the rough. Nestled thus amid the hills she becomes a natural place in which to beget and grow the independent and the strong.

Approaching Rardon from the east the first sight to catch the weary traveler's eye is an unfinished Gothic church. Like the creeds of Christendom, it is "not half made up." Like them it is crumbling to decay and naught. Another sight is the planing mill, the whirling wheels and humming lathes of which proclaim in no uncertain sounds the chant of death to priestly forms and pious ways. And the stores and barber shops of the place proclaim the self-same thing; they stand as monuments to progress made and being made.

Rarden was first laid out by R. L. Williams, a sturdy old Virginian, named after the well-known Confederate general, Robert Lee. This was fifty years ago. Since that time Williams has moved to West Virginia, being now located at Huntington. Williams, so I am told, was an Infidel, and the old house of Rarden, in which he spent so many pleasant days, and gave his views an airing, still stands. It is now occupied by John Burns, a butcher, who it is said would not sell the same for love nor gold. And I would not if I was he.

Timber, of all sorts and kinds, is handled extensivly by the Taylor boys, who, by the way, are giants in the cause of freedom and the right. In addition, they run a large dry-goods and grocery store, supplying the wants of the people within a radius of ten or fifteen miles. The hall in which I spoke is owned by them. Their homes are palaces, so to speak. In each is found a well-stocked library of standard works on science and the arts. There is an utter absence of the biblical and the orthodox. The wives of each cling to the religion of their husbands, discarding the church, its cruelties and its fears. In short, the homes of the Taylor boys are like the home that Ingersoll portrays, viz.: "The home where love and virtue dwells is like a lilly with a heart of fire—the fairest flower in all the world."

WILL S. ANDRES.

The Oregon State Secular Union.

To the Editor of The Truth Seeker, *Sir:* The time has arrived for my quarterly report, and it will not occupy very much space in your journal to print it. I hav furnished my own stamps and stationery, and hav written over four hundred letters to our vice-presidents, and other prominent Liberals throughout the state, since taking charge of this office. Since we raised the money for Mrs. Krekel I hav had, in answer to all those letters, seven letters. One from Mr. John Price, of Scappoose, Ore., inclosing $5, the other six full of good advice and lectures on economy, which, if closely followed by our government, would beat "tariff reform," "fiat money," or any other scheme ever started by cranks, but, unfortunately for the o cers of the Oregon State Secular Union, there is not one cent in the treasury, except the $5 just sent by Mr. Price, consequently we hav nothing to practice economy on. Mr. Editor, I mean to ask a few questions in this letter, as I cannot call it a report, and I shall address them especially to the Liberals of Oregon, but shall be glad of answers from anyone who chooses to write, either directly to me, or through the columns of your valuable journal. What do Liberals expect to accomplish by having a lecture once a year? What good results can we look forward to, if we meet once a year in convention? Elect officers and instruct them what to do for the good of the cause, and then practically tie their hands with an empty treasury, and ignore their *personal* letters, also their appeals through the public journals, and allow every particle of enthusiasm to die between "hay and grass." What would any church organization accomplish if they met once a *year*, had one or two sermons, and then closed the doors of their church until the following year?

What hav the Liberals of Oregon, or I might say of the United States, done to attract the women and children to the cause of Liberalism? Socially they hav done practically nothing. I presume there may be a very few places where there is some kind of social life kept up in the local Unions. But I do not know where it is. The Liberals of Forest Grove hav the best Liberal hall in Oregon, and about three years ago they reorganized a Union under the title of the Washington County Secular Union, with nearly eighty members. We met regularly once per month for about one year, having three or four lectures in that time, but no music, no anything, to attract the young; then we gradually froze, until now no dues are paid, no social gathering of any kind is thought of, no money in the treasury, no lectures in the hall since last August, "no anything."

What are the results? Our women join the church "sewing societies" and attend church and church sociables; the young people join the Christian Endeavor societies, the Sunday-school, attend prayer-meeting, the Young Men's Christian Association, for social life, and finally finish by joining the church. Now, my friends, who is to blame? You cannot possibly expect women and children to giv up every social pleasure for an *idea*, especially if you do nothing to cultivate that idea.

We cannot plead poverty, for some of the wealthiest men in every community are Liberals. We cannot complain of lack of organization, for our lecturers hav organized Unions everywhere throughout the land, where there seemed to be the least sympathy with the cause. We cannot complain of lack of interest on the part of the few Liberal women in each community, for I hav always noticed they are the first to urge any social gathering that will help to giv life to the organization. So I ask again, "Who is to blame?" And I shall probably wait as long for an answer as I hav waited for answers to those four hundred letters scattered throughout this state.

Dear Liberal friends, I do not wish to complain or appear to find unnecessary fault. I was very proud of the honor conferred upon me last fall, when you elected me secretary of the state organization, and entered upon my duties with the greatest enthusiasm, hoping to giv such perfect satisfaction that there would really seem to be a cordial indorsement and encouragement all along the line, and that not only myself but our entire board of officers would be assisted in every way to build up the cause of Liberalism throughout the state. Well, six months of our time hav elapsed, and not one responsiv chord has been touched either by the president or myself. All our appeals for action, for sympathy in the cause, for assistance, even for letters, from our numerous vice-presidents, are passed by unheeded, and so far there has been actually nothing accomplished for the year. I repeat, who is to blame?

I said in my last report to you that three officers could not make a successful Union. We hav done our best so far, and I really do not know how the president, Mr. Schroeder, feels about it, but I feel just as if I was sitting with my fingers placed upon the pulse of an Egyptian mummy, trying to find a responsiv thrill.

I hav asked several questions here, and one of them I will answer myself. I hav asked what Liberalism is doing for *woman* socially, and will answer it. I do not know what Liberalism is doing for her in other places, but here in Forest Grove it offers her "complete isolation in this life and complete annihilation in the next."

I speak from experience. I hav been a Liberal for sixteen years, and I do not think anyone can accuse me of lack of enthusiasm; and in all that time, if I had attended nothing except what was furnished by Liberalism, I should not hav averaged one lecture per year, and, with the exception of our three conventions in Portland, where we had good music, I should hav heard instrumental music probably three times. In writing this I might just as well hav used the plural "we" as the singular pronoun "I," for my experience is simply voicing the sentiment of every Liberal woman belonging to our Union, and we hav twenty-two women on our membership book.

Sarah C. Todd.

Forest Grove, Ore., April 3, 1892.

Hav Men Souls?

Several weeks ago, through the columns of The Truth Seeker, one E. J. Bowtell, in an article called "Hav Men Souls?" gave the particulars of his conversion to Spiritualism. A day or two ago I reread the article, in connection with similar accounts of others who hav been shown the "light," and even at this late date I desire to reply to Mr. Bowtell, with a few remarks thrown in that may be applicable to all Spiritualists. It is to be hoped that the "light" which has been shown these good people has only dazzled them with its brightness and not entirely blinded them.

To the question, "Hav Men Souls?" Mr. Bowtell, in the new light, answers, "Yes!" And further asserts that when the present material environment has been thrown off, each soul has still "another *material* environment in which its individuality is preserved." I am glad to note that Mr. Bowtell is yet fair-minded enough to add that the fact of his "knowing" will not help others to know unless they obtain like evidence.

Although he does not say anything about women having souls, yet I take it for granted that he means us too. I am a woman and I feel pretty tolerably certain that I *am* possessed at the present time of what I am pleased to call a soul. I also firmly believe that I hav a mind of my own. I presume that every individual has a soul and mind as well as myself—although there are a few that I hav my doubts about.

In my opinion, mind and soul are entirely separate, mind or brain being the matter, and soul the spirit or force that animates the brain. Without the force the brain could not work, and until the brain is formed, by the action of force of course, it cannot retain the impressions that make the individual. Force and matter, acting in conjunction with each other, make the individual, *and in the same manner destroy it.* I do not believe that souls hav any intelligence apart from brain or mind. Orthodox people do not see any difference between brain and soul, for they think that if the brain can be made to receive a certain impression the "soul is saved"—whatever that is.

I agree with the Spiritualists that the soul livs after the body is dead, but I cannot conceive of its being intelligent and retaining its individuality. It lived before the body was formed just as much as it will liv when the body is destroyed. My idea of Spiritualism is that it is nothing but the effect of mind upon mind, through the agency of force—a sort of unconscious mind-reading. I thank—God I was going to say, but I will say my lucky stars, which is just as good—I hav never had the delirium tremens, and never want to, but I hav been told that the victims believe the snakes and rats to be as real as any that ever existed, although when they come to their senses they know that they hav not in reality seen them. Now, we know that a man is physically affected when he sees these things, and it is just as reasonable to suppose that people are physically affected when they see spirits or ghosts.

I hav very dear friends who are confirmed Spiritualists, and they tell me with all the earnestness of their natures that they hav seen and conversed with their dead relativs and friends; but they cannot convince me. I hav never heard or read of any instance where a spirit has revealed a fact that *had hitherto been unknown to any mind then living.* I hav searched in vain for such an instance. If I should ever find one that is proved to be a fact, then I shall begin to think that, perhaps, after all, there is something in Spiritualism. But now it seems utterly impossible that souls can liv as individuals, retaining memories, and receiving new impressions, when the body is dead. There is just so much force and so much matter in the universe, and I cannot conceive of either being increased or diminished; but, according to the Spiritualists, it is only a question of time when all the force will be used up in souls, and then what will be done? No, I believe that when the body is dead, the force or spirit element mixes with the universe, just as the matter of the body does, and there is an end of it.

"There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy." There are many phenomena in nature that we as yet know little or nothing about, but we may learn. Sleep is a phenomenon, but we are very familiar with it and giv it but little thought; and when the unseen zephyrs move the trees and wave the grass we think it nothing strange. But table-tippings, rappings, etc., are claimed by the Spiritualists to be the work of departed intelligence. There is a natural cause for everything; so when anything strange occurs, let us not at once set it down as supernaturalism, but let us reason and investigate.

"The Spiritualist," Mr. Bowtell informs us, "does not expect another life such as the orthodox promis, but he knows [knows, mind you] that this life goes right on, with the same desires, interests, and pursuits that it has here, gradually becoming more and more elevated with his ever-increasing knowledge." Well, if that is so, and departed spirits gradually become more elevated with their ever-increasing knowledge, it seems high time that those who lived about eighteen hundred years ago should find some means of settling the numerous earthly disputes about the various saviors supposed to hav lived and died about that time. With all their knowledge they seem to be considerably behind the times as regards telephonic communication and other important inventions.

We are also told that departed spirits hav the same desires and interests that we hav here. Goodness! what an awful lot of jealousy there must be when a married man goes to spirit-land and meets his better half, or third, or two-thirds, as the case may be. And how pleasant it must be for a wife in spirit-land to see her husband here making love to another woman who has taken her place.

They also hav the same pursuits, it is said. Manufacturing, buying, and selling, I suppose. Where in the world do they get the material?

We hav been told *how* the spirits liv; now will some good person, who "knows" all about it, tell us *where* they liv? Not on this earth, surely, for there is no room for the millions and millions of souls that hav lived and died. Where, then, do they liv? I guess they must liv in the imagination of the Spiritualists. Imagination goes a great way.

Miss Lizzie Magie.

Washington, D. C.

Mr. Murray and the Sisters.

To the Editor of The Truth Seeker, *Sir:* You are a little off in your statement in The Truth Seeker of March 12th, when you say friend Murray, of the Denison, Tex., *Gazetteer*, thought it was right for Catholic sisters to teach in the public schools, dressed in the garb peculiar to their religious vows. I did say that I believed a Catholic sister was as much entitled to a state certificate as competent to teach in the public schools as a lady of any other religious profession, or of no religious belief, provided she passed successfully the examination prescribed by law, but when I said that I had no idea the question at issue at San Antonio, this state, involved the right to teach in the public schools in their peculiar religious garb. When this first came to my knowledge a week or two after, I wrote the following, which is clipped from the *Gazetteer* of Sept. 6, 1891. So you see I hav already revised my opinions in accordance with your suggestions:

The question raised in San Antonio regarding the legality of granting certificates by state normal schools to nuns or sisters of charity, who hav passed the requisit examination, has assumed another phase. It is now claimed that their certificates giv them the right to teach in the public schools dressed in the habiliments prescribed by the Catholic church. The *Gazetteer* does not so understand it. The state law positivly prohibits the inculcation of any religious doctrins or ceremonies in the public schools. Now, religious instruction is not necessarily oral instruction. The opening of schools with prayer is not permissible under the law, and the teacher cannot evade this sensible regulation by requiring the pupils to stand or sit with bowed heads while she repeats the mental prayer. To dress in a garb peculiar to some religious sect is

inculcating ideas by sight, as much so as though pictures intended to illustrate a religious belief were hung upon the school-room walls. The *Gazetteer* still insists the sisters are clearly entitled to certificates when they hav passed the required examinations, for these simply certify to their intellectual qualifications, but if they wish to teach in the public schools they must also comply with the letter and spirit of the law which forbids the inculcation of religion, either oral or otherwise.

We hav had both Catholic and Protestant lady teachers in the Denison public schools, and ladies too without religion, and I hav noticed that while, as a rule, the lady teachers are content to confine themselvs strictly to the rules of the school trustees, which forbid religious instruction or ceremonies of any kind, the only trouble that has been experienced in enforcing this restriction has arisen with one or two overzealous Protestant teachers. The Catholic teachers hav invariably kept their peculiar religious notions to themselvs. Neither did they dress in a way to attract attention to their religious professions. Such a dress would not be permitted in the Denison schools and cannot be in any public school in the state without openly aggrieving the plain letter of the state school law.

Denison, Tex., March 17, 1892. B. C. MURRAY.

Cowardly Editors.

The writer has had some experience with editors afraid to print non-orthodox thoughts, and thinking an account of one or two may prove interesting herewith offers them.

Some weeks since the Cincinnati *Post* said editorially:

What is it to be a Christian? The *Post* will publish answers to the above query, not to exceed sixty words each. The *Post* will also receive queries from any disbeliever in God and the Bible upon religion or upon religious customs which will throw light upon the points on which he bases his unbelief or non-participation in religious worship. Questions sent to the *Post* under this proposition will be submitted to ministers, or others well informed, for reply, and both questions and replies will be published in the *Post*.

The *Post* is a very religious journal; will not violate the sanctity of the Sabbath by publishing the paper on Sunday as the wicked papers do. It is an evening paper in Cincinnati, but those copies sent to the country towns are dated the next day; therefore the Saturday evening paper is dated and delivered Sunday morning by the wicked newsboys in the country towns.

The following was sent in reply to the query: "What is it to be a Christian?"

It is to obey Christ's teachings. He taught, do as you would be done by; love thy neighbor as thyself; love your enemies; resist not evil; judge not; take no thought for the morrow; do not your alms before men; when thou prayest enter into thy closet; sell that thou hast and giv to the poor.

Fearing this did not cover the whole ground, the following was sent:

Christ said, "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." To be able to do these things is to be a Christian.

The following quesiions were sent for the "well-informed ministers" to answer:

Christ said, "If ye hav faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for you of my father which is in heaven." "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Are these words true? If true, why do not ministers pray for the necessaries and luxuries of life instead of begging the same from those who earn them? Is it not impudent for one ignorant of what is best for him to ask an infinit being, "who doeth all things well," to change his plans?

You do not need to be told that these answers and questions were not published, even after the foregoing invitation. For two or three days a few answers to their questions were printed, nearly all being from believers. Evidently some pressure was brought to bear—by Christians, of course Freethinkers enjoying these exposures—and the discussion very suddenly ended.

A short time since another Cincinnati journal, not quite so religious as the *Post*, the *Commercial Gazette*, contained this editorial:

One of the strongest assaults yet made on Colonel Ingersoll, the professional Infidel, was by Rev. Dr. Gottheil, a Jewish rabbi, of New York. He declared Ingersoll lectured for revenue only, and this fact, coupled with that of his ignorance of the Bible, compelled him to indulge in startling and amusing statements to the discredit of his true convictions. The baldheaded orator has not yet responded.

The following mild criticism was mailed to the editor:

TO THE EDITOR OF THE COMMERCIAL GAZETTE: I note your remarks about Rabbi Gottheil and Colonel Ingersoll, "the professional Infidel." The rabbi in saying Colonel Ingersoll "lectures for revenue only," and "to the discredit of his true convictions," intended his hearers to believe the colonel a hypocrit. There is no evidence on which to base the accusation, and we may safely suspect the rabbi judges the colonel by himself. If to receive money for speaking to an audience against Christianity constitutes one a hypocrit and "professional Infidel," eighty thousand hypocrits and professional Christians speak for money against Freethought from American pulpits every Sunday. Colonel Ingersoll could easily make many times the amount he now does lecturing on the unpopular side of the question, by giving more lectures; but he could become the most popular man in America by renouncing his present belief, and, "to the discredit of his true convictions," lecturing against Infidelity; and no Christian would ever suspect him of insincerity.

The writer remembers when the finger of scorn was pointed at the Abolitionists, as it is to-day at the Freethinkers; and doubtless conservativs accused these noble advocates of an unpopular cause of insincerity. The Abolitionists finally won, even with millions of dollars at stake by their opponents, and all the churches against them, because they were on the side of truth and justice.

The Infidel has all to lose and nothing to gain (except his own self-respect) by an open avowal of unbelief. Hypocrits never ally themselvs on the unpopular side of any question. When Infidelity becomes the popular belief, the hypocrits will flock over to that side, and all professing Christians will then be as sincere as Freethinkers now are. May many of us liv to see that day.

Sidney, O. EMORY P. ROBINSON.

These thoughts suffered the same fate as those sent the *Post*. Great progress will hav been made when editors become brave enough to print opinions differing from their own. EMORY P. ROBINSON.

A Christian Association Exhortation,

WITH A RATTLE OF RESPONSES.

A sky-pilot, from somewhere in the wilderness of Michigan, preached the other Sunday to the Grand Rapids Young Men's Christian Association upon "The Man for the Times," wherein he expatiated that there was need of a man for these times of widespread skepticism and open Sabbath desecration, or we shall soon hav upon us a European Sabbath and a godless society; that the man for the times must be fearless, unselfish, and cautious; he must stand for the right, no matter who may oppose, and to do that he must not regard self; he must be cautious, and not do his work too soon, not engage in reform before the people are ready for it, lest he retard what he would advance.

After he got through, and there were calls for others to "improve the time," yours to shillala superstition whenever he can, struck out thusly:

"I believe in the man for the times. ["Bless the Lord!"] The motto of the man for the times is, Be a man; ["Amen!"] don't be a clam. ["Good!"] That is, don't keep your mouth shut when you hav something to say. ["That's it! Speak out!"] Don't refuse to say what you think, for fear of what those who don't think will say. ["No! no!"] Never mind the opinions of those about you; it is for your own opinion, not theirs, that you are responsible. ["That's so!"]

"When I speak of the man for the times, I do not mean these times more than any times. All times need the same kind of men, for men are much the same in all ages. ["Just so!"] The man for the times is the one whom the times needs to set it right. ["Yes!"] And because the times is wrong, when the man for the times comes to right it, he is the man the times least wants, and does all it can to get rid of him. ["So it does!"] When the man for the times comes, the people will prosecute him, imprison him, crucify him, burn him, and damn him to hell, because he does not agree with them, but tells them their folly and denounces their deviltry. ["Lord, save!"] Or, if the government has become so civil that bigotry is not allowed to handle the executioner's ax; if superstition and villainy is not allowed to kill the man for the times outright, for God's sake ["O! oh!"]. then the foolishly pious, and piously evil, will call him bad names, they will brand him heretic, skeptic, Sabbath-breaker, Infidel, Atheist, no matter what, set prejudice at work against him, break up his business, and thus starve him to death, if they can. ["That is the way they do it."]

"One of the best men for the times, and perhaps the earliest we read much about, showed up in China twenty-five hundred years ago. He put common sense in place of mysticism, and good morals in place of tomfoolery about a thousand gods. We hav not a word that he wrote, that we are sure of, as he wrote it. The times did not think much of his doctrin. It did not fit. He was thought foolish and allowed to peacefully die in poverty; forgotten were his ashes but by a few who continued faithful to his instruction, and at last gained it some popularity, in name at least, when a book was written as a report of his sayings, which became conned as a literary classic, and Confucius, the Agnostic, got worshiped as a god, while his votaries may be villainous as an opium joint.

"In Greece, a land of many gods, was born a man for the times. He showed up the absurdity of sophistry, and the folly of idolatry. He opened an academy of philosophy where he instructed the young men in logic and patriotism. He was a man for the times, but the times was not for the man. They accused him of corrupting the youth by ridiculing the gods, and poisoned him to death. We don't know much of his ideas, but they were good enough to be cherished by some, and other men gave repute to their own notions by writing them down and labeling them the sayings of Socrates, who has ever since been worshiped as the god of philosophy, and what is not according to Socrates the college does not count according to Hoyle. Albeit, it is not philosophy that the college is after, but popularity, and to this end its president will utter the inanities of a zany.

"According to the big book you hav here, a man for the times came on earth, from somewhere, about nineteen hundred years ago. But the times didn't want him, so they hanged him. ["Lord, help!"] He taught in that age of tyranny and servility, of treachery and sycophancy, 'Call no man master,' and they nailed him to a post, on the charge that he called himself the king. At least, so the story goes, and it is the faith of the times, 'He shall be damned who doesn't believe it.' We don't know what he said. He hadn't been through college, wasn't a Jerusalem-cultured writer, but a Salvation Army sort of a fellow, going about condemning the religion of his day. So they accused him of blasphemy, of doctoring sick folks and threshing wheat on the holy Sabbath, brought the police down on him, and shut up his mouth by letting out his blood. ["Precious blood, shed for me!"] I do not know how much Jesus had to do with breaking up the Sabbath, but it is surely gone to pieces, and the whole Sabbath-keeping nation with it. I don't know what Jesus taught; whatever it was, it was opposed to the times, and when it had gained some repute somebody thought to make a point by tying his name on to the tail of their kite, strung together a lot of proverbs and old stories, called it the gospel of Christ, and founded a church which overrode the state. Thus Jesus, the Nazarene tramp, who was maligned as an Infidel, and murdered as a blasphemer, is to-day worshiped as God the author of the universe. ["So he is, halleluiah!"] The times makes all the difference.

"A few years ago there appeared in this country a man for the times. He saw man pretending to hold property in man. ["But man hadn't any right to do it."] No, a man cannot own his fellowman. He can only own what he produces. But all the preachers of the gospel of the Christ of God, the Jesus of Calvary, in the South, and two-thirds of them in the North, said that slavery was a divine institution. Old John Brown said it was a damned institution; and without fear, without selfishness, without caution, he drove a wedge into the legalized and gospelized iniquity which speedily stove it into everlasting nothingness. ["Glory!"] Yes, glory, glory, halle, halle, John Brown, his soul goes marching on—if it doesn't, it ought to. He didn't wait for the times to get ready for his work. He cut out the work for the times, and when he got it cut out it had to be made up. He was *not* a cautious man; if he had been, he would not hav been a man for the times. The times don't get ready for the man, the man for the times must get the times ready for the next man, who gets the benefit, and calls the next man for the times a crank, or an ungodly wretch.

"These men for the times hav come and gone. They hav demolished the divine institutions of pious piracy in their day, and been worshiped as divinities themselvs sanctifying other institutions just as cussed. It is because an institution is iniquitous that it denominates itself divine. And now you come and in the name of the Jewish Sabbath-breaker you ask for a restoration of the Roman and Puritan Sunday, the relic of Latin superstition and cannibalistic religion. I stand here, a man for the times, to protest against such an echo from the Dark Ages. You can say what you please of me, but I had rather be a man for the times than be all the gods who were ever worshiped, or ever will be, for, to be a man for the times, is to be myself; and to be other than myself, I might as well hav never been born. ["True enough."]"

There was too much of a sensation, too intense listening, during the last part of that discourse, to allow of many responses. When I had done one said that he hoped the last speaker was saved by the blood of him who died for all, but the name of Jesus was too sacred to be taken lightly upon profane lips. How is that remark for a jumble? If

the speaker was saved, were his lips profane? and if Jesus died to save all, didn't he make a mistake if he is to miss me? JOHN P. GUILD.

Grand Rapids, Mich.

Death, Funerals, and the Future.

For the last few months Death has been swinging his scythe at a fearful rate in this immediate vicinity. He has been gathering a plentiful harvest from the old and elderly people. Ministers and undertakers hav also realized a harvest. The undertakers conduct the bodies to the graves, and the ministers act as conductors of the souls which emigrate to that happy land where they are not disagreeably exposed to those who eat onions.

I hav attended some funerals of late, and am still deeply impressed with the idea that the superstition of the people is very great. And yet I am pleased to think that there is so great an improvement in regard to the manner of conducting funerals.

A funeral was a notable occasion when I was a boy, sixty years ago. In those early days, when the country was new, there were very few churches, and funerals were generally attended at school-houses. A funeral at a private house was a thing unthought of.

People came from a distance out of idle curiosity to see how the immediate relativs would be affected and to see the corpse. It was an occasion on which the minister was expected to appear at his best. His address to the "mourners" was the special feature of the occasion, and nothing could raise a minister higher than to hav it said, "There was not a dry eye in the house."

Some of those early funeral sermons were of such an outrageous character that it seems now like a wonder t at the people did not rebel outright. At the funeral of a man who had died and left a wife and children I hav heard remarks something like the following: "You will miss father now. The earth will soon close over him and you will see him no more. He can no longer act as a guide to your erring feet. You will call, 'Father,' but no father will answer your call. In a few moments you will look upon him for the last time. His eyes are closed in death. The worms will devour him, and he can not return. But you must try to realize that it is a dispensation of providence and that your father, now dead, is in the hands of one who doeth all things well.

"And, O God, what shall I say to this bereaved and heart-stricken wife and mother? O God, giv her strength to bear up under her affliction. Her heart-strings are parted asunder. How often has she called, 'Jacob, Jacob!' but Jacob will no more hear her call, neither can he return. His voice is now hushed in death, and his sightless eyes can never look upon her again. He will soon be covered with the clods of the valley;" and much more precious and pious nonsense in the same strain which ought never to hav been uttered.

And then to note the expression of countenance, to see him roll his eyes and turn his pious mug toward heaven and strike an attitude, would prove a drawing card in a theater. The man who could succeed in harrowing up the minds of the people to the greatest degree was counted the great preacher of the day. Many a time in my younger days hav I witnessed this barbaric display of a preacher's sense of propriety—hav seen one, instead of trying to still the troubled waters of affliction, take the opposit course and strain himself almost to bursting to bring to the mind the most excruciating thoughts and disagreeable reflections.

A funeral was considered the greatest success where there was the most crying. A girl said she "liked to go to funerals because it made her cry so." And one would think that the multitude came to a funeral to cry and to see others cry and to see the corpse.

After such an inspiring sermon the corpse would be placed out in front of the school-house to be stared at by the crowd, mostly drawn there by idle curiosity.

In those days church-members and ministers were in the habit of using quite exhilarating beverages, and many of them would get gloriously fuddled.

If a person died who was a member of the church, no matter about the character, the minister would dwell upon the sure promises of "God's word" and giv them a first-cabin passage on the "old ship Zion," with extra accommodations, and an angelic escort to the land of the sneaks and the home of the imbecils, where the weary can lounge around in the cosy nooks and the wicked are not "in it."

But if a man died outside of the church, though his character was without spot or blemish, the minister never forgot to remind the people of a burning hell and an angry God and the torments of the wicked. "He that believeth and is baptized *shall be saved*, and he that believeth not *shall be damned*." This is not my word, but God's word, who spake as never man spake, and whose word will stand "when the mountains shall hav passed away."

And then he would go on to say that he was an embassador of God, and standing between the destinies of two worlds, and dare not do otherwise than to declare the whole counsel of God. And when God says, "'Depart from me ye cursed,' no man is to be held responsible for what God says." And inferentially the soul was handed over to Old Sooty, grinningly impatient to catch it on his "three-tae'd leister" and splash it into his "boiling brimstone pot" as quick as a country girl could turn a flapjack.

But these things are all changed now. Old things are passing away. Common sense is coming to the front. "God's word," which could not pass away, is constantly changing; it does not mean what it did sixty years ago.

Funerals are conducted in a more rational manner, generally at the residence of the deceased, and with some regard to decency. The sermon is delivered without reference to an angry God, and nobody is reminded of a leering long-tailed devil hovering around to bear away the soul of the defunct, and hell is left out entirely.

Now, if I were allowed to venture an opinion, I would say, to the Liberals belongs the credit of this reform. But it is only fair to giv the Universalists credit for the part which they hav acted in banishing the horrid ideas of hell from the minds of the people. I can well remember when Universalists were as much lied about and misrepresented by orthodox churches as the Liberals are to-day.

When I was a boy there was a Universalist who preached in the neighborhood where I lived, and the sermon which he preached sixty years ago did not differ widely from the orthodox sermon of to-day. He did not preach a burning hell, and there is no hell preached now. As far as I am able to remember, one of his sermons would giv no offense in any orthodox pulpit at the present time.

But it would be hard for the people now to understand how the orthodox saints of that day were horrified at the idea that there was no hell in which an angry God could punish those who differed from them in belief. It is only by going back in imagination and traveling over the ground again, and counting the milestones, that we are able to realize how far we hav advanced in sixty years.

At the time I speak of I used to hear the Christians say, "What is the use of making all these sacrifices and trying to liv a Christian life if there is no hell? What difference can it make whether we liv good honest lives or whether we lie and steal, if there is no punishment after death?" It is evident from the Christians' own showing that it was a great sacrifice to keep from lying and stealing, and that they only refrained from doing so because they were afraid of an angry God and a burning hell.

The idea of living good lives out of self-respect and a decent regard for the welfare of others seems never to hav crossed their minds.

I hav heard some funeral sermons lately, if sermons they could be called, and I could but contrast them with those I heard in the long ago. No Bible-reading, no long prayers, no text—simply "remarks," much of which any Liberal would indorse. Individuals were given credit for good deeds, manly conduct, and a due regard for the welfare of others, and for uprightness and morality.

In my boyhood days I often heard ministers say, "No man can get to heaven on his morality." That good deeds alone would not avail, that God's word was yea, yea, and nay, nay, and that there was no way to get to heaven only through the blood of and belief in Jesus Christ.

The ministers hav given up hell, or at least it is no longer preached in their sermons, and it is no longer a winning card. And the superstitious barbarity preached sixty years ago would oust any minister from an orthodox pulpit at the present time. And still they cry, "What has Infidelity ever done to make the world better?"

The truth is, Infidelity has changed their God from a bloodthirsty, savage God into something like a god of humanity. It has brought the people to take a more sensible view of the old book of fables, and not to regard commands as binding upon them which would disgrace a Digger Indian, because they are dubbed holy. Even ministers hav been changed in a great degree from intolerance and savage cruelty into something like forbearance and decency.

Ministers hav become ashamed to say that the souls of men will be worked up into b imstone tarts because they did not believe as John Calvin told them to. A roaring lion of a devil, a savage, revengeful God, and a burning hell are no longer preached, and yet, as I said in the beginning, the superstition of the people is very great. Though the Liberals hav accomplished these great changes, yet let them not think that the time has come for them to rest from their labors.

Though the gods are not as vindictiv and cruel as they were once, yet the Christian thinks that he cannot get along without them. And he still believes in a God-written, infallible book, and that a man will keep right on living after he is dead. He still has such a craving after his Gods that he eats their bodies and drinks their blood. Then he has a place, though he has never been able to tell exactly where it is located, where all who believe as he does are to hav robes and crowns and harps and enjoy an eternal jamboree.

In ancient times gods were as plenty as blackberries; the Christian still requires three, the Mohammedan makes one answer, while I hav found out that I can get along without any.

The Christian still insists that a man livs after he dies. A man either dies or he doesn't die. The preacher says he doesn't die. If there is no death, why does the Christian bewail the loss of his child? Do not his actions belie his words? Can a stream keep running after the fountain is dried up?

Up to about a hundred years ago there were as many deaths as births in the world, because all died that were born. But the Christian says the countless billions which hav preceded us did not die at all—that they are still living. He says that his God does not bring beings into existence to liv but a few years and then terminate their existence.

Since the advent of animal life on the globe there hav been thousands of animals for every human being. If man livs on after he is dead, how about all of these animals? If they hav all died, will man form an exception to the general rule? If these animals are all living, where are they?

Until recently the Christian has taught that the good people went to heaven and all the bad people went to hell. Is there a heaven for the good animals and a hell for the bad ones? Where is the sense in saying that all of these animals hav really died but all the human beings who hav died are still living?

If these animals are all dead, why did God bring them into existence to liv but an hour or a day or a few years at the most, and then end their existence? If the far greater portion of animal life is thus disposed of, does man form an exception to the general rule?

It is said that the life of man is so short that God would never bring him into the world to liv but a few years and then take him out of existence. But there are insects which flit about for only an hour and then their existence ends. Is it not as reasonable that man should die after living three score y ars and ten, as that the insect should die after living only an hour?

Taking all the animals in existence, man is a thousand times above the average in size. As far as I am informed, the whale has the longest life of all the animals. As man is far above the medium size of animals, so his life is far above the medium length. And, for aught I know, the life of the insect may seem as long to it, as the life of the whale does to it. Who can prove that the length of life does not seem the same to all animals?

Every animal comes into existence but to die. Every tree, shrub, or plant which sprouts from a seed or shoots up from a root, comes into life only to die. Death is a universal law as much as the law of gravitation. I accept Webster's definition, "Death is a total and permanent cessation of all the vital functions." What is there about a man to liv, if death is "total and permanent?" Men may talk about eternal life and home in heaven, but the theory has no foundation in truth or reason.

But the Christian asks, "If death ends all, why has God implanted in the human breast this desire for continued existence?" Why are a hundred other unsatisfied desires interwoven into his nature? Men hav a desire to see their children do well, but many turn out badly. Most men desire to become famous, but fame is awarded to the very few, not to the many. Most men desire to become rich, but the vast majority are struggling in poverty. A desire is no evidence of the realization of that desire. Most men desire to liv—very few want to die. It is no wonder that the desire for continued existence should be as general as the desire to liv, for the one desire grows out of the other.

The sooner we learn that when a man dies he is dead the better, for every fact has its value. A dead body does not differ from other inert matter. We cannot injure the dead, neither can we help them. They are conditionless. There is nothing for them to enjoy or to suffer. All the good we can do must be done to the living. No favor can be shown to the dead. Millions upon millions, first and last, hav been spent upon tombs and monuments, but hav the dead been benefited? It may

hav been a satisfaction to the living, but in most cases only for a generation or two at the most.

In the early settlement of Wyoming county a man was killed by a falling limb from a tree. A man cut twice around an elm tree, and peeled off a section of bark, and in this humble coffin the man was buried. Years after I stood by that grave, and I asked myself if he was not sleeping as peacefully and quiet as though he had been shrouded in gold and purple.

In disposing of the dead, the interests of the living should mainly be consulted.

In too many cases the living hav suffered for means which hav been foolishly squandered on funerals and monuments. For children to suffer for means which hav lavishly been spent to bury a dead parent, is, to say the least, sacrificing to the dead at the expense of the living. I hav known a man to spend money for a tombstone when his children were suffering for food and clothing.

Funerals, especially of the poor, are far more expensiv than they ought to be. I hope there are many who will liv to see more rational ideas prevail. The welfare of the living should mainly engage our thoughts.

A general license to attend a funeral is as much out of place as a general license would be to attend a birth. None ought to feel at liberty to attend only those whose presence will be agreeable to the friends of the deceased. In my opinion funerals ought to be very quiet affairs and conducted according to the wishes of immediate friends. I can see no more call for a great parade at death than at birth.

When I die I want my friends to dispose of my body in such manner as to giv them the least trouble and expense. If I were worth a million of dollars I would want no lying inscription on costly marble. If I cannot win a place in the memory of the people, let my name be forgotten.

Years ago a man with whom I was acquainted wrote his funeral discourse before he died, and it was read at his funeral. Friends who were present made appropriate remarks. Most people at that time thought that the whole proceedings were a heathenish performance. I thought them very proper. Later, Dr. Baldwin, of Yates county, died, and no minister was called to attend the funeral. A friend of the deceased, by request, made some very timely remarks, and the funeral was conducted in a very quiet and rational manner.

Of course, forty or fifty years ago these funerals excited a great deal of comment. It was said, "No man would desire to be buried in that way unless he had been put through a hardening process—no minister, no prayer offered. When I come to die, I hope I shall not be buried like a dog," and many other remarks of a like character. During these forty or fifty years common sense has been coming to the front. Such funerals are quite common now.

I hav attended many funerals conducted in a similar manner, and I do not think the individuals "died like dogs," neither do I think they had been put through the "hardening process." As far as I hav been able to learn, they were men of acute minds, and had a due regard to propriety.

One good old Methodist man heard that I had attended the funeral of a Liberal, and he thought it a thing so awful in its character that a law ought to be passed to prevent the future occurrence of such a transaction. The idea that John Peck, an Infidel, should be allowed to "preach a funeral sermon," seemed to him like the sin against the Holy Ghost which could not be forgiven in this world neither in the world to come. There should be little formality about a funeral. It should be conducted according to the taste and desire and circumstances of those immediately interested. Common sense would dictate that no particular form should be observed. Circumstances may so far differ that what would be proper on one occasion might be highly improper on another. It is no business of the public how funerals are conducted, so long as the peace of society is not disturbed nor the right of others infringed.

To see a man at a funeral acting as master of ceremonies, and giving orders as a military officer would at a general parade, in many instances is censurable and not in keeping with good sense.

The funerals which I hav attended of late hav given rise to these thoughts. And I am induced to giv them publicity, because I am more interested in the living than in the dead.

I want the time to come when costly monuments will no longer be reared for the dead, and men will cease to worry about a future state of existence and become good enough to hav a heaven all around them, and fully realize that man is the grandest being of which we hav any knowledge, and that his well-being should engross our whole attention.

Naples, N. Y. JOHN PECK.

English Notes.

DEAR TRUTH SEEKERS: The revival in English Freethought continues in a most satisfactory way. It is evidently no spurt, but an awakening of the majority of Freethinkers to the necessity of taking advantage of the position which Mr. Bradlaugh and his colleagues of the National Secular Society hav won for them by the persistent advocacy of their views. Since Mr. Bradlaugh allowed himself to be drawn almost exclusivly into the political world, the advocacy of practical Secularism had to some extent lapsed for want of a leader. Mr. Foote is admirably supplying his predecessor's place, and is a good organizer in addition; so that this outburst of renewed and sustained energy takes no one by surprise, whilst it is a source of great encouragement to his lieutenants to throw themselvs more and more heartily into the work.

During the past few weeks I hav had a splendid opportunity of seeing the reality of this regeneration. Hanley has already been referred to in these notes. Nottingham calls for some comment. Unlike Hanley, the necessarily dirty seat of the potteries, Nottingham is a particularly neat and clean town forming the center of lace-making industry. Almost every window is draped with snow-white lace curtains. People talk lace, think lace, and almost eat lace, with hosiery for a change. Other industries abound in Nottingham, but lace and hosiery take first and second places. For five and twenty years Freethought views hav been openly preached here. Hooper, the dean of local lecturers, is full of anecdotes of his quarter-century's work. Mr. Hooper, or, as he is called locally, "Jemmy Hooper," was my chairman for the open-air lecture in the market-place, where we had a thousand persons round us listening to the relationship existing between labor and Secularism. His genial face at once drew an audience, for he is known and respected throughout the town. What a mistake it is not to take much greater advantage of outdoor work than many Freethinkers seem disposed to do! I often wonder whether you adopt this method of propaganda in the States. To my mind there is nothing like it. Folks will not come indoors, try all you will. Mr. Foote is able to get decent audiences, but the majority of speakers fail to draw: not, I believe, because of their inability to lecture, else they would be unable to hold their hundreds together for an hour outside the buildings, but because workingmen are rather nervous about going into a place where they can be nobbled to join an unpopular society.

Lectures under a bright blue sky, delivered from a substantial wagon, and amplified by a liberal distribution of aggressiv literature, are far and away the best means of making our cause popular. And suppose sometimes a lecturer does come to grief and people howl a bit at him, or pelt him, or what not—what does it matter so long as it is a step toward breaking down the terrible superstition which is ever balking us in our endeavor to bring about reforms? Fortunately the Nottingham people accept this view of the case, and Messrs. Hooper and Lord are taking turns to keep the ball rolling.

A few nights ago I extended our work in a new direction. It so happened that the colliers were enjoying a week's holiday, or, in other words, had unanimously suspended work for a week in order that the heavy reserve stock of coal might be reduced and so prevent the masters from insisting upon a reduction of wages throughout the system. At Pendlebury the miners took advantage of this leisure to inaugurate a branch of the National Secular Society in their village, and Mr. Willock, the secretary of the Manchester branch, and myself went over there to conduct the ceremonies. It is perfectly certain that if the Secular party would only act more vigorously in harmony with the working classes a much larger and brighter future would lie before it than it can ever hope to attain to so long as it devotes itself exclusivly to Bible-banging. That Secularism is essentially *destructiv* all will cheerfully admit; that successful Secularism must also be *constructiv* is equally certain. Besides, the clergy are getting so broad and shallow that our destructiv work is becoming now of comparativly minor importance. The clergyman who opposed me at Pendlebury gave up entirely the opening chapters of Genesis and admitted freely that he did not believe that to be the true account of the world's beginning. My Atheistic arguments he practically accepted in block; all he held out for was a belief in a God, who is our father, and a Jesus Christ, who should be our ideal. As for the exact nature and characteristics of this God and Jesus, he seemed to hav no very definit ideas about them.

I forgot to mention with respect to Nottingham that I had the pleasure of meeting there the brother of a young lecturer who is now very activ in your States, Mr. Charlesworth. He hails from Nottingham, where he is held in great respect. Your lecturer's wife honored me with her presence at the afternoon lecture; but I did not know her, and no one thought to introduce me to her. Many were the inquiries about Mr. Charlesworth. Unfortunately I never see THE TRUTH SEEKER here in Manchester and could not giv them any recent news of the young missionary to the Americans. Nottingham has produced several good lecturers. In addition to the three already mentioned in this letter we must add J. B. Coppock, fellow of the Chemical Society, who usually lectures on scientific subjects, and Arthur Hunt, whose voice is now but seldom heard on our platforms.

The excitement of the week is the announcement that John M. Robertson, editor of the *National Reformer*, the late Mr. Bradlaugh's paper, is about to contest a Radical seat at Northampton, but in what or whose interest goodness only knows. Northampton is already well represented in Parliament by Messrs. Labouchere, editor of *Truth*, and Manfield. Mr. Robertson, in a leading article, avers that Mr. Manfield only holds his position on sufferance; that Mr. Labouchere personally gave an understanding on his colleague's behalf that the seat was not to be contested by its present owner at the next election. As things go now, the people of Northampton and Mr. Manfield are equally agreed that it is wise to let well alone and to run Mr. Manfield again. To this Mr. Robertson demurs with a most extraordinary argument. "When Mr. Bradlaugh died," he says, "the men whom he had trained, led, and represented, claimed the seat as one to which, in the local councils of the party, they had the right of nominating candidates." This is quite a new departure in English politics, and begs the question of party heredity. Mr. Bradlaugh was an excellent man, and his friends succeeded in sending him to St. Stephen's; but when Mr. Bradlaugh died, all that naturally came to an end, and it remained for the next best man to be sent in his place. Fortunately the Radicals succeeded in obtaining a good man, and all parties, with the exception of the Tories and a few factionists, are contented with the result. But Mr. Robertson contends that he has "some little title, if anyone has, to speak in Mr. Bradlaugh's name—that I am perfectly convinced he would hav approved of the course taken by his old followers in this matter." Therefore, Mr. Manfield ought to make way for Mr. Robertson to occupy Mr. Bradlaugh's place in Parliament. This is altogether too rich. Mr. Robertson is a very nice young man, when he likes to be nice; but he is also very bumptious. His record for work done is extremely small. He nags like an old woman, and is never happy unless he is criticising somebody; but there are already enough chatter-nags in Parliament, and if he wishes to succeed our late and immortal leader he must win his spurs first.

Perhaps the principal feature of interest in the coming parliamentary struggle will be the position the Labor party will prove able to occupy. In Manchester Labor has been dubbed "a religion," and has its Labor church and Labor minister. It now seeks to run Labor candidates for municipal and Parliamentary honors, quite irrespectiv of party organization, being willing to see an enemy to progress representing a constituency instead of a Radical rather than that their own nostrum should pass unnoticed. Like the total abstinence party, the labor advocates are rapidly losing their heads. It is ever thus with faddists, and the most humane and beneficent movements are apt to receive the severest injury at the hands of their friends.

Yours fraternally,

Manchester, April 2, 1892. SAM STANDRING.

Lectures and Meetings.

THE Manhattan Liberal Club lectures for April are as follows. The club meets at 220 East 15th street:

April 22d, "Religion and Morality," Henry Rowley;
April 29th, "Lunacy Real and Factitious, and Its Treatment," Albert Bach.
Business meeting and election of officers after lecture, on April 29th.

S. P. PUTNAM'S lecture appointments:

Chicago	Apr. 24	Boston	May 8
Massillon, O.	May 1	Montreal	" 15
New York	" 6	Boulder City, Col.	June 5

Those desiring lectures along this route will please communicate at once with S. P. Putnam, Los Angeles, Cal., care of C. Severance, Box 451.

JOHN R. CHARLESWORTH'S lecture appointments:

Cincinnati, O.	April 24	Waterloo, Ind.	June 4, 5, 6
Centralia, Ill.	" 25, 26, 27, 28, and 29.	Butler, Ind.	" 7, 8
Strasburg, Ill.	May 1, 2	Columbus, O.	" 12
Ottumwa, Ia.	" 15	Pittsburgh, Pa.	" 19
Angola, Ind.	" 30, 31	Butler, Pa.	" 20, 21

He expects to lecture in Cairo, Ill.; Shumway, Muscatine, Ia.; Manchester, Milwaukee, Wis.; Grand Rapids, Mich.; Fort Wayne, Ind.; Auburn and Philadelphia, Pa.

Letters of Friends.

The Greatest Woman's Book.

ABINGDON, VA., Jan. 18, 1892.

MR. EDITOR: Will you kindly send me a sample copy of your paper? I hav just read what I believe to be the greatest book ever written by a woman, "Men, Women, and Gods," published by you, and if the paper is what I think it is, you will soon add my name to your subscription list. P. J. DAVENPORT.

Hopes To Keep the Fair Gates Open.

WAVERLY, WASH., Jan. 25, 1892.

MR. EDITOR: Inclosed please find $1 to send me six petitions to Congress, and keep the rest for that fund—fifty cents as a contribution from B. F. Dashiel and fifty cents from me. Hoping for success in this matter in particular and our Infidel cause in general, and to you and your paper prosperity, I remain,

Yours respectfully, JULIUS SCHUR.

"April Fool!"

MONTPELIER, IND., April 5, 1892.

MR. EDITOR: On April 1st a good religious man asked me who that was coming across my farm, and when I looked said, "April fool!" I then thought that his religion, like "April fool," was based on faith without evidence, so if he is a good Christian all his life and in the next world fails to find Jesus and feels as bad as a lost kitten dropped by the roadside, the minister has only to say, "Christian fool!" or "Sunday fool!" as he thinks best.

H. B. ALLEN.

Preparing for His Future.

SOLDIERS' HOME, CAL., April 1, 1892.

MR. EDITOR: I am an old soldier from Sullivan county, of your state, now at the Soldiers' Home here in California. I am taking your TRUTH SEEKER and am very much interested in it. But I am bound to make a sure thing of it in that trip to the other world. I send you $1 for your new Bible Picture Book. It will giv me some chance to pick out my place in the burning region in the other world, so some of my old soldiers of Sullivan county will know where to find me when I get there.

Yours, JAS. B. WILSON.

Ridicule Counseled.

MONTGOMERY, ALA., April 4, 1892.

MR. EDITOR: Please find inclosed $1, for which send the Bible Picture Book to my address. I regard ridicule as altogether the most effectiv weapon to wield against the exceptionally ridiculous superstition named Christianity. Its *honest* votaries are not affected by appeals to their reason, for their reasoning faculties, if they possess them, are dormant, but their sense of the ludicrous is frequently acute. To the hypocrits (and they are often in the majority) ridicule comes with telling force.

JESSE HOOKER.

Missionary Work Amid Worse Than African Superstitions.

BEAVER DAM, March 8, 1892.

MR. EDITOR: Please find inclosed express money order. This does me as much good as it does you, to get a new subscriber to your paper. I hav taken THE TRUTH SEEKER ever since it was started by D. M. Bennett, and hav scattered my papers round on missionary work and tried my best to get new subscribers, and this is the first. I shall take courage and try again.

I see on the first page of THE TRUTH SEEKER of March 5th that the new Ingersollian Controversy can be ordered at your office, therefore send me $1 worth.

B. THORP.

Domestic Information to Be Exchanged.

ANN ARBOR, MICH., April 4, 1892.

MR. EDITOR: Will some one please write me what will remove grease spots from carpets? I hav a nice carpet nearly ruined by grease.

I hav peaches, pears, strawberries, and grapes now over a year old, and as fresh as when picked. I use the California cold process. You do not cook or seal the fruit. It only costs a cent a quart to preserve it. If any of your readers wish, I will send them a small sample of berries by mail, and tell them just how to put them up. It is much nicer than canned fruit, and much less trouble and expense. You can put up a bushel of berries in about ten minutes.

MRS. ROSE R. DELDERS.

Believes in Dynamite—of Our Kind.

MINNEAPOLIS, MINN., April 6, 1892.

MR. EDITOR: I am extremely pleased with the way THE TRUTH SEEKER pours hot shot and dynamite explosivs into the camps and fortresses of the enemies of truth. The horrid pictures of their mythical Joss, which they hav set up and insist that the ignorant masses shall fall down before and worship, are an immense weapon, which strikes terror and consternation into every expounder of the caricatures who is to be heard Sundays in the joss-houses of the land, and makes him feel and know with certainty that in the warfare his Joss is doomed to annihilation.

The leaven of truth is working, and the warfare is breaking out all along the line in the camp of the enemy.

GEORGE DAVIS.

Young Men Devil-Bound.

FRANKFORT, WASH., March 25, 1892.

MR. EDITOR: Please find inclosed twenty-five cents in stamps for "The Strike of a Sex, the 'Uncle Tom's Cabin' of Woman's Slavery," and twenty-five cents in stamps for some of those letters to be sent to Washington in regard to the World's Fair. I want quite a number of books. I hav got four young men well interested in THE TRUTH SEEKER. I let them hav mine as soon as I get it read through. These four boys hav a logging-camp of their own, and hav considerable young company, and some said to be quite religious, and that religious part thinks the boys going to the arms of his majesty the devil right away. I would like to see all of THE TRUTH SEEKER's pictures in one book. I would giv more for it than any Bible I ever saw. My regards to Mr. Heston. May he liv a thousand years anyway, to make pictures for us and the churches.

Yours in the cause of liberty,

MRS. RACHEL J. BUTTS.

Thinks the World's Fair Sunday Question the Main One.

MEMPHIS, TEX., March 18, 1892.

MR. EDITOR: Please send me five copies of the *Telegram*. One can hardly agree with D. Webster Groh's second letter to Mr. A. N. Bonsteel, showing "The Progress of the Church." The church is progressiv in no sense or form, and to goad the enemy lengthens the combat and intensifies the strife. The opening of the Fair on Sunday is first and foremost. That triumphant is the issue. Nothing can take its place. And it is far nobler to secure the freedom of body and soul to the world than to taunt the enemy with its past heinousness. We hav no time to fling stones, but to one purpose and its conjunctions. On to freedom for all, now and forever. Yet I do like the kindly and truthful expression of Isaac S. Lee's letter from Fort Worth, Tex. In his kindness he is far-seeing, and is fully armed to battle for the right. I shall be in such a rank, with the mighty dollars—all I can giv—and urge a fair and honorable warfare.

Yours truly, J. V. MULKS.

Despotism Intolerable and Damnable.

SHEPARD, O., March 24, 1892.

MR. EDITOR: Inclosed you will find a clipping from Columbus *Ohio State Journal* showing that the Ohio legislature has been doing some very foolish work:

Mr. McConnell's bill to prohibit shaving on Sunday is a law. The senate passed the bill yesterday morning after considerable discussion and the addition of one amendment. Mr. Carpenter, of Fayette, offered this amendment, which exempts all those who conscientiously observe Saturday as the Sabbath. Some claim that the effects of this amendment will be to giv the Hebrews a monopoly of shaving on Sundays. Senator Marshall offered an amendment to prohibit the shining of shoes also, but it was defeated after it had served the purpose of creating a laugh. Messrs. Green, Forbes, McConica, and Lampson spoke in favor of the bill, but Messrs. Geyer, Phillips, and Von Seggern opposed it unless it was amended so as to allow shaving in cases of necessity. This amendment was defeated and the bill passed without an opposing vote, and twenty in favor of it. The penalty is not less than $25 or more than $50, or less than fifteen days or more than thirty in the county jail. A number of local barbers were in the lobby working for the bill.

F. S. MONTGOMERY.

A Courageous School-Teacher.

CODORUS, PA., April 6, 1892.

MR. EDITOR: I am well pleased with THE TRUTH SEEKER. It is all it claims in its title. Here is some of my late experience. Where I liv is a hotbed of so-called Christianity. I hav been a teacher since 1866, being a Freethinker during all this time, but hav, because I was urgently requested, read the Bible in opening my school every morning. At the last term I positivly refused to comply with the demand, though it was prophesied by sky-pilots and others that I would fail in my school work. The contrary proved true. I hav had greater success than ever before. I succeeded in obtaining the good will of all my patrons, and besides that the school board raised my salary, even to back pay on five months. I strive to make thinkers and reasoners of my pupils, and teach truth and morality, but everything clearly secular, as demanded by our state school law. It is said that I had the best-disciplined school in the district. Freethinkers, it will pay you to stand up to our colors.

I hav had several arguments on the Sabbath, Bible in schools, creeds, etc., during the winter. I am now challenged by a clergyman to discuss the "Propriety of the Bible in Our Public Schools," but hav thus far declined, owing to the fact that he is determined to hav it take place in a church, where I am confident I would not get justice. J. W. F. COPENHEAVER.

Religions Terrors Priest-Made All.

IONIA, MICH., Feb. 12, 1892.

MR. EDITOR: Please find inclosed $5 to renew my subscription for another year and one new subscriber. I intended to get two more, but think I will get them yet.

The new subscriber is an intelligent society lady, and has frequent discussions with the clergy in which she has been able to hold her own with them without the aid of any Liberal journal. She needs THE TRUTH SEEKER and must hav it. I hav been a reader of your paper about ten years, and think it improves every year, and especially this year in its new dress. Heston is inspired.

I herewith send you another specimen of my home-made bric-a-brac verse.

Very respectfully, S. M. BAYARD.

DEDICATED TO THE CLERGY.

In ancient days astrology,
Priest-cursed, became mythology,
Then doubly-damned theology,
  Pope-hatched from the beginning,
With gods and ghosts, and heavenly hosts,
  And hells and devils grinning,
And savior's blood, as clear as mud,
  Atonement for their sinning.

Theology is earth's greatest curse,
As preached and prayed and sung in verse,
As all their silly creeds rehearse,
  All joining in the hue and cry,
  With threatenings dire on all who die
  Who do not with their terms comply.
  One truth is clear, let none deny,
Religious gall is priest-made all,
From Buddha down to Pope Pecci.

S. M. B.

A Russo-Jewish Controversy.

SALISBURY, MO., April 6, 1892.

MR. EDITOR: A. W. Kientoff in "Angry Jews" of your issue April 2, 1892, is nothing more nor less than a Russian or a descendant of Russia, as his name indicates, and also the spirit of his article. It is true, as Herbert Spencer once exclaimed, that a Russian is invariably a liar, so if Kientoff can prove that a Jewish mayor down south, or anywhere else, ever prohibited the selling of milk on Sundays, then and only then will his story hold water. Milk is a necessity and can be had even on Sundays. He undoubtedly has matters mixed; it was in his glorious Russia where some of his Greek priests got after some Jews for selling milk on Sunday. Kientoff is not an adherent to Freethought, for the only thing that strikes his fancy is when he sees the Jewish belief attacked through Watson Heston's pictures—which are, by the way, good—but Watson Heston's pictures attacking Christianity are more forcible, but Mr. Kientoff is such a good disciple that he can only take delight in THE TRUTH SEEKER's picture on its last page, for that suits his Jew-baiting propensities. But to attack his Jesus!—you would see the Russian intolerance creep out of him every time! Any person half posted and with the slightest knowledge of a schoolboy knows that the Jews are not Sabbatarians, and that they hav been drifting very fast from belief to Freethought. Of course it is hardly worth the while to answer such cranky correspondence impregnated with ignorance—but even such calibers hav to take up the time and space of as valuable a paper as THE TRUTH SEEKER. Yours respectfully, L. L.

The Golden Rule Challenged.

CONCORDIA, KAN., Apr. 1, 1892.

MR. EDITOR: The Golden Rule is a farce. I hav often made this statement in writing for the press, and hav never heard the argument defeated. If to "do unto another as ye would he should do unto you" is sound morality, it must be on the theory that the *assumed* premis is true, viz.: That the proper rule of ethics, so far as each one is concerned, *is just what he may wish others to do to him!* For observe that if my wish as to what you should do to me is at fault, then your action toward me may be immoral, and yet in strict keeping with the rule. All cases in which the desire upon my part is opprobious are examples. The judge upon the bench, before ruling upon the motion of the criminal to set the verdict aside, might pause and ask: "What would I wish him to do if our places were exchanged? Of course to grant the motion; motion allowed." The tramp who asks me for a dollar may wish I could be induced to giv him my horse; observe that the conclusion is as obvious as can be arrived at—"I ought to giv him my horse."

It is no argument to say your own wishes should be pure; for if the rule is not operativ beneficially with *bad* men, it is no account. We do not need a saponaceous compound that will wash clean clothes, but those which are dirty. B. R. ANDERSON.

Down With the Black Fiend of Ignorance.

TAMPA, FLA., March 21, 1892.

MR. EDITOR: Please find $4 to pay for four copies of the new Picture Book, as per advertisement. I hope to get a few more subscribers soon. If all goes well we shall open a news-stand for Liberal papers and Liberal literature. We are increasing gradually but surely in this place. There are too many who are afraid of Mrs. Grundy, but I hope to help them hav more confidence in themselvs in the near future.

I should long ago hav sent for more literature, but I had the misfortune to be burnt out, and lost what little I possessed of worldly goods, and it has been an uphill business to scratch together what little I hav now. But, thanks to my good Liberal friend, Mr. R. Mugge, I hav been able to start in a small way and make my living, and will soon be able to get square with the world. I am over seventy years old now, and it comes a little rougher than it would years ago. But I shall not despair, although feeble. And I may thank our noble Freethought papers for the light I possess. For it is they that first lifted me out of the darkness that shrouded my earlier days. May the light of intelligence spread her bright rays over every old hell of bigotry and superstition, until the black fiend of ignorance is swallowed up in the bright rays of intellectual science. Let progress be our aim and "Excelsior" our motto. Then, if we reach not perfection, we will at least be so much nearer to its goal.

Thanks to Brother Heston for the many and varied productions of his fertil brain. As soon as I am able I will procure another copy of the other Picture Book. It is a pleasure to me to remember my dear old friend D. M. Bennett, whose acquaintance I made over Science Hall on 8th street. It was the last time I met that good and noble man. The fearless advocate of justice and right, our genial and good Col. R. G. Ingersoll, whom I shall always remember with pleasure, was also present, and the witty Moses Hull, with his keen sarcasms, helped to enliven the pleasant hour I passed in the sanctum of the brave old TRUTH SEEKER.

Hoping to receive the books as soon as possible, as friends are anxious to get them, I am, Yours fraternally,

S. J. WALKER.

Freedom of Individuals, Classes, and Races.

MOUNDS JUNCTION, ILL., April 9, 1892.

MR. EDITOR: Your issue of April 2d contains an account of the reception of Frederick Douglas in New York, and a statement that Mr. Depew credited Douglas with having suggested the Emancipation proclamation. So far as my mind serves me, Robert Dale Owen made a direct and strong appeal to the president through the press, and I am glad to see you bringing out the facts. A most important factor in directing attention to the matter was Mrs. Stowe's book, and still more important was the debate of Mr. Lincoln with Stephen A. Douglas; but the truth is, the nation evolved out of slavery as they are evolving out of the idea of personal control in this universe and as they must evolve out of all error. That progress toward justice and humanity has been made in spite of the Bible is certainly true, whether those who were most activ were called Christians or heretics. The part played by the over-zealous chief-justice who declared that "the black man had no rights that a white man was bound to respect," must not be overlooked.

Colonel Ingersoll well says that neither races nor individuals can fairly claim to be civilized who do not willingly concede to others the same rights they claim for themselvs. The man sneeringly called an Infidel aspires to the entire domain of nature. The orthodox Christian says he scarcely thinks he is entitled to anything, but to "obey his master."

But keep open the question of the rights of individuals, classes, or races until people are induced to think; thinking is the crowning virtue. JAS. H. CRAIN.

No God, No Christ, No Good in the Church.

NEW ORLEANS, LA., March 7, 1892.

MR. EDITOR: With your kind permission, and for the benefit of others, allow me to place myself and name on record as any kind of a believer that others may want to call me. I am as a black sheep in this community, and I presume the reason is because I hav no ready cash, and because I do not believe in anything preached by one church more than another; and although I keep my own counsels, that no possible mistake may be made as to what I do and do not believe let me declare that: I deny that there ever existed a God, personal, ideal, or otherwise. I deny the present existence of any; and I further deny the ultimate possibility of any ever existing. More, should I make a rash error in my denial, and, by some hook, crook, or issue, there be one, then I defy or dare him in all his glory or his lowness. I deny that there is any positiv proof that Jesus Christ ever existed on this planet. I deny that the Virgin Mary ever existed. I deny the allegation that the church has ever done any moral, spiritual, or intellectual good. I deny the allegation that the church has ever made a woman out of a woman, or a man out of a man. I charge that the church, as a whole, is the acme of autocracy; that its aim is to acquire all the worldly wealth and influence possible, under the pretext of taking care of our stomachs and souls. That it hampers science, philosophy, and the development of mind, body, heart, and soul. That it is selfish, egotistical, arbitrary, and the exact opposit of what it pretends to be. That its teachers are, consequently, absolute impostors, or, in the alternativ, the emblem of ignorance, and incapable to teach the truth. I believe, because I know, that *death is the birth of the spirit*, and further I say not.

We expect our brother Liberal S. P. Putnam here on April 13th and 14th, and I hope that his lectures may find place in our secular papers.

Yours in the fight for liberty,

JOSEPH MAILLE.

Things in Arizona.

TUCSON, ARIZ., March 18, 1892.

MR. EDITOR: Not seeing any account from this corner of Uncle Sam's domain in THE TRUTH SEEKER, I am prompted to pen the following:

S. P. Putnam lectured here two nights, the 14th and 15th inst., at Reid's Opera House, to large and appreciativ audiences. This was a surprise to myself, as well as the general public; as this city has been conceded to be a priest-ridden town. Mr. Putnam's lectures gave general satisfaction, and I can truthfully say that nine out of every ten were well pleased. But there is always found a crank, in each and every town, who would not be pleased even though he had the full run of the fabled garden of Eden. But we as Liberals are glad that a few such animals exist, as without them we could not appreciate the true and noble. The ball has been opened, and we intend to keep it rolling.

I will not try to giv you any description of this town and surrounding country, but will leave that for Mr. Putnam, knowing that he will do justice to the subject.

We hav two daily papers; and one weekly, the Tucson *Star* (Democratic), and run on the Women's Christian Temperance Union principle, under the thumb of the clergy, so it consequently could not say anything good for a Freethought lecture—and has not brains enough at the helm to do much injury. The Arizona *Citizen* (Republican) did not mention the lecture; they probably are waiting to see which way the tide flows. The Arizona *Enterprise* (Republican), weekly, is the only free and fearless paper in our midst, it being edited and run by the proprietors without the assistance of the clergy and Women's Christian Temperance Union.

Please send me a few sample copies of THE TRUTH SEEKER with Putnam's representation of Tucson, for distribution, as he authorized me to take subscriptions for the paper.

Anyone wishing to correspond with any of the Tucson Liberals can address either of the following names: R. D. Furgeson, attorney-at-law; A. J. Davidson, contractor; J. Landis; Chas. Etchells. By writing to the above you will receive immediate attention.

With the best of wishes for the success of our cause and THE TRUTH SEEKER, I am,

Yours for liberty, ISAAC E. CRUM.

The Devil.

NEWARK, N. J., March 22, 1892.

MR. EDITOR: The Foresters is the third largest order in the world, and their first "chief ranger" was old Father Adam, who picked the first fruit out of the garden of Eden. Of course God was displeased with our chief, who believed when fruit was ripe it should be eaten, and because he ate of the forbidden fruit God punished Adam for his disobedience with death. Now, as God intended that man should liv forever, I think the old fellow should be praised for his great wisdom in obeying Eve instead of God. With no deaths there would not be any standing-room for the two-legged animals to-day. I always forget my friend, the devil, who persuaded Eve to raise the racket. Of course he was the prime mover in the deal, so God informs us. Well, I think the devil should hav his full share of praise, and as he has been a faithful soldier and a slave all his life for popes and Protestant heretics, it is quite time to giv him a pension for the rest of his life. He has done work enough, God knows, for nothing. The Christians say he is old and superannuated and cannot do any more harm. That is no reason he should not receive his pay and hav roast turkey on Thanksgiving day. Before last Thanksgiving I went to Summit, N. J. I called on a Baptist minister. He was busily engaged roasting a large turkey. It was high noon when he was taking the bird from the oven. I bid him good morning and made known my business. He smiled a sickly and sanctimonious smile, as all theologians do who abuse the devil. That smile told me as plain as words, "You can't hav any turkey here to-day—for to-morrow I am invited out." So that fellow had two feast-days. Now, if it had not been for the devil, the ranger, that fellow would never hav had that sinecure, and a fat salary, and a fat turkey. When I left that man's door I said to myself: "Morris, you are an unfortunate devil. Instead of being a commercial tramp, why not try the salvation fake? What's the reason I could not get a few sermons, commit them to memory, put on a shadbelly coat and a white choker, and travel on wind, cheek, and eat good grub? I don't see any reason only that I would not stick to their text, and abuse the devil, their best friend." If I ever do start out in that kind of work I shall advise all my hearers to pray to the devil, for God never hurts anybody. The devil is the one that runs the cremation furnace, and if we follow him we will be intelligent, honest, and industrious, and those gifts lead to happiness. But I forgot the devil and Foresters never pray in their lodges. So instead of praying to the devil we will sing the doxology. W. W. MORRIS.

Church-Meeting Fooleries.

PETERSBURG, IND., April 3, 1892.

MR. EDITOR: Last evening we had a Union meeting under the auspices of the Women's Christian Temperance Union for the purpose of cultivating a Christian Sabbath public sentiment, and to boom the order by an appeal to the public for money to feed starving Russia! A young lady read, "Though I giv all my goods to the poor and hav not charity," etc., after which she said, "In a little while I want to see how much charity you hav got." On starting the baskets she said, "One of these baskets has got a hole in it and it won't hold nickels, so you can just put in dollars." The speakers were Brother Fields (C.P.), Dr. Bain (M.E.), and a Baptist minister. The latter showed the legality and expediency of the seventh-day rest, touching with a heavy hand baseball, the milkman, and the butcher shop, as well as the shamefulness of Christian indulgence in these evils on Sunday.

Next Dr. Bain, of the Methodist Episcopal church, said he "was not only ashamed but disgusted! sick!! very sick!!! awful sick!" (I remarked quietly, "Bilious as hell.") Being so sick, his remarks amounted to but little. Then the C. Presbyterian, the lion of the evening, with the assurance of a tin rattle-box came forward. He was not blaming the railways for Sunday running, as Christians require them to do it, mentioning a church (Methodist Episcopal) dedication where the members chartered the train and collected fares by the way, also worked the branch roads for all they could make. "That was not on Sunday." Bain: "Yes, on Sunday." Fields and the bishop gave them a setting out, but kept the money. Brother Fields repeatedly cited "heathen Spain" and "heathen France," as well as calling them Infidel and godless nations.

The greatest misfortune is that Fields "will not attend the Columbian Exposition if it is opened on Sundays or if whisky is sold on the grounds." I hope some one "near the throne" will notify the management, so they may not be deprived of his presence, or his brash voice.

Brother Fields and his wife say they do not want to raise children in such society as this town is composed of; that "it would be impossible for children reared here to become good Christians" like them. In other words, their seed would not be theirs; so they liv in the practice condemned in Gen. xxxviii—and yet stand before the public (both being lecturers and preachers) as teachers of ethics and moral reformers. There is nothing like a little family circle to make adults satisfied with life and cause them to not meddle with other people's business.

The church of to-day is typified by Judas Iscariot, who carries the purse, kisses the savior, and breaks his own neck (Isa. iii, 12).

As in the story, Christ will be again resurrected from the orthodox tomb to appear to the "twos and threes" (Infidels) who meet in truth and for righteousness's sake. FRANK S. WEAVER.

For We Are Commanded To Spread the Gospel.

ANTRIM, N. H., Feb. 17, 1892.

MR. EDITOR: I take great pleasure in reading your paper. Every time I get it I cannot rest easy until I hav read it all through. And it is the same with the *Ironclad Age*, for I take that also, and as I am a lover of all common-sense talk it fills my brain with something that does me good. It makes me laugh sometimes and at others it makes me feel bad to see some of our brothers or sisters so considerate of some one's feelings as not to want to hav Brother Heston draw those pictures on paper. "It is so shocking to some Christian friends!" Now, my dear friend, let those sensitiv Christians only read the Bible, and read it slow enough to understand it—that is, if they possibly can understand it. I do not want them to read it as the young man that I was talking to the other day said that he did. When I asked him if he ever read the Bible much, that he was so bold in advocating as such a nice book, he said, "No, not much." He said that he had read the New Testament through. "Well," said I, "did you understand it after you got through reading?" "Well," said he, "no, I don't know that I did. Mother gave me fifty cents to read it through, so I got through as quick as I could to get my money." Now, I advise all those dear Christians that hav got such a nervous system that a truthful picture will shock their feelings so that they cannot rest well after retiring at night, to just take their blessed book and begin at the commencement and read slow the first chapter of Genesis and see if the world and all therein was not made and finished before God stopped. Then let them stop and rest a moment to consider what more was to be done or what more could be done. For if they hav common sense they will understand that when everything is made and then pronounced good and perfect that is all that any reasonable person will expect. And they will find there that God made everything that was made to his own liking except one great job, and then it appears that he thought that the undertaking was more than his great brain was capable of grasping, so he spoke to his partner and said, "Let us make man like unto our own image." Now, they will find that the other fellow had nothing whatever to do with the job, for they will see fully by reading the twenty-seventh verse of the first chapter that God made man in his own image, and it appears that after he commenced on the business he liked it so well that he made two, with a slight variation, and then he blessed them, as all good parents will their children when they get married and are going away from home to settle, for he told them to be fruitful and replenish the earth—and all poor people hav obeyed the command. And after reading and thinking over that chapter let them turn to the second and there read all about that God's work, and read carefully and understandingly, and I think that their eyes will be opened so that they will understand that the Lord God was an impostor on all decent society. And after studying these two chapters as well as any good scholar would study the first four rules in his arithmetic, they will be all ready to advance on the enemy. For they will see, if they are not totally blind, that this Lord God was the most bitter enemy that man ever had—providing there is or ever was such a being as God, Lord God, or Holy Ghost that begot that man that the weak-minded call Christ. Oh, my dear Christian friends, it is a beautiful road to travel in imagination, but it is a mighty rough one when we come to the realization part of it. That is, I mean, when God's servants, as they call themselvs, set their hell-hounds on all that do not believe as they do. And after those good, tender-hearted Christians get the Bible read through let them take the money that they giv to support ministers and buy some history, and then they will see how kind and loving that blessed book—so called by some—has made people toward their fellowmen.

And now, Brother Heston, I want you to keep those pictures a-going until the crack of doom, and I will keep circulating the good stuff as fast as I can. I hav sent the "Pictorial Text-Book" on a mission, and it is traveling every day and being explained to the people, for we are commanded to spread the gospel, and that is mine. And I must hav a Pictorial Bible. I am bound to keep the people posted, so that they will take the right road to start with, and not allow them to go along eight or ten miles and then hav to come clear back and take a new start. It will be night by the time they get fairly started, and I want them to go in the sunshine of life, when they are young and can enjoy their journey. H. B. RALEIGH.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A New Member of the Family.

We hav a stranger at our place!
Some one new! Thanksgiving day
He came; and he can jump and race,
And all he does is just sleep and play.
No, 'tain't the baby. That was last week.
This one has hair an' great *big* eyes;
And baby can't run at all, 'r speak,
Just cries! an' cries! an' cries!

It's a dog—a nice, white, curly dog!
An' the funniest dog you ever saw!
Round as a tub an' fat as a hog!
An' he'll sit on his tail and hold his paw
For me to shake; an' 'en he'd go
An' sit by the stove where the kitten is.
An' first she'd hump her back, y'know,
An' sizz! an' sizz! an' sizz!

First day that Jack came to our place,
He was all hungry, an' poor, an' wet;
An' the hair was hangin' all over his face,
An' burrs an' mud; an' you'd thought he'd et
The whole place up. You 'n me can't think
What 'tis to be hungry like that, pa says,
An' never hav nothing to eat 'r drink
For days! an' days! an' days!

An' after he'd et for a while, an' set
By the stove where the little yellow kit—
Ten is, Jim took him down to the Vet—
R'n'y surgeon to clean him up a bit.
An' Jack had to hav a bath, and some
Of his hair was cut, where the mud an' burrs
'S stuck; till he's clean an' the kitty comes
An' purrs! an' purrs! an' purrs!

—*Charles Gordon Rogers in Sunny Hour.*

Talks on Political Economy.

In the eastern part of the state of New York, below Lake Champlain, is the quiet little lake of St. George. And in one of the prettiest villas, overlooking the tranquil lake, is Madam Hauton's college and seminary for young ladies. It was a cool and delightful place in the summer, brisk and healthful in winter, and in all times of the season seemed just the place for gayety and merriment. But instead of dancing halls, theaters, and other places of amusement, massiv stone churches and large educational libraries seemed to frown upon the frivolous little dancing lake, great waving trees, and soft whispering zephyrs. And above it all Madam Hauton's college loomed proudly up above the rest, and not only overlooked the villa, but overlooked several other little villas that dotted the borders of the blue Hudson in the distance. Pretty as the villa always was, never did it look prettier than on this especial day, April 30th. There had been a heavy shower in the forenoon, but now at 12:30 in the afternoon the sun shone grandly down upon the moist earth like some benevolent father caressing his children. Beautiful, stately lawns to match the building adjoined it. There were urns filled with choice hyacinths, near which two young girls were standing, one seventeen and the other sixteen. The youngest I will describe first. She was the daughter of a wealthy engineer in New York city, and well known in the fashionable circles of Washington, because of her talents and bright, vivacious beauty. Her uncle was a well-known Senator, and it was through his influence that Ethel obtained admission into the homes of the aristocracy of Washington. Had it not been for the latter fact, I am afraid that her talents would hav hardly proved satisfactory, even in this republican country. Then her cousin Harry, who promised to follow in the footsteps of his father, was the most eligible match for ambitious mammas in Washington, and as he adored his cousin Ethel, it was well society wisely thought to tolerate her for the sake of so wealthy a young man.

The elder girl was Miss Isabella Lloyd, the orphaned, but petted niece of a wealthy aunt. She had sent Isabella here to complete her education before entering society. Isabella also lived in Washington, and her aunt figured conspicuously among the lady guests of the White House. Miss Ethel Carlton and Miss Isabella Lloyd were inseparable friends. These were never known to hav quarrels or disagreements as girls often do. Perhaps it was because the two were so unlike. Ethel was wild, dark, and tomboyish. And that was the principal reason why her cousin Harry liked her so well. "She is not giddy, like other girls," he would often say, "but so chummy. She knows so well how to sympathize with a fellow, too." Nevertheless, the two cousins were almost never together two hours before they were quarreling. Some dispute would surely be the cause, and it angered Harry to see Ethel conquering. She was sarcastic, too sarcastic for Harry altogether, and she would always cap the climax of her sarcasm by turning on her heel contemptuously, leaving her cousin grinding his teeth in rage. But two minutes later they might be seen smiling and pleasant once more, ready for another fight.

Isabella was quiet, sweet, and gentle. At an unkind word or look her blue eyes would fill with tears that would melt the sternest heart, and her small, red lips would quiver like a child's. She was slender and small, with sunny brown hair.

Wild as Ethel was, there were moments when her beautiful, expressiv brown eyes would grow tender with the sweet inspiration of thought. And as they both stood beside the hyacinths that beautiful spring day, it was one of the sweet moments in Ethel's life. With her arm around her friend's waist she sang softly:

The smiling spring comes in rejoicing,
And surely winter grimly flies;
Now crystal-clear are the falling waters,
And bonny blue are the sunny skies;
Fresh o'er the mountain breaks forth the morning,
The evening gilds the ocean's swell,
All creatures joy in the sun's returning,
But I rejoice in my bonny Belle—

ending with an affectionate little squeeze of her friend's hand. As she did so a book Isabella was holding fell to the ground. Ethel eagerly picked it up; she was passionately fond of books, and read slowly, "Political Economy." "Hav you read this, Belle?" she asked. "No," responded her friend, "but I hav read books on the same subject." "Well, what does it mean?" inquired Ethel with some impatience. "I hav read and heard a great many people talk of political economy, but I never knew what they meant by it. But you will tell me, Bell," coaxingly. "Certainly," replied the amiable Miss Lloyd, "I will try and define the science to the best of my ability. Well, political economy is a term invented by Francois Quesnay, a writer of France, who published his views in 1785. He evidently thought that the policy of a nation might be conducted after the pattern of a household. His theory was evidently paternalistic, and his government revenue should consist of a tax on land values, which has been restated in late years, and made popular, by Henry George and others. After the French Revolution political economy came to mean something entirely different under the guidance of Ricardo, Mill, and others. Briefly stated, we may say that it is an endeavor to discover and reduce to a science those laws governing the commerce and trade of the people, that government may shape their legislation so as to harmonize with those laws."

Here Isabella paused, and Ethel, who had been listening attentivly with the book in her hand, leaning against the marble urn, asked quizzingly, yet earnestly, "Bella, do the politicians that form those laws take advantage of the wisdom of the economists? Uncle Harry, you know, has been to Congress, and I am sure he never studied political economy. And as for Harry—well, I could not see much economy in *his* politics"—significantly.

Belle laughed. "You are no doubt right, Ethel. The average politician knows very little about political economy. Still, this is no fault of the economists. Nor is it an argument why the study should not be pursued."

While the two girls were so busily talking they had not noticed how the bright sky was clouding over, and how long they would hav stood there talking no one knows—until the afternoon bell rang, probably—but now an interruption came in the shape of a large drop of rain on Ethel's hand, causing her to exclaim in surprise, "If it isn't going to rain again! And it was so pleasant only a few minutes ago. Well, there is no accounting for April's moods. That is true." Isabella drew out her watch, and after glancing at it she said smilingly, "Only a few minutes ago! Well, I am glad that you hav enjoyed our talk so well. It just lacks three minutes for the bell to ring, so we might as well go in now, as it is going to rain. Come, Ethel." And she drew her friend toward the steps. "Belle," asked Ethel as they were about to enter the building, "will you tell me some more about this interesting study after a while?" "Certainly;" replied her friend; "I am very glad that you are interested in it, because I hav just begun the study myself, and it will be comforting to hav some one to talk to. So, if it will be pleasing and beneficial to you, we will continue these talks with the greatest of pleasure." I. A. B.

Natural Reasoning.

"What did Solomon do besides build the temple?" asked a little girl of her brother, who at once replied:

"He wrote the dictionary."

"Does the Bible say so?" queried the sister, with wide eyes of believing interest.

"I don't know as it does in so many words, but he was the wisest man, and that's the wisest book, so of course he wrote it."

This original method of reasoning was evidently admired by a still younger member of the family, who had come up to listen to the conversation.

"Well, Tommykins, what do *you* know about Solomon or his temple?" asked the brother, jocosely.

"Everything," was the stout reply.

"Oh, you do, do you? Well, where was his temple?"

"You must think I'm clever," answered Tommy, in scorn.

"Oh, you don't know, you don't know!"

"I do, though."

"Well, where was it, then?"

"On the front of his head, same's 'would be in anybody!" replied Tommy, in conclusiv triumph.

Meaning of the Word "Doll."

Numbered with other problems referring to small matters is the one why the little manikin so enjoyed by girls is called a "doll," instead of, as the French do, a "puppet," or, with the Italians, a "bambino," or baby. With a view to setting at rest the minds of little women on this subject *Golden Days* has investigated the meaning of the word "doll." It says: "To explain, it is necessary to go back to the Middle Ages, when it was the fashion all over the Christian world for mothers to giv their little children the name of a patron saint. Some saints were more popular than others, and St. Dorothea was at one period more popular than all. Dorothea, or Dorothy, as the English hav it, means a 'gift from God.' But Dorothea or Dorothy is much too long a name for a little, toddling baby, and so it was shortened to Dolly and Doll, and from giving the babies a nickname it was an easy step to giv the name to the little images of which the babies were so fond."

All Reverence the Dead.

A day or two ago a fruit peddler was passing up Elizabeth street east, yelling "Ba-nan-oes" at the top of his voice, when he suddenly caught sight of the crape on a door which signified that a child lay dead in the house.

"Ba-nan-oes! Ba-nan-oes! Ba"——!

He checked his words as he saw the crape, removed his hat and placed it on his cart, and he walked to the next square bareheaded and silent.

A Remarkable Dog Story.

The following dog story is taken from the pages of the Westmoreland *Gazette:* Just as the frost was setting in five weeks ago, a rough-coated fox-terrier bitch on the Beast Banks gave birth to three puppies. The owner decided at once to drown one of them. He watched its struggles in the bucket for some time, and when it appeared to be dead he covered it over with a board and left it. Next day the ice in the bucket was too thick to be broken, and it remained in this condition for three weeks. About this time he went to look at his litter of pups, and found three in the kennel instead of two, as he had expected. The anxious mother had, as it proved, rescued her pup long before the ice had formed. She restored it to its brothers in the kennel, and there, without the aid of medicin or doctor, or even a St. John Ambulance lecture, had restored the little doggy to health. This case of recovery from drowning can be attributed to nothing but good nursing.

Correspondence.

[ANOTHER LITTLE SOLDIER.]

HARMONY, WASH., April 4, 1892.

DEAR MISS WIXON: This is my first letter to the Corner. My papa has taken THE TRUTH SEEKER for two years. I enjoy reading the Corner very much.

It is always raining nowadays; we hav not had much good weather in western Washington. The sun shines one day and the next it rains again. I think my letter is long enough for the first time.

Yours sincerely,
LOUIS NEWMAN.

WAMIC, ORE., March 29, 1892.

DEAR MISS WIXON: I hav never written to the Children's Corner before. I thought I would write a few lines. I like to read the Children's Corner, and look at the pictures. My father has taken THE TRUTH SEEKER for ten years. I am thirteen years old. I hav a brother and sister. Our school will start next Monday. I guess I will close for this time.

Your friend, PERCY B. DRIVER.

[Write again, Percy.—ED. C. C.]

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News of the Week.

SUBSCRIPTIONS are being taken to buy Walt Whitman's house and keep it and the furniture as the poet used them.

THE clerical party in Chili are harassing President Montt so, because he refuses their exorbitant demands, that he may resign.

IN Bolivia thirty thousand Indians, led by a "messiah," are killing white men, murdering their children, and carrying off their wives.

LAST week the health officers of New York city were alarmed at discovering fifty-seven cases of typhus. They were among Jews from Russia.

ON Sunday, the 11th, the congregation of the African church at Burlington, N. J., engaged in a free fight as the benediction was about to be pronounced.

THE laying of the second Palestine railroad is looked on by Mohammedans as a forerunner of judgment-day, according to their prophecy, "When the iron is laid at length, then look for the happy day."

OUR government has offered 125,000 francs indemnity to Italy, for relatives of the Italians lynched at New Orleans. Secretary Blaine acknowledged it a "duty." Italy was satisfied, and accepted.

EUROPEAN papers of clerical policy report that Jews at Port Said were kidnapping a Greek child for sacrifice when Greeks killed two of them. Another report is that the Jews were attacked without provocation.

AROUND Delhi, India, an insurrection nearly broke out over a report, circulated by religious fanatics, that the British government would kidnap seven boys and sacrifice them to the water deity on the site of the projected reservoir.

AN interesting example of the power of state despotism to wipe out dissent in the long run, is the proposal among Jews to giv up their Saturday Sabbath for Sunday. Rabbi Krauskopf, of Philadelphia, has expressed his favor of the change.

AN Antichristian pamphlet in China, entitled "Death to the Devils' Religion," contains illustrations in which Christ figures always as a pig, Christians appear usually as hogs, and missionaries as ghouls and vampires engaged in hideous deeds.

THE *Indiana's* cargo saved forty thousand lives in Russia. The crew received testimonials of Russian gratitude, such as "a piece of bread consecrated by the Greek Catholic bishop of Libau." Talmage blessed the cargo of flour sent on the steamship Conemaugh.

A BOMB was thrown in a religious procession at Madrid, Spain, recently. Church attendance has fallen off, in consequence of Anarchists' threats to blow up the edifices, and to put in holy-water fonts a substance that will explode after a certain period of contact with fluid.

CATHOLICS are circulating the testimony of a Protestant physician to a new cure at Lourdes. A girl long paralyzed and stone-blind performed nine days' devotion to the Virgin and then on one moment's bathing in the miraculous water was given sight and full health. Catholics inquire, "What hav the scoffing Infidels to say to this demonstration of the efficacy of faith and prayer to the mother of God?"

RECTOR AHLWARDT, the notorious anti-Jewish divine of Germany, has created a sensation by accusing the Jewish firm of Ludwig, Loewe & Co. of furnishing the government 425,000 guns so defectiv as to be more harmful to the soldiers than the enemy could be. The firm repudiates this, saying, "These anti-Semitics are worse than Anarchists. They share our lives, but kill our honor."

CHRISTIANS in Germany cite their recent discoveries as to the Berlin school board as incentivs to combined action of Protestants and Catholics against Freethinkers and Jews. Of the twenty-four members of the board thirteen were found to be Jews and eleven Freethinkers. Dr. Hermes, the chief of the board, openly avowed his Atheism and put to each applicant for teachership the question, "You do not, I trust, believe in that old nursery tale about Christ?"

POBIEDONOSTSEFF, the Russian minister of public worship, has issued new edicts of persecution against the Stundists. These are a sort of Lutheran Wesleyans, and the most sober, honest, and industrious people in Russia. Vishnegradsky, minister of finance, disgusted with this fresh retrograde step, pointed out to Pobiedonostseff that Russia is already in the most gloomy financial and industrial plight and that this could only further increase her misfortunes. "But what of that?" replied the procurator of the holy synod. "Think of the spiritual gain!"

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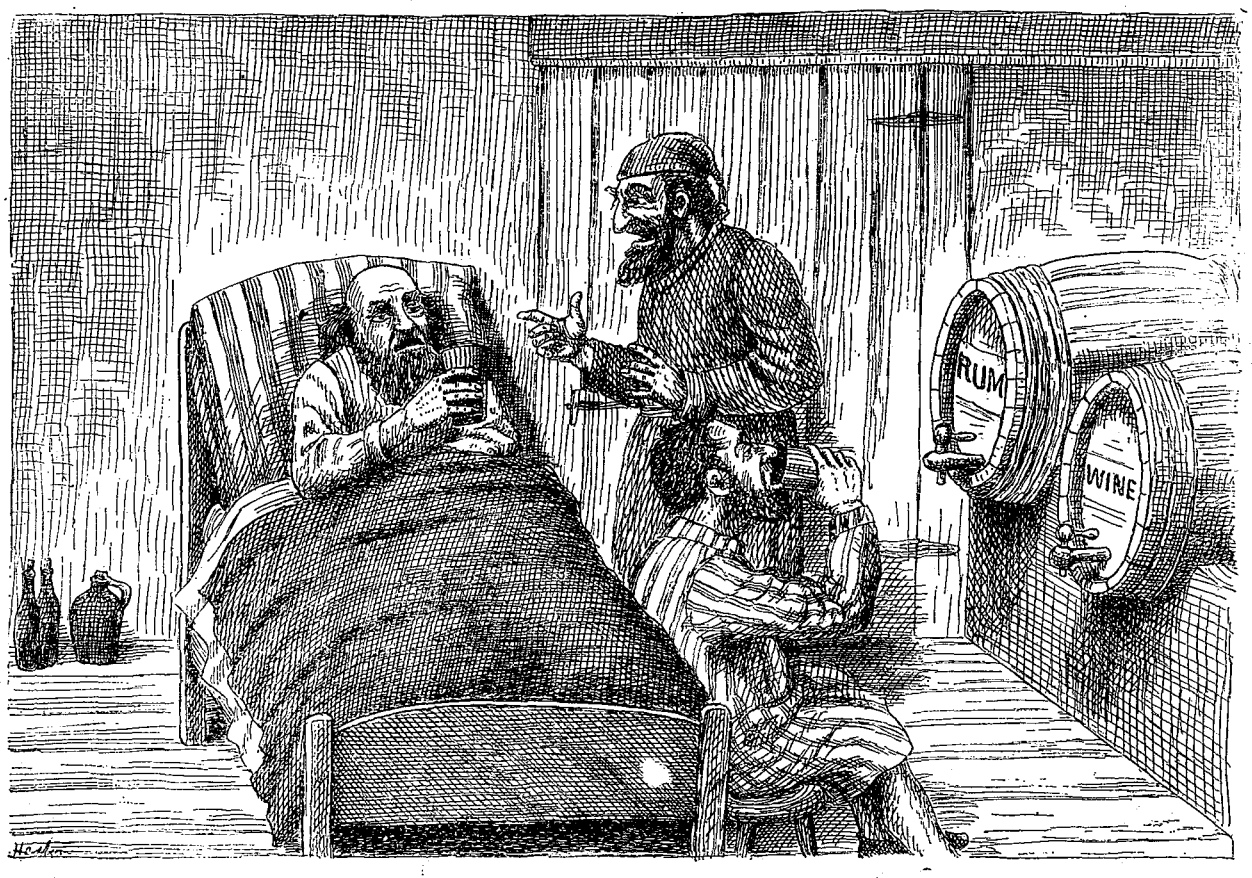
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"CARDINAL'S RESIDENCE, BALTIMORE, MD.,
"Feb. 18, 1892.

"DEAR MRS. STAVELY: In the old law, that is, before the coming of Christ, the Sabbath, the last day of the week, was the day of rest. In the new dispensation, that is, after the coming of Christ, the day of rest was changed from the *last* to the *first* day of the week, namely, Sunday. The church, the mouthpiece and representativ of Jesus Christ, made the change.

"The reason of the change is this: Sunday is the day upon which Christ rose from the dead, and is the day also upon which the holy spirit descended upon the apostles. Sunday is therefore the day upon which two of the most important events of our church took place. Hence it was deemed most appropriate by the church that this should be the day set apart for rest and religious exercises, rather than the Sabbath, or seventh day, which had been observed in the old law. Yours respectfully,

"WM. A. REARDON."

The next was written to Mr. John R. Ashley, of Rock Hall, Md.:

"CARDINAL'S RESIDENCE, BALTIMORE, MD.,
"Feb. 25, 1892.

"JOHN R. ASHLEY, ESQ., *Dear Sir:* In answer to your first question, directed by the cardinal to reply to your letter, I will say:

"(1) Who changed the Sabbath?

"*Answer:* The Holy Catholic church.

"(2) Are Protestants following the Bible or the Holy Catholic church in keeping Sunday?

"*Answer:* The Protestants are following the custom introduced by the Holy Catholic church.

"(3) The Protestants do contradict themselvs by keeping Sunday, and at the same time profess to be guided by the Bible only.

"I am, faithfully yours, C. F. THOMAS,
"Chancellor."

A letter to Mr. Franke himself is next put in evidence:

"CARDINAL'S RESIDENCE, 408 N. CHARLES ST.,
"BALTIMORE, MD., Oct. 3, 1889.

"DEAR MR. FRANKE: At the request of his eminence the cardinal, I write to assure you that you are correct in your assertion that Protestants, in observing the Sunday, are following, not the *Bible*, which they take as their only rule of action, but the *tradition* of the church. I defy them to point out to me the word 'Sunday' in the Bible; if it is not to be found there, and it cannot be, then it is not the Bible which they follow in this particular instance, but tradition, and in this they flatly contradict themselvs.

"The Catholic church changed the day of rest from the last to the first day of the week, because the most memorable of Christ's works were accomplished on Sunday. It is needless for me to enter into any elaborate proof of the matter. They cannot prove their point from scripture; therefore, if sincere, they must acknowledge that they draw their observance of the Sunday from tradition and are therefore weekly contradicting themselvs.

"Yours very sincerely, W. A. REARDON."

Awhile ago Mr. Franke saw a statement by a Redemptorist priest, Father Enwright, of Kansas City, Mo., offering money to anyone who could find in the Bible any authority for "Sunday keeping." He wrote to the priest and received the following response:

"Jan. 11, 1892.

"DEAR FRIEND: Your letter reached me only a few days ago. The paper you speak of I 've not seen. My words were, 'I hav repeatedly offered $1,000 to anyone who can prove to me from the Bible alone, that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic church alone. The Bible says, Remember that you keep holy the Sabbath day. The Catholic church says, No! By my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week. And lo! the entire civilized world bows down in reverent obedience to the command of the holy Catholic church.'

"Excuse delay in answering. Yours respectfully,
"Lock Box 75, Kansas City, Mo. T. ENRIGHT, Css. R."

Mr. Franke then wrote to Archbishop Ryan, stating the Redemptorist priest's position and asking if it correctly represented the Catholic church. He received this reply:

"ARCHDIOCESE OF PHILADELPHIA,
"CHANCELLOR'S OFFICE, 225 NORTH 18TH ST.,
"PHILADELPHIA, PA.

"MR. E. E. FRANKE, *Dear Sir:* Of course Father Enright is correct. There is not a word in the New Testament about Christ's changing the day. On the contrary, he always observed the Sabbath, the seventh day.

"Consult any Catholic work that has a chapter on Tradition, and you should find what you need.

"The church alone is authority for the transfer from Saturday to Sunday. Truly yours,

"IGN. F. HOOSTMAN, Chancellor."

This is all nineteenth century testimony, from a source possessing exceptional knowledge on the subject, and is conclusiv as against the other Christian wing. It remains now for the Catholic church to show what right she had to make a "holy" day. For, as a matter of fact, there is no such difference in the days of nature; one division of time is like another, and the observance of one above another is nothing but a man-made regulation to which no one is bound to pay the least respect whatever.

D. M. Bennett Believed in "Another Life."

We hav received the following inquiry from Mr. Hacker:

"VINELAND, N. J., April 13, 1892.

"BROTHER MACDONALD: Riley M. Adams, an aged red-hot Spiritualist, has an article in the May number of the *Watchman*, published at Fort Wayne, Ind., in which he writes the following:

"'Father Bennett established THE TRUTH SEEKER for truth's sake, as the name indicates. The persecution he endured he bore with the patience of a hero, serving out the time in the penitentiary with the exception of abatement of a part of the time for good behavior.

"'When returned to his editorial seat a friend invited him to attend a materializing séance. There he met his friends from the other side of life and was converted to Spiritualism. After his trip around the world the writer called on him and asked him if he was a Spiritualist, and got his reply, "Yes." He was not afraid of the truth, and his name stands higher to-day with the angel world than all the skeptics who dare not investigate because of prejudice and popular feeling.'

"Now, I wish to know if the above is true. Please copy it into THE TRUTH SEEKER and tell us whether we shall believe it or not. J. HACKER."

We cannot say that the incidents narrated by Mr. Adams are correct. Mr. Bennett was *not* "converted" by a materializing medium, as he was a believer in Spiritualism *before* he went to Albany at the instance of Judge Benedict. That he answered yes to the friend's inquiry if he was a Spiritualist is no doubt true; but he used generally to qualify the admission by quoting the remark of a witness in the Beecher-Tilton case—"but not a damned fool." That is, he believed in the reality of spirits and a spirit-life, but did not believe in the twaddle of the philosophy nor in chasing ghosts to the neglect of this world. "One world at a time" was his motto, quoted a thousand times in our hearing, and his life-work was the destruction of the Christian superstition and not the promulgation of Spiritualism, which he regarded as a side issue, caring little for it, though a vigorous defender of it when it was assailed in his presence. But just what he believed we may let him say in his own words: "After some years of doubt we hav been led to giv our adhesion to a belief in a continued existence. This belief has been induced by the proofs we hav witnessed, the manifestations of intelligence unconnected with visible physical organizations, and which hav been brought to our cognizance through the agency of what are called spirit-phenomena. Recognizing the fact that much that has been palmed off as this class of phenomena has been fraudulent and unworthy of attention, it cannot be successfully denied that under proper conditions certain phenomena do take place which cannot be relegated to the domain of deception. The cry of 'fraud' will not suffice to meet the actual results that take place in the direction indicated. A force is made apparent, an intelligence is demonstrated, that for want of a better theory is attributed to invisible existences possessing organs

of thought and action similar to ourselvs. When the laws of the universe, which are still greatly unknown to us, are brought to our knowledge and comprehension, we may be able to assign other causes than spirit existence for the phenomena that take place; but until this time comes the Spiritualistic theory seems the more probable and covers more of the *facts* than any other hypothesis that has been advanced. . . . Imbued with the conviction that matter with its inherent forces is all that is—that it does all that is done—we cannot agree with those who claim that matter is only the result of spirit—that spirit is the substance and matter the shadow. We dissent entirely from the philosophy which claims that spirit is everything and matter nothing. On the other hand, matter is the *summa summarum* of all existences. Whatever is not matter is nothing. If spirit is anything, it is a form of matter; matter is not a product of spirit, but spirit a product of matter, and in a high form of evolution which matter is capable of attaining. If this is so—if spirit existences are material organizations—it is not difficult to comprehend a continued individual life; but not an *immortal* existence. By immortality we understand a never-ending existence. It is a logical conclusion that that which has no end could hav had no beginning. It is an axiomatic truth that what has a beginning must hav an end. As it is very evident that as individuals we all had a beginning but a few decades ago (despite the untenable theory of the incarnationists, who hold that we are eternal as individual entities and never had a beginning), the only logical deduction that can be arrived at is that at some period of time our individual existence must terminate, when the elementary molecules of which we are composed must revert back to the great fountain of the universe whence they came. How long this individual, conscious existence may continue we know not; possibly thousands of years. If, however, in the wonderful provisions and capabilities of the universe, individual immortality is among the possibilities, let us duly appreciate the future that awaits us. Of all this, however, we shall know more, or know less, when, in the language of our Spiritualistic friends, we 'leave the physical plane' and 'cross the shining river.' As much, however, of all this theory of the future life is beyond the ken of our vision; as much of it is mere speculation, let us not waste our time and energies in a fruitless effort to look into the beyond. While we occupy this state of existence it is wise for us to giv our whole attention to the duties, labors, and objects of this life, and leave the imaginary conditions of a future life until we hav finished with this, and are far more able to meet and discharge the duties of another. We find plenty here to employ all our talents, energies, and abilities, and it is unwise in us to neglect them and, in preference, giv our attention to that so far beyond our grasp and comprehension. Our services are needed here. All the efforts we are capable of accomplishing can be usefully employed here, and cannot be intelligently directed to conditions in the world beyond our sight and knowledge. Let us, then, while here, liv for this world only, securing and increasing our own happiness in every conceivable and legitimate way, and in adding to the happiness of those around us, to the extent of our ability."

If Mr. Hacker's memory had served him well he would recollect the many times Mr. Bennett said substantially the same thing in THE TRUTH SEEKER. And also that we hav many times answered this question in the affirmativ. Mr. Bennett did not conceal his convictions, nor hav we ever denied the truth. We should do the same as he did if we felt that way.

The American Secular Union.

When Mr. E. A. Stevens was secretary of the American Secular Union he began some practical work in Illinois by invoking the law against unconstitutional appropriation of funds to sectarian institutions. The measures he took were reported at the time in THE TRUTH SEEKER.

Mr. Stevens's successors in office did nothing with this suit, and it has been hanging up in the supreme court. We are glad to see by the circular sent us—reprinted in another place—that Mr. Waite is awake to its importance and contemplates pushing it to an issue. It is just the kind of work the Union is organized to do. It grieved us to note that the Union was not represented before the National Commission of the World's Fair when it met in Chicago to talk about Sunday opening or closing of that great show, nor at Washington when the same subject was argued before a Congressional committee. But if the Union will force a decision in this suit it will hav partially atoned for its inactivity.

We think the officers of the Union hav done wisely in abandoning the one-hundred-thousand-dollar hall project. It was chimerical. The Union should expend its energy in effecting the separation of church and state—the purpose for which it was organized.

Not Yet a Law.

The Freedom of Worship bill is now in the hands of the governor, and he will, we understand, giv its supporters and opponents opportunity to talk about it. It is noticeable that its friends say little about it, relying upon the orders of Croker to the governor to put it through; while the Protestant opponents talk a good deal, but really say little. The fact is, and it has come to be somewhat recognized, that the Protestants hav no more business in the state institutions than hav the Catholics, and that their preaching and praying therein are as unconstitutional and un-American as would be the setting up of the Roman Catholic paraphernalia of worship.

The National League for the Protection of American Institutions has filed a brief with Governor Flower against the bill, of which the following are the main points why it should not become a law:

Because it is deceptiv in its purpose, and would be destructiv of the interests it pretends to desire to promote in its enactments and enforcement.

Because it would destroy the character and overthrow the work of one of the oldest and most useful unsectarian institutions under the care of the state—the House of Refuge—by rendering disciplin and moral instruction impossible, because of the admission of sectarian religious teachers not subject to the control of the managers.

Because it attempts to accomplish by a simple enactment a change in state policy of so fundamental a character that it amounts to a constitutional amendment.

Because it is impossible to classify into sects juvenil criminals or delinquents, the children of criminal or neglectful parents.

Because, if its provisions should be literally carried out, it would open asylums supported and controled by private beneficence, and threaten every private charitable institution with ecclesiastical domination.

Because it is not designed to secure freedom of worship, but to suppress it.

The law tends to develop, emphasize, and make bitter the differences of religious opinion which it has been a cardinal principle of our government to ignore in the administration of the laws.

It is contrary to the spirit of our institutions and to the letter of our law, for it brings religion into politics.

Measures of this character are hastening the day when religious controversies will become political controversies.

From these points it will be seen that the League argues simply from a Protestant standpoint; that is, that the Protestants are in and want to keep in without any interference from their rivals in the religious business. There is no doubt that the bill is deceptiv, for the ultimate purpose of its promoters is to obtain from the state recognition of religion as a sort of side-partner in administering criminal as well as educational laws. But the House of Refuge is *not* unsectarian, and Catholic worship therein would be no worse than the Protestant worship now enjoyed by the inmates; that is, the state might as well pay for masses as for Methodist and Presbyterian prayers. For the only state policy the bill changes is to let the Catholics hav a voice where till now Protestants were heard exclusivly. And the *Sun*, Tammany organ with Agnostic leanings Jesuitically injected between the lines, is right when it asks, "Why is not that fair enough? How can the state ordain otherwise with due regard to the constitution, if it permits any religious teaching or worship in these institutions? The only tenable ground on which the measure can be opposed is that no religious service of any kind should be conducted in a state institution, but that the institution should be wholly secular, the state having nothing to do with religion."

It is true, it is not possible to classify all prisoners into the subordinate sects, and it is for that very reason that no religion should be taught in any public institution. The lone Unitarian or the solitary Universalist has the same right precisely as hav the numerous Catholics and the multitude of Methodists. If the state must provide religious teaching and consolation for all, then a minister of each denomination—and there are some two hundred of them—must be kept within call at all times. Such a condition of affairs could not exist for a moment.

That the law will help on the coming religious war is possible. Indeed, that is a point in its favor. If the two great sects get to fighting bitterly enough it may be that at the constitutional convention provided for by this legislature the organic law of the state may be so amended that no religion shall flourish at its expense. Such a Secular triumph would be worth the humiliation of the enactment of many such laws.

The Sensational Preachers.

The preachers of the present time are nothing if not sensational; and the rivalry between them in getting up sermons which will draw leads sometimes to spicy revelations. Dr. Parkhurst's "circus" in a house of ill-fame put him at the head of this class of soul-savers, but Dr. De Costa is a good second, though shining somewhat in the light reflected from Parkhurst's efforts. In his pulpit the other day he told of his effort to convert the fallen women that his brother clergyman had hired to demean themselvs. His subject was the susceptibility of the fallen of humanity to moral and spiritual regeneration, and he said that often the more depraved a person has become the more readily he will accept moral and religious teaching and be converted by it. "Within a few days," said he, "there has been an illustration of this in an individual represented to be one of the wickedest women in New York; a woman so fallen that there were those who felt themselvs at liberty to regard her as hopeless, to make sport of her sin, plunge her lower down, and 'jump on' her. Yet there was a tender spot in that poor woman's heart, a sense of shame and a desire for something better. Hence when one went to her abode introducing himself as an embassador of Christ he was kindly and courteously, ay, gladly received, and when the subject of her mother was brought up, recalling tender memories of the past, memories of a lost home, a once sweet life, of Sunday-school days and church-going, this woman gave way to convulsiv sobs and shed tears of bitter repentance. Then when the time came she thankfully accepted the invitation to assemble her entire household for prayer, and in the very parlors only a few days before the scene of disgusting orgies, the magdalens humbly knelt, and in plaintiv tones there went up the prayer, 'Forgiv us our trespasses; Lord, hav mercy upon us miserable sinners!'"

The idea of trying to reform these women with prayer is about as absurd as the command of Joshua to the sun to stand still. They are already Christians, and do not need converting. What they need is an honorable way to get a living. Men who hav investigated the social evil and interviewed the poor victims say that ninety per cent are driven to it because no paying occupation is open. A few are naturally depraved; some are forced into the vile work because of seduction and consequent shunning by friends, but the vast majority are made vile by poverty. And to rescue them requires more than a prayer.

But the other side of the story is not less entertaining than the melodramatic sermon of the sensational preacher. A *Sun* reporter divined that the

house in which the prayer occurred was that of the woman Dr. Parkhurst and his agents visited, and he made her a call. The woman told this story of his visit:

"He came at about 3 o'clock in the afternoon and sent in his card, just as any gentleman should do. I was a little surprised when I saw that another minister had come to see me, and I did not know but that all the parsons in the city had been seized with a sudden desire to call at my house. This was not long after Dr. Parkhurst's visit. But Dr. De Costa behaved like a perfect gentleman. He did not send out for beer, and he did not ask for any particular boarders. He was alone. I saw him in the parlor, and he talked very kindly to me. He said he did not believe in Dr. Parkhurst's methods and thought that society of his was trying to turn me out into the street. He talked to me about a quarter of an hour and then asked me if I would pray with him and hav my household come in and pray, too."

"Did you weep when he talked to you about your mother?" the reporter asked.

The woman smiled. "I don't remember of his saying anything about my mother, but I know I did not weep."

"Well, what happened when the 'household' came in?"

"I called in everyone and all the servants too. Everyone in the house was there. Dr. De Costa asked us to join in saying the Lord's prayer with him, and we did. Then he offered another prayer asking to be forgiven for his sins, and asking that we all be forgiven for ours. Then he blessed us all and went away."

"Did he speak to anyone besides you?"

"No; he spoke to no one. Before he went away he said that he would be glad to do anything he could for me. But I did not want him to do anything. He said that if Dr. Parkhurst succeeded in turning us out, we should come to him and he would find accommodations for us."

"Well, if you are dispossessed will you take him at his word?"

"No, indeed; if I am dispossessed I know where to go. I don't hav to ask help of any man. Of course if Dr. De Costa wants to come here and pray I hav no objections to make, and I did not say anything about his being here. But as long as he has told of it himself it is none of my business to keep it quiet."

The woman added that if ministers must call on her she preferred to hav them come openly rather than in the disguise of Western reprobates.

Dr. De Costa does not seem to hav done any more good than did Dr. Parkhurst. There is a ring of defiance which should teach the preachers and society something in the answer of the woman that she "don't hav to ask help of any man." Men hav driven her into the business and she has made them pay for it, is what it indicates. And decent people will say it serves them right. But what of the poor devils of girls without ability to make it pay, who go down and down and finally die a drunken death in the streets or in the almshouse? Our much-lauded "Christian citizen" has in them a monstrous problem, and that such a class can exist, sport of "gentlemen," prey of police and degraded men, is a shame and disgrace to humanity.

The preachers will probably not pursue this subject far. Some of their pewholders, who are also holders of good paying real estate, might object.

Iowa has a Sunday law which in blueness makes quite a streak on the statute books. A little while ago the fanatics of Sioux City undertook to color that town with it and closed up the places of business usually open on holidays. Then the people whose places were closed formed a Sunday Enforcement League to see how close to Sioux City *they* could bring the sky. They succeeded nicely. They forced all the stores, billiard rooms, and some of the restaurants to put up the shutters. Most of the transit lines were stopped, informations for employees and officers being sworn out and these persons arrested. The League is said to hav the sympathy and support of many leading people and announces that it will follow up the work vigorously and compel the closing of all business on Sunday. But a curious phase of the affair is that while the people crowded the streets to see the operation of arresting street-car drivers, and vigorously applauded the president of a line who ran a car himself when the driver was taken off by the officers, they do not seem to hav sense or energy enough to get the Sunday law repealed. It would in the end be a great triumph for Liberals if every blue Sunday law in the country were rigorously enforced.

In the Southwest.

News and Notes.

Friends at Houston, Tex., desired me to remain over one night and lecture. Although there was but little time for advertising, a fair audience was present, and a most appreciativ one. Houston is a bright and prosperous place; and there is no city in the state which has a better outlook. I enjoyed my visit among the Liberals here. Dr. D. B. Powell has been a stanch supporter of the cause for many years. He was not able to attend the lectures on account of sickness; but I had the pleasure of making his personal acquaintance at his home. D. Z. Emmich is our oldest veteran here, and notwithstanding age is ardently interested in Freethought. Wm. Harral is at the front. Dr. J. J. Burroughs is a well-known exponent of our principles. J. B. Cochran, and others of the Single-Tax Society, make industrial reform on Freethought lines. Mr. F. J. Trapp, my correspondent here, with whom I came in communication with the Liberal element, is a vigorous worker, who overcomes difficulties with unflinching spirit. Stewart is a Radical representativ of the press. I was surprised and delighted to meet with my campaigning friend of last year, Dr. Lincoln, who, amidst his professional duties, delivers an occasional sharp fire into the ranks of the clergy; with him also I greeted an old-time San Franciscan comrade, Dr. McLellan. Houston is one of the best points along the route. It only needed that I should stay a couple of nights to hav a full house. Professor Grey introduced me with a ringing speech, aud after I finished my discourse, Dr. Burroughs entertained the audience with some pertinent remarks on the philosophy of Freethought. On the whole, I feel that this short stay at Houston will be productiv of future progress. We hav struck hands and I hav found genial and stalwart supporters.

I arrived at New Orleans Wednesday, April 13th. I hav not been here since the war. I find a few familiar landmarks. Great changes hav taken place. New Orleans is a peculiar city. It has both a provincial and metropolitan look. There are many curious old houses that suggest the Middle Ages in their appearance. The churches and cathedrals hav a gloomy look, mingled at times, however, with brilliant architecture and green and flowery adornments. New Orleans I should judge, by the way I see all sorts of people bowing at the altars, to be the most religious city on the continent; and at the same time it is the gayest and most festiv. The religion is a formality, but the pleasure is a reality.

I was not able to find many Liberals in New Orleans. The Spiritualistic society is flourishing, and I lectured in their hall. I am indebted to Captain Abbott, Geo. P. Benson, president of the society, Mr. Brodie, secretary, and Joseph Maille for kind services rendered. New Orleans is a most difficult place for the advance of Liberalism. If religion here were the same stern affair that it is in Puritan New England there might be a powerful reaction. But religion here partakes of the sunny nature of the climate. It is sentimental, esthetical, and pleasure-loving. It presents no salient points. After people hav said their prayers they think no more about religion. It is business then, and a good time.

However, the spirit of skepticism is abroad, of inquiry and of progress. The people here are bright, inquisitiv, fearless, and frank. They do not wear any chains; at any rate, the chains are invisible and do not clank. There is buoyancy in the very atmosphere of this teeming city, and the multitude seems to flow along like the glittering tide of the Mississippi itself. I expect, with time and patience a sturdy Liberal element will find its evolution here. I certainly shall always enjoy a sojourn in this brilliant, picturesque, and joyous city, which has its own characteristics, and is unlike any other metropolis in the New World.

Friday, April 15th, I push to the northward, after delivering two lectures in New Orleans. Brookhaven, Miss., is my next field. Mr. Remsburg has been here before and opened the way for Freethought. I find myself in a progressiv community notwithstanding the seven churches and the Methodist college. S. F. Smurr ever since 1869 has supported the principles of Freethought. For many years he was alone, and the wonder was how an Infidel like him could do business in a straightforward fashion and giv a dollar's worth for a dollar. His quiet determination and undeviating honesty hav won him the day. Freethought is now respected.

I giv my first lecture on Saturday night. The court-house is nearly filled. I am introduced by Capt. James A. Haskins, and his short introductory address made a generous welcome for the lecture. Zach. T. Haskins, his brother, is a vigorous ally. He is willing to put his shoulder to the wheel. Mr. A. Krauss, Dr. Bennett, the Seavey brothers, R. R. Parsons and Frank Parsons, Mr. H. Coleman, Wm. Abshagan, Max Preibatch, Lowenthal, the Bosshy brothers, Mr. E. Pfeiffer, E. Dreifus, George Hoskins, John Turnbull, and others are among those who aided in the work here; and they make a splendid company for our side. Brookhaven is rather a stronghold for orthodoxy. Sunday morning my jovial landlord, who is something of a Methodist, invited me to church, and I went and listened to an Easter sermon on "The Resurrection." It was well delivered, and very comforting to the believer. The preacher, however, could not help pitching into the Infidel, and talking of his "polluted reason." I did not hear anything worth answering; but I would like to hav had the same audience listen to a Liberal lecture. The speaker said he "knew" there was a future life and that he would see Abraham, Isaac, and Jacob in heaven, and other dear friends, but he did not giv any evidence of his assertion. I wondered how anybody with a particle of intelligence could find any real comfort in such a "faith" as that.

I lectured on Sunday afternoon and evening, and on Sunday evening left Brookhaven for Chicago, with a hope that I shall again enjoy the "sunny South," with its fine, cheerful hospitality and promises of intellectual growth.

Over the broad Ohio rolling to the magnificent Mississippi, the overflowing waters gleaming for miles away in meadows and forests—almost in mid-air, it seems, as it crosses the lofty bridge—the train bears one on to the green hills and plains of Illinois. It is raining heavily when I reach Centralia about 10 o'clock at night, but I find a cheerful supper at the Centralia House, where F. D. Rexford provides for the famished and weary traveler. I wish I could hav stayed a day or two in this hospitable place. But I must hurry on. The next morning I am in Chicago, which seems just now to be the center of the world with its immense activities. E. A. Stevens brings me to his home, and here I rest for a while, meeting many friends and refreshed with social and intellectual life. One has to come to Chicago occasionally to renew his being. It is like electric treatment. It is invigorating.

I lecture at Chicago next Sunday at O'Neil's Hall. I leave to-night for Eau Claire, Wis., where I am to be Friday and Saturday. Next week, April 28th, 29th, and 30th, I am at Waterloo, Ind.; May 1st and 2d, at Massillon and North Lawrence; May 6th, at New York. SAMUEL P. PUTNAM.

Chicago, Apr. 21, 1892.

Lectures and Meetings.

NEWARK Liberal League, 177 Halsey street, corner of Market.—Sunday afternoon, May 1st, at 3 o'clock, J. Edelmann, of Forest Hill, will lecture. Subject, "God and the State."

THE Manhattan Liberal Club lectures for April are as follows. The club meets at 220 East 15th street:

April 29th, "Lunacy Real and Factitious, and Its Treatment," Albert Bach.

Business meeting and election of officers after lecture, on April 29th.

S. P. PUTNAM'S lecture appointments:

Massillon, O.....	May	1	Montreal.....	May	15
New York.....	"	6	Boulder City, Col.	June	1
Boston.....	"	8			

Those desiring lectures along this route will please communicate at once with S. P. Putnam, Los Angeles, Cal., care of C. Severance, Box 451.

JOHN R. CHARLESWORTH'S lecture appointments:

Strasburg, Ill.....May	1, 2		Butler, Ind.....	"	7, 8
Ottumwa, Ia..... "	15		Columbus, O....	"	12
Angola, Ind..... "	30		Pittsburgh, Pa..	"	19
Waterloo, Ind..June	4, 5, 6		Butler, Pa.....	"	20, 21

He expects to lecture in Cairo, Ill.; Shumway, Muscatine, Ia.; Manchester, Milwaukee, Wis.; Grand Rapids, Mich.; Fort Wayne, Ind.; Auburn and Philadelphia, Pa.

PHILOSOPHICAL Association, Sundays at 3 P.M., Fraternity Rooms, Bedford avenue and South 2d street, Brooklyn, E. D.—Lectures for May:

May 1st, T. B. Wakeman: "Relation of Evolution to Individual Culture."

May 8th, Van Buren Denslow: "If Knowledge Were Universal, What Would Religion Be?"

May 15th, Mr. S. H. Wilder: "Self-Contradictory Evolution."

May 22d, Mr. Henry Frank: "Selections and Discussions from 'His Bold Experiment.'"

May 29th, closing service: Mr. H. Rowley, Review of the Season's Work.

SEND for catalog of our publications. Sent free on application.

How Uncle Nottoway "Squashed" the Indictment.

The good year of grace 1887, or so much of it as belonged to Tennessee, will be remembered for two conflicting events: the great dryness of the summer, and the wonderful *wetness* of the autumn which followed. That Tennessee was "literally dried up" did not argue that she was "going dry" in all respects—not by thirty thousand majority.

It went decidedly wet in the Prohibition election; and the stump speakers told the people, with proper patriotism, that Prohibition was against the constitution. They did not tell them it was against the Christmas eggnogg and the "Fourth o' July" celebration; but the people had an eye to the lesser calamity, the stump speakers took care of the greater, and so, between them, they saved the constitution—and the eggnog.

The churches fought for the "Reformation;" in the colored churches the battle was especially bitter. Some of the most prominent members were "had up in meetin'" as supporters of intemperance. The church made a blunder, however, when it tackled old Uncle Nottoway. The church felt the force of the blunder before the polls closed and the sun set upon the defeat of Prohibition. But as for old Nottoway, his face wore a broad grin when he stood in the presence of his attorney, "Marse Torm, son ub *ole* Marse," and reported upon the result of his trial by the members of the Mount Zion Baptist church.

"Yaas, sah, Marse Torm," he said, "dey done hab me up in meet'n', de chu'ch hab. Brudder Parker 'twuz done it, sah, et de constigation ob Rufe Barton—young Rufe, de son ob ole Rufe, his daddy, sah. Had me up in meet'n'! 'fo' God dey did, on er indictment ez I done tol' yeh 'bout, Marse Torm. En' I jist follered de advice yeh gin me, en' squashed de indictmint, en' thankee fur de same, sah."

And Uncle Nottoway bowed himself out with mingled feelings of gratitude and indignation. Gratitude toward the legal adviser to whom he stood as office porter rather than as client, and by whose good help he had been able to meet the outrage offered him by the members of the Mount Zion church, said outrage being a public trial, for offenses hereinafter to be stated, by the officers and members of that upright institution. Having a member "up in meet'n'" means much to the Southern *town* negro of the latter day's representation. A season in the workhouse or even a short term in the penitentiary is looked upon with more forbearance than being "up in meet'n'."

Uncle Nottoway was a member in good standing: "a 'fessin' member," the leader in the singing, and regarded by the "brudderin en' de sisterin" of the Mount Zion membership as one "might'ly gifted in pra'r."

Indeed, so far above reproach was he that on one occasion, when this same Brother Parker had preached from the text, "Enoch walked with God," he had used righteous Nottoway as an example, that "might be seen and read of all men," whereby to illustrate his text.

True, Aunt Sally Garvin remarked at the time, jokingly, that "Brudder Parker gwine spile dat nigger twell salt won't save him."

In the fight for Prohibition the church came up almost as a unit for the abolition of "whisky, wine, ale, or beer *as a beverage*" (thus read the proposed amendment to her consititution) "in the state of Tennessee."

Therefore it was with no little surprise that the *dry* element of the church heard of Brother Nottoway Sims's having come out against the measure.

At first the old man was very quiet about it, expressing himself cautiously, and giving his opinion only when asked to do so.

But one day, hearing that Aunt Sally Garvin said at the "S'ciety ob de Macerlates" that "Unc' Nottoway Sims hab done sol' out ter de whisky men, or else de ole boy done fling a spell 'pon 'im, 'fo' God I dunno which," the old man's wrath rose to such heat that he swore; that, too, in the hearing of one of the sisters; one of the *talking* members.

"A man hab de right ter his convictions," he declared. "En' ez fur me, I ull stan' by de whisky barr'ls twell de bungs bust. I ull do it ef de whisky air riz knee-deep 'bout de Mount Zion meet'n'-house, en' Brudder Parker am drownded *daid*, an' Sister Gyarvin 'bleeged ter borry a washtub ter float ter de debbul in. I ull do it, sho'. I sw'ars I will."

Word promptly went back to the Society of the Immaculates that "Brudder Sims, one ob de pillars ob de chu'ch, hab done fell fum grace, same's a Metherdis', en' not like no Babtis' nohows."

At length Brother Parker, following the injunction laid down, went to the erring brother and told him his fault privately.

He was promptly advised to "Look arter de shout'n' Prohibitioners dat wuz a crowin' fur Prohibition in de daytime en' stealin' ob de chickens off'n de whi' folks' hin roostes et night."

Matters grew painfully serious; the pastor was in a dilemma. His congregation demanded an example be made of Brudder Sims, and Brother Parker himself felt that such a proceeding would be but just. Yet he knew that Mount Zion could ill afford to lose the old man, who was leader both in song and in prayer, as well as chief contributor to the church fund, and, indeed, one of the strongest and most necessary pillars of the church.

For the second and even the third time he called upon the brother. The welfare of Mount Zion lay heavy upon his soul.

"See you now, brudder," he said, "it am not dat yer am determinated on bein' ob a anti-Prohibitioner. A sight ob de members hab elected ter dey own consciences ter be dat. It am ca'se yer talks too much 'bout de chu'ch, en' de sisters, en' de members. Hit am de *talk* dat am raisin' ob de disturbmint."

"Who started de fuss, brudder?" demanded Brother Sims. "Who started dis yere fuss enyhow? Didn't ole Sally Gyarvin fling de fus' rock?"

"Turn de udder cheek, brudder: turn de udder cheek," advised the shepherd of the Mount Zion flock.

"Done done it," said Nottoway; "done done it en' got ernudder lick fur bein' sech a fool. Naw, sah, Brudder Parker, 'tain' no use fur ter argerfy en' ter talk. I wuz druv inter dis yere fight, en' I ain' gwine be druv out ob it like a sheep what ain' got no reas'nment en' no 'scutionment neider. I ain' gwine be disqualified no sech way; dat's huccome I keeps talkin'. I's in de fight en' I aims ter fling rocks sassy az de balance ob de saints. I ain' gwine hol' up twell, like Saul ob Tarshucks, I's on top in de wras'le. Dar, sah! dem am my sentermints; yer's welcome ter 'em."

Finding persuasion unavailing, the pastor tried coercion. He threatened the unruly member with a public trial; he would hav him "up in meet'n'" for bringing *politics* into the church.

"Who fotched her in, Brudder Parker?" cried the angry member. "Who fotched her in? It sho tuck more en' one ter do dat, sah; en' when yer tries ole Nottoway fur fotchin' ob de critter in, yeh am boun' ter try ole Sally Gyarvin fur crackin' ob de do' open. En' when de 'Macerlates,' en' de 'Dorters ob Aberham,' en' de 'Sons ob Solermon,' en' de 'Sisters ob Ruth,' en' de 'Ban' ob de good Sermaratins,' en' de udder branches ob de sanctication ob de saints am all turn loose on ole Nottoway, he am gwine hab a sey so at de saints his own se'f. Yeh min' what I done tol' yeh now, en' tell it back ter dey all fur me. Ole Nottoway didn' come fum ole Ferginny 'fo' de war fur nuffin'. He am sho goin' ter hab a las' word 'fo' de rope goes roun' his neck, en' he am kicked out ob Mount Zion. Now, brudder, yeh jist go'n back ter de saints, en' let dis ole sinner trot 'long ter de debbul." And the pastor was forced to take him at his word.

The next day it was rumored that Brother Sims would speak against Prohibition, and a large representation of the Mount Zion membership turned out to hear him.

"Speakin' in de cote-house yard long o' de whi' folks!" said Sister Garvin. "De ongodliness ob some niggers am mighty nigh big ez dey's imperdence."

Still she went to hear him, along with Sis' Ann Price, upon whose righteous ribs she played with her elbow whenever the speaker made a point especially "ongodly."

Brother Sims took advantage of the occasion to say a good many things calculated to injure his cause with the brethren.

"I tol' yeh, frien's en' feller-citizens, whisky kin do a'most enything it got a min' ter—*onless* it be ter make a Mount Zion nigger hones'."

"What dat?" said Sister Garvin, with a dig into Sis' Price's short ribs. "What dat nigger say 'bout de chu'ch?"

"Dat ar chu'ch," proceeded the speaker, "hab got fo' laigs. Three ob dem laigs am good soun' laigs: hones' men ez teks a toddy Chris'mus en' don' tell no lie 'bout'n it. D'udder laig am de Prohibitioners what drinks whisky all de year roun', en' preaches 'bout de evils ob liquor on Sunday 'casions. Dat laig am boun' ter fall, ca'se it air rotten. En' when it fall it sho gwine hurt some-un. But it am more en' likely ez 'twill let down dat eend ob de buildin' on hitse'f like de temple ob de Pherlischuns done ter Samson."

That speech settled Uncle Nottoway's case at Mount Zion. The election came on, Prohibition was defeated, and the church proclaimed itself ready "ter set 'pon Nottoway Sims fur fetchin' ob a disturbmint inter de chu'ch."

Brother Sims was formally notified that on the following Sunday evening he was expected "ter answer ter charges inferred against 'im by de members ob de Zion chu'ch wid op'n do's, so's the young en' de onexper'enced might profit by de fall ob a great leader."

"Tell 'em I'll be dar, brudder," said Nottoway. "Tell 'em I'll be dar ter answer ter de charges en' ter pull de Prohibition laig fum under de temple ob de Laud. I'll sho be dar."

"Start a man on de debbul's highway, en' he gits more faster et ever' step," declared the Reverend Parker, to which Sister Garvin added:

"Amen."

The appointed evening found the church filled with eager observers. It was a most exciting occasion—a most "solemn" occasion. The Reverend Parker sat with bowed head and clasped hands. "Fa'rly wras'lin' fur grace," Sister Garvin whispered to Lihu Perkins's wife.

The only unaffected person in the house was old Nottoway, honest, shrewd, wicked old Nottoway himself. Occupying his customary place in the right *Amen corner*, he faced the Mount Zion membership, as Sister Garvin declared, "Ez bol' en' ez brazen ez ef de chu'ch wa'nt sett'n' on 'im."

The Reverend Parker, too much overcome for words, rose slowly:

"Brotherin," he said, "sing something."

Brother Sykes, by special request, took the lead, but a trifle too high in the scale.

"Ermazin' grace, how sweet de sound
Et saved"——

Brother Finny took up the tune, as much too low in the scale as Brother Sykes had been too high.

"Ermazin' grace"——

Brother Barton hurried to the rescue.

"Ermazin'"——

The tune caught somewhere between nose and throat, and lodged there.

The Reverend Parker groaned; this was a fair sample of what he might expect in the future should Brother Sims be displaced. He turned to the offending brother in a kind of helpless agony.

"Brudder Sims, will yeh please ter raise de chune?"

Brother Sims rose in all the grandeur of offended dignity, and bending slightly toward the pulpit, said:

"Brudder Parker, dis am de fus' occasion I hab heeard ob, sar, wher' a gin'leman am expected ter lead et his own fun'ril. I axes ter be excused, sah."

"Let us pray," said the pastor, and the outraged congregation sank upon its knees.

"O Laud!" said Brother Parker, with so much emphasis that it frightened him into instant dumbness. It sounded more like an oath than a prayer, yet some one of the pillars called "Amen," the people rose, and Brother Parker, without further ado, proceeded to plunge into the case before him.

Brother Parker had been a Methodist before he joined the Mount Zion Baptists, and he still carried about with him his old Disciplin—possibly because it was good reading, as good for Baptist as for Methodist; *probably* because he knew it by heart, and the knowledge gave fluency to the othe - wise crippled elocution of the divine. He opened the book with great solemnity; he was at home there thoroughly. He turned full upon Brother Sims:

"Dearly belubed, yeh hab heeard how de congregation hab sung en' prayed."

"Hol' on dar, brudder," cried wicked old Nottoway. "Hol' on dar jist a minute. I ain' heeard no singin' en' prayin'. A screech up in de raafters en' a groan down in de suller ain' makin' music in yeh heart ter de Laud, sho 'taint. Naw, sah! I ain' heeard dat singin' en' prayin' yit, en' I ain' gwine be aid'n' en' abett'n ter no lie in de house ob de Laud. I denies de singin' clause ob de accusation!"

The pastor laid aside the Disciplin. It had suddenly begun to dawn upon the minds of the Mount Zion leaders that the accused was fully equal to the occasion. They felt a trifle shaky when called upon to testify as to the fall of the sharp old brother. There were Brothers Sykes, Finny, and Barton, with Sister Sally Garvin, chief witnesses, and a score or more of the lesser lights ready to bear testimony touching upon lesser sins. Solemn witnesses they were.

"Bent en' boun' ter rid de chu'ch ob de millstone roun' its naik," as Sister Garvin declared.

The Reverend Parker explained to Nottoway how "Dese am dem ez be eye-witnesses en' year-hearers ob yeh onseemin' sinfulness."

Old Nottoway sprang to his feet.

"Jist a minute, brudder," he said, and from force of habit the congregation gave attention.

The old sinner drew himself up.

"Ez imposed ez ef he wuz a lead'n' ob de class-meetin'," muttered Sister Garvin. "Ez imposed en' ez detarmint."

Old Nottoway evidently knew his ground.

"Brudder Parker," said he, "dar am a new law in Tennessee what allows a man ter speak fur hisse'f, *ef* he speaks afore de witnesses does. Marse Torm Mason, sah, hab tol' me about dat law, en' I jist wants ter hab my sey so, 'cordin' ter de law."

"Broderin en' sisters, I ain' gwine derny nothin' dese here eye-hearers en' year-witnesses hab got ter say. I ain' feared ob nothin' I hab done. But befo' dey begins der witnessin' I want ter sey ter Brudder Sykes, one ob de chief witnesses, dat Mr. Jim Duffy's sow hab got anudder litter ob young peegs; some fatter 'en dem she had las' Thanksgibbin' time, ez wuz only toler'ble for a sutten occasion dat Brudder Sykes ull rickerlict about. Dat am all I hab ter sey ter dat ar witness *et dis time.* But I wants ter tell Brudder Finney dat Miss Em'ly Jones's hen-'ouse, back in on de ally whar I libs, en' kin sometimes see Brudder Finny gwine home o' nights, dat hen-'ouse hab got a passel ob fine chickens in dar, jus' like 'twuz las' Christ'mus eve night, which de brudder am boun' ter rickerlict anyhows. Dat am all I hab ter sey ter dat witness *et dis time.* But I wants ter tell Brudder Barton, ez work so hard dat night Mr. Tom Newton's sto' burn up, dat dey ain' miss nothin' 'tall, 'ca'se I done heeard 'em sey so; no sto' close, en' no coffee, en sugar neider. Dat am all I hab got ter sey ter *dat* witness *et dis time.* Ter dem young men witnesses ober dere, I wants ter sey, Mr. Lem Justin, ob de gran' jury, am enquirin' some 'bout some votes ez wuz bought up et de 'lection las' week. I knowed all 'bout dem votes, en' I lowed ez dem young men ud like ter heear tell about 'em. Dat am all I hab ter sey ter *dem* on *dis* occasion. But I hab jist a word fur Miss Sally Gyarvin, de widder 'oman. I wants ter sey ter de widder ez I am still a consid'rin' ob dat prop'sition what she made ter me las' spring, when my ole 'oman 'uz so poly. En' dat am *all* I hab got ter sey on dis occasion, Brudder Parker. Anudder time I 'spec's ter hab a longer sey so, en' a mo' p'inted, *ef* dis meet'n' do'n' go off ter suit me."

The silence following upon Brother Sims's address was one of suspense; the suspense became anxiety before Brother Sykes gravely rose and announced in his own peculiar tenor:

"Brudder Parker," he began, "dar am surely some misunderstandin' 'bout dis meet'n'. I ain' got no word ter sey 'g'inst Brudder Sims. He am a pillar ob Mount Zion ez can't be laid low. *I* ax ter be excused fum off dis committee."

"En' so does I." It was the bass voice of Brother Finny. "I don' onderstan' de meanin' ob all dis onjustus dat de sisters hab started ag'inst a leader ob de chu'ch."

"God a'mighty, brudder! don' be layin' ob de blame on we all. We am des eachin' ter shake han's wid Brudder Sims. Come 'long, honey, le's bergin right dis bressed minute."

The pastor caught at Aunt Sally's suggestion in a twinkling.

"All in favor ob de motion say 'I.'"

But nobody waited for the vote. The Mount Zion membership crowded about old Nottoway with shouting, singing, and shaking of hands. "Fur all the worl' like 'twuz a sinner jist come froo," said Sister Garvin.

And that is how Uncle Nottoway "squashed the indictment."—*Will Allen Dromgoole in the Arena.*

Preface to Helen Gardener's New Book.*

Back of all human action there is a sufficient cause. Some of the more open and simple causes we hav learned to recognize. But in the complex and as yet unanalyzed varieties of mental, moral, social, industrial, or other aberrations, of what is by courtesy called civilized society, we are constantly confronted by strange manifestations which we hav made little intelligent effort to comprehend.

In the industrial world the unseen hand of greed has pushed millions of men into an abjectness measured only by the awful limi s of their dependence. It has fostered in the race those mental, moral, and physical conditions which retard even the painfully slow progress of natural evolution to a loftier manhood.

Again, in the dark and untrod halls of heredity we hav ignored and still insist upon ignoring the plainest finger-prints of the "unseen hands that long ago were dust." Only when those finger-prints are left in blood do we deign to recognize them—when it is, alas, too late to place in their shadowy grasp the roses of beauty and sheathe for them the weapons which are double-edged. And so the blind lead the blind and are pushed by the blind until they stumble by chance or fate upon horror or hope, and, learning nothing by the experience, their children and their children's children still grope within the same dark walls and draw the window-shades of habit and inherited forms of thought against the sunlight of science and a rational to-morrow.

Often our very courts of justice are made partners with the criminals they prosecute because they must administer laws which hav come down to us from the unseen hands of brutal power brutally applied, or from ignorance, superstition, unfairness, or stealth.

The past clasps its fleshless hands and the present dances to the music of the rattling bones. Until we cease, in the darkness of willing blindness, to put patches on the past and learn to fit a new garment to the fair form of the future, we shall continue to be pushed and swayed and controled by the myriad unseen hands that should be to us a helpful memory and not a merciless menace.

In these little studies of social and hereditary conditions I hope I may hav suggested many lines of thought to those who care to think, and furnished imaginativ entertainment for those who prefer to muse.

Dr. E. C. Spitzka, the leading brain specialist (or alienist) of America, in writing of certain of these stories, says:

"I am inclined to criticise and commend this work much more earnestly than would be looked for from the technical position of a specialist. I attach far more than a mere literary value to two of these stories, to which especial attention is not likely to be directed, and believe no other author of fiction has ever adequately attempted what is here done. The book will not only retain a place in my library, b t I also feel sure that other more 'unified' works by the same pen will be placed beside it. Appealing as they may to a larger circle of readers, they must earn the author a recognition, alas, to-day, awarded to many shallow pretenders instead. . . . We see strange things in the field of heredity, and I can pay the book no higher compliment than to say that I had heretofore believed only specialists capable of at once intelligently and popularly dealing with these subjects." . . .

While this most eminent brain authority honors these sketches with a place in his library, on the basis of their scientific suggestion and value, the late Don Piatt wrote of similar stories by the same pen, which hav appeared under another title:

"It is not that they are beautiful stories, for the charm is not in the fact of the story, but in the delicate touch that leaves so much to the reader's imagination. It requires an imaginativ genius to do this. With such a quality and with her exquisit touch she has a genius for writing *fiction* which she should not throw away or degrade on reformativ novels or scientific speculation. These stories are rare fiction. Facts, science, and reformation work belong in another field."

And so each must decide for himself what these stories contain for him. Whether they present to his mind scientific suggestion of important facts, or merely offer the entertainment of more or less impossible fiction. Whether they will amuse his leisure hours and tickle the fancy of a drowsy man, or whether they are a stimulus, a suggestion, or a query. The mental outlook of each reader will determin the value and quality of the author's message for him. HELEN H. GARDENER.

New York.

* "Pushed by Unseen Hands." A volume of short stories. Contents: An Echo from Shilo, Old Safety-Valve's Last Run, How Mary Alice Was Converted, A Hall of Heredity, "That Reminds Me Of"——, His Mother's Boy, Mr. Walk-a-Leg Adams "Meets Up With" a Tartar, Onyx and Gold, In Deep Water, A Prison Puzzle. To be issued this month. Price, $1.

Items of Foreign News Interesting to Freethinkers.

In Finland it has been decided that a person, to receive assistance from the authorities when in need, must attend church every Sunday.

The other day, when the Freethinkers of Köln, Germany, were about to open their annual meeting, the police came and prohibited the same.

$118,331,516 is the value of the non-taxed property of the Roman Catholic church of the United States. Let us organize and wipe that shame off us.

We are pleased to announce that Henry V. Berghell has arrived in this country and is at present occupying the position of lecturer for the Swedish Unitarian Association of Minneapolis. Mr. Berghell took the place with the understanding that he was to preach nothing contrary to his convictions. We wish Mr. Berghell success and welcome to the United States. His address is Minneapolis, Minn., P.O. Box 157.

The recent death of the Jesuit general calls attention to this order, the greatest enemy to human freedom that ever existed. It has 12,947 members. Of these 1,764 are in Italy, 2,863 in France, 2,570 in Spain, 2,507 in England, 2,974 in the United States.

Great enthusiasm is prevailing in Spain among the Freethinkers, and all are combining to make the Universal Congress a success. It is about time that we, here in the United States, make some definit movement and elect a committee to see that things are done right. An editorial on this subject from the versatil pen of Mr. Macdonald would be very timely.

In Belgium the Catholic church, through its various orders, numbering ninety-four men and one hundred and fifty-one women, owns property worth 4,242,192 francs, but as a Liberal reaction is setting in this amount is liable to be made smaller before long. The Belgians generally mean business, as may be seen from the fact that in one city alone there hav during the past year been one hundred and eleven Secular funerals.

While Spain is generally looked upon as a priest-beloved land, it is evident that the Spanish Freethinkers are no half-way people. They stand up as Freethinkers whenever occasions allow it. In the village of Comunas, in the province of Toledo, there hav since 1870 been fifty-three civil marriages, one hundred and forty-five Secular baptisms, and one hundred and forty-one Secular funerals. Hav we here in the United States a city that can show so good a record?

Hypocrisy is rife in Austria, and wherever the clerical party can punish dissenters and Freethinkers it does so. Under the title, "Our Education to Truth," an article of Dr. Ewald Haufe appeared in *Allgm. Osterreichischen Lehrerzeitung.* It showed up the fallacies and mistakes, not to say crime, in giving a child both a scientific and a theological education. He and the editor of the paper were both indicted. The doctor escaped under the plea that science and its teachings are free in Austria. But not so with the editor; he had to go to jail for three months.

In the land of thinkers (should be tinkers), Germany, things are a little mixed up. The crazy emperor rules his officials with an iron rod. In Offenbach am Main, and Hesson, a crematory was erected at a cost of 15,000 marks. The principal stockholders were good Christians of the most loyal stamp, and some were even government officials. When the building was finished a great public opening was to be held, and judge of the painful surprise of the good stockholders when orders from Berlin prohibited the inauguration on the ground that the building tended to spread Antichristian teachings by turning into naught the words of "dust," etc.

Our London Letter.

Mr. J. M. Robertson, the able Freethought lecturer and editor of the *National Reformer*, has intimated his intention of becoming a Parliamentary candidate for Northampton, and if duly elected he will certainly make a far better representativ than the member who succeeded Mr. Bradlaugh; for although Mr. Manfield may be a thoroughly sound Radical, yet his state of chronic ill-health certainly unfits him for activ political life. It was very unfortunate that Mr. Robertson was not prepared to come forward in immediate succession to the late member, as Mr. Manfield is apparently unwilling now to carry out his engagement to retire into private life on the termination of the present Parliament, though he knows it is impossible for him to do his duty to his constituents. There appears to be a great charm to the holders in having the letters "M. P." after their names, and which they will not willingly relinquish, which possibly accounts for Mr. Manfield's declining to abide by his promis. But after all it is a matter for the electors of Northampton to decide. If they prefer a vigorous working member they will decide on Mr. Robertson; if they are satisfied with a mere dummy they will keep Mr. Manfield, and thereby show they are quickly forgetting the man they formerly stood by so stanchly.

There appears to be some little diversity of opinion as to the form of a memorial hall to Mr. Bradlaugh—some of the subscribers wishing to leave Old street and build a new place elsewhere, others preferring to

keep on the Hall of Science, Mr. Foote being the champion of the latter party, which is the stronger of the two. There is much to be said on both sides of the question, which is a difficult one to settle to the satisfaction of all concerned, but this has been done so far that the old place has been acquired by Mr. Foote, and so the National Secular Society will not hav to find new quarters. It is a pity that the place is only leasehold, and it is necessary to spend a lot of money on the building, but if the society is satisfied it is not for others to grumble.

Mr. Spurgeon did not make such a bad bargain when he became converted. He certainly picked out the only business he would hav been likely to hav made money in. In addition to living in clover all his days he managed to leave personal property amounting to upward of £11,000 for the benefit of his wife—what his landed property was worth is not made public. I can quite believe he preached and expounded his doctrins from conviction that they were right, for they undoubtedly paid him well—much better than they did his traditional master.

When the ex-butcher Varley contented himself with abusing Atheists he was regarded as a man full of the "holy spirit," but now that he has taken to task some of the dignitaries of orthodoxy, it is found out that he is only an ignorant egotist, quite beneath contempt. It is well enough for a humble disciple to abuse the other side, but if he criticises his own party, ll the fat is in the fire, and excommunication is the only way of settling matters.

There is a great deal of trade jealousy in the religious world, and an obscure curate has been bitterly complaining in print that laymen hav been allowed to appear in the pulpit, on the ground that they "cannot represent the Lord on earth as the clergy can, for the simple reason that they hav not been called by him." As a man can only become a state parson by scrambling through a university examination, it is not clear who the "him" is, or when, where, or how he calls.

It is gratifying to hear that the International Christian Police Association is flourishing, and that a woman's branch has been formed, though it is not generally known that there are female policemen. It is thoughtless on the part of the promoters of this association not to make their members wear badges to distinguish them from the unregenerate members of the force; they would be curiosities. I presume the officer who dodges round the corner in the opposit direction when there is a street row, is a member, though I doubt if his religious feelings would overcome him when free drinks were in sight. J. D.

London, Eng.

The State Secular Union of Ohio.

The above organization has now been brought to a successful issue, and the state of Ohio has decided to follow the example of sundry of our sister states in the West by organizing an independent state Union of her own. True, there was not such a large representation present from the state as I had anticipated, but nevertheless there were sufficient present, imbued with a spirit of enthusiasm for our cause, to enable us to bring the convention to a satisfactory termination.

On behalf of the Union now established, I sincerely thank those of our friends who had taken sufficient interest in the movement to attend the meetings—delegates attending from Cleveland, Cincinnati, Ottawa, North Baltimore, Shepard, Gladstone, Fostoria, Delaware, and several other points throughout the state.

I also thank those who, unable to attend, had assisted us from a distance by forwarding funds to help us in our work.

Among those generous hearts who assisted us and from whom I acknowledge the receipt of subscriptions are:

C. E. Beardsly, Ottawa, O.	$ 7 00
Mrs. White, Columbus, O.	5 00
Through Samuel Toomey, Canal Dover, O.	14 00
A friend	1 00
W. S. Sutliff, Fostoria, O.	5 00
Dr. J. B. Schueller, Columbus, O.	10 00
F. S. Montgomery, Shepard, O.	7 00
F. S. Dean, Cleveland, O.	2 00
Joseph Simpson, Columbus, O.	2 00
J. H. Hunt, Massillon, O.	5 00
W. S. Moke, Massillon, O.	2 00
John B. Cochran, Columbus, O.	3 00
C. R. Kimberly, Gladstone, O.	2 00
S. M. Bower, North Baltimore, O.	10 00
Through E. P. Wright, Columbus, O.	5 00
By contribution	6 17
Total	$86 17

The writer opened the proceedings by a short address, setting forth the objects and principles of the Union and urging the necessity of such an organization within our own state.

Several suggestions had been made through the Liberal press that such an organization should be inaugurated, and all suggestions for social and moral advancement remain but a dead letter unless put into practice. I urged that it was certainly incumbent upon all the Freethinkers in Ohio to seize the present opportunity and effect an organization for practical work.

The constitution was then read to the meeting, which at once resolved into general committee and discussed the same, which occupied the whole of the morning session. It was at last got into a satisfactory shape, and the delegates decided to present it to the Union for adoption in the afternoon. (The constitution will be sent for publication in the next issue.)

When the meeting reopened in the afternoon the constitution was presented as recommended and unanimously adopted, an incident which decided the unanimity of opinion and feeling that prevailed among the delegates and friends present, and which seemed to rekindle the old characteristic party spirit of Freethinkers.

This being agreed upon, the Union, now properly organized, proceeded to elect officers, and the following were unanimously elected:

For president, F. S. Dean, 25 Jennings avenue, Cleveland, O.

For first vice-president, S. M. Bower, North Baltimore, O.

For second vice-president, Joseph Simpson, 935 Neil avenue, Columbus, O.

For secretary, John R. Charlesworth, 154 North High street, Columbus, O.

For treasurer, Dr. J. B. Schueller, 439 South High street, Columbus, O.

The following were also elected to act in conjunction with the president, secretary, and treasurer to constitute the executiv committee: J. J. Burdge, 62 Northwood avenue, Columbus, O.; Mrs. Lyndell, 110 Mound street, Columbus, O.; Mrs. Gray, 112 Monroe avenue, Columbus, O., and F. S. Montgomery, Shepard Station, O.

Each and every one of the officers is an earnest and enthusiastic Freethinker. They are all successful business people, and are heart and soul in our cause. With such a staff of officers, supported by a well-organized body, we can soon hold up our heads publicly, and compel a due recognition of our rights as Freethinkers.

The secretary is a salaried officer, who shall devote the whole of his time to the service of the Union, lecturing and organizing local auxiliary societies wherever possible.

As I hav accepted the position until such time as the Union shall be in a prosperous condition, it is now my earnest desire to do whatever lies in my power for its good and for its future welfare.

I shall make my headquarters in Columbus, and in case any measure should be presented to the legislature which shall affect us as Freethinkers, it shall be my duty to appear before the legislativ bodies and argue upon such measures in committee. Should the measure be of local or national import, the same precautionary method is required. But, to do this, I must hav the assistance and support of all Freethinkers throughout the state by means of resolutions, petitions, and financial assistance.

The terms of membership are: To members of local auxiliaries, fifty cents per quarter, or $2 per year, payable in advance. To certificated members (where the members in any town are insufficient to establish a local auxiliary), $1 per quarter, or $4 per year, payable in advance.

With good, activ work, I hav every confidence, judging from my experience in Ohio, that at least one thousand members can be enrolled during the coming year.

To accomplish this I must hav help, and we urgently invite all lovers of mental freedom and the friends of Freethought to stand by us and help us to make our party triumphant.

Our efforts to be successful must be in concert, and those who think our principles worth propagating are asked to join our Union. Those who desire to free the land from superstition, priestcraft, and ignorance, under whatever name, now is their time to come forward and render what support they can.

Those who wish to see Secular principles spread o'er the land, make yourselvs known and assist us.

Those who wish their children to be taught plain truth, apart from an immoral and vicious system of theology, giv us your aid. Those who wish to be friends to their country and their kind, must help us to spread the gospel of Freethought, and the good work shall go on, and bravely, too.

At the afternoon session Mr. J. J. Burdge, of Columbus, gave us a splendid address on "Organization," and in the evening B. F. Underwood, of Chicago, gave an admirable review of the principles of "State Secularization," taking for his theme the words of General Grant: "Keep the church and the state forever apart." And the convention was brought to a successful termination by an address from the writer.

Great praise is certainly due to those few heroic Freethinkers who hav so nobly assisted in this movement.

The expenses of the meeting hav been fully met, and the treasurer has already a balance in hand to commence the work of the Union.

We earnestly solicit voluntary contributions in addition to the regular dues, and those desiring to help us in this way are requested to forward the same to the treasurer, Dr. J. B. Schueller, 439 South High street, Columbus, O. All applications for membership, and business communications, may be addressed to me at 154 North High street, Columbus, O. JOHN R. CHARLESWORTH.

Appropriation of Funds for Sectarian Schools.

VIOLATION OF THE STATE CONSTITUTION.

Section 3 of Article VIII of the constitution of Illinois reads as follows:

Neither the general assembly nor any county, city, town, township, school district or other corporation, shall ever make any appropriation or pay from any public fund whatever, anything in aid of any church or sectarian purpose, or to help support or sustain any school, academy, seminary, college, university, or other literary or scientific institution, controled by any church or sectarian denomination whatever; nor shall any grant or donation of land, money or other personal property ever be made by the state or any such public corporation, to any church for any sectarian purpose.

In an Act of the legislature which went into effect May 28, 1879, provision was made for incorporating industrial schools for girls. This Act provided for the commitment of dependent girls by the county court of any county to any industrial school for girls which might hav been organized under that act, and authorizes and requires the county to pay the industrial school for the tuition, maintenance, and care of such dependent girls.

Under this act a school was organized, called "The Chicago Industrial School for Girls." Various commitments were made to this institution. But the "Chicago Industrial School for Girls" had no buildings or any means for furnishing the girls either tuition, maintenance, or care. The institution existed only on paper.

It received, however, nominally, all the girls committed, but immediately sent them to two Catholic institutions, the House of the Good Shepherd, and St. Joseph's Orphan Asylum. In fact, the Chicago institution was a mere feeder for the other two, seven of the nine directors and incorporators being Sisters of the Good Shepherd.

In the spring and summer of 1886, the county of Cook paid to these institutions $2,314.34, it being admitted on the face of the bills rendered by the Chicago Industrial School for Girls that the tuition, etc., and clothing for which the money was paid, had been furnished entirely by the two Catholic institutions.

About this time some good Protestants, having some regard for the constitution of the state, must hav demurred; because the next bills of this kind which were presented, the county refused to pay. The Chicago Industrial School for Girls brought suit. The case was tried before Judge Tuthill, and judgment rendered for the Chicago school. The county took the case to the supreme court.

The decision of the supreme court of the state will be found at page 540 of Vol. 125 of the Illinois Reports.

The supreme court reversed the decision, holding that the constitution had been plainly violated in paying money to the two Catholic institutions. That it was the duty of the state to provide for the dependent girls, and the state had no right to turn them over to sectarian institutions. The court decided also, that the fact that the doctrins of a particular church were taught, and that all exercises of a religious character were those of said church, would render the institution sectarian, within the meaning of the constitution.

In the face of this decision, and in the face of the constitution, the county is still appropriating money to sectarian institutions. And the commissioners do not even beat about the bush, as they did before the decision was made, but in open and shameless disregard of the constitution, and in open defiance of the authority of the supreme court, they appropriate the money of the people directly to sectarian schools.

The decision was made in 1888, and published in the reports of 1889.

In 1890 the board of county commissioners appropriated $40,000; in 1891, $45,000, and in 1892, $45,000.

This sum is distributed as follows:

To the St. Mary's Training School for Boys, at

Feahanville, $12,500; to the Illinois Training School for Boys, at Glenwood, $12,500; to the Chicago Industrial School for Girls, $8,000, and to the Illinois Industrial School for Girls, at Evanston, $12,000.

Of these, the first and third are well known to be Catholic institutions. The other two, though not under the ostensible control of any Protestant sect, are yet Protestant institutions to all intents and purposes. They hav Protestant prayers, Protestant Sabbath-schools, and Protestant teachings.

Sufficient evidence that they are sectarian institutions of a Protestant character, is found in the fact that their managers consent so readily to the appropriations for the Catholic schools. How is it that there are no complaints and expostulations, such as there were in 1886 and 1887, against the misappropriation of the public funds, in violation of the constitution? Because they get a share of the public plunder. It is an unholy religious alliance for the purpose of robbing the people and depleting the public treasury in disregard of all the supposed safeguards of the constitution.

Great praise is due to Commissioners Stauber, Cool, and Stepina for opposing these acts of the board, and voting against them, and particularly to Mr. Stauber, who argued strenuously against the appropriations.

Some two years ago, the Secular Union took the matter up, and had a bill in chancery filed for an injunction to prevent funds being paid to the Feahanville school. That case is now pending in the supreme court of Illinois.

All opposed to union of church and state—all opposed to pious frauds of every description, and especially all opposed to open violations of the constitution, in the supposed interests of religion or of education, are called upon to assist in putting a stop to such practices.

Anyone wishing to aid in this matter financially, will send to M. Reiman, treasurer American Secular Union, 4325 Drexel boulevard. C. B. WAITE,
Pres. Am. Secular Union.

Chicago, April 10, 1892.

Vice-Presidents of American Secular Union.

The following well-known Liberals hav been elected by the board of directors honorary vice-presidents of the American Secular Union:

Nathan L. Perkins, Bangor, Me.; Parker Pillsbury, Concord, N. H.; John D. Powers, Woodstock, Vt.; Susan H. Wixon, Fall River, Mass.; N. F. Griswold, Meriden, Conn.; Julius Fehr, Hoboken, N. J.; Thaddeus B. Wakeman, New York city; Dr. R. B. Westbrook, Philadelphia, Pa.; Marius Heighton, Kent, O.; W. W. Wilson, Spiceland, Ind.; Otto Wettstein, Rochelle, Ill.; E. Chope, Detroit, Mich.; G. E. Swan, Beaver Dam, Wis.; Dr. G. A. F. de Lespinasse, Orange City, Ia.; Jacob Hoffner, Fort Snelling, Minn.; G. G. Beck, St. Joseph, Mo.; Mrs. J. Burwells Williams, Kittrells, N. C.; Seborn Kitchens, Sr., Gibson, Ga.; T. W. Shank, Hurricane, W. Va.; W. F. Aldrich, Aldrich, Ala.; Capt. E. C. Garner, Green Cove Springs, Fla.; J. D. Shaw, Waco, Texas; F. W. Hill, Little Rock, Ark.; P. C. Isbell, Manchester, Tenn.; Daniel Dreamer, Newport, Ky.; John Remsburg, Oak Mills, Kan.; G. W. Watson, Washington, D. C.; C. B. Reynolds, Fremont, Wash.; Samos Parsons, San José, Cal.; A. K. and M. J. Olds, McMinnville, Ore.; Rousseau Hess, Fort Custer, Mont.; F. A. Lamont, Harshaw, Ariz.; Lewis Moffatt, Seward, Neb.; John Engstrom, Crested Butte, Col.; W. Barnhard, Banner, Ida.; H. P. Mason, Salt Lake City, Utah; Henry Cardwell, Carbon, Wyo.

We ask that each of the above-named vice-presidents do what he or she can to further the work of the Union, not only in its present effort to prevent the appropriation of public funds to sectarian institutions, but arrange also for a Congress of Liberals to be held in this city during the World's Fair. If among the appointments there are those who can not work with the Union, or do not care to serve, they are kindly requested to notify the secretary of their declination, that others may be elected to fill their place.

The American Secular Union had hoped to build a hall. But the time is so near, the labor involved so great, the arousing of the Freethinkers so slow a process, that the project of building, it is feared, must be abandoned. This, however, need not deprive the Union of headquarters, as a hall can be rented and held for the use of the organization during the Exposition. MRS. M. A. FREEMAN,
Cor. Sec. Am. Secular Union.

THE creed of Christendom is the enemy of morality. It teaches that the innocent can justly suffer for the guilty, that consequences can be avoided by repentance.—*Ingersoll.*

In the Field.

In accordance with arrangements, I went down to Rainier last Friday, and that evening spoke upon "Providence; or, God's Tender Mercy." The audience was not so large as when I was down to debate with the Rev. Mr. Staub, but was attentiv, and not very small, considering that the exact place of the meeting was not known until 7 o'clock in the evening. There were some who reject the Bible, but still believe in God and providence, present, and my lecture was to their notion "too iconoclastic." Most of those present seemed well pleased and went away satisfied.

Saturday evening I spoke at Stahman schoolhouse, out in the woods from Rainier, and although the roads were well-nigh impassable and the rain was pouring down, the house was crowded. I talked on "Jesus as a Labor Reformer," and my exposition likening the kingdom of heaven to one hundred per cent usury, fifteen cents for ten hours' work, slavery, and imprisonment for debt, was new to a good many, and horrifying to some. A Catholic and a Protestant came and sat together for the purpose of objecting. The Protestant would pat the Catholic on the back and the Catholic would interrupt me and make a denial. Finally I gave him the floor and invited him to say all he wished. He soon ran dry, as all he could do was to repeat a few of Lambert's vilifications of Colonel Ingersoll and call me an Ingersoll, asserting that I was calling them all damned fools.

Brother Kittering got excited and started to call him down, but was prevailed on to let him go. When he sat down I got after him, and by comparing his manner, his utterances, and spirit with those I had maintained all evening, made him hang his head with shame.

These two zealots for religion are known as the biggest liars and most unreliable men in this community. Sunday evening I spoke in Scappoose on "Sunday Laws." The man who owns the hall failed to light and open it at 7 o'clock, and many went away, and it was reported that I had not come and there would be no speaking. However, after the hall was finally lighted, at 8 o'clock, a good many gathered in and it was quite a revelation to them to learn that the Women's Christian Temperance Union had $10,000 on hand to buy a strong Sunday law with next January. W. W. West, the Liberal light of this community, defrayed the expenses, and he is to hav a discussion soon with the Rev. Mr. Staub, the preacher I knocked out at Rainier on the subject, "There Is More Good than Bad Teaching in the Bible."

I am going to Arkansas soon for a few months, and expect to return and take the field in Oregon in opposition to the proposed Sunday law, which the Women's Christian Temperance Union are working for so hard. I should be glad to arrange for lectures by the way on my return, and will make it known through THE TRUTH SEEKER when I intend starting back. HENRY ADDIS.

To Colonel Ingersoll.

ON HIS RECENT BRUSH WITH THE CLERICALS.

Old man, thou put'st another leaf
To that full wreath already twined;
Better a champion hold his brief
In noble nature, broad and kind,
Nor wasp-like stab with venomed prod
Out of the boundless love of God.

Thy glowing cheek and thy fresh heart
Time spares; and if he plunders bare
Thy temples, 'tis a kindly art
That shows the greening laurel there.

A. CARROLL.

Repeal or Carry Through the Obscenity Laws.

Lately two respectable women took it into their heads, for reasons sufficient to themselvs, to blackguard each other through the mail. A post-office spy got on their track and soon had them on their knees in tears and begging to save themselvs from five years in the penitentiary. If they had been men and confined themselvs to the oral use of the terms in question they would not even hav been in danger of a fine or a night in jail. The spy who arrested them, who hears every day of his life men bandying such words and laughing at them, must hav felt very much like a man when he had the cowering, weeping, voteless women on their knees before him. He has used the same words many a time himself. The federal post is sacred—taboo—a fetich. Words that a man can speak with impunity and that nine men out of every ten do speak every week of their lives, if sent through the mail may giv them five years in the penitentiary.

If the fact is immoral and it is not merely the place that is sacred let us hav the obscenity laws for everybody, everywhere. If you send certain words through the mails you are a criminal, but every other man who handles the mail-sack containing the offensiv letter, from New York to the Pacific, pronounces the said words over the sacred mail-sacks as he pitches them about. I hav myself heard a post-office employee using words as he handled the mail-sacks that would make him a transgressor of the law of Congress if he had written and mailed them.

Let Congress enact that if any person shall speak any obscene word in the District of Columbia or any territory of the United States, or in any post-office, or in the same block in which any letter-box is placed, or in presence of any post-office employee, or whilst riding in any train or vehicle that carries the mail, or whilst walking on any track on which a mail-train travels or on any post-road, he shall be punished as now provided for sending obscene matter through the mails. We might even go farther and provide that if anyone who uses or has ever used the mails shall use any obscene language, he or she shall be punished as above. No Senator or Congressman was ever known to use improper language or tell naughty stories, so knowing themselvs safe they would readily pass the law. SENEX.

Infidels of Past Ages.

Infidels hav reared a monument, splendid and superb. It is as wide as the earth, as pure as truth, and as enduring as time. From reason, its broad and everlasting foundation, towers that glorious edifice of innumerable truths called science. And upon this structure stands the goddess of Liberty beaming with starry brightness and holding the torch of justice. Who is there so blind as not to behold this magnificent monument? Who so ignorant as to say it will not endure? And who so blind and ignorant as to deny its existence? This monument was not raised in a day nor with perfect ease, but it is the product of many years and untold suffering. The layers of the foundation were men of intelligence, men of courage. They were noble enough to sacrifice their lives that this emblem of reason, science, and liberty might be made so strong that all the religious fanatics on earth could not injure it. They were heroic enough to die that Truth might live. They were bold enough to say that every man has a right to think for himself and to follow his own convictions. And they were brave enough to confront heartless and bloodthirsty theologians that they might make known to the world the inestimable results of their investigations.

To these martyrs we owe our freedom. They labored bravely, earnestly, and zealously for the good of the human race. They strove with infinit patience to teach the world man's duty to man. They were anxious to see the ignorant raised from the swamps of barbarism to the plateau of education and refinement. Their pity went out to the many millions of men and women who were so unfortunate as to be overcome by the horrible tide of superstition. They were philanthropists. They longed to see the day when individual liberty would be regarded as sacred as life. Their hearts overflowed with the love of humanity. They were hospitable, charitable, and kind. They considered all men as their brothers, and all women as their sisters. Their sense of justice would not allow them to believe in a hell where innocent children and ignorant parents would burn eternally to appease the anger of a most merciful God. They could not believe that Paul was affected by a supernatural influence when he said, "Let the woman learn in silence with all subjection." It did not seem reasonable to them that an all-wise God would inspire men to write a book full of mistakes and falsehoods—full of accounts of bloodshed, murder, and almost every known crime.

They were not so narrow-minded and hard-hearted as to think that such words as "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," would ever "fall from the lips of the Infinit." And they were so firm in their belief that the most tyrannical words ever uttered, "Believe or be damned," did not alarm them in the least.

O noble men of past ages! O liberators of mankind! Words are inadequate to express our love and esteem for you! C. W. WILLIAMS.

New Editions.

We hav just received from the binder new editions of Remsburg's "Bible Morals," price 25 cents; "Maria Monk," price 50 cents; and Voltaire's "Pocket Theology," price 25 cents.

Helen H. Gardener's "Pulpit, Pew, and Cradle" will soon be issued in an attractiv pamphlet form for ten cents.

These are all good books and orders for them are very gratifying.

Letters of Friends.

Fifty Messengers of Trnth Sent Forth.

STRASBURG, ILL., March 22, 1892.

MR. EDITOR: The *Evening Telegram* came to my hand last night. I went out among the boys and told them I wanted fifty cents apiece for five *Telegrams*. It took hard work for nearly an hour to make up the inclosed $5. Please send me fifty copies of the *Evening Telegram*, containing the Ingersoll controversy. A. YORK.

A Wolf About to Invade a Shepherdless Flock.

WILBER, NEB., April 11, 1892.

MR. EDITOR: As the preachers hereabout are giving their attention mostly to politics, they cannot be depended upon for religious instruction or spiritual consolation from now till next November. I would do what I can to console the flock whilst the shepherd is riding on free passes attending political conventions, etc., etc., so for the inclosed $2 please send two copies of Heston's late revision, the Bible Picture Book.

We hav discovered John Jasper's off mate. He is here declaring the same kind of geography. H. KILGORE.

Better Than the "Comic Bible" Published in Paris.

BOSTON, MASS., Feb. 28, 1892.

MR. EDITOR: "Old Testament Stories" came duly to hand. I hav enjoyed them very much, and they will afford me a great deal of amusement. The price is reasonable for such a useful and interesting work. The quotations under the pictures are very handy, and in this respect also the work is far superior to the French "Comic Bible," which costs four times as much. Inclosed find $2 for two more copies. RUFUS K. NOYES, M.D.

A Catholic Beyond Help.

ALBUQUERQUE, N. M., March 22, 1892.

MR. EDITOR: "Old Testament Stories Comically Illustrated" to hand, and I am delighted with it. I had just finished Bastow's "Voices," which only needs the illustrations to be complete. I showed the Picture Book to a devout Catholic and he frequently repeated, "Look at the monk'—he's always in it, ain't he?" and that's all he could see in the pictures. I thought, "Poor fellow! Ignorance so dense would slip an engin or make a freight train lose time falling down a mountain!" E. B. HART.

Boards of Trade, Insurance Companies, Lotteries.

COLES STATION, ILL., March 24, 1892.

MR. EDITOR: As I am a constant reader of THE TRUTH SEEKER and find nearly all the evils discussed except the board of trade of Chicago, I would like to see your opinion in the columns of THE TRUTH SEEKER on the board of trade and those insurance companies. What a fraud they are! And also this lottery of New Orleans—a man can invest thousands and lose and yet it is no crime, but if he gets out and runs a horse-race he is fined for it because he has not got a license. I think our national law-makers ought to make these crimes as gambling at high stakes, as well as licensing such. J. S. JOHNSON.

Lotteries.

PHILADELPHIA, PA., Feb. 23, 1892.

MR. EDITOR: Inclosed please find $1.50, for which please push the inclosed label six months further on the dial of time. I shall know you receive this instead of Comstock the mail-meddler by the extension on the label.

The steeple on Christ church, Philadelphia, in which General Washington had a pew while he resided in Philadelphia, was paid for by money received from a lottery established for that purpose, and General Washington bought a number of the said tickets. The Comstocks should be reminded of the fact.

Yours for some of the good that lotteries hav done, J. B. ELLIOTT.

Freethonght Must Be at the Fair.

CANYON FERRY, MONT., Jan. 20, 1892.

MR. EDITOR: Inclosed please find $5—$3 for subscription, $1 for the new Bible Picture Book, twenty-five cents for "Did Christ Rise from the Dead?" and seventy-five cents for "Christian Absurdities," by John Peck. I want them to hand to my Christian friends.

Why should not the Liberals of America secure a large hall to hav Liberal meetings and lectures, that we can invite the Liberals of all countries to meet with us at the great Chicago Fair? If there is such a move, I stand ready to assist to the amount of $5, and yet I am a poor man.

Yours for Liberalism,
J. V. STAFFORD.

But They Knew As Much As Theologians.

TURLOCK, CAL., March 24, 1892.

MR. EDITOR: Not long since, a little four-year-old at breakfast, sitting in her high chair beside her father, suddenly arousing from an apparent reverie looked up in her father's face and inquired, "Papa, has God got any babies?" The father, seemingly surprised, made no reply, but a little urchin, some years older, who had been to Sunday-school, very promptly replied, "Yes, he has, he's got a son, and his name is Jesus." "Well," said the little one, "what is his mother's name?" After a little hesitation he answered, "Why, Mrs. God, of course." "Children," said the father, "you had better go out in the yard and play awhile." After the precocious pair had vanished the father spoke as follows, "Mariah, what makes you put such foolish stuff into the children's heads?" And there was silence in that house for the space of half an hour.

Yours, etc., J. C. P.

Not Milk for Babes.

GREELEY, COL., March 13, 1892.

MR. EDITOR: In renewing my subscription to THE TRUTH SEEKER, allow me to congratulate you on its increased and increasing interest from week to week. Not only is this true as to its contents, but in its "new dress," typographically speaking, it is a "thing of beauty and a joy forever." The latter part of the quotation is intended as a prophecy based on my most sincere wish and hope.

The new Bible Picture Book recently received pleases me immensely, but is rather strong diet for those who still cling to that old book as being inspired. "Milk for babes" best applies to this class of persons, and they cannot bear to see their idol so truthfully shown up.

Yours fraternally, A. CHAPMAN.

A Philosophic, Complacent Letter.

STITZER, WIS., Feb. 3, 1892.

MR. EDITOR: Please find inclosed $3 for THE TRUTH SEEKER for 1892. I hav to hire money of the bank to pay my taxes—$58. I wish some books, but there is $300 interest to pay. Such is the slavery of myself, and not a small number in this county are in the same boat. I tip the scale of time sixty-seven years this day. The buoy of life is hope. It keeps the ship of life afloat, and to-morrow will be a better day.

Let me see—I see that no such person as Jesus Christ ever lived. It is all pious tradition for the benefit of the fetich-worshiper, who can be traced link by link in the chain of living truths to Africa, where all the essentials as taught by the Christian religion are taught to-day by the Africans as discovered by David Livingstone, the faithful missionary who died at his task rather than come home and lie for the furtherance of the religion which he there found in all its essential purity. The same hypnotic force that holds the savage fast sustains the white man in his faith, and by that he is blessed. I feel, I see, the life I liv has revealed the light that Nature would that all were blessed. Hypnotic fashion rules the people here to-day. Their book has its origin of the savage their natures love so well. Why should they consult C. Darwin in his teaching nature's laws, when fetichism comprises all they know or see?

WM. A. GRISWOLD.

Asks a Hearing for the Single Tax.

DAPHNE, ALA., April 13, 1892.

MR. EDITOR: Of late there has appeared in your paper frequent reference to taxation, tariff, etc., the last which has come to my notice being a brief letter from Mr. Shepherd in your issue of March 26th, in which he writes that "it makes little difference how revenue is raised," etc. I beg to be allowed sufficient room in your paper to say that for over twenty years I hav been in the Liberal ranks, and for the last ten years hav given most of my time and spare money to pushing the single tax on land values, because I realized that "this reform would make all other reforms easier." Will your Liberal readers not investigate this proposed method of taxation and judge for themselvs as to its merits? I would advise that they begin by reading Henry George's Reply to the Pope upon the Condition of Labor; then follow this up by "Protection or Free Trade," and then read his "Progress and Poverty." We who claim to be Liberal, progressiv, and willing to change our minds at any time upon any and all subjects if upon further investigation we find good reason to do so, should investigate this most important subject. Without in the least wishing to open any mere political discussion in your columns, I beg of you to giv this a place, and if I can aid anyone by answering questions, either by mail or through your paper, I shall be glad to do so. The books cost but twenty-five cents each, and may be had through your office.

Yours in the cause of humanity,
EDWARD QUINCY NORTON.

No Snnday Opening, No Money.

LOS ANGELES, CAL., Jan. 30, 1892.

MR. EDITOR: Inclosed please find a letter from the Hon. W. W. Bowers, M. C., being an answer to a letter I wrote him on the 4th of December last, desiring his opinion upon the opening of the World's Fair on Sunday. It is highly encouraging—in fact, exhilarating—to every Freethinker in America to know that men of the caliber, courage, honesty, and broad-gage ideas of the Hon. W. W. Bowers has the opportunity and privilege of representing the rights, justice, wants, and necessities of the most numerous class of the citizens of this great nation, without fear or favor. H. L. SHAUG.

HOUSE OF REPRESENTATIVS U. S.
WASHINGTON, D. C.,
Jan. 12, 1892.

MR. H. L. SHAUG, Los Angeles, Cal., *Dear Sir:* I hav your letter of the 4th inst., and if any resolution is passed by this Congress looking to the closing of the World's Fair on Sundays, thus shutting out thousands of poor people and workingmen from visiting it, Sunday being the only day on which they could visit it, I shall vote against any appropriation for it.

Yours truly, W. W. BOWERS.

Why Did Not the Bible Tell Us Something?

MOUND CITY, KAN., March 21, 1892.

MR. EDITOR: I wish to offer a few suggestions. Chess always comes from wheat. Its growth is from the stool when the main stalk is destroyed below a certain joint near the main root. This has been discovered by close observation in wheat fields where chess is found. It occurs from close feeding by calves, sheep, rabbits, or swine; sometimes by the March frosts freezing and thawing, and often in spaces of ground where puddles of water hav stood where the horses turn about in plowing lands. This should not be done, but the proper way is to leave a headland to be plowed last. I hav seen or read but few statements in agricultural papers as to how chess is produced, during many years, and I hav been a farmer till old age came on compelling me to retire. I assert chess always comes from wheat, and I hav never seen a statement yet that the seed of chess contains the life-germ to sprout and grow, but simply that chess comes from chess, which is not true.

Now the parables. Had revelation revealed to us in the old book the true philosophy of tares, the modern world would hav been more enlightened as to matters of fact and vast benefit to mankind. Had revelation revealed to Europe and the East the existence of a continent in the West, and other facts of geography and astronomic science, and some things in geology, it would hav been a clincher for the Biblists. But no, nothing of the kind was given to convince us.

Yours truly, WM. B. LEWIS.

Write to Local Papers.—The Fair.

LAKE CITY, IA., Feb. 17, 1892.

MR. EDITOR: I took your advice in writing an article to our home paper on Sunday closing of the World's Fair, or rather I wrote one of our principal state papers an article, hardly hoping to get it published, as the paper is rather Christian. But being men of good sense, they published it, and that at a time when the legislature was in full blast, and the cranks were trying to work it for all they could get out of it. So I thought I would help them all I could in the way of explaining matters so they would not be left entirely in the dark. It was published, as you will see, in the Iowa *State Register*, a paper having a circulation, or paying a greater amount of postage, than all the other fifty publications in the city of Des Moines. The article will be read by many thousands, and goes to show what we can do in the way of getting our sentiments before the people if we only try.

If we can get a good place for our people to lecture in during the time of the Fair, I do not think we will lose anything, be it opened or closed on Sundays. I am willing to pay my part for such a building.

But there is no use of talking about $500,000 being raised by the Freethinkers of America, neither is such a sum needed or required. If we could raise $50,000 it would be a grand thing for our people. I do not expect to liv to attend the Columbian Fair, but I should like our people to hav a home there, a place they could call their own for the time being.

J. L. TOMPKINS.

A Bible Mystery.

CAMPBELL, IA., Feb. 2, 1892.

MR. EDITOR: There is one very important subject I think your correspondents hav studiously failed to comment upon with reference to the contents of that awful book called the Bible, and that is the account of the resurrection of Lazarus, who it states had lain in the grave (or sepulcher) four days, and his sister Martha thought at the time of his resurrection, "He stinketh." I never could see why it was necessary to hav the stone rolled away by lookers-on while the command came from such a powerful source. But the greatest mystery to me is why there is nothing, not even a single word, said what Lazarus saw or heard in that state beyond "this vale of tears." To hav put a chapter in that "Holy Queer" of what purported to hav come from Lazarus, and sealed by "Thus saith the Lord," would hav been in my estimation a thousand times more argument to prove an existence after death than all the promises, guesses, and prophecies found within the lids of that book. The following questions always arise in my mind when thinking upon the subject: Did Lazarus go to hell, purgatory, or heaven? Why didn't he tell us something about it? It would hav been the supreme opportunity of his life to hav told the world his adventures in that unseen state, but it looks a little suspicious when he failed to do so. Again, why did Christ hav to raise his voice to a loud pitch in order to make Lazarus hear unless there was a capacity for hearing? Surely giving the command in a low voice would hav been as effectual. It surely was a scheme, and I think poorly managed. Write a chapter on the subject, or get some of your correspondents to do so. I should like to see the subject elucidated.

Yours in the cause of Freethought and investigation, L. T. WOMACKS.

God Relieved of the Labor of Creation.

SOUTH BEND, IND., March 9, 1892.

MR. EDITOR: Inclosed please find $4, for which send me the Bible Picture Book and some of Ingersoll's works. Also $3 for which my father wishes THE TRUTH SEEKER sent another year. He has been taking this distributor of Freethought and Liberalism for a number of years, and by the knowledge he receives therefrom he finds great pleasure in quite frequently giving the ministers and other superstitious beings a few taps on religion.

I hav just read "Is This Your Son, My Lord?" "All In a Lifetime," and "A Thoughtless Yes." Misses Helen Gardener and Susan Wixon are certainly to be praised in the way they impart striking thoughts of Freethought to the human

mind. I am now reading "The Advancement of Science," by Tyndall. Science opens the way "to know more." I hav also read some of Ingersoll's lectures in THE TRUTH SEEKER, and am so completely wrapped up in his grand and sublime thoughts that I wish "to know more" about him and hence send for more of his books. To read his writings is a pleasure, and his arguments are so forcible and reasonable that they cannot with good judgment be refuted in an honest and fair manner. In my estimation, his late critics made a grand failure, and some of them still follow the examples of the dumbheads who tried to answer Thomas Paine's "Age of Reason" by answering in slander and abuse, thinking to conquer in that manner. But people are beginning to say, "We want facts." The "great orator" is gradually opening the eyes of the people to the truth and leading them from the low depths of ignorance and superstition to higher and nobler vocations in life.

I hav been reading THE TRUTH SEEKER for the past four years, and I think it is doing a great and noble work in the extension of Freethought, Liberalizing the masses and curtailing the arrogant and domineering power of the churches, whose foundation-stones are blood, myth, and superstition. The greatest curse or evil known to humanity is priestcraft, ignorance, and superstition. Christianity is false. Religion as exhibited by the church is a lie. We want more Science and less Bible; more civilization and less priesthood; more honesty and less fraud. Upon the ground of evolution God is relieved of the labor of creation. Long liv such words as hav flowed from the pen of Darwin, Haeckel, Huxley, and Tyndall. I hav faith in truth, confidence in Science, and much love for such words of Ingersoll—"O Liberty, dwell not forever in the heart of the enthusiast—in the prayer of the philanthropist—but come and take up your abode with men. I know not what inventions may spring from the brain of the future, but there never will touch this shore a greater blessing,—a rarer gift—than liberty for man, woman, and child!"

I see by notice in the paper of lecture announcements that S. P. Putnam is to lecture in Chicago April 24th. South Bend is not far from Chicago, and as there are quite a number of Liberals in this city I do not see why we may not all arouse a little energy and grasp the opportunity of having him giv us a grand treat by a lecture, or as many as he can giv.

Hoping THE TRUTH SEEKER and Liberals will continue the grand fight in the future, as they hav in the past, to bring the priests "to time" and sink them and their teachings into "innocuous desuetude," I am, as ever, one to fight for Freethought and Liberalism, FRED E. STROUP.

Overcomes Them With Guile.

TURNER, ORE., Feb. 14, 1892.

MR. EDITOR: Please allow another of the late lamented *Freethought* family to become known to the Freethinking fraternity through your columns. The particular spot on this planet which acknowledges me as one of its citizens is a point on the Southern Pacific railroad, eight miles south of our state capital, Salem. The place has about two hundred inhabitants, and is a good point for local trade, but it is priest-ridden to stagnation, and I am the only missionary of Freethought in it. There is some Infidel element here, but it is mostly like sheep in the shearer's hands. I am not discouraged. Freethought is advancing. People are slowly becoming civilized. I constitute myself a "home missionary," and work as opportunity presents. I hav a good deal of fun at it.

Occasionally some "greeny" (usually a preacher, or very pious person) tackles me; but never commits that folly the second time. I distribute literature, and when I can conceal its Freethought origin I am usually successful in getting it read, and often indorsed—and thus "overcome them with guile." I consider such course not only justifiable but commendable. The title of a Freethought book or paper, or the picture of Ingersoll or Putnam, *et al*, usually prevents it being read or destroys its influence.

Another plan I pursue is to cut out the pictures in THE TRUTH SEEKER and make me a scrap-album of them. I hav now a goodly collection, and I hav "lots of fun" with them. I also cut out the pictures of writers and speakers and paste them on the backs of picture cards of various sorts usually used for advertising purposes. These I g'v away to any who will accept them. Thus many a person, young and old, is made familiar with the features of Remsburg, Putnam, Helen Gardener, Paine, Ingersoll, *et genus omne*, unwittingly.

Speaking of Ingersoll reminds one of his position and his critics. His position is open to criticism. I am sorry to say it. But Ingersoll, of all men, should be consistent. Having received the "ten talents," he is accountable for their use. He should put into actual practice that which he advocates theoretically. I am not unmindful of the great mind and splendid talent of Ingersoll. But that is only a greater reason that he should be consistent. That the manipulation of the finances, the tariff, and the land is the cause of the present bad condition of labor, is as capable of demonstration as that two and two make four. I recognize the obligation we owe to Ingersoll for his defense of mental, moral, and social freedom—his breaking the chains of ecclesiastical tyranny and oppression; but he also owes an obligation to humanity, by virtue of his very great abilities, that he does not, while helping us out of one kind of slavery, help to bind us in another. Ingersoll strikes at ecclesiasticism with one hand, and upholds it with the other. "The church and the king," orthodoxy and the money power, always go hand in hand. Ingersoll should wear the jewel of consistency. F. S. MATTESON.

The Heathen Rage Furiously.

NEW WESTMINSTER, B. C., March 10, 1892.

MR. EDITOR: I read your paper with delight, although I hav not gone far enough with my research to know whether I am a Deist or an Agnostic.

Some correspondents object to the style of having the pictures removable, but I approve of it. It is hard to get people to read a paper when covered by pictures of the fetich before which they hav been taught to bow the knee and ask *in fear* and trembling to be allowed to continue their existence. We must instruct gradually, for "Rome was not built in a day."

I will tell you something of the place I recently left. Nanaimo, B. C., has a Spiritualist Association, and the members of that society hav had lively discussions in public print with the dark-cloaked clergy of mysteries. However, the latter had lain dormant, so to speak, through the summer, and when in the autumn Mr. S. P. Putnam appeared in the arena they began to wriggle and hiss, and the brimstone and bitterness began to ooze out of them and smoke and sizzle like caustic on a bunion. The parsons thundered from the pulpits, and some wrote in the press, but those who went a-gunning in the latter fashion only succeeded in losing their own scalps. Mr. Wm. Gordon, of Wellington, defended Freethought in a masterly manner. In one letter he referred to a discussion which took place in the general assembly of the Presbyterian church in the United States in regard to the rough and inhuman treatment that infants had so long been subject to by the Confession of Faith. Rev. Mr. McRea, who is personally a kind and generous gentleman but religiously an enthusiastic follower of John Knox, bluntly denied that any such discussion had ever taken place, and furthermore stated that the confession of his Puritan forefathers contained no such horrible doctrin. Of course, if a man were still to hold that the earth is flat, one could only leave him with his own absurd assertion, for you know what Paine said about giving medicin to a corpse. The fight had scarcely abated when Mrs. Krekel came as an able exponent of the good cause. Well, these lectures turned every preacher and pious layman into a defender of the faith, and Freethought has been the principal topic for months. Many seeds fell on fertil soil, and I also think many more that lit on the thick orthodox skull rebounded, took root, and flourished in the intellects of the less prejudiced.

But the Infidel was soon to be lost sight of for a time, for there was a stir of a different sort starting in the orthodox camp. Two anything but wise men came stalking out from the east about Christmas crying; "You must be born again." They were Crossley and Hunter, evangelists of the Small and Jones type. But so little did their hue and cry amount to that it would not be worth noticing were it not that they set the Presbyterians and Methodists fighting like Kilkenny cats. Although the Presbyterian pastor attended the revivals, he went about in a cool and resolute manner, and obstinately refused to work himself up to the pitch of excitement becoming an earnest fisher of men. Besides, he warned his flock against making a vain display of their happy condition by standing up and relating their adventures with the spirit when perhaps it was only due to excitement. At this the Methodists waxed wrathful, and turned upon their enemy with a frenzy approaching that of the Reformation. The *Free Press* was almost wholly taken up for about three weeks with this Holy War, while the din of battle resounded in the neighboring cities. Peace was finally restored by the refusal of the editors to publish anything but fresh matter on the subject. So endeth an autumn and winter of religious excitement. J. H. P.

Christian Cheats and Intimidations.

BEATRICE, S. D., Feb. 16, 1892.

MR. EDITOR: I send you a clipping from the *Inter-Ocean* giving an account of a young skeptic at Round Bottom, W. Va., who died, went to hell, returned to life, made his peace with God, then died in the arms of the savior:

CLARKSBURG, W. VA., Feb. 8.—Special Telegram.—The Rev. John T. Johnson, the celebrated mountain evangelist, who has been traveling through the state for nearly forty years, states that during a revival at Round Bottom, Monongahela county, a young man of that place who had been ill with consumption for some time died, descended into hell, and returned to life in an hour, and, after describing his torrid trip, embraced religion and again died happily, in the full belief of his future salvation.

After stating that the young man, who was one of the most intelligent in the country, was a skeptic, Mr. Johnson says:

"He was apparently lying at the point of death. The Rev. Mr. O'Daniels and myself were called upon to endeavor to bring him to Christ.

"While Mr. O'Daniels was talking to him, holding him by the hand, he seemingly expired, and was pronounced dead by all in the room. He remained in this condition for some time, when he suddenly began breathing heavily, and then struggling as though with some mighty monster.

"He seemed endowed with supernatural strength, and it required the utmost exertions of several powerful men to keep him on the bed. The struggle continued for an hour, when he calmed down, and, regaining his senses, requested that we sing and pray with him.

"After the exercises were over, he told us that when he became insensible to earth he found himself at the brink of a yawning, black chasm. Lurid fires seemed to be burning at a great distance down, and shrieks of the most unearthly kind greeted his ears.

"After remaining quiet a short time, he felt a thread by his hand. He grasped it, and had hardly done so when a mighty wind struck his body, almost tearing his limbs out of their sockets, and dashing him down into the mouth of the pit, where he swayed from side to side, clinging to the thread, which alone kept him from falling to the flames below.

"He knew that should the thread break or he lose his grasp he was doomed forever, and he thought to himself: 'I hav been a skeptic and God almighty is showing me that there is a hell of darkness and fire to which unbelievers are exposed,' and he grasped the thread the tighter.

"After what seemed to him an interminable time the wind ceased, and he knew nothing until he requested the ministers to pray with him.

"Shortly after his return to life," Mr. Johnson continued, "he made his peace with God, and after giving full directions regarding his burial, bidding his friends good-bye, and requesting Mr. O'Daniels when he officiated at his funeral to relate his remarkable experience for the benefit of others, died practically in his savior's arms."

That Messrs. Johnson, O'Daniels, and others who witnessed this strange affair, believe actually in the supernatural occurrence is unquestioned. They are all persons whose veracity is beyond question, and even the physicians assert the young man was actually dead.

The narration of the story at the funeral caused considerable excitement, and people are flocking to the churches throughout the neighborhood. Meetings hav been held day and night since Thursday, the day upon which the young man was buried.

It is said that the final request of the man was that a report of his experience be published broadcast, so that all men might know there was a hell.

Please investigate this case or let us hear from some Infidel in the vicinity who knows the facts. These fellows who call themselvs evangelists I believe are the most contemptible scoundrels this earth contains. If outspoken Infidels would attend these revival meetings they might head them off in some of their tricks. An incident has just been published that happened where I used to liv in Iowa, in which the little game did not work worth a cent. I copy the account from the *Times*, of Alden:

Last March a series of meetings began in Alden under the direction of Evangelist Garlock, of Smithland. During the meetings, which continued thirty-two days, Mr. Garlock made a number of surprising statements as to his powers and capacities, among which was an unqualified claim of an ability to read the future. While stating that he was neither a prophet nor a son of a prophet, Mr. Garlock described his strange ability in language substantially as follows: "You may call it what you will. I cannot explain it to you. It comes to me as natural as my breath. It comes to me and it is my duty to tell it—to warn this one and that one that his days are numbered—and I cannot shake it off. And so, when one of these overpowering impressions comes to me I go and tell the person and exhort him to make haste," etc. At the close of one of these explanations Mr. Garlock caused to be read a letter from Battle Creek, where he had previously held similar meetings, written by a person acquainted with the impressions he had had while there and their sequels. He had foretold the sudden death within a limited time of about a dozen different people who had failed to accept his teachings. Several of them were robust young men. They had all, without exception, died sudden and miserable deaths within the time specified by the predictions. As might be expected from one who possessed such a terribly fatal power and still retained any humane instincts, Mr. Garlock distributed his premonitions in Alden with considerable care. There were several sweeping assertions of dire calamities impending over Alden that would be revealed in a few weeks, but no hint was given of their nature. A great number of sudden deaths within the near future was pointed out as a certainty, but no names given, and several persons were sorrowfully bid goodbye with the admonition, "You hav had your last opportunity; good-bye." In fact, there was but one prediction that was in any way tangible, and this one, it is fair to say, created considerable uneasiness and at once became a general topic of conversation. It was made Sunday afternoon, March 29, 1891, and had reference to either Miss Emma Palmer, Miss Emma Birdsall, or Miss Emma Hustan. The three were seated together. Mr. Garlock endeavored long and earnestly to move them, but all persistently declined. Near the close of his exhortation he said, "One of you three girls will die before the 1st of January." These are his exact words.

After further efforts to get them forward by talking of the impending death of one of them before the new year, he solemnly shook hands with all three, bidding them good-bye. The young ladies remained in their seats, and soon after the meeting closed. At the time of the meetings, and ever since, except during vacation, the three young ladies in question hav been in Alden as non-resident members of the same class in the high school, and at no time in their lives were their prospects of longevity more apparent. Had either of them been possessed of anything but the most hopeful and buoyant turn of mind the result might hav been very different. Let one of them hav been unfortunate enough to place faith in the impression and allow it to chafe upon her courage and gradually take shape as a morbid expectation of death, what would hav resulted? Through whose fault?

I think the editor might hav given Infidel teachings a part of the credit for the happy result, as I happen to know that the people of at least one of the young ladies are Freethinkers.

Such cases as the above should fire our hearts with zeal to do all we can to stamp out old hydra-headed Superstition.

Long may the grand old TRUTH SEEKER not only seek truth but teach truth, is the earnest prayer of the unrighteous

C. STRATTON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Polyp.

O, deep-sea child, your wondrous face
In heart of mine finds welcome place.
Where did yon get your knowledge clear,
To build so true and nobly here?
Where find the laws that govern well
The countries where your comrades dwell?
Whence came thy robe like frosted lace,
Whose beauty-lines all eyes can trace?
Such dainty touch, so fair to see,
Whence came it, polyp?—tell to me.
Then spake the polyp, soft and low:
"All gracious truths we may not know;
Yet, in ourselvs are laws as great
As keep in motion star or state.
The inward glow makes outward light
A glory to receptiv sight.
From out the depths of briny sea,
This sacred fact I'll tell to thee:
To Nature and her sweet command—
Who livs her laws as she has planned
Need never weep o'er wasted days,
Or count the lost along life's ways.
Who seeks the true and dares do right,
Is lord and king in raiment white.
He builds a stately mansion fair,
Whose polished towers all time outwear."

SUSAN H. WIXON.

Our Sunday-School.

From our earliest recollections we attended a Sabbath-school in the Baptist church of our nativ village. We are not intending to write anything reflecting on our early teaching by those whom we loved and whose memory we cherish. It was the teaching of their time. It was not the teaching of your time. It was before steam power was known or any of the wonderful discoveries in science of this day. It was when all believed in the miracles said to hav been performed by Moses, Christ, and Mohammed. We say all; we mean the devotees of these men, who lived in barbarous ages, and by the cunning of teachers in the supernatural. These names hav become perpetuated so that every school-child is familiar with them. In these days they would not hav been known at all except perhaps as the occupants of some prison, as idle nuisances, injurious to society. Those men were tramps, and for this reason were better able to deceive the local inhabitants of those days—ignorant from their very localness.

We feel assured our parents would not hav trusted our Sabbath-school teacher with their goods, but in their blindness they could trust the early education of their children in his hands. But if I go back to my grandparents' time I find they would hang their neighbors as witches. So you will see my parents were an improvement on their parents. And so it will be for all time to come, as it has been from all past time.

Our object in writing this article is to tell you a story we read in our childhood from one of the Sabbath-school books circulated from the library to be read during the week. We were fond of reading. And this story was a narrativ of a man who claimed to hav made a visit to the condemned in hell awaiting the judgment day. Coming to a man confined in a cell, he inquired of him how long he had been there. The prisoner said, "Ever since the flood." "Indeed!" said the questioner; "do you remember the flood?" "Oh, yes," said the poor man; "I was a shipcarpenter and worked for Noah eighty years." "And did not Noah urge you to come into the ark?" "Oh, yes; but we did not believe him. We would go to the alehouse every Saturday night and spend our week's wages in beer and laugh at Old Man Noah.

"At last the ark was finished, and all the animals got into it. That night I went to a wedding; on coming out to go home in the morning about 2 o'clock, we found the water over our shoes, and it rained so hard we could scarcely see. The young lady I waited upon, clinging to my arm with trembling hand, asked me if I did not think it Noah's flood. With many misgivings, I told her not to believe it. We all went to bed, leaving out wet clothes hanging by the fire. In the morning when we arose the water was up to the windows, the fire in the kitchen was out, our clothes were swimming in the water, we could get no breakfast; in fact, we did not want any, we had no appetite.

"The water continued rising until we were driven to the top of the house, when an old man on the next roof bid us be of good cheer. He said that when he was a young lad, about three hundred years old, they had just such a flood, and when the water rose to the top of the houses it subsided. This encouraged us for a moment; but we looked off and saw the ark sailing in the distance and all hope forsook us. Oh, how we wished we were in the ark, but it was too late. Pretty soon our house fell in, and I was suffocated, and ever since I hav been here. I know that after the judgment day my sufferings will be increased a hundredfold."

As intelligence increased in my nativ town this library was replaced with a new one, and the old one was sent to the East Indies to supply the Burmah mission.

Children in the Corner, this story is written from my memory, as it was printed on my mind when I read it indelibly.

OLD MAN PAXTON.

A Story For the Little Folks.

THREE BLIND MICE.

Once there were three blind mice, and it has often been said and sung that they ran after a farmer's wife. They were brothers, and had been blind from birth. They had always lived at the old farmhouse, and knew nothing of the great world outside. Their being blind did not prevent them from having very lively times. As no cat was kept on the premises there was nothing to molest them nor make them afraid; so they just went their own way. Every night when the house was still they were in the habit of visiting the pantry and helping themselvs to the rich dainties they found there. They fared sumptuously, and were especially fond of cheese and mince pie; but so much feasting and prosperity did not agree with them any better than with some people that I hav seen, for they began to put on very unbecoming airs. They grew bold, swaggering, and insolent. They were full of brazen-faced impudence. One day after an unusually rich feast the eldest one proposed to his brothers that they should go into the kitchen and hav a little fun by scaring the farmer's wife. The kitchen door stood ajar, and in they marched as bold as lions. Their victim stood at the table kneading dough, and singing, "If a body meet a body coming through the rye." And when she saw them come running toward her she started and ran, with the flour and dough still clinging to her hands, screeching and screaming at the top of her voice, for she was a very nervous, timid woman. They ran after her through the kitchen, out into the hall, and all through the rooms they went, those creatures, in hot pursuit after her. She jumped first into the chairs, and then upon the table, in hopes to escape them. They made fun of her, and laughed and giggled at her fears fit to burst their little throats. But after a while they got tired of their cruel sport and scampered off to their nest to relate to their three brothers that staid at home to keep house, what jolly times they had, the feasting and rioting, and that they had scared a woman almost to death. The eldest one, he that was the ringleader in the mischief, did not hesitate to call her a fool. He said she screamed as loudly as though a lion had been after her. He said he did not want to eat her nor even to bite her, he only wanted to see how badly he could scare her—which was just as reprehensible in him as though he had bitten her. Another one said he did not know as she was a fool but he thought she acted in a very silly manner. The youngest one piped up his tremolo voice and said, judging from all that he had heard about her, it was very evident that she would never set the river afire. That little chap prided himself on doing the tremolo. The three brothers that remained at home said, "We will go with you to-night on a foraging expedition to the pantry, for we, too, like good things to eat, and if there is any fun going on we want to hav a hand in it." The three blind ones said they were willing. Now, the farmer's wife had a great deal more sense than they gave her credit for. She proved a little too sharp for them, for when she found her tormentors had gone she jumped off the table and ran to the store, and she found there just the article she wanted—it was a mouse-box, circular in shape, and it had six holes in it. She hastened home with it, and toasting a bit of cheese she attached it to the wires underneath the box, and placed it on her pantry shelf. The next morning she arose early to examin her box; to her great surprise she saw six long tails dangling from the outside of the box. The creatures in their greedy haste to get at the cheese thrust their heads in so far they could not withdraw them, for the wires sprung back in place, and clasping them tightly around their necks they were all choked to death. Such was the tragical fate of those six wicked brothers. She was so overjoyed at her good luck that she picked up the trap and ran with it to show her husband. "Oh, husband," she said, "just look and see what good success I hav had. Last night I caught these six mice in my new trap." Her husband looked up from THE TRUTH SEEKER that he was reading and exclaimed, "Rats! now you hav caught them, you had better cut off their tails with the carving knife." And his wife with great alacrity obeyed him.

MIRIAM.

P.S.—A story that is so liberally adorned with tales (tails) points to the following moral: Those people who do not exercise proper self-control, and giv way to such childish fears, subject themselvs to ridicule, and that, too, by people who are vastly inferior to them in point of intelligence.

M.

She Yelled "Mouse!" and Jumped.

A surprisingly strong bit of evidence in proof of a woman's inability to remain calm in the presence of a mouse was that contributed by Bridget Colgan, the servant-girl who is now being treated for a broken ankle at the Philadelphia hospital.

Miss Colgan is a fine, strapping young daughter of Erin, who would giv most men a hard tussle in a trial of physical strength, and her nerves are usually as strong as her muscles. Yet, when Bridget was cleaning the second-story windows of the house where she was employed as chambermaid last week, and she saw a mouse run out from under the bed, she instantly turned and leaped into the street below, at the same time screaming, "A mouse! a mouse!"

Perhaps no more remarkable instance of this strange fear has ever been recorded, and Miss Bridget's escape with only the injuries mentioned is not the least curious part of her adventure.—*Philadelphia Record.*

Correspondence.

STOCKHOLM, WIS., Apr. 13, 1892.

DEAR MISS WIXON: This is my first letter to the Corner. My papa has taken THE TRUTH SEEKER for fourteen years, and I hav read the Corner ever since I could read. I am nine years old. I was born in this place. It is situated on the Mississippi river, but as the river is about three miles wide here it is called Lake Pepin. We are all Swedish people with the exception of six families. We hav a graded school here and I am in the higher department. I study reading, arithmetic, grammar, geography, history, and spelling. The principal is a gentleman, by name Mr. Harrison Lowater, and the primary teacher is a Swedish young lady who livs in this place.

Perhaps my letter is long enough for the first time, so I will close with love to you and all the little friends of the Corner. I am, Your Liberal friend,

EVALD B. STROMBERG.

P.S.—Please accept this drawing.

E. B. S.

[Thanks, Evald, for the letter, card, and drawing. You may be some day a celebrated artist. We are proud of our little Swedish boy, and we feel sure he will grow up a true American.—ED. C. C.]

HOOPESTON, ILL., Apr. 12, 1892.

MY DEAR AUNT SUSIE: It has been several years since I addressed you and asked permission to call you "aunt," which you granted. I hav just been reading the Corner of this week, and will say it is splendid, as usual. I especially admire your poem, "Common Good," and wish that I were able to write one as good.

There are few Liberals around here, or rather there are plenty but they will not say so. There is one very firm Freethinker, a friend of ours, living a few miles from Hoopeston, just in the edge of the state of Indiana. He printed some passages from the Bible that contradicted themselvs and sent them to a number of families, and then some one wrote a piece and put it in the paper, attacking him for publishing the passages, and when he went to reply they would not publish his reply. It was too strong for them. That is the way with the Christians. They won't hav investigation.

We hav just received one of Miss Gardener's books, "A Thoughtless Yes." It is splendid. We hav ordered several more books, which hav not arrived yet.

Just now we are having lovely weather, and Mother Earth is donning her new green dress.

Well, for fear of making my letter too long, I will close.

Wishing you success in all your undertakings, I remain,

Yours for truth and right,

IDA L. JOHNSON.

P.S.—Papa, mamma, and my sister join with me in sending love and kind regards. If this is too long for the Corner, please write to me yourself. IDA.

[It givs the editor of the Corner much pleasure to hear from her niece Ida, and she trusts it may not be long before she writes again.—ED. C. C.]

JOPLIN, Mo., Apr. 10, 292.

DEAR MISS WIXON: I hav not written to the Corner for so long I expect you hav forgotten me. This is my second letter to the Corner. I am going to school now. I am in the fourth reader. I study reading, arithmetic, writing, geography, language, and spelling. I am ten years old. My teacher's name is Miss Nora Lichliter. I am reading Dickens's Child's History of England at night. I think it is very interesting. It is wonderful to think how ignorant the people were when they had nothing but the church to educate them. They didn't even know enough to be just. Religion and cruelty went hand in hand. It was just war after war—nothing but blood, beheading, hanging, drawing and quartering, and Christianity. And just to think how badly they treated the poor Jews.

I think the story of the Maid of Orleans a very interesting story. And it shows how far anybody can go stimulated by superstition. I am nearly through, and I am going to read the whole book through again so that I can understand it well. To-day is Sunday, and I hav been helping papa set out trees all day. We liv in the western part of Joplin in sight of the zinc works. And there is also a big white-lead works here. I will tell all about them in my next letter if you think it would be interesting for the Corner. I hav a little brother three years old; his name is Robert G. Ingersoll, and when anyone asks him what his name is he says, "Wobert Ineroll—hell on the preachers." I hav one sister five years old named Elmina Wood, and her great argument against the God idea is that there could not be anything above because there is no ground up there, nothing but clouds.

Miss Krekel was here and gave us three lectures, and I went to two of them, but I could not go to the other one. I think she is a splendid talker and I love to hear her very well. Well, as my letter is getting too long I will bring it to a close. I hope this letter will not find its way to the wastebasket.

With best wishes to yourself and to the Corner, and long life to Watson Heston and the cartoons and the grand old TRUTH SEEKER and all the friends of the Corner, I am, Your Liberal friend,

LENA F. WOOD.

[We hope you never will forget the Corner, where we all hav such pleasant times.—ED. C. C.]

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News of the Week.

BISMARCK says that drinking is decreasing in Germany.

THE Protestant Alliance of Great Britain has petitioned for a government investigation of convents.

JESUITS and other Catholics denounce the prohibition of a Jesuit conference at Dortmund, Prussia, as religious persecution.

MAY DAY is awaited with anxiety in Europe, on account of the labor demonstrations which are held on it, and which promis this year to be unusually violent.

IN England the movement to abolish landlordism, by taking possession of game parks and all large estates and dividing them among small holders, is assuming vast proportions.

THE *Kreuz-Zeitung* of Germany continues to publish vague stories of Jewish "ritual murders"—that is, sacrifices of Christian children in religious rites—in far-off neighborhoods.

MISS WILCOX has left Mt. St. Joseph's convent at Hartford, Conn., and thrown off her vows. It is said that she was persecuted by the mother superior, through jealousy that Miss Wilcox's influence with the bishop was equal to her own.

VINCENZO LIBERTINO has been convicted in a New York court of practicing medicin without being duly qualified. He said, "I hav supernatural powers," but Counsel Purrington for the county Medical Society called him "an arrant quack," and he was fined $100.

CATHOLICS continue to protest against unfair discrimination by Commissioner Morgan of the Indian schools. The mother superior of St. Peter's mission, Mont., complains that she has been reduced to $1 per month per pupil, while Protestant missions get $17.

IF universal suffrage is not given the Belgian workingmen they may rise in insurrection. France and Germany each keep troops at the Belgian frontier to take advantage of rebellion and by marching in and putting it down perhaps acquire possession of the country.

DISCONTENT and desperation prevail in Russia. Nihilists are improving the opportunity. All kinds of land reforms are broached. Some reformers advocate the single tax; some, division of land and inalienable settlement of it on the peasant families severally by primogeniture.

EMPEROR WILLIAM says that all nations should coöperate in punishing Anarchists, suppressing their press, and returning refugees. He proposes an international conference to this end, adding that combination in this work will strengthen good understanding and amity among the powers.

A CHOIRMASTER in Peterhof parish, Russia, had been growing more and more fanatical in church work, and had told his wife that he had committed the unpardonable sin. One night he went crazy and chopped his wife into small pieces with an ax and put the pieces in the stove, and drowned his three children.

CATHOLIC priests hav won the favor of the king of Dahomey, says a report, "by teaching the people the duty of submission to the king." The people were already so submissiv that he is able to sacrifice, of them and captivs of war, one thousand at each of his annual religious celebrations. Statues of the twelve Apostles hav been set up in his court.

CATHOLICS in France complain of "scandalous demonstrations by Freethinkers in the houses of God," which from Freethinking Paris are spreading to the provinces. During a recent sermon on the social question by the archbishop in the cathedral at Nancy, several "Freethinking interlopers" took offense and rose and threw chairs about, breaking chandeliers and injuring five persons.

DEEMING, the Australian criminal whose murders of women form such a sensational case, when imprisoned said, "What does it matter, if one has always led a good religious life?" He has talked with his chaplain on religious subjects considerably. However, he lately remarked that he did not care much for religion, as the woman who got him into trouble by her unfaithfulness (Miss Mather) was always reading her prayer-book.

AT the Vatican extraordinary importance is being given to the pope's episcopal jubilee next year. The central organizing committee has already received notices of thousands of gifts to be sent. To collect all the donations three hundred committees hav been formed in all parts of Christendom. It is believed that the presents will equal those made at his priestly jubilee, when they amounted to $8,000,000 in cash and $20,000,000 in other presents.

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3. Drop final RE in words like quartette, coquette, cigarette, etc. Thus spell cigaret, roset, epaulet, vedet, gazet, etc.
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THE superstitious are in society what poltroons are in the army—they both feel and excite causeless terror.—*Voltaire.*

YOU can hardly convince a man of an error in a lifetime, but must content yourself with the reflection that the progress of science is slow.—*Thoreau.*

IN wisdom is to be found every work without exception. . . . Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin with the bark of wisdom.—*Bhagvat-Geeta.*

ONE of the first things that excites distrust in the New Testament is the discovery that all the prophecies claimed as referring to Christ are found to be uttered about people or events of the times in which the writer lived, and that the application of them to Christ is either fraudulent or the use of an excessiv poetic license.—*Adams.*

AT length the old dragon is dying, and some of us hav taken advantage of his moribund weakness to try to turn the world back to the place it occupied when Christianity first darkened and cursed it. Two thousand years hav been lost to the world! Millions of human beings hav existed in ignorance and misery whose lot should hav been enlightenment and happiness.—*Saladin.*

ALL the cruelties in the Old Testament are absolute mercies compared with the hell of the New Testament. In the Old Testament God stops with the grave. He seems to hav been satisfied when he saw his enemies dead, when he saw their flesh rotting in the open air, or in the beaks of birds, or in the teeth of wild beasts. But in the New Testament, vengeance does not stop with the grave. It begins there, and stops never.—*Ingersoll.*

WONDERFUL to depart!
Wonderful to be here!
The heart, to jet the all-alike and innocent blood!
To breathe the air, how delicious!
To speak—to walk—to seize something by the hand!
To prepare for sleep, for bed, to look on my rose-color'd flesh!
To be conscious of my body, so satisfied, so large!
To be this incredible God I am!
To hav gone forth among other Gods, these men and women I love.
—*Walt Whitman.*

ALL the well-known physiological or psychological differences, which in all ages hav been brought forward as proofs of the existence of an insuperable gulf between men and animals, hav appeared on closer investigation to be either non-existent, or else to hav but a relativ instead of an absolute value. It has become an axiom among all empirical psychologists and all students of human nature who judge by experience, that the highest mental capabilities of man begin to germinate in very inferior regions, and that the mental activities, abilities, feelings, and tendencies of man appear in their primary forms in the animal soul to an almost incredible extent. . . . Who is not acquainted with the wonderful economy existing among the communities of ants, bees, and termites? Who has not read about the canine communities in the North American prairies? or about those political and social habits of the ants which sound so fabulous, but none the less exist in reality—how the ants fight regular battles, undertake marauding expeditions, bring home slaves and train them in their service, keep milchcows in their extensiv and well-appointed dwellings, how they practice agriculture, and so on?—*Buchner.*

THE honey bees
. . . By rule in nature, teach
The act of order to a peopled kingdom.
They hav a king, and officers of sorts:
Where some, like magistrates, correct at home;
Others, like merchants, venture trade abroad;
Others, like soldiers, armèd in their stings,
Make boot upon the summer's velvet buds;
Which pillage they with merry march bring home
To the tent-royal of their emperor;
Who, busied in his majesty, surveys
The singing masons building roofs of gold;
The civil citizens kneading up the honey;
The poor mechanic porters crowding in
Their heavy burdens at his narrow gate;
The sad-ey'd justice, with his surly hum,
Delivering o'er to executors pale
The lazy yawning drone. I this infer—
That many things, having full reference
To one consent, may work contrariously:
As many arrows, loosèd several ways,
Fly to one mark;
As many several ways meet in one town;
As many fresh streams run in one self sea:
As many lines close in the dial's center;
So may a thousand actions, once afoot,
End in one purpose, and be all well borne
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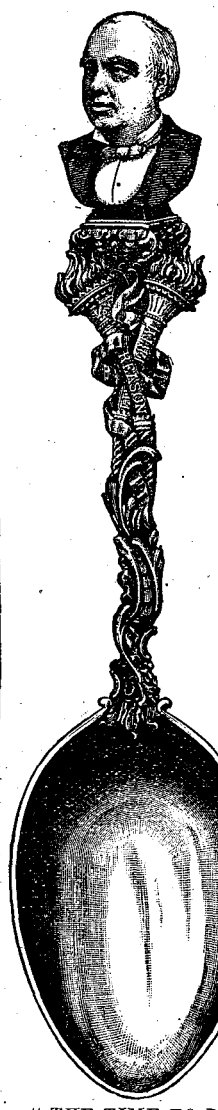
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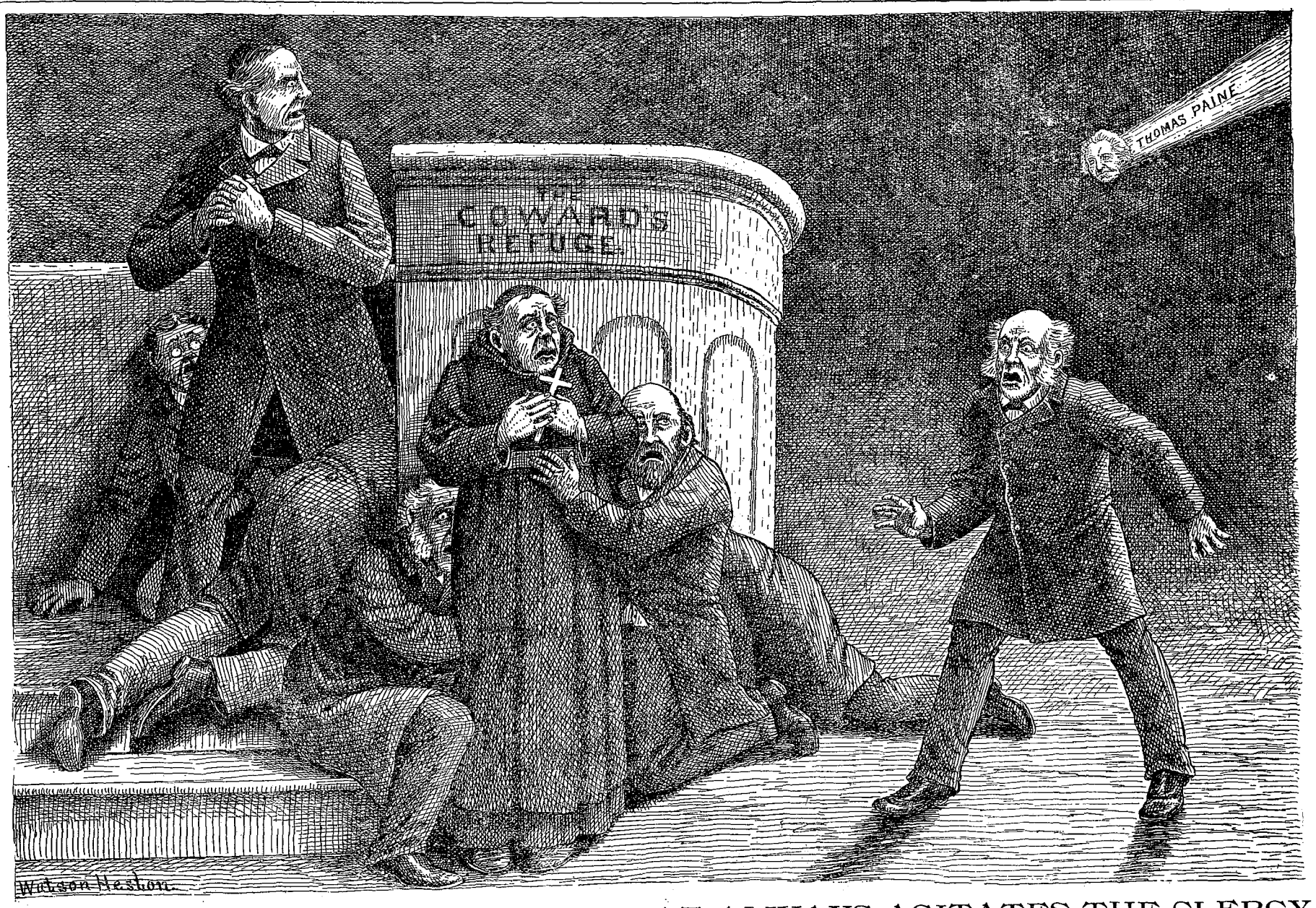
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SATURDAY, - - - - - MAY 7, 1892.

ACTION OF THE World's Columbian Commission

AT ITS SESSION HELD IN CHICAGO APRIL 6, 1892,

IN REGARD TO

PETITIONS, ETC., FOR CLOSING THE WORLD'S COLUMBIAN EXPOSITION ON SUNDAY.

OFFICE OF SECRETARY WORLD'S COLUMBIAN COMMISSION.
CHICAGO, ILL., April 14, 1892.

The World's Columbian Commission, on the first day of its sixth session held in the city of Chicago on Wednesday, April 6, 1892, adopted the following resolution:

"*Resolved*, That the second day of the next session of the commission be set apart for the hearing of all persons who desire to be heard on the subject of closing or *opening* the gates of the Exposition on Sunday."

The World's Columbian commission at the same session adopted a resolution providing that the next session of the commission shall convene in this city on Oct. 5, 1892, so that the second day of the next session of the commission, referred to in the above resolution, will be Thursday, Oct. 6, 1892.

In the meanwhile all petitions, memorials, communications, etc., in regard to the closing of the World's Fair on Sunday, received at the office of the secretary of the World's Columbian commission, will be promptly acknowledged whenever the party forwarding said petitions will definitly designate to whom they desire the acknowledgments made, and all such petitions will be properly filed and a record kept of same, showing the date of reception, from whom received, and from what state, and the total number of signatures to said petitions, and a copy of this record will be submitted to the commission by the secretary on the first day of its next session, Oct. 5, 1892, and the hearing above referred to will be given by the commission, in accordance with above resolution, on Thursday, Oct. 6, 1892. JNO. T. DICKINSON, Secretary.

We hope that the readers of THE TRUTH SEEKER will make an earnest effort between now and October to send in thousands of names against Sunday closing of the Fair. All having petitions in hand should send them in not later than September 10th, so that they may be properly filed. Send them to John T. Dickinson, secretary of the World's Columbian commission, Rand-McNally building, Chicago, Ill.

Send also to Mr. Dickinson all the editorial protests in local journals against Sunday closing possible. Send the papers folded with the article outside, heavily marked.

Can Freethinkers Organize?

Some time last February, referring to Henry Frank's attempt to build up the Society of Human Progress, the *Sun* said, in answer to a letter from Mr. Frank: "After a few meetings the enterprise of our correspondent will go into liquidation and he will disappear from such notice as he now courts." The reason the *Sun* gave for so thinking is that, in its opinion, Mr. Frank's system, so far as he has one, is a philosophy rather than a religion, because based on science, and it holds that "whoever is looking for science to explain the problem of existence looks in vain. It can go no further than man's capacity for knowledge, and that is limited within a range infinitesimally small. Outside of these bounds he must see, if he can see at all, with the eye of faith; or he must picture the unknowable regions beyond with his feeble imagination. All the science of all the ages has barely scraped the surface of knowledge, and it can never get much deeper relativly. A religion, accordingly, which has no other foundation than science, is built on the sand. If mere ethical principles are its basis, it rests on the experience and conviction of men only. If it is built up from the imagination, it has no substantial corner-stone."

Mr. Frank's society, it will be remembered, was organized to take the place of Mr. H. O. Pentecost's Sunday evening meeting, which that gentleman had been obliged to discontinue because of lack of support. The business part of the movement was attended to by Mr. F. C. Leubuscher, who ran the *Twentieth Century* after Mr. Pentecost practically withdrew to practice law.

Considering the question raised by the *Sun*, whether science afforded sufficient basis for such an organization as Mr. Frank proposed, we raised another question, Can Freethinkers organize? and cataloged the successes and failures with which we are conversant. The question to be helped toward settlement by Mr. Frank's effort we considered to be, "Are the qualities of mind which make Freethinkers of so positivly negativ a character that cooperation is impossible?" And concerning those who attended the meetings of the new society we inquired: "Will they take more interest in them than in any other entertainment provided by private enterprise? Will they support them—pay for them? Would they help build a hall, or provide reading-rooms or recreation-rooms? Will they take any interest in the society beyond the interest of amusing themselvs for an evening? Will they make it to themselvs what the church is to the devotee?"

It is not yet time to finally answer the first query in the affirmativ, but the latter series can be answered negativly. The society has practically gone into liquidation, as the *Sun* said it would after a few weeks. Mr. Frank withdrew a month or more ago because of lack of support and a falling off in the attendance. He has resumed the business which he proposed to giv up had the Freethinkers wanted him badly enough to support him. The society still exists and will meet again next October, but its permanence is problematical and depends upon the efforts and cash of two or three persons.

And not only has Mr. Frank's attempt failed, but the *Twentieth Century*, with which he was allied, has passed into other hands, through sale. Mr. Pentecost and Mr. Leubuscher will practice law. During its existence the *Twentieth Century* has been known as an Anarchist journal, though Mr. Pentecost's most popular lectures were the expression of his Freethought ideas. But the attempt to make it self-supporting has cost its generous backer—generally supposed to be Miss Helen Weston—a good many thousands of dollars. It is now to be a general objector to all things established. In the words of its new editor, it will "uncover the festering evils that underlie the surface of civilized society," and "help make men discontented, aye, sourly, morbidly discontented, with things as they are!"

The failure of the society to do what its promoters set out to do, and the sale of the paper back of it, is another fact for those who maintain that there is not sufficient incentiv in the love of humanity and devotion to science and reason to urge men and women to work steadfastly and continuously, when sacrifices and effort as well as words are demanded. Quoting our review of the previous failures in effecting solid organization the *Independent* said: "These important admissions come from the head and front of the Infidel element. They show that there is no common bond between Freethinkers strong enough to unite them in a firm, aggressiv movement. They disbelieve and do what they can as individuals to induce others to disbelieve; but they hav no impulse in the love of their kind, which is their chief creed, to lead them to united effort, to self-sacrifice for their fellow-men."

Having in mind the failures recorded, we are disposed to consider this criticism more seriously than the general Christian criticism of Freethinkers is worth. We can learn something even from an enemy. We desire to see it disproved, and still believe it will be, even in New York. There are several reasons, plain to us, for Mr. Frank's failure. The great cost of the meetings and the extravagant ideals of the lecturer deterred some. Mr. Frank desired three thousand dollars per annum, which is two or three times the income of most of his supporters. This was for nine months' speaking and what we may call "parish work." The other expenses made the cost average nearly five hundred dollars per month. The society fixed its dues at one dollar per month, which is reasonable, but it has not been incorporated and its secretary never made any systematic effort to keep the work in shape. The business meetings were molded by two or three, and people placed in the board of trustees who could not possibly aid the society by work, and were totally indisposed to giv cash. Again, and this of itself relieves Freethought of the *Independent's* criticism, the society, though nominally a Freethought movement, had a more metaphysical than Freethought basis. Mr. Frank is a Pantheist as well as Secularist. In his letter to the *Sun*, reprinted in these columns, he was nonunderstandable from a rationalistic standpoint, and in his subsequent controversy with Mr. Pentecost in the *Twentieth Century* he developed a mysticism almost oriental in its unintelligibility to those who imagin words hav a definit meaning. So it will be seen that there are many reasons why this particular failure should not be charged against Freethought.

But even if the statement of the *Independent* be true, it only points out a phase of human development which must be as natural as slavishness to superstition seemingly is. And if it be true, it also affords the strongest of reasons why individual effort to rid the world of this same superstition should be persistent and strenuous. If organizations fail individuals must not. Let us remember that physical slavery was not abolished by organized bodies but by the work of a few heroic men and

women. So shall mental slavery cease, by the same sort of work, though every attempt to organize be recorded as a failure. But this we do not think will be. The Society of Human Progress, even though it has lost its founders, may go on and flourish; if not, perhaps the very next attempt will be a success. At any rate, there should be no slackening of effort.

Christians Loving One Another.

A short time since, we made mention of the fact that more of the Seventh Day Adventists of Tennessee were to be arrested by their fellow-Christians for laboring on Sunday. A letter from one of the persecuted ones living at Springville to an officer of their organization at Battle Creek givs the particulars.

One of the evangelical Christians was at the county seat on business, and meeting the state's attorney was asked if he lived in the Advent community. Answering affirmativly, the attorney asked him if the Adventists kept up their Sunday work. This question was also answered in the affirmativ, the man adding that none of them would deny it. Then the attorney requested him to giv him the names of five of the leading church-members, which he did. The attorney said he had heard the circuit judge, Judge Swiggart, say he was going to put a stop to that Sunday desecration. The five warrants were issued, and are in the sheriff's hands. But he has understood that the Adventists will not giv bonds, and so will wait until court sits, which will be the fourth Monday in May. He knows the Adventists will not run away, choosing rather to suffer for opinion's sake, and by letting them alone till wanted he saves the county the price of their board. The piety of these evangelical Christians of Tennessee, it seems, is equaled by their shrewd penuriousness.

The officer to whom this letter from Tennessee was written is in possession of others from different localities in his own state, stating that the Adventists are being threatened with arrest for working on Sunday; and of still other communications from all parts of the country "showing the rapid advancement in public sentiment toward universal Sunday laws that will compel all to rest on that day."

The Rev. Mr. Dixon's Charges.

The. Rev. Mr. Dixon, of Brooklyn, has filed his answer in Colonel Ingersoll's suit against him for damages for having said that a few years ago Mr. Ingersoll was the representativ of the venders of obscene literature. Mr. Dixon preaches at the Hanson place Baptist church.

Mr. Dixon's attorneys in support of his charge allege that in 1878 the name of R. G. Ingersoll headed a petition to Congress of fifty thousand names praying for the repeal of the "Comstock laws," which forbid the importation of obscene literature into this country; that Colonel Ingersoll represented the dealers in obscene literature in their attempts to hav these laws repealed; that at the convention of the National Liberal League in Cincinnati, in 1879, Colonel Ingersoll made an address in which he attacked the postal laws of the United States, especially the laws against mailing obscene literature, and that the natural and necessary effect of the position and acts of the plaintiff was to pollute the minds of the young of this generation. It is also charged in the answer that Colonel Ingersoll wrote an introduction to a book by Van Buren Denslow which, it is alleged, attempted to prove that it is proper to be unchaste.

When interviewed about this Colonel Ingersoll had not seen the answers, but to the reporter's statement that its substance is as herein stated Mr. Ingersoll said that it was manifestly absurd; and from our own personal knowledge of the events of the period named we should say very emphatically that the colonel is right.

In the first place, the Comstock laws which that petition asks to hav repealed, or *materially modified*, do not forbid the importation of obscene literature. Second, Colonel Ingersoll never represented any dealers in such literature. Third, he did not even represent the petitioners who wanted the Comstock laws repealed or modified. Fourth, Colonel Ingersoll did not attack the postal laws at the League congress in 1879, nor at any other time, but upheld them so far as obscene literature is concerned; and at the League congress he only condemned their abuse as in the case of Mr. Bennett, the founder of THE TRUTH SEEKER. These are the resolutions of the League on the subject in 1879:

"*Resolved*, That we are in favor of such postal laws as will allow the free transportation through the mails of the United States of all books, pamphlets, and papers, irrespectiv of the religious, irreligious, political, and scientific views they may contain, so that the literature of science may be placed upon an equality with that of superstition.

"*Resolved*, That we are utterly opposed to the dissemination, through the mails or by any other means, of obscene literature, whether 'inspired' or uninspired, and hold in measureless contempt its authors and disseminators.

"*Resolved*, That we call upon the Christian world to expunge from the so-called 'sacred' Bible every passage that cannot be read without covering the cheek of modesty with the blush of shame; and until such passages are expunged, we demand that the laws against the dissemination of obscene literature be impartially enforced."

The last allegation is a pretty fair joke on Mr. Van Buren Denslow, who will probably enjoy it heartily. Altogether, Mr. Dixon's case lacks in an eminent degree the essential element of strength. In this case innocence on the part of the plaintiff would seem to be a perfect shield.

A Benefit Fund for Mr. Heywood.

On the 13th day of May Mr. E. H. Heywood will hav served the term of his two years' sentence, inflicted under the Comstock postal laws. He will then return to a home that is heavily in debt from taxes and mortgage interest that hav accumulated unpaid during his absence, and to a family that has patiently borne much deprivation of ordinary comforts during his incarceration. Even those who deprecate Mr. Heywood's method of reform recognize his earnestness of purpose and his steadfast maintenance of the principles of liberty as he understands them. Those who desire to see him relieved of the oppressiv burden of debt which threatens to greet him on his liberation, and who wish that he might be afforded a fair chance to retrieve his fortunes, are invited to subscribe to a benefit fund that should be immediately available to him on May 13th. The National Defense Association invites contributions to this fund, and urges that all contributions be promptly sent to the secretary, E. B. Foote, Jr., 120 Lexington avenue, New York. Subscriptions will be acknowledged by letter or in the Liberal press, as the subscribers prefer. The public method helps to encourage others. The secretary can send free to any inquirer, in pamphlet form, a letter from Mr. Julian Hawthorne "In Behalf of Personal Liberty," relating to the cause of Mr. Heywood's imprisonment. Already $60 has been pledged, and to render some fair appreciation of Mr. Heywood's services to liberty (the blood of the martyrs is the seed of the church) the Association thinks his friends ought to raise about $658, or one dollar per day for each day he has "served his country and his cause."

The Kind of Men in the Albany Legislature.

Debate on the new legislativ apportionment bill. The *Sun's* report:

"Cheese it," said Mr. "Dry Dollar Sullivan" (Tammany).

"You hav no rules, no decency, no self-respect, no anything," said General Husted (New York Central Railroad Republican), jumping up and down with great rapidity in his excitement.

"I move the gentleman take the platform," said Dry Dollar Sullivan.

"Are we to hav no justice? I move to adjourn," said General Husted.

Dry Dollar Sullivan jumped around, too. He was enjoying it.

"I move the gentleman gets on the platform and givs us a song and dance," he said.

The Republicans stood up and yelled. The Democrats stood up and yelled. Everybody howled.

Mr. Bush stepped from his seat across the aisle to quiet General Husted. General Husted shook his fist in Mr. Bush's face.

"That's an assault," said Dry Dollar Sullivan.

"I call on the sergeant-at-arms," said O'Connor, of Brooklyn.

"I don't care a damn for the sergeant-at-arms. There are others here who will stand by me. I move to adjourn," said General Husted.

The Republicans stood up and advanced toward the Democrats. It looked like a punching match and the page-boys danced with expectant glee.

"Sit down," said the speaker.

"I supposed I was in a body of gentlemen, not of hogs," said General Husted.

"I move the sergeant-at-arms seat him," said O'Connor.

The Hon. Philip Wissig thought there was going to be a fight and left his seat in the rear row to come down in the center aisle and pitch in.

General Husted went down in the aisle and shook his fist at the speaker. O'Connor, who is also a little man, but accustomed to fighting, went from his seat into the aisle to tackle General Husted.

"You damned little manikin," said O'Connor to Husted, "get back to your seat or I will kick you."

"You can't bulldoze me," said Husted to O'Connor.

"Go on, Charley, and call the roll," said O'Connor to the clerk. "Go back to your seat or I'll kick the stomach out of you," said O'Connor to Husted.

"Take your own seat," said Husted to O'Connor.

Everybody yelled when the final vote was taken. Deyo took the floor and tried to make a speech, while the speaker pounded like a boiler factory.

"This is the work of Senator Hill, whose health is the toast of Connecticut horsethieves and ballot-stuffers," said Deyo.

Mr. Sulzer yelled for the sergeant-at-arms.

President Gilford of the State Grange said: "This looks like gag-rule, and I want you to remember that the voice of the people is the voice of God, and you will be turned out."

Is it any wonder that Freedom of Worship bills are passed, and that the title of assemblyman is a synonym for rowdy?

When addressing the Congressional committee about the World's Fair, Director-General Davis told them that the Fair ought certainly to be open on Sunday. Colonel Davis declared, for one thing, that the brewers and distillers would be willing to pay a large bonus to hav the Fair gates closed on Sunday, in anticipation of a heavy trade at the liquor saloons throughout the city.

Mayor Grant has appointed William S. Andrews, the eldest son of Stephen Pearl Andrews, to be excise commissioner for three years from the 1st of May. It is a matter for surprise that Tammany Hall wants one honest and capable man in office. Mr. Andrews has served one term in the same office before, and developed more common sense in its administration than has been shown before or since. It is a tribute to him that all of the political papers speak well of him personally, though opposed to him in politics.

In the West.

News and Notes.

Eau Claire is one of the brightest and busiest points in Wisconsin. I leave Chicago about midnight Thursday and arrive there at noon, Friday, April 22d. It is brilliant weather. The springtime begins to show its glory now in these northern latitudes. It is warm, effulgent, beautiful, with a little dash of winter in the musical breezes and glittering sky. The innumerable logs are floating down the stream. The mighty mills are humming and gather with iron jaws the rolling masses, while millions still sweep on to the Mississippi. It is an animating scene which greets the eye where the Eau Claire and the Chippewa unite their waters. Through fire and flood the city has grown until at present its population numbers twenty thousand. It has evidently before it a career of manifold prosperity. It has varied sources of wealth—forests, rivers, factories, good farms, railroads, and a commanding position for trade.

There are many churches here. Almost every denomination is represented. There is, however, a decided Liberal spirit in the community. No Freethought lectures hav been given here before, but THE TRUTH SEEKER and other Liberal journals hav greatly advanced the cause, so that the reception given to the lectures was beyond expectation. I gave two lectures and about five hundred were present both nights. The Unitarians here are pretty broad and open, for I was invited to giv a lecture on Sunday in their church; I could not re-

main, however, for I was booked for Chicago Sunday evening.

I shall arrange for a series of lectures at Eau Claire and vicinity later on.

The clergymen were invited to debate, but none responded. On the second night, however, a Young Men's Christian Association young man endeavored to answer the lecture. He said, however, that he must be armed and equipped for the battle. He did not want to come at me with an empty blunderbuss. He must load it first. He therefore proceeded to get loaded by at once falling upon his knees and praying to the Lord. It was somewhat cheeky, I must confess. I gave him the platform for debate, not for a prayer-meeting. He was to wrestle with me, not with the Lord. However, he and the Lord had it for about five minutes, while the audience evidently enjoyed the unexpected circus. After getting the Lord upon his side he then proceeded to demolish me. His arguments were of the usual caliber. He had been an "Infidel," he had been drunk, he had lain in the gutter, and Jesus had saved him. I replied that I had never got drunk, and had never lain in the gutter, and therefore his argument did not apply. An "Infidel" who gets drunk and lies in the gutter may be converted to Jesus, but those are the only "Infidels" who ever are. We do not, however, recognize such men as Infidels. They are not Freethinkers, but simply "loose thinkers" who hav neither intellectual nor moral backbone. If the "love of Jesus" can save these poor devils from the gutter, all right. It is simply homeopathic treatment. It is one excitement driving out another. As Sam Jones confesses, the revival ecstasy takes the place of the whisky-bottle. Essentially both are "drunks." That is why so many topers profess religion and get sober. They keep physically sober, but make up by being spiritually intoxicated. My "prayer-loaded" opponent also asserted that I misquoted scripture. I had said, "Jonah and the whale." Now, there was no whale about it; it was a "great fish." Nowhere in the Bible was it called a whale.

I referred the "follower of Jesus" to the words of his own master. He said that Jonah was "three days and three nights in the whale's belly." Jesus ought to know. If he says it was a whale, a whale it must be, and poor Jonah must take the consequences, and theologians also. They cannot go back on the commentaries of Jesus himself.

This is all that the orthodox camp endeavored to do. They fired this Young Men's Christian Association young man at me and he "fired" himself. He suddenly disappeared. He had nothing to say after the text of Jesus was quoted. I guess he went home to study the Bible.

Eau Claire has given a generous welcome. At the home of Captain Sherman and his pleasant family there is the atmosphere of Liberal and cultivated thought. Captain Sherman came to this place about forty years ago when there was scarcely a house where the city now stands. He was in the cavalry service during the war. He has been from the start a prominent business man. He has built some of the largest lumber mills in the state. He is Liberal and progressiv every way. Mrs. Sherman is equally a pioneer, broad-minded and courageous. Mark Sherman, the captain's brother, is most tremendously in earnest. He does not believe in any compromise. He is at the front every time.

H. O. Jackson, with whom I corresponded in regard to coming here, is a determined worker, who collected the "sinews of war," and rallied our forces with enthusiastic spirit. He is an artist and inventor, and has a future of promis. He has both the genius of youth and of reform, and the inspirations of art.

On Saturday morning, with Mark Sherman, I visited some of the great mills of this place, where hundreds of thousands of feet of lumber are turned out every day. It is a kind of magic scene these vast hives of industry present. An engin of a thousand horse-power flings its mighty throbs into the immense structure. The iron teeth of the mill, like those of some great monster, grasp the logs and force them along the steely highway to the swift embrace of the saw, which, almost in the twinkling of an eye, makes the huge lumber into boards, which are carried along by the ponderous and accurate machinery, and trimmed for use; are borne again into the river, and, constructed into rafts, float down to the Mississippi and the markets of the world. In this picture are seen the wonderful activities and skill of to-day as compared with the slow processes of half a century ago.

Eau Claire has been a most interesting place. Its business men are in the main Liberal, and I made many pleasant acquaintances among them. I hav not had better audiences anywhere, or more congenial allies. I was pleased to meet with the veteran campaigner and contributor of THE TRUTH SEEKER, C. L. James. He is always bound to be in the pioneer service, and when a reform becomes popular he lets others work for it while he presses on and takes the unpopular side still. He is bound to keep on the picket line.

Of course Chicago is the goal of all the pilgrims. Here is one of the wonders of the world.

The World's Fair is already open on Sunday. So much has been gained. Over five thousand people visited it the last Lord's day, and I don't think the Lord was hurt one bit. The admission is now twenty-five cents, and the Fair grounds are well worth seeing. Marvels begin to appear. The fishery building, for instance, which covers forty-one acres of ground, is wonderful in its architecture and adornments, although uncompleted.

I always hav a good time with Mr. and Mrs. E. A. Stevens. They hav a pleasant little home. On the same floor is the office of Dr. Bishop, my friend of the Spiritualistic faith, who, I am sorry to say, is at present an invalid, and was not able to join our social circle. I had the pleasure of meeting him. He rather hopes I will get beyond Materialism one of these days. I also enjoy the society of Mr. and Mrs. Hewitt. Mr. Hewitt is a Unitarian clergyman, radical and transcendental, and big enough in his ideas to take in even the Materialist. Of course I do not accept his Hegelian starting-point, and do not reach his mystical hights; but he thinks I will get there. I tell him I hav passed these cloudlands, so beautiful, so enchanting. They are in my past experience. If the Theosophic cycles are true, I may again wheel on the same round and see again the same visions. Mr. Hewitt exults in the fact that I hav written a religious hymn for a church-book, and that on Sunday last this hymn was sung at his own services. He thinks that I will come round to the transcendentalism of that hymn again. Well, that hymn seems like a far-off, dim, mystic music of the past. I think I hav exactly the same hope to-day, but I would not express it in the same form. I am a Materialist, however, and Materialism is to me the golden mean of all philosophies. It accepts fact and the poetry and rhythm of nature herself.

Stevens has the faculty of gathering a fine social element about him, and around his hospitable board gather choice spirits. A little sociable was held at his rooms previous to the lecture, and it was a very delightful affair. The friendly circle was of the best Liberal element of the city. Mr. Geo. L. Robertson, a whole-souled Liberal gentleman, is always at the front. Mrs. Robertson is one whose kindness of heart givs credit to our cause. Their bright children, George and Bertha, will never add to the ranks of orthodoxy. Mr. W. H. Harris and all his happy family are present, and with his flashing humor blends the aroma of art and romance. He knows how to catch and put on canvas the varying and exquisit colors of nature, especially the beauty of the flowers.

R. F. Bergh is one of the brightest Liberals in our Chicago constellation. Although out of town at the time of my arrival, he made special effort to attend the lectures and lend a hand. Judge Russel affiliates with the radical wing of the Unitarians, but he is a stanch Freethinker. He is the attorney who had the hardihood to tackle Romanish hierarchy in the suits brought against it by Stevens when secretary of the American Secular Union. Judge Russell, besides his legal learning, is considered one of the best mathematicians in the West, and in philosophical lore is not surpassed.

Dr. Charles Odell, Seymour Stedman, Albert Schaffner, and Attorney Lynford Geer are young men of promis in the business and professional life of Chicago. Mr. and Mrs. Zimmerman, Mrs. Belle Crawford, Miss Ida Black, Miss Benheizer, and others help to make up the attractiv social and Liberal element of Chicago.

On Sunday morning I attended the meeting of the Society for Ethical Culture. Mr. M. M. Mangasarian is now the lecturer. He spoke Sunday upon "The Life of Buddha." It was an excellent discourse. Mr. Mangasarian has evidently a clear intellect, a philosophical insight, a scholarly genius, and a brave spirit. I like him. He is a fine orator. He is master of his subject, and holds the closest attention of his audience. His work in Chicago is becoming quite popular. The theater was nearly filled on Sunday morning.

I was pleased to meet Otis S. Favor, the treasurer of the Ethical Society and one of its main supporters. He is a prominent figure in the business and political affairs of Chicago. He is Stephens's employer, and Stephens says the e is no better man on earth.

Sunday evening I lecture in O'Neil's hall. A. D. O'Neil generously givs us the use of this hall. O'Neil is never behindhand in the Liberal cause. He is a right bower every time. You can "tie to him," as the Western folk say. He presided at the lecture, and in his jovial way made things smooth and bright for the Secular Pilgrim. Mr. Fred Brown opened with a magnificent rendition of the patriotic song, "America." This was followed by a beautiful duet on the piano and guitar by Mr. Brown and Mr. Hart. I then gave my lecture on "Spiritualism, Theosophy, and Infidelity." The hall was well filled. The listeners were generous and appreciativ.

Besides those already named and who were present, I must enumerate my good Episcopalian friend, Mrs. O'Neil. Dr. Wilson and Mrs. Wilson. Mr. and Mrs. Baker. William Williams, formerly county commissioner, and a live Liberal man, not afraid to combat the church. Mr. J. K. Magie, in the reform ranks, now resident at Washington, D. C.—but it may be that he will represent Illinois as Congressman at large. He would make an honest politician, I guess. Frank Ruggles, of Bronson, well known the world over as a collector of old books. If anyone wants a rare copy of any book on any subject, from before Christ to the present age, Ruggles is the one to get it. I hav known him for years by correspondence, but this is the first time I hav met him face to face. W. A. Johnson, of Byron, Minn. Mr. and Mrs. Wm. Snelson. The Raywalt brothers, and others.

The Liberal element of this imperial city, even if it is small in numbers, is splendid in spirit and hope.

I visit while here the enormous fruit warehouse of the Raywalt Brothers. It is wonderful the amount of business of this sort which is transacted at Chicago. From all parts of the world are brought the fruits—watermelons from the Canary island, lemons from the Mediterranean, carefully and elegantly packed with brilliant-tinted paper, as if they were jewels. Ths paper is chemically prepared and preserves the fruit for months. There is nothing like it in this country. Tomatoes are now as carefully selected and wrapped in paper separately as the finest peaches. Improvement is thus going constantly on. Bananas are ripened in big vaults below. A carload of these is received at this depot every day, in the fruit season. The freight on one consignment of watermelons to this firm from Missouri was $3,000. Do not the railroads get the lion's share? It costs $300 a month for the telegrams for this one establishment. This givs some idea not only of the extent, but the swiftness and accuracy, with which business is transacted in Chicago.

My friend Bergh is quite interested in the Dwight institution, which he thinks is a success. It is a purely materialistic and scientific method of curing drunkenness. Of course the Woman's Christian Temperance Union do not like this way. They want prayers, the love of Jesus, and coercion. Mr. Bergh tells me there were eighteen ministers at the institute last month. This is something of a comment on the profession. Surely if drunkenness is ever to be cured it must be cured in this way. It is a disease and must be so treated. The remedy must be a physical one. Mr. Bergh took a friend of former years who was in the last stages of this madness to Dwight. In two weeks the change was marvelous. He was in appearance a man again. All this will interest those who believe in human progress by human and natural means.

I enjoy the bright, lively hospitality of my artist friend Harris. Around his table there is a feast of reason and a flow of soul. A. D. O'Neil also cheers the heart with his Bible casuistry and genial wit, something like Father Tom. He studied one time, when the dew of youth was on him, for the orders of the church. Of course he has reminiscences of theological jokes, with the attainment of Secular wisdom. I find that Mrs. O'Neil does not accept the Episcopalian creed, although she likes the Episcopal church. But how can the church survive if the creed is dead? I do not believe the bright little children—Shirley and Rea O'Neil—will ever come into the shades of orthodoxy. As I bid them good-bye I see in their innocent eyes the sparkle of the Freethought dawn.

Good-bye to Chicago and the host of friends here. Whatever may happen, we look to the future, to progress, to golden days, to the triumphant march of humanity, the colors flying for Liberty and Fraternity.

SAMUEL P. PUTNAM.

Chicago, Ill., April 27, 1892.

Little Blasphemies.

What class of people does the Bible allow to flirt? The Bible says, "The widow's mite."

Jinks: "Does Dr. Fourthly practice what he preaches?" Filkins: "If you were his poor wife and had to hav his sermons rehearsed to you I guess you'd think so."

Some Reasons Why John C. Bundy Should Not Get $10,000.

NEW YORK SUPREME COURT,

CITY AND COUNTY OF NEW YORK.

JOHN C. BUNDY, plaintiff, *against* THE TRUTH SEEKER COMPANY, defendant. } Answer.

The defendant, for answer to the complaint in the above-entitled action, respectfully shows and alleges:

First, That said complaint does not state facts sufficient to constitute a cause of action; and that upon the trial of this action the defendant will claim the benefit of this objection and defense in all respects as though the same had been interposed by a demurrer.

Second, The defendant admits the facts to be substantially as set forth in the first and second paragraphs of said complaint.

Third, The defendant says, upon information and belief, that the pretended libelous publication set forth in the third paragraph of said complaint was in fact and substance true.

Fourth, That by way of affirmativ defense this defendant avers that said publication was, under the circumstances and the purposes with which it was made, privileged, to wit, 1. That the said newspapers referred to in the first and second paragraphs of said complaint, to wit, the plaintiffs *Religio-Philosophical Journal* of Chicago, and the defendants TRUTH SEEKER of New York, were, and are, both weekly publications engaged in the public, free, and untrammeled discussion of philosophical, religious, and so-called "Spiritualistic phenomena," theories, and questions, by the aid of the inquiries and communications of correspondents and other means. That as such free and Liberal newspapers it was the practice and custom and understanding between them to publish communications from correspondents which should leave to them the free and untrammeled expression of their views, and for which said correspondents only should be responsible. That as such newspaper, THE TRUTH SEEKER, the defendant, received and published the said communication of said H. Wettstein, and the facts therein stated, as information received from him as one of its correspondents in the usual course of its business as a Liberal newspaper, and relevant to the subject treated, and proper to be generally known as an item, or items, of news, and without any malice or intent to injure the plaintiff. 2. That the said correspondent and the defendant were also privileged as to said communication in that they thereby after the manner of Liberal newspapers in good faith endeavored to disabuse the minds of credulous people of the erroneous information and belief to the effect that Abraham Lincoln was a Spiritualist, and to that end also properly characterized the conduct of the plaintiff in publishing the said erroneous information, and in supporting the same after its exposure.

Fifth, That in and by way of mitigation of damages the defendant avers, and alleges in that behalf each of the facts and allegations above set forth in the fourth paragraph of this answer, and adds thereto the following facts: to wit:

That the book referred to in said alleged libelous publication, as then "recently published," was the book entitled: "Was Abraham Lincoln a Spiritualist?" purporting in its title-page and preface to be the composition of Mrs. Nettie Colburn Maynard, a notorious Spiritualistic trance-medium, and whose reliability as to facts was affected in general belief unfavorably by that fact, as the defendant is informed and believes.

That said book being thus publicly vouched for, received little public notice, and little credence, until the same was publicly indorsed, and pretended confirmatory facts were purported to be brought forward in support of the same by the plaintiff and his said newspaper, by which and by other publications and means the said book was approved and was pressed upon the public by the plaintiff.

That the general drift, purpose and innuendo of said book was to answer its question, "Was Abraham Lincoln a Spiritualist?" in the affirmativ and to cause its readers and the public generally to so believe. That to that end it is pretended in said book that communications and revelations were made through said medium to President Lincoln from certain spirits, to wit, two female spirits named "Pinkie" and "Parnie," and a certain male spirit named "Wisdom," and sundry other spirits through the same and other mediums. That thereby it was inculcated that the subject of Spiritualistic "phenomena" was not simply a matter of curiosity, amusement, or inquiry to President Lincoln, but that he had personally investigated the same as a serious business, and had become convinced of the reality and reliability of the said and similar communications and of the truth of "Spiritualism," and that he was controled and guided in fact in his public business, duties, and career, not by his own good judgment and experience, but by spiritual communications received from said and other spirits through said Maynard and other mediums; and that thereby it is pretended, for the first time nearly thirty years after the fact, that the said president by and under said spirit control, issued the proclamation of Emancipation, planned the campaigns of the civil war with his generals or confirmed them when planned, and directed the principal events in that period of our country's history, and that finally his "martyrdom" was also by said means intimated to him, but in vain!

The defendant prays leave to read from said book upon the trial of this action portions thereof, too lengthy to be included in this pleading, but substantially in words or by innuendo sustaining the above and similar allegations, or insinuations to that effect, which the reader would be naturally induced by the language used to regard as true.

That the plaintiff in his own paper and by public statements indorsed and undertook to corroborate the said book, and such statements were copied and reported in other newspapers, for example, in one called the New York *Tribune*, published in the city of New York, which report is hereto annexed as Exhibit "A," and which forms a part of this pleading.

That as soon as the said book became publicly known, by reason chiefly of the approval of the plaintiff and said reports from his articles and interviews, the intimate friends and associates of the deceased President Lincoln, who knew the truth in regard to the said allegations of said book, publicly declared the same and all similar allegations to be false, to wit: among others, John G. Nicolay, the private secretary and intimate associate of said Lincoln during the period referred to in said book, in the newspaper known as the Chicago *Daily News*, on the 21st day of October, 1891, by means of an interview with him had at Washington, D. C., declared publicly and in the most decisiv terms, as the fact was, that all of the said and similar statements, insinuations, and innuendoes contained in said book were to his personal knowledge wholly untrue. That a copy of said statement of said Nicolay is hereunto annexed and marked Exhibit "B," and forms a part of this pleading.

That the said correspondent Wettstein had previously called the attention of the plaintiff publicly to the manifest unreliability of said pretended revelations to President Lincoln now first asserted after the death of those who could expose the same. That notwithstanding the said and other similar public statements brought to the knowledge of the plaintiff, as this defendant is informed and believes, showing the unreliability of said book, and that it was in effect a slander upon the intellect, judgment, and fame of said president, yet the plaintiff continued and has ever since continued his public approval of said book without any qualification whatever.

That the plaintiff, as is stated in said Wettstein's communication set forth in the complaint herein, had been accustomed in his said paper and otherwise to boast of his great skill, honesty, and perseverance in detecting and exposing "bogus Spiritualistic communications," and had proposed a law to be passed in the state of Illinois to punish criminally "Spiritualistic" frauds and impositions.

That therefore the said Wettstein in said communication set forth in the complaint, and which was made after he and others had publicly called attention to the unreliable nature of said book and after the said exposure by said Nicolay, characterized the upholders of said book including the plaintiff as the same deserved and as a natural and just indignation prompted. And the defendant upon information and belief avers that the plaintiff was not damaged thereby, and that his damages averred in said complaint should be accordingly mitigated to nothing. And in further mitigation of damages the defendant avers that the said correspondent of the defendant, Wettstein, was well known to the plaintiff, as this defendant is informed and believes, to be a reliable and a responsible man and fully able to respond for any damages the said communication might cause to the plaintiff, if any. That instead of thus holding the said Wettstein, who with the plaintiff is a resident of the state of Illinois, the plaintiff, out of malice and a wish to injure the defendant, has brought this action against the defendant in this state.

And in further mitigation of damages this defendant says that after the said publication set forth in said complaint, the said Wettstein published in the said TRUTH SEEKER with the defendant's approval a further call for any reasonable explanation of the delay of twenty-five years and upward in making the said allegations of Spiritualism in regard to President Lincoln. Which call was in reply to a letter of William Foster, Jr., one of the supporters of the plaintiff named therein, and of said book. But that no explanation was ever attempted. That said Wettstein offered upon said explanation to withdraw all of the charges and insinuations against the plaintiff made by him. That said call is hereunto annexed and is marked "C," and forms a part of this pleading.

And in further mitigation of damages this defendant avers upon information and belief that the religious character of the plaintiff was such that it and he could not be, and was not in fact, damaged by the publication alleged in said complaint to be libelous.

Wherefore the defendant prays that said complaint be dismissed with costs.

WAKEMAN & CAMPBELL,
Attorneys for the defendant, No. 93 Nassau street, New York city.

EXHIBIT A.

From New York Tribune, Oct. 20, 1891.

WAS PRESIDENT LINCOLN A SPIRITUALIST?

CHICAGO, Oct. 19th (Special): In reference to the statement made by Mrs. Nettie Colburn, of White Plains, N. Y., published this morning, to the effect that President Lincoln was a Spiritualist, Colonel Bundy, of this city, editor of the *Religio-Philosophical Journal*, said to-day: "There can be no question but that Mr. Lincoln sat in séances and repeatedly had mediums at the White House. I know positivly that through his investigations he became convinced of the continuity of life and of communication between the two worlds. Is it a fact, as has been stated, that Lincoln held séances during the winter of 1864–'65 with Charles Colchester and Charles Foster, the well-known mediums? Yes, it is a fact, and I am also able to say confidently that he held a séance with Miss Nettie Colburn. Mrs. Lincoln became a confirmed Spiritualist, and it is within my knowledge that after the death of her husband she spent several weeks at different times in St. Charles, Ill., in order to be near Mrs. Leonard Howard, a noted medium."

EXHIBIT B.

NO FAITH IN MEDIUMS.—LINCOLN GUIDED BY JUDGMENT.—NICOLAY, THE MARTYR PRESIDENT'S OLD SECRETARY, SPOILS A SENSATION.

Special to the Chicago Daily News, Oct. 21, 1891.

WASHINGTON, D. C., Oct. 20: John G. Nicolay, the private secretary and intimate associate of Lincoln and the distinguished historian of the martyred president, was called upon by the *Daily News* correspondent to-day with a view to ascertaining what truth there was in the sensational stories that Lincoln was a Spiritualist and was in the habit of holding séances at the White House. Mrs. Colburn Maynard, a medium, started the story, and Colonel Bundy of Chicago, editor of a *Religio-Philosophical Journal*, adds corroborativ testimony, which was telegraphed to many of the Eastern newspapers to-day.

Historian Nicolay was in his library, surrounded by his books and busy with some old Lincoln manuscripts. He is about sixty years of age, with meager frame, intellectual face and tawny-gray, full beard. He had seen the statement of the medium and the corroboration of Colonel Bundy, and had dismissed both as idle stories having no foundation in fact.

Mr. Nicolay talked freely and said that he could declare without qualification that President Lincoln was not a Spiritualist and had no inclination in that direction. He had been the president's private secretary throughout the war, was with him almost night and day under the same roof at the White House, and he would undoubtedly hav known if anything so unusual as Spiritualistic séances were going on at the executiv mansion. He never heard of anything of the kind and he is absolutely positiv that nothing of the kind occurred.

LINCOLN NOT SUPERSTITIOUS.

"Of course," added Mr. Nicolay, "I hav no doubt that Mr. Lincoln, like a great many other men, might hav had some curiosity as to Spiritualism, and he might hav attended some of these séances solely out of curiosity. But he was the last man in the world to yield to any other judgment than that arrived at by his own mature deliberation. He was not superstitious, nor did he hav any Spiritualistic tendencies. I hav attended Spiritualistic séances, not because I believed in them but because I was curious to see the proceedings. They were such manifest humbugs that I usually came away disgusted. If President Lincoln ever attended séances, as alleged, it was with this same feeling of curiosity. But I do not remember that even curiosity ever impelled him to attend a séance. He had more important business on hand during those days. In any event, I can say, without the slightest qualification, that a séance never occurred at the White House."

DIRECTED BY HIS JUDGMENT.

Mr. Nicolay treats as ridiculous the story that the proclamation of Emancipation was hastened by advices from the spirit-land and also that Lincoln went to the front to learn the conditions prevailing among the soldiers after being advised by the medium to take this course. To show the absurdity of the statement Mr. Nicolay pointed to that portion of Colonel Bundy's interview which says that while Lincoln received advice from the spirit-world he never followed it blindly unless it conformed to his own better judgment. Mr. Nicolay says that it was this judgment in all cases which directed affairs and not any claptrap of mediums. As to the statements that Mrs. Lincoln had afterward become an ardent Spiritualist at St. Charles, Ill., Mr. Nicolay declared that

this had no bearing upon President Lincoln's life at the White House, for it was well known that Mrs. Lincoln became unfortunately eccentric after the assassination of her husband, and particularly during the latter days of her life.

EXHIBIT C.

Referred to in the foregoing Answer.—From The Truth Seeker, Dec. 12, 1891.

AN EXPLANATION WANTED.

MARENGO, ILL., NOV. 22, 1891.

MR. EDITOR: Replying to William Foster, Jr., I would simply say that if he can offer a plausible explanation why Mrs. Maynard waited twenty-five years before "*projecting*" (!) her book, as he expresses it, revealing to the world that Lincoln was a Spiritualist, which "*projections*" were corroborated by Colonel Bundy at this late hour, I will take my insinuations all back, and admit that they are above the weakness to which the average "medium" (?) is subject. One slight discrepancy I must note in your correspondent's communication, however, namely, that "there is nothing positiv in what the correspondent of the Chicago *News* puts into the mouth of Mr. Nicolay." That "it is all, I don't know, I don't believe things were so—testimony utterly negativ, which would be ruled out of court *instanter*." A greater prevarication than this, or a more willful perversion, cannot be conceived of. Let the reader look over Mr. Nicolay's declarations and see whether there is anything ambiguous or evasiv about them. On the contrary, they are most positiv and emphatic, and such expressions as Mr. Foster places into his mouth, as "I don't know," or "I don't believe this or that," do not occur in a single instance. Let Mr. Foster and his fellow-Spiritualists confine themselvs to the truth, and no one will then impugn their assertions.

H. WETTSTEIN.

WAKEMAN & CAMPBELL,
Defendant's Attorneys.

No. 93 Nassau st., New York.

Time to Call a Halt.

On Jan. 5, 1892, the following bill was introduced in the House of Representativs by Mr. Henderson, of Iowa, and on April 4th in the Senate, as No. 2,834, by Senator Dolph, of Oregon:

A bill to amend section thirty-eight hundred and ninety-three of the Revised Statutes of the United States, and for other purposes.

Be it enacted by the Senate and House of Representativs of the United States of America in Congress assembled, That section thirty-eight hundred and ninety-three of the Revised Statutes of the United States be, and the same is hereby, amended so as to read as follows: (New matter in italics.)

SEC. 3893. Every obscene, lewd, *filthy, indecent,* or lascivious book, pamphlet, picture, paper, *letter,* writing, print or other publication of an indecent *or filthy* character *or devoted to the publication or principally made up of criminal news, police reports, or accounts of criminal deeds, or pictures and stories of immoral deeds, lust, or crime,* and every article or thing designed or intended for the prevention of conception or procuring of abortion, and every article or thing intended or adapted for any indecent or immoral use, and every written or printed card, letter, circular, book, pamphlet, advertisement, or notice of any kind giving information, directly or indirectly, where or how, or of whom, or by what means any of the hereinbefore-mentioned matters, articles, or things may be obtained or made, *or advertisement contained in any newspaper, pamphlet, or circular giving information where or by whom abortion may be performed, or where pills, medicins, nostrums, or advice for the prevention of conception or for abortion may be obtained, or advertisements of medicins, drugs, nostrums, or apparatus for the cure of private or venereal diseases, whether sealed as first-class matter or not,* are hereby declared to be nonmailable matter, and shall not be conveyed in the mails nor delivered from any post-office nor by any letter-carrier; and any person who shall knowingly deposit, or cause to be deposited, for mailing or delivery, anything declared by this section to be nonmailable matter, and any person who shall knowingly take the same, or cause the same to be taken, from the mails, for the purpose of circulating or disposing of, or aiding in, the circulation or disposition of the same, shall, for each and every offense, be fined upon conviction thereof not more than five thousand dollars, or imprisoned at hard labor not more than *five* years, or both, at the discretion of the court; and all offenses committed under the section of which this is amendatory, prior to the approval of this act, may be prosecuted and punished under the same in the same manner and with the same effect as if this act had not been passed: *and the Postmaster-General shall hav full authority to declare what matter is nonmailable under this act, so far as the transportation in the mails is concerned: Provided, That nothing in this act shall authorize any person to open any letter or sealed matter of the first class not addressed to himself: And provided further, That upon the continued mailing of newspapers or periodicals containing advertisements or other articles or items forbidden by this act to be transmitted in the mails, the Postmaster-General is hereby authorized to declare said publication, including future issues thereof, nonmailable.*

The tactics of the promoters of this bill plainly indicate that it is their purpose to procure its passage in the same stealthy way in which the original bill was passed in March, 1873.

There is no necessity for such legislation and it is doubtful if such a law could pass both houses after deliberate consideration. The only hope of success for such a measure rests in accomplishing by trickery and fraud what could not be gained by honest methods.

The mischievous purpose of this bill is manifest from a reading of the italicized portions. Should it become law the outrages which hav been perpetrated under the present law would only be repeated with greater daring and frequency.

We urge all Liberals to exert every effort to prevent the enactment of such a law.

OBJECTIONS.

1. The bill proposes to vest in the postmaster-general "full authority to declare what matter is non-mailable under this act." This is practically creating a censorship of the most dangerous kind by the operation of which the postmaster-general might close the mails to any newspapers containing articles not in conformity with his standards of morals, religion, politics, or literary taste.

2. As if purposely intended to sanction and encourage the exercise of the oppressiv powers it confers, the language of the bill is so vague that under its elastic provisions pretext might readily be found for declaring non-mailable almost any large metropolitan daily newspaper.

3. The curious combination of offenses grouped together in this bill, ranging from the heinous crime of providing means of procuring abortion all the way down to frivolous or imaginary violations of literary taste, and out of the whole constructing new and preposterous offenses against the mails, has already, in the attempts of the courts to apply the present law, produced the most inconsistent, confused, contradictory, irrational, and ridiculous jumble of nonsensical and contemptible decisions to be found upon any subject in the whole body of the law, and has done more than any enactment of the century to bring the administration of justice into contempt.

4. Such a law is unnecessary. There is no real offense among the long list of offenses which it is proposed to create that cannot be amply, fully, and adequately reached and dealt with under the laws of the various states.

5. This being the case, the existence of such a statute simply offers a premium to evil-disposed persons to bring groundless charges, which if made in state courts could be readily disposed of, but in the United States courts, unfitted as they are for such business, are full of terrible danger to the innocent victim of malice or greed.

6. These laws are the whole capital and stock in trade of a private amateur detectiv association and are principally made use of by the association for its purposes. It has been demonstrated that the temptation to the agents of this society to misrepresent the law, the pretended offense, the motivs of the victim, and their own purposes is in many cases too strong to be resisted.

7. The proposed law especially invites fanatical persecutions on moral grounds, and the postmaster-general being constituted the judge and arbiter as to the mailability or non-mailability of matter we shall under such law hav the application of eccentric and ridiculous standards of morality, varying with each succeeding incumbent of the office.

8. Already we hav seen that it is not possible to put into human language a definition of the word "obscene" which shall let in Shakspere, Rabelais, and the Bible, and keep out works intended to pander to depraved tastes. What meaning shall then be attached to such words as *indecent, criminal* news, *immoral deeds, private diseases?*

9. The words, "whether sealed as first-class matter or not," in the bill indicate a vicious disposition to pry into private correspondence which must be resisted by all means and at all hazards, and foreshadow a class of prosecutions whose chief result will be the limitless propagation of scandals.

SOME CASES UNDER THE OLD LAW.

1. D. M. Bennett was the editor of an Infidel newspaper, THE TRUTH SEEKER. As such he incurred the enmity of certain theologians and became the victim of a long, persistent, and bitter persecution. He was arrested for mailing a copy of Trall's "Sexual Physiology" and a scientific pamphlet on "Propagation of Marsupials." After much annoyance and expense this groundless prosecution was abandoned. He was subsequently indicted and tried for mailing a copy of "Cupid's Yokes," and although the pretended offense was purely constructiv and in no sense real, Mr. Bennett was convicted and sentenced to thirteen months' imprisonment, which sentence he actually served. To the eternal disgrace of President Hayes it must be said that he refused the petition of seventy-five thousand loyal citizens for the pardon of Mr. Bennett, to please the theological element, although the frivolousness of the charge was and is manifest from a reading of "Cupid's Yokes," of which one hundred thousand copies hav been sold. It should also be stated that another individual, having been subsequently indicted for precisely the same offense (*i. e.*, mailing the same book), was discharged on the ground that the book was not obnoxious to the statute. This persecution of Mr. Bennett was in pursuance of an avowed purpose to suppress Freethought literature.

2. Mrs. Elmina D. Slenker, a well-known Radical writer, was engaged in private correspondence with many professional, learned, and thoughtful friends upon the subject of sex and sex relations. Some sneaking detectivs connected with the post-office department insinuated themselvs into this correspondence, and having obtained what they thought would serve their infamous purpose, commenced a prosecution against Mrs. Slenker. After a three days' trial Mrs. Slenker was convicted, but the conviction was set aside by the court as without foundation. The matters contained in Mrs. Slenker's correspondence were not violativ of the law and the prosecution was not further pressed. Mrs. Slenker, however, was without redress for the expense and annoyance to which she had been subjected.

3. Mr. H. L. Barter, the editor of a weekly newspaper in Le Claire, Ia., was subjected to prosecution through the animosity of unfriendly townsmen, who set about to break up his business. In this they succeeded, as he was a man of small pecuniary means, but the fact that the indictment was never pressed, with other facts that could be related, shows that it was merely a malicious prosecution made possible by an unwise law.

4. In 1882 this law was made use of to threaten and intimidate the Boston publishers of Walt Whitman's poems. And such pressure was brought to bear upon Messrs. Osgood & Co., that they canceled their contract with the Good Gray Poet, who sturdily resisted all bulldozing attempts to force him to expurgate from his book the very poems that hav since made him immortal. The attack upon Walt Whitman and his publishers was, probably, only an attempt to levy blackmail.

5. The attack upon Tolstoi's "Kreutzer Sonata" shows to what extent unrestrained fanaticism might make use of such a law to the subversion of the rights of citizens. In this case the post-office department actually decided to exclude that grand and humane book from passing through the mails. The officers in charge of that department do not seem to hav been deterred from their purpose by any moral principles, but the purpose failed by reason of its inherent absurdity.

6. The prosecution of Mr. Jones, of Ashland, Mass., bringing cruel disaster to his business and character, for sending by mail Clarke's "Marriage Guide," which Judge Lowell, of Boston, declared "is not immoral or indecent at all." Mr. Jones had, by the unwise advice of his counsel, pleaded guilty, and Judge Lowell being thereby required to pass sentence gave the light fine of $150 *without cost.*

7. The prosecution of Dr. Abbey, of Buffalo, a legal practitioner for sixteen years, and a physician of good repute and undoubted ability, for mailing a copy of his book on Sexual Diseases, *which he had previously submitted to the Agent of the Society for the Suppression of Vice for consideration.* Convicted by an incompetent jury, he was fined by Judge Wallace $100, the lightest possible; but he was subjected to an amount of expense, annoyance, and odium which $5,000 would not cover.

8. The prosecution of Dr. E. B. Foote, Sr., for sending by mail, and by request, to the address of a married woman, a small pamphlet intended only for private circulation and as an answer to many questions daily asked of a physician. This same pamphlet has received the indorsement of clergymen, physicians, and hundreds of married people who hav profited by it. Nevertheless its author was heavily fined for mailing it.

9. A weekly paper published in New York city, called *House and Home,* was detained in the post-office a full week because it contained an advertisement which the postmaster suspected to be unlawful, but which on further investigation proved to be unobjectionable.

10. A publisher in Chicago, Mr. G. S. Baldwin, reproduced in pamphlet form the report of the *Pall-Mall Gazette* articles upon vice in London, published during the summer of 1885. The matter republished by Mr. Baldwin was taken from the Chicago *Tribune,* thousands of which had been distributed by mail, but the same matter when put in pamphlet form was refused the privilege of the mail, at the dictation of the Chicago postmaster.

11. Mary Robertson, of Cameron, Mo., sued a wealthy and influential citizen of Cameron on the ground that he had assaulted her. She did not gain her suit, but the facts brought out on trial were so much in her favor that for the sake of vindicating herself she printed an accurate and careful report of the trial, which she addressed by mail to her friends. The postmaster, being an intimate friend of the wealthy and influential citizen aforesaid, held that the pamphlets were unmailable, and retained them until the lady got a reversal of the decision from Washington.

The Cause in Washington.

The annual convention and election of officers of the Washington Secular Union will be held at the Fremont Opera House, Sunday, June 5, 1892. Our success in accomplishing our aims and objects has certainly been very encouraging. We hav secured:

The abolition of paid chaplains, to make prayers at each day's session of the legislature.

The substitution of simple affirmation (when preferred) in all our courts of law, or legal proceedings, instead of oath and Bible-kissing.

The abolition of the custom of judges, lawyers, jurors, and other officers of the courts, questioning, and creating prejudice against, persons on account of their belief or disbelief in religious dogmas.

The total discontinuance of Bible-reading and religious exercises and instruction in our public schools.

The admission by our courts of the illegality of the so-called Sunday laws.

The recognition and respect of the leading newspapers, as evinced by the recent publication of a long communication from the secretary on Sunday laws in the *Post-Intelligencer*, and the publication of articles by the secretary in local papers throughout the state. At the organization of our state Union no newspaper in this city would giv us one line of notice, even for pay.

The work done to prevent the issue of the usual Thanksgiving proclamation by the governor, while failing of its avowed purpose, was in no sense wasted effort, or barren of good results. It called the general attention of our state officials and leading politicians to the fact that the Liberals of Washington are an organized and influential body whom it would be poor policy hereafter to ignore or treat with disrespect.

The Liberals of Washington need to fully realize that "Eternal vigilance is the price of liberty," and that the advantages obtained can only be perpetuated by constant watchfulness and prompt and effectiv protest against any encroachment on the rights so hardly won.

We need now to concentrate our efforts to the work of securing repeal of the infamous clause of the revenue law exempting church property from taxation. It reads: "All church property used exclusivly for public worship to an amount not exceeding $5,000. . . . Hospitals for the cure of the sick, whether supported in whole or in part by charity, orphanages and orphan asylums, institutions for the reformation of fallen women, and homes for the aged and infirm."

Thus all church property that is pretendedly devoted to any charitable purpose is entirely exempt from taxation. This is among the pressing matters for consideration at our coming convention.

We need a pamphlet giving in clear, concise, yet forcible manner the facts and arguments for the repeal. An edition of ten thousand distributed throughout the state would arouse and educate the masses to the merits and importance of this great question.

At our coming fall election every candidate for the legislature should be made to declare himself. Party lines should be ignored, at least so far as members of the legislature are concerned, and our votes and interest be cast in favor of those only who pledge themselvs to secure the repeal of the iniquitous exemption clause.

The Washington Secular Union has accomplished a very large amount of good with a very small amount of means. Every dollar contributed or paid to the Washington Secular Union has accomplished more—achieved better, greater, more practical results—than ten times the amount contributed to any other Liberal society or person in any part of the United States or the Canadas; with the one exception, the money contributed to THE TRUTH SEEKER to send publications to members of legislatures and others at just the time interest is greatest on the subject, thus insuring a presentation of our side of the question when most likely to prove effectiv. THE TRUTH SEEKER does this work gratis, supplying the publications needed at actual cost. It is a mighty help to our cause, and the fund should be liberally contributed to.

There is no doubt of the zeal and self-sacrificing devotion to the cause on the part of the live Liberals of Washington. They are sure to do their part. But the apathetic, the chronic indifferents, the indolent, and those willing the workers shall bear all burdens, should arouse to the fact that superstitious intolerance is still powerful, and as persistent as venomous; and is only coiled awaiting opportunity to renew attacks upon us should we relax our vigilance.

> We hav scotched the snake, not kill'd it;
> She'll close, and be herself, whilst our poor malice
> Remains in danger of her former tooth.

There are many matters of grave import to be considered and decided at the convention, among others the advisability of selecting an entire new set of officers, especially secretary, and deciding on the advisability of removing the headquarters and office of the Union to some other city. Seattle has had the honors for the past two years; other sections of the state hav rights and claims that should be considered.

Liberals of Washington (alike delegates and others), will you at once write the secretary of your intention to attend the convention on Sunday, June 5th, next?

Will you contribute to the expenses of the convention, and remit forthwith?

Will you call attention to the convention, and impress on Liberals of your acquaintance their duty to contribute toward the expenses? Those who cannot attend should, in justice, subscribe more than those who do attend, because they are saved the outlay for fare, hotel bill, etc., as well as loss of time.

If we hav a successful meeting it will very greatly help our cause, increase the courage of the workers, and renew the zeal of the burden-bearers, as well as force the enemy to respect us for our numbers and influence. A slim attendance will do us irreparable injury.

Liberals of Washington, do as you would be done by. Do not disregard this call, but sit down and write the secretary at once.

Let us hav a grand rally of the lovers of reason, right, and truth at Fremont Opera House, Seattle, June 5th, 6th, and 7th. What say ye?

C. B. REYNOLDS,
Sec. Wash. Secular Union.

Fremont, Wash.

My Second Campaign.

During my stay in Columbus, making the necessary arrangements for the state convention, I gave a lecture each Sunday night, with beneficial results.

There are quite a number of good and earnest Freethinkers in this city, but their chief drawback is that which has been the greatest hindrance to the progress of our party, viz., lack of organization.

I shall make efforts, however, to remedy this when I settle down in Ohio to take up my activ duties as the secretary, and shall, if possible, build up local Unions throughout the state; and it will not be my fault if they are not kept going. Columbus is an extremely Liberal city, and I might say that Ohio has perhaps one of the most Liberal constitutions of any state in the Union.

Here in the state capital the theaters are all open Sundays, and each new company visiting the city commence their engagements on that day; and it must be somewhat annoying to the preachers, who claim the absolute right to perform on the first day of the week, to see the crowds that emerge from the playhouses after each entertainment given therein.

Thousands, again, will go to see a ball game played on Sunday; and I thought that could our puritanical forefathers know what was occurring nowadays on the supposed "Lord's day," they would almost turn in their graves and shriek with pious horror.

The liquor stores are open and do a good trade on that day, as a matter of course, although they are supposed to be closed according to law, and the only semblance they manifest toward obeying it is to "draw down the blinds." Unlike New York, they do not hav to sneak in at the side door, for the front doors are open, while the guardians of the law, in full knowledge of what is going on, merely "wink the other eye."

Through the kindness of Dr. J. Snyder, late of Scio, now an assistant physician at the state insane asylum, I was taken through that institution on a tour of inspection. He took me in the large dining-room, where I saw seven hundred and thirty poor, demented creatures sitting down together at dinner. It was indeed a pitiable sight to see so many in one place who had completely lost their reason, and some of them did not know sufficient to attend to their own wants. Here both sexes meet three times a day—at each meal. This was first tried as an experiment, and as it was attended with success the custom has been permanently established. Everything was scrupulously neat and clean, and every little want of the patients was attended to with a promptness that reflects great credit upon the management.

A large number of the inmates had taken that form of insanity known as religious mania. And then we are told that religion is a blessing and will soothe the weary heart! Strange we never hear of any lunacy called Freethought mania, nor can any records be found of such throughout the annals of medical science, or works on lunacy. Christians might draw a good moral from this.

Upon another occasion, through the kindness and influence of Mr. Joseph Simpson, a prominent citizen of Columbus, and a successful business man, I was taken through another institution, the offspring of the Christian religion, namely, the Ohio state penitentiary. It was the first time in my life that I had been inside the gates of a prison; therefore the visit was a novel and an interesting one to me. It upset all ideas I had previously entertained of prison life, consequently it was worth a great deal to me for the experience I gained alone. It is a large colony of toilers, kept under strict surveillance and entirely shut out from the rest of the world. It seems almost a nation within a nation. At regular intervals guard-houses are placed upon the top of the high stone wall that surrounds the place. The guards are all armed and keep a sharp lookout lest anyone confined therein should attempt to escape. Inside it almost resembles a beehive. Near upon two thousand unhappy wretches are kept under lock and key, some of whom are to be confined here for life, and others serving out various terms of imprisonment. Nearly every kind of human industry is followed here, the convicts working away under the supervision of an armed guard. Here are tailors making clothes for the convicts, which consist of a coarse, rough flannel fabric, gray in color, with horizontal black stripes. Then again we saw the shoemakers manufacturing the coarse, heavy shoes worn by their companions in exile. Besides these were molders, blacksmiths, cabinet-makers, crockery-makers, all plying their respectiv vocations in a gloomy silence, except, perhaps, the noise and clash occasioned by the machinery and the workmen's tools. Exactly at 12 o'clock a large bell rings out the hour for dinner, when the men cease work and file out into a large square. They then march in sections to the dining-room with what is called the "lock step." They are allowed but twenty minutes in which to partake of their meal, which consists of a piece of bread, a small slice of bacon, and a bowl of water, and then back to toil again. By special permission we were allowed to visit the "annex," in which were confined five convicted murderers awaiting execution. They were kept in what is called the murderers' cage. On our way hither we had to pass the gallows, which is a permanent structure, and whereon these unhappy creatures would erelong be launched into eternity. I immediately thought of our wretched system of capital punishment and inwardly revolted against it, for any system that teaches the destruction of the criminal and which does not destroy the motivs or the causes that lead to the crime is based upon an exploded morality which must sooner or later die with that dismal superstition that has engendered it. We did not stay in this part of the prison very long; but short as it was it was sufficient for me, for as I viewed this instrument of death I could scarcely repress a shudder at the horrible sight. The cells are barely large enough for a man to turn around in, and are entered through a strong iron gate, by which means the guard can easily watch his charge.

Upon the gate of each cell is a small board, bearing the name and number of its occupant, whether or not he uses tobacco, and the particular religious denomination to which he belonged. I could but take a cursory glance at these, as our time was rather limited, but I could easily distinguish that every board bespoke some religious sect or another; and in my candid opinion, and to the best of my knowledge and belief, a large preponderance bore the inscription "Roman Catholic," the remainder being made up of the various Protestant sects. I did not observe one single professed Freethinker among this vast crowd. Mind, I do not say positivly there were none there; I only say that I saw none myself, and so far as I know, there were only two avowed heretics in the place at the time, viz., Mr. Simpson and myself. Another moral for Christians, and one they should take into serious consideration. It will giv them food for reflection.

During my stay in this city I was the honored guest of Mr. Joseph Simpson for a part of the time, and the remainder I spent with Mr. J. J. Burdge, an ex-school-teacher, and one who has felt what it is to be an Infidel. Both of these friends tried their utmost to make my visit among them as pleasant as possible, and their generosity to me has left many pleasant impressions to be remembered in after years.

Leaving Columbus on Saturday, the 24th inst., I commenced to fill my lecture appointments, beginning at Cincinnati the next day. The weather was sublime, and, leaving Columbus with a light heart, I reached my next stopping-place in exceeding good

spirits. Sunday morning opened out bright and beautiful. The sun shone down upon the streets of this gay city in all its splendor. The heavy winter garments had been laid aside, and the appearance of crowds upon the streets in their light spring suits clinched a glad welcome to the joyous and buoyant springtime once more. In the evening I lectured before the Ohio Liberal Society to one of the largest audiences that this young though courageous organization has yet been favored with. It is now scarce four months since this society was established, I having had the honor to deliver the opening address on the 3d of January last, and now they will hav to move to larger quarters. At the time announced to commence my lecture every seat in the hall was occupied, and still they came. At the rear of the hall crowds were standing up, and they even filled the hallway and anterooms. Besides this, from fifty to a hundred had to be turned away. This is certainly deserving of great praise and encouragement to the gallant little band in charge of the society. They are undoubtedly among the most activ workers in our cause.

I am frequently asked by our friends in my travels, "Do you think our cause is growing?" Growing? Yes! Look at these splendid results accomplished in less than four months. Here is a lesson for the lovers of our principles and those who desire to see them propagated. "And verily, verily, I say unto you, go thou and do likewise."

The lecturers are perhaps the best able to answer the above query, owing to their contact with Liberals in all parts of the country.

And right here let me say that Freethought has come to stay in Cincinnati. Our cause is certainly growing here with a perceptible growth. Immediately after my lecture six or seven persons of both sexes handed their names to the secretary and became members of the society, enlisting themselvs in the glorious army of progress. Through the united efforts of the great and shining Light, the valiant Hogg, and the eager and willing Allen, Freethought is having what is called in common parlance a boom, and now they hav to look out for larger and more suitable accommodations. It is by such work as this that the path of the Freethought Pilgrim is made easier, brighter, and more cheerful than of yore. Freedom's pathway, which once was made to quake at the footsteps of a child, now trembles not at the tread of a giant.

I would that all Freethinkers should take courage and apply their shoulders to the wheels of progress. It would not then be long ere the monstrous superstitions that now seem to stop the very pulse-beat of our civilization would be shivered at their roots, and like a gallant ship with studding-sails and ribs of iron, truth would skim the seas, bearing loud protests against intellectual coercion that would paralyze priests and shake the thrones from under kings.

This magnificent audience, which greeted me with cheers when I stepped upon the rostrum, was sufficient to inspire any man to his best efforts, and was to me a grand encouragement to assist me in my work.

I could plainly distinguish many familiar faces in my audience, among them being Professor Beal, who declin s to run a marriage bureau even on a small scale; Dr. Wilson, a young physician, whose voice is frequently heard in our cause; Mr. Harrington, an old army veteran, who has now joined sides with us; Samuel Silverman, who, though small in stature, has a large heart, and makes his presence felt when necessary. I also had the pleasure of meeting here a gentleman from Gloucester, Mass., George F. Tarr, who desired me to correspond with him relativ to a series of lectures in that place.

Quite a large number of ladies attend these meetings, which is one of their most striking features (the meetings', not the ladies'). A good discussion followed the lecture, about eight of those present taking part therein. Among them was Mrs. Foster, an earnest and enthusiastic Liberal, and a Unitarian preacher, whose name I cannot now recall, but judging from his remarks there is not much difference of opinion between us, although he prefers to still keep clinging to that old "rock of ages," and believes in a mysterious something called God. On the whole, this was a gathering of the clans, and I was well pleased.

The next evening I had to lecture in Centralia, Ill., where I am booked for five lectures. Consequently, on Monday morning I had to rise with the sun and travel on in the same direction with him all that day. Leaving the Buckeye state I went on a journey of nearly three hundred miles through the beautiful pasture land of southern Indiana into Illinois. First we sped along by the side of the red, muddy, and turbulent waters of the Ohio river, which erelong merges to the left and disappears from our gaze, and now we find ourselvs steaming through woodlands, where the trees are just budding forth their bright-green foliage. Here and there we pass an orchard, with the fruit-trees in full blossom, glistening like pearls in the rays of the dazzling sun. Mother earth is wrapped in a rich green mantle of grass; the mating birds are flitting hither and thither in a careless and sportiv fashion, all of which brought to my mind those beautiful words of Massey:

This world is full of beauty, as other worlds above,
And if we did our duty, it might be full of love.

I reached Centralia just in time to change my travel-stained garments, get something to refresh the inner man, and prepare for the platform. I lecture here each night this week.

I hav still a few dates open which I would like to fill up, either in the northern part of Illinois or Indiana, between the 20th and 30th of May, exclusiv of these dates.

Friends desiring lectures will please address me at once, at 154 North High street, Columbus, O.

JOHN R. CHARLESWORTH.

Kansas Leads.

If in nothing else, Kansas surely leads in bigotry, ignorance, and cowardly attacks on freedom of the press and mails, as well as in liberty to form one's own contracts conjugally. The late confiscation of *Lucifer* shows a fixed determination on the part of the post-office officials, there at least, to set up a tyranny worse than exists in Russia. If men and women are not to be allowed to publish their opinions and send them to those who wish to read them by mail, what opportunity remains whereby the people can be taught the most important of all knowledge, that of the laws of sex union and the proper plan of gestating and rearing the generations to come after us? Are they to be subject to the same ignorant mistakes that the present is now suffering the resu'ts of? It seems, in Kansas at least, that all books, as well as papers, that teach the laws of proper generation must be forbidden the use of the mails.

It may be that all these lessons are necessary to teach people the tyranny of governmentalism, what it has the power to accomplish under the sway of vicious officials, in order to turn back the tide that has been set in motion toward government control in every department of life by the fascinating picture so graphically drawn by Bellamy.

A nation of paupers such as we see in this country to-day is appalling enough to contemplate, but the state of slavery that would be the natural and necessary result of state control of the individual in industrial and economic matters would be to my mind a more hopeless and degraded condition.

What we need is less law and more liberty, less compulsion and more natural spontaneity. Cooperation in nearly every department of human endeavor would be the natural result of a state of equality in opportunity and cessation of state interference in all endeavors to enlighten and free the people from church and state domination. If House bill 120 passes, the little liberty now remaining in the nation is throttled and all unorthodox papers and Liberal books will hav to be sent, if at all, by other methods than the United States mails. Never were truer words uttered than these by Wendell Phillips: "Liberty and civilization at present are nothing else than the fragments of rights which the scaffold and the stake hav wrung from the strong hands of the usurpers. Every step of progress the world has ever made has been from scaffold to scaffold and from stake to stake. The law has been always wrong. Government began in tyranny and force, began in the feudalism of the soldier and the bigotry of the priest; and the ideas of justice and humanity hav been fighting their way like a thunder-storm against the organized selfishness of human nature." Is there enough of the spirit of independence left in this law-crushed, time-serving people to rise in the dignity of their manhood and refuse to be thus tyrannized over, or are we to be still further crushed and enslaved and impoverished until all the sweets of life are turned to gall and the nation becomes the property of a few bigoted and autocratic plutocrats, and the masses, a race of abject slaves? I await the outcome of all these movements with a dread uncertainty.

JULIET H. SEVERANCE, M. D.

2 *Warren ave., Chicago.*

Little Blasphemies.

Deacon Sollemm (after his cuffs and collars): "My friend, are you a Christian?" Yung Lung: "Yessee. Me wantee sellee wifee an' mally pletty Sunday-school teachee."

Mrs. Dogood: "Can you find any place in the Bible where anybody ever gave nice biscuits to nasty tramps?" Fitz William: "Wall, dere was one poor cove what's related about, asked for bread and gittin' a stone."

Lectures and Meetings.

JOHN R. CHARLESWORTH'S lecture appointments:

Des Moines, Ia....	May 8	Columbus, O.....	June 12
Ottumwa, Ia.....	" 15	Cleveland, O.....	" 13, 15
Manchester, Ia....	" 17–19	Pittsburgh, Pa....	" 19
Angola, Ind.....	" 30	Butler, Pa.....	" 20, 21
Waterloo, Ind....	June 4, 5, 6	Philadelphia, Pa.	" 23
Butler, Ind.....	" 7, 8		

He expects to lecture in Cairo, Ill.; Shumway, Muscatine, Ia.; Milwaukee, Wis.; Grand Rapids, Mich.; Fort Wayne, Ind., and Auburn, Pa.

PHILOSOPHICAL Association, Sundays at 3 P.M., Fraternity Rooms, Bedford avenue and South 2d street, Brooklyn, E. D.—Lectures for May:

May 8th, Van Buren Denslow: "If Knowledge Were Universal, What Would Religion Be?"

May 15th, Mr. S. H. Wilder: "Self-Contradictory Evolution."

May 22d, Mr. Henry Frank: "Selections and Discussions from 'His Bold Experiment.'"

May 29th, closing service: Mr. H. Rowley, Review of the Season's Work.

W. S. BELL is now in Oregon, where he will lecture in May and June; afterward he goes to Washington. The following are his dates till June 12th:

Grant's Pass, Ore..	May 4, 5	New Era, Ore..	May 20
Coquille, " ..	" 8	Forest Grove, " ..	" 22–26
Marshfield, " ..	" 9, 10	Corvallis, " ..	" 27
Empire, " ..	" 11, 12	Silverton, " ..	" 28, 29
Bandon, " ..	" 13	Oswego, " ..	" 30
Langlois, " ..	" 14	Stella, Wash.....	" 31
Arago, " ..	" 16	Cathlamet, Wash..	June 2–4
Woodburn, " ..	" 18	Skamokawa, " ..	" 5, 6
Canby, " ..	" 19	Deep River, " ..	" 12

S. P. PUTNAM'S lecture appointments:

Toronto.....	May 22	Kaysville, and Farmington, Ind.	June 15
Columbus, O.....	" 24–26	Morgan City.....	" 16
Cincinnatti, O.....	" 29	Echo, Utah.....	" 17
Ottumwa, Ia.....	June 1	Reno, Nev.....	" 21
Blackhawk, Col...	" 3	Carson City, Nev.	" 22
Boulder City, Col.	" 4, 5	Virginia City, Nev.	" 23
Georgetown, Col..	" 6	Inyo county, Cal.	" 24–27
Scofield, Utah.....	" 9, 10	Athens and Cathlamet, Wash.....	July 3, 4
Salt Lake, Utah...	" 12, 19		
Provo, Utah.....	" 13		
Murray, Utah.....	" 14		

During the months of July and August Mr. Putnam will lecture along the line of the Northern Pacific railroad at Tacoma, Buckley, Davenport, Spangle, Rosalia, Oaksdale, Palouse City, Dayton, Walla Walla, Colville, Wash.; Missoula and Bozeman, Mont.; Albert Lea and other places in Minn.; Eau Claire and vicinity, Wis. All those who desire lectures along this route will please address S. P. Putnam, at Salt Lake, Utah, care of H. P. Mason.

AFTER Mr. Albert Bach's lecture on "Lunacy" at the Manhattan Liberal Club, on the evening of April 29th, the annual business meeting for election of officers was held, with the following result: President, E. B. Foote, Jr., M.D.; vice-presidents, R. A. Gunn, M.D., Wilson McDonald, and Mrs. Emma Beckwith; secretary, Huldah A. Gunn, M.D.; treasurer, Miss Schachtel; librarian, Mrs. C. Leonard; trustees, E. W. Chamberlain, Dr. Julius Fehr, James Morris. The lecture appointments for May are as follows:

May 6th, "The Religious Conspiracy," S. P. Putnam.

May 13th, "Evolution and the Spiritual Theory," S. H. Wilder and T. B. Wakeman.

May 20th, "An Outlook for Humanity," Caroline B. Le Row.

May 27th, "The Government of Cities," Dr. L. G. Janes.

Meetings will be discontinued during July, August, and September.

A Week's Mirth for One Dollar.

From the Independent Pulpit.

"Old Testament Stories Comically Illustrated"—a work of 395 pages, containing 200 full-page pictures, by Watson Heston. The Truth Seeker Company, 28 Lafayette place, New York, publishers. Price, in boards, $1; cloth, $1.50.

The pictures contained in this book are the same that hav appeared from time to time on the backs of THE TRUTH SEEKER. They are certainly comical, whatever one may think of them as works of art, or as object-lessons in divine things. They are doubtless as true to the original as those we hav seen in family Bibles.

The stories are related in a humorous vein; at least they are free from any excessiv solemnity. We cannot vouch for their truthfulness throughout, though they appear to be corroborativ of certain biblical narrativs, thought by some good people to be as true as preaching, and who can say they are not?

Beyond this we are not able now to venture upon our own judgment of the work, for we hav only perused a very small portion of it. We met a friend on the street a few days ago who, as we approached each other, began to laugh immoderately. As soon as he could speak for laughing, he said that he had read this book the week before and had not been able to suppress his laughter since, except at intervals of a short while at a time. Of course the man had to eat and sleep some. Our friend says it is certainly the most sinful book he ever read, and he thinks it will entitle its author to the hottest place in hell.

Letters of Friends.

Good Work.

CHICAGO, ILL., April 13, 1892.

MR. EDITOR: My brother-in-law, having a lot of old TRUTH SEEKERS he would like to distribute, asks you through me to insert the following advertisement: Wanted, the address of about two hundred Freethinkers to send old copies of THE TRUTH SEEKER to.—Frank Weil, 2416 Dearborn street, Chicago. JNO. C. SPRONG.

It Will Banish the Bible to the Smokehouse.

BUSHNELL, ILL., March 28, 1892.

MR. EDITOR: Bible Picture Book received. It is a quiverful of arrows sharp as needles. Every thinker should hav one and in pity for poor stultified believers let them read it. Anyone having a spark of reason left would take his gilt-bound Bible off the center-table and hide it away in the smokehouse.

S. L. BABBITT, M.D.

A Swedish Freethinker.

ST. LOUIS, MO., April 13, 1892.

MR. EDITOR: Inclosed find $1 for the Bible Picture Book. As for THE TRUTH SEEKER, I was never a subscriber, but hav bought single copies thereof ever since I was able to understand the English language, and I can only say it is getting more and more valuable every week. Another good paper that I receive twice a month is *Fritänkaren*, edited by "*Var Svenske* Ingersoll," Viktor Lennstrand.

Very respectfully, NILS GRANT.

Be Buried As Befits a Man.

ROCKVILLE, IDA., April 18, 1892.

MR. EDITOR: In your TRUTH SEEKER of March 10th there is a letter from Geo. L. Pratt in regard to Secular funerals, which says, Be buried as befits a sensible man; which view suits myself and many others, if we only knew how to go about it. I write this hoping you will publish the same, as I want Mr. Geo. L. Pratt to write his views of how to go about it—what book to buy, and all the information that he possibly can giv—and maybe it may be the cause of hearing from others on the same subject. And right here let me say, if it could be arranged so people in rural districts could hav burials such as he speaks of it would do more for the Liberal cause than any other thing that could be done. Wishing you success and long life, I remain, Yours,

MRS. THOMAS RAMSEY.

The Plain Trnth on Bigots and Liars.

LEXINGTON, KY., April 13, 1892.

MR. EDITOR: Nothing could be more shameful, in this age of light, than a gloomy and fiendish closing of the doors, on Sunday, of a great building containing articles whose exhibition is designed for the improvement of all classes.

Even if this could be done, which is hardly probable, the shameful disgrace thus brought upon our noble and progressiv republic would only add fuel to the fire which is now glowing, smoldering, just ready to burst into a blaze, which will speedily burn and destroy the machinations, the iniquitous plots, and the ambitious schemes by which this powerful nation is victimized and destined to be a mark for the contemptuous ridicule of future generations. To master the reason and moral sense of a nation by ghostly tales of heaven and hell is not a particle above the vulgar and degraded orgies of hoodooism and witchcraft. A man who will deliberately practice upon his neighbor's credulity, giving him a superstitious dose of reverence for a particular day—or, say, a portion of opium, deadening his faculties so that he can steal his money—this person is a thief and villain of the most atrocious stamp. ALHAZA.

The Mormons Less Intolerant to Infidels Than the Evangelicals.

CISNE, ILL., March 9, 1892.

MR. EDITOR: I was a Methodist for two years and a Mormon preacher for thirty-five years. Now, the people do not generally know that the Mormons are Universalists in the fullest extent. According to their creed all people will be saved, Christian and heathen, except the apostates from the Mormon church. Quite an improvement on what Christ and the Presbyterians preach. They ought to hav credit for that; but they hav a way to save the apostate—not by repentance, nor the blood of Christ, but they shed his blood to atone for his apostacy. It is a matter of kindness to him. So you see they save all if the apostate does not get away and die a natural death. They say none but Mormons hav a part in the first resurrection. All the rest of the Christian and heathen world hav to wait for a thousand years and come up in the last resurrection. The unbelieving world and heathens will enjoy the second glory. Colonel Ingersoll, with all the Infidels, will be saved. That is good. They are quite liberal. They say all the other churches will be in the third glory. So the colonel will get ahead of them in the next world. He will be in class No. 2, the Christian in No. 3, the Mormon in No. 1.

They are a little selfish, but that is natural; rather hard on the other churches, but liberal to Infidels and heathens. Three cheers for the Mormons in that respect!

Yours truly, B. S. JONES.

Says Spirits Can Be Found.

CAMP ALAMO, LOWER CAL., MEX., April 6, 1892.

MR. EDITOR: I see in your valuable paper of March 12th an article from J. Edw. S., North Baltimore, O., which has the ring of the true spirit of investigation. In reply, by your permission, I will make a few suggestions. He wishes to be informed on the subject of future life.

Take the *Progressiv Thinker*, published at No. 40 Loomis street, Chicago, Ill., by J. R. Francis. It is an eight-page paper; price, $1 per annum; thirteen weeks for twenty-five cents. There are many periodicals published on the subject of Spiritualism, but this one I, as many others, consider by far the best. It treats on scientific subjects in general. Many a single article is worth the year's subscription. The last number contains an article on Salem witchcraft that is worth more than $1. Send for sample copy by all means.

I do not expect you, nor anyone, to decide on future life by what anyone says of it, but, reading the evidence of others, you will see how to proceed to investigate and get evidence not only of a future life but of the possibility of communication with those who hav thrown off the mortal.

Spiritualism is not founded on faith, but on ocular demonstration, that each one must needs hav for him or her self, and all who are in earnest can get those demonstrations by seeking—perhaps not by the first effort, however.

When one seeks spirit manifestations to condemn the cause, it is very easy to seek a humbug instead of a genuin medium, or to report fraud when the alleged investigator had genuin manifestation, as I hav known. A very good way for investigators is to hold circles at home, or with a few earnest, honest friends. Let all enter into the matter with aspirations to get only truth and to be elevated. Holding circles for curiosity or in a frivolous spirit, is like children playing with edged tools. Then patience and perseverance is necessary for good results. All who seek can find proof positiv of the return of spirits by perseverance and proper method.

Yours for progress,

N. A. PICKENS, M.D.

Doctors and Diet.

SANGER, CAL., Feb. 12, 1892.

MR. EDITOR: Allow me to say through THE TRUTH SEEKER that the Atheist "Gray," formerly of Olive Branch, Miss., has left lately for some parts of Tennessee. I received a card from him since he has left Mississippi in regard to a "Pictorial Text-Book" for which I agreed to send him the "Positiv Philosophy" by August Comte. The writing on the postal card was nearly blotted out, and all I can make out is that he is somewhere in Tennessee. Now, if you publish this, he is very apt to read it, and then he can send me his order in plain writing and I will know what to do.

Allow me to express a few honest thoughts in this letter. I read THE TRUTH SEEKER carefully and I notice that it hits the reverend D.D.'s right and left, which is perfectly right, for they must become extinct, as their usefulness is no longer needed. They are a relic of a mighty ignorant past, and the sooner the people get rid of them the better. But there is another class that is as much of a human parasite as are the reverend devil-drivers. Their signs are found in newspapers, and on doors, where people can see. Back of their name stands "M.D.," which means Money Down. This latter class pretends to save the body, and the former the soul. The one livs on the credulity of the masses, while the other thrives and grows fat upon the sick. Of the two parasites, Mr. M.D. is the more prosperous, for people will spend more to hav their physical anatomy saved from destruction, than their souls, which they cannot locate. Now, I am certain that doctors can be got rid of a great deal easier than preachers, and all there is to do is for people to attend to their diet. The way the majority of people liv is enough to exterminate the race; and if the whole world would unite and liv as the average American does the human race would slowly but surely be exterminated, for each one would then dig his own grave with his teeth. The so-called American hog is an animal that every man and woman ought to abhor. Eating hog-meat causes more misery in the human family than all the rotgut whisky ever did. Catarrh is becoming a universal disease, and I think it has always been so among pork-eaters. The disease can be traced direct to the hog, as well as the tape-worm. Pork is a very poor article for diet. A pork-eater has little endurance or staying power. I hav not eaten a bit of meat of any kind for over five months, and I find it is a great success. Instead of getting weak, as my friends thought I would get, just the contrary is the case. I hav more endurance than I ever had. Coffee and tea are beverages that reduce health and grab wealth. The average coffee or tea pot is only a small cesspool. Coffee is made upon coffee and tea upon tea for days, and sometimes for weeks, until the coffee or tea drawn from such a pot is worse than water drawn from a city sewer. But few people seem to think of the importance of the diet, and as long as such is the case doctors will get people's hard-earned money, and they in return get a broken-down constitution. A doctor is to the sick what God is to the superstitious—a great comforter, one that promises everything and fulfills nothing, and still is everywhere wanted. It is a pitiful sight for one to see people gorge themselvs with what they call medicin. Last fall I laughed at a young fellow here that gorged himself with some "condemned" rot that he called medicin. He got on his ear and told me, "Where in —— do you suppose I would be by this time if I hadn't taken medicin?" I told him, "You would better say that in spite of the medicin you took you got apparently well." Now, I despise a preacher and I despise a doctor, and I think if I was the devil I should get away with both of them by setting them at variance against each other. I must close, hoping the readers of THE TRUTH SEEKER will keep their eyes on the doctors as well as on the preachers. Both are bad eggs.

J. D. KAUFMAN.

Kind Advice.

SALESVILLE, MONT., March 20, 1892.

MR. EDITOR: In renewing my subscription hitherto, I hav found no difficulty in procuring you a new subscriber. Now, however, I hav made no effort, as the constantly growing indifference of the unpriestridden has grown so pronounced that encouragement is small. This seems to be a general complaint of your correspondents.

It has been my experience when prevailing on those I hav in the past induced to subscribe or renew their subscription to hear them make excuses, a few of which I will enumerate. One class say there are too many long-winded articles written by narrow-minded cranks. The real reason, possibly, was that the subjects treated were slightly above their heads. Another class, however—an important one, I think; one whose tastes probably should be consulted so far as consistent with a paper devoted to the propagation of Freethought principles—are business men. Their objection is that the contents of the paper, as a rule, are so deep and abstruse that it requires too much time and attention to follow out all the ideas and theories set forth by the different writers. That the attention their business pursuits demand renders impossible the study essential to an understanding of profound disquisitions on deep subjects. They say what they want is short news items which they can glance over in a hurried moment and throw the paper aside.

Then there is another class of intellectual nonentities (that I need not mention, only that I cannot resist the temptation) important only in the sense that they wield the electiv franchise. A class that can giv no good reason why they do not believe in witchcraft to-day, and would only for the fact that the world has outgrown the belief. This class, of course, cannot be reached by any system of publication possible to institute, because of the fact that they read nothing: are anybody's man with whom they happen to meet last. Whisky and the excitement of a political campaign is of their mental caliber; then they at once swell to ponderous proportions, and talk as knowingly on political topics as a God—just about.

So far as the matter personally concerns myself (which has nothing to do with my present view of the case), I am well suited with the paper as it is—not that I find nothing in it to criticise, although as to the editorials and the editorial management I hav no criticism to make. I do not expect nor desire a paper published especially to please me. Should one start a paper with this end in view, allow nothing to enter its columns only such as would agree with me, I certainly would not take it. It would be throwing money away. Simply because there would be little or nothing for me to learn by reading such a paper. But it is the criticisms of which I hav written, and the fact that, and especially at the times when the church becomes crazy with heresy trials, so many newspapers grow so pronounced in their skepticism. I take a paper from your city that can almost outtruthseeker THE TRUTH SEEKER in Infidel editorials at such times. Even the *Tribune* editorially took occasion to point out to the ministers of the United States how far behind their ministerial brethren of Europe they were in point of liberality of doctrin and the higher criticism of the Bible. Editors everywhere are turning loose the dogs of war. The few editors I personally know are Infidels. Hundreds of them are editorially crossing the dead line and returning without brand or scratch. The fact is that many of them do now, and many more soon will, judging from indications, occupy the same fields of which THE TRUTH SEEKER, and a few other papers of its knd, are the pioneers. They will fill the want for which THE TRUTH SEEKER was founded—will survive in the struggle, competition being so sharp, by the greater variety of their reading matter. At least, it looks that way to me.

Although not feeling myself qualified, and having no intention of dictating a policy to THE TRUTH SEEKER, yet sometimes I hav thought that possibly a change might be for the best—that a greater variety of reading matter might giv it a more extended circulation and correspondingly a greater influence. To my inexperienced mind my ideal of a paper that would "take" would be to devote one or two pages to discussion by some able man of religious topics, biblical criticisms, etc.; conduct the editorials as at present, leave the department of "Letters of Friends," the "Children's Corner," and the advertisements as they are, and devote the rest to general news, foreign and domestic, giving the preference to those of Freethought.

I hav not written this for publication, but merely for your own consideration. It is ideas suggested by the criticisms I hav heard, not that I think my opinions of such matters worthy of consideration, though my experience and observations among people here might be.

THOMAS BURK.

P.S.—I forgot to say I should be in favor of the picture department remaining.

T. B.

The Giant and The Pigmies.

HOWICK, QUE., April 1, 1892.

MR. EDITOR: The discussion evoked in the columns of the *Telegram* by Colonel Ingersoll's Christmas Sermon is the best in-

cident of many days. It has not only brought the all-important subject of religion to the notice of many, but it has also exposed the weakness of religion by the inability of the clergy to defend it.

They hav all criticised Mr. Ingersoll without contradicting him. Some hav tried to belittle the great Agnostic by insinuating that he is moved by mercenary motiv; others hav tried to ridicule him for assuming the right of criticising their God; but none hav tried to meet his arguments.

Some hav tried the emotional plan with him, but that has no power over a man of his intellect.

More of them hav tried to convince him that they must be right because they hav many followers, but that is also inefficient to the man that understands reasoning from facts—that we first inherit our religion in the very wombs of our mothers; that we are imbued with the obligation of believing it before we are old enough to comprehend it, and that at mature age not one out of every thousand makes an investigation of his creed.

To this man the immensity of the number of Christians or followers of any religion—proves nothing.

I also notice that no minister fights the Infidel from his own standpoint. They all step up a few degrees above their own pulpits before they undertake to face the colonel.

The Roman Catholic priests they get out of Rome altogether, and face the Infidel from the standpoint of a Deist. Yet it is astonishing to see them do that much. Rome's argument has always been very short and positiv: "Shut your eyes, hold your tongue, and giv me your hand unless you wish to go to hades."

Another notable fact is that every combatant concedes a point or two to Mr. Ingersoll. So that between them all they concede about all that is claimed by the Infidel. Yet they all get their religion from the same book, and none of them find fault with the book for being so incomprehensible, but all blame Mr. Ingersoll for not understanding it right, and so far as each one agrees with Mr. Ingersoll he, of course, admits that Ingersoll understands it better than the other Christians.

Some of them defend their religion for the moral good of it and thereby show that they hav been so exclusiv in their study as to ignore the fact that morality is not the property of their religion, and are yet so enthusiastic in the pursuit of their avocations that they fail to see themselvs surrounded every day with people as good as themselvs who do not believe as they do.

Some of them exclaim, "Take away Christianity and where will you get men to fill your positions of trust?"

Great Scott! is it possible that those gentlemen do not know that there is any quantity of offices of trust filled by Agnostics to-day, and that these latter hav proved themselvs quite as honest and faithful as any Christians? Hav they not the sense to understand that it takes the most honest of men to hav such unpopular opinions and to liv up to them?

Rev. M. C. Peters quotes Geo. Bancroft the historian, who called Calvin the father of popular education. That was true enough in the days of Calvin as against the Roman church that was entirely opposed to popular education. Calvin was the Ingersoll of his days. But what good is that as an argument to-day?

Mr. Ingersoll once said: "The Roman Catholic church is in favor of just enough popular education to make good Roman Catholics and the Protestant churches favor just enough education to make good Protestants." Who can successfully contradict this assertion?

Is it not well proved by the fact that almost all newspapers refuse to publish anything, true or not true, opposed to Christianity, and that what few papers hav the justice and courage to publish both sides of any religious questions are immediately threatened with boycott?

In the letter signed "Cattévello" I find Mr. Ingersoll accused of acting from a pecuniary motiv. This looks like shooting the gun by the wrong end. It is easy enough to understand how a dishonest Infidel could profess Christianity for a pecuniary consideration, since he does not believe in a hereafter, but I do not see how anyone can suppose that such an intelligent man as Colonel Ingersoll could believe in Christianity and, for a pecuniary consideration, practice all his life what he knows will cost him an eternity of torture.

The same writer says, "Faith and belief are not synonymous." That is true enough. Faith is the absence of knowledge, while belief is the result of knowledge. But when this man explains that faith is a gift from God, and is not given to all men alike, if there is any such thing as "blasphemy" this must be the thing. What an injustice to accuse God of!

Rev. J. Benson Hamilton answers Mr. Ingersoll by saying that Infidels always recant at death. All that perplexes me in this case is whether to believe this gentleman so badly informed as to how Infidels die, or shrewd enough to feign such ignorance!

Why should he wait for the death of Mr. Ingersoll to see how an Infidel dies, while Infidels die every day just as peaceably as Christians? Did Rev. Mr. Hamilton never hear of D. M. Bennett, founder of THE TRUTH SEEKER; Mr. C. Palmer, a noted millionaire and a great scholar of New York, who died two or three years ago; of Mr. Doutre, a noted lawyer of Montreal? Did he not hear the answer of Victor Hugo to the priest who came to offer his clerical services when the noted poet died? "I am not taken by surprise. I am eighty-two years of age. Had I needed your services I would not hav waited to this moment, thank you."

The reverend gentleman mentions General Grant as having died a Christian, which seems to me a very doubtful case. Everybody knows that General Grant tolerated religion, as all politicians are apt to do, but never professed any religion himself. It is not at all likely that he felt much need of a clergyman at his bedside, though he may hav suffered one to be present.

It may hav been with him as it was with General Sherman, who after refusing religious assistance as long as he was able to signify his will, was after all administered to by a Roman Catholic priest after he got past resistance.

Mr. Talmage says: "Now, arguing from cause to effect, I say that such a lovely being as Christ was and is could not be author of cruelties such as Colonel Ingersoll charges." Now, Colonel Ingersoll does not make any charges; he only quotes the evangelists. If Mr. Talmage means anything, he must mean that he does not believe the portion of the gospel that represents Christ as having been so cruel, and that is just what Mr. Ingersoll says. He does not believe it.

Mr. Geo. H. Lacey says, by way of illustration: "If a person in the vigor of manhood should be stricken with disease of a virulent type, capable of cure, if the proper agents are used and availed of, as prescribed by his physician, and he is assured the agents are within his reach, and that if he uses them the cure is certain; but if he refuses to use them death is certain. He refuses and dies. Is there—ought there to be—any escape?"

What an illustration of the case of an unbeliever in revealed religion? How many physicians are there in the world? Which of them is the great physician? How can one tell him from the quacks? What man has a constitution that will stand to test them all? And after the patient is dead who knows whether he was rightly cured or not?

What is the use of language that means nothing?

The world is getting enlightened. Science has convinced us that this world was not created six thousand years ago; and in fact not created at all, as creating something out of nothing is impossible.

We hav then inquired after the savior and hav found no reliable evidence that such a being had ever existed.

Profane history completely ignores him. None of the marks and signs by which he could be identified can be found. No account whatever of a messiah between the time of King Herod and that of Emperor Tiberius.

The four gospels are known to hav been written some time after the death of their alleged authors.

Paul, James, Peter, John, and Jude say absolutely nothing in their epistles that can identify their "Christos" with the Jesus that the four gospels represent as having suffered and died under Governor Pilate. All they say of their savior is just as applicable to a myth of the same name who had then been worshiped in the East several hundred years. In fact, the first account we hav of Christianity is in the fourth century, when the sharp sword of Constantine made it compulsory all over the Roman empire. Only then began the organization of Christianity. From that time to this Christianity has grown to what it is to-day. From that time the books of the Bible hav been gathered and selected from an immense quantity of manuscript and judged to be genuin or spurious by votes. It was since that that the time of the birth and death of the savior was set by agreement after much divergence of opinion. Still later on was established the fact that Jesus was both God and man, and so on down to the dogma of infallibility of the pope of Rome.

We think we know all of these things. Now it devolves upon the Christian ministers to show us that we are misinformed.

It is useless to work on our emotions or to giv credit to Christianity for all the good that exists and blame its opponents for all the evil. There is no one disposed to believe that to-day. Nothing can avail but facts, truth, and reasonable arguments.

Yours for common sense, truth, and justice in religion as in everything else.

CHAS. LAPERCHE.

Spirited Defense of Labor and the Alliance.

CLIMAX, MINN., Feb. 22, 1892.

MR. EDITOR: An article of February 13th, written by one Sarah C. Todd, secretary of the Oregon State Secular Union, which appeared in your paper, contains but very little logic. As I am not a literary man, and no one seems to mention or criticise it, I would not hav bothered you if it had not been for the gross injustice it does to the Farmers' Alliance, and the official standing of Mrs. Todd, which might giv credit to her false and misleading statements.

Well, note what she says:

All of your, or rather *our*, reform journals are telling of the "oppressed poor;" of the wealth being wrung from the sweat of honest toil; of the rich corporations who rob the "honest poor" of his hard earnings, etc., etc. Allow me to present the other side of the picture, and I will not giv a case I do not know personally. I know a man who was left an orphan, with no help only his own earnings after he was ten years old. At sixteen he began to work for wages, $8 per month being the amount he got. He worked a year and took the man's note for $80, having spent only $16 during the year. He kept to that rule all his life. His motto was, "Always save a part of what you earn." He came West, worked, saved a little all the time, and put it at interest until he could buy a small farm. He married a girl who had worked in families—a disgrace, some think—and was not afraid to work. They worked and saved together, lived close, worked hard, and added a little to the place, until now at middle age they hav a handsome farm and every needed comfort. Would reformers call this land monopoly? And there are thousands of such cases. All our thrifty middle-aged farmers hav done the same. What ought they to do, divide with men who hav done nothing but agitate?

I can say that I admire this man, and I can comprehend his task, as I hav gone through similar circumstances, and hav gained a similar victory, although I do not believe in the penurious and Chinaman-like economy of living on $16 per year—although it may be excusable under certain circumstances. And I am sure there are very few, if any, reformers that will not rejoice in this man's good fortune, and wish everybody else in the same happy condition. People should hav a chance to work and produce what they need to liv on, even if they are not blessed with a financial brain. Sometimes the kindest and purest men and women are doomed to suffer in poverty, and very often the meanest enjoy great wealth. When I speak of wealth I mean millions, not thousands, and a man can never get a million by his own work. He must get it by getting the work of some one else. A millionaire and a tramp are like two dogs. One has overeaten himself and is lying awake at night watching his pile, that is so large that he could not consume it if he lived for one thousand years; and the tramp is like a dog walking and skulking around starving, and watching for a chance to steal a mouthful. In fact, both are miserable, and we are miserable for looking on.

The second character is only a spendthrift, and the acts of this man no reformer will try to defend, although it is hard to see that innocent children suffer for the wrong which they were not guilty in doing. This may be according to the Bible, but not according to justice and humanity.

And finally comes the third character, which is such a wonderful being it is hard to believe the story, but as Mrs. Todd says she knows it we hav no chance to doubt it, and so we will look this man over. He is a skilled workman that gets $4 per day, but livs up $6 per day. That is, he earns $24 per week but livs up $42. And this he keeps up for years. He livs for years with a shortage of $18 per week. Surely, Mrs. Todd, this man is a hero, and if you think the reformers of the country are fooling away their time fighting this man's battle you must be mistaken.

You say, "The reform journals and Farmers' Alliance must begin at the other end of the row and reform the other fellow, and in place of blowing up the millionaire with dynamite blow up the other fellow with a little dose of common sense." Now, Mrs. Todd, this is shameful language to use, and shows more bigotry than a member of any Secular Union should possess. We must throw away political bigotry as well as religious bigotry if we become free men and women. I wish you will come here to Minnesota next winter and attend our state Alliance meeting. You will find it the grandest organization that ever existed. It is not heavy on one side, but well balanced and broad on all questions. It has in view to emancipate woman and labor, and elevate humanity mentally and morally. Bigots and humbuggers may accuse us of being organized to get God in the Constitution or to blow up millionaires with dynamite, we shall still be the same grand people that are willing to giv even the devil his due, but no more, and the light of justice shall shine for all and humanity and justice shall rule in place of selfish greed and political and religious bigotry. And if Mrs. Todd thinks it is wrong for a poor man to send his children to college and giv them an education, it matters not. We will praise and honor every father and mother that will giv their children an education, and if they hav to die in poverty to giv them education they are only more praiseworthy. We should realize that ignorance and bigotry are the burden that humanity suffers under to-day. Mrs. Todd should understand that it is not the poverty-stricken in the Alliance that are at the head of this move. They would be, but they cannot afford to. It is the more favorably situated that spend their profits to better the conditions of humanity. And we shall not quit until we hav succeeded. All the bigots in the country condemn us for not spending our money for charity. We believe if we hav justice we will need no charity. The idea of women in the East making overalls for forty cents a dozen and men working for $1.15 per day and trying to support a family on it, while their employers are getting, some of them, from $5,000 to $25,000 per day, and still are trying to reduce the wages another ten per cent to swell their foolish profit a little more on the expense of starving or half-starving families. What brutal human greed! We shall hav no independent thinking under this form of government. As long as men are slaves bodily they must be slaves mentally, and freedom of existence will create freedom of thought. The need of the stomach and body must be satisfied first, and if this takes up all the time there can be no improvement of the mind, for the mind and body cannot work on two different things at one time. They must work together, as the mind is a creation or a function of the body. So we see that freedom of body is freedom of mind. And on this compass the Alliance will steer.

ANDREW STEENERSON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

"Jim Buttons."

Mamma with her willing hand
Was taking finishing stitches
To a dress—'twas "Little Pearl's"—
And for Jim a pair of breeches—
Thoughtful little head of curls.

Mamma called her little daughter,
And bade her get the buttons;
To get the ones all made of pearl,
Not the clear pearl, but the smoked ones:
"That's a darling!—mamma's girl."

Thoughtful Jim was then standing
Close and near to mamma's knee,
And in his dear mind expanding
Came a thought to one of three—
"Say, mamma," with a roguish glance,
"Hav you Jim buttons for my pants?"

U. J.

The Professor and His Cousin.

It was in the country, during days of convalescence after a serious illness, that two members of the old and aristocratic family of Arachnida exhibited their beauties and talents to me, one warm afternoon in June.

I had been watching the cloud-shadows drifting over the uplands beyond the creek, making wonderful studies in light and shade of the soft masses of foliage in the close-growing treetops.

The birds had sung their noon song hours before and were all quiet. Even our favorit ground-robin would not venture to parade on the sunny croquet grounds.

My hostess was taking her daily forty winks of sleep, when, emboldened by the stillness, Madam Brown Spider took a position on a chair near mine where books and paper were lying, and by graceful motions of her decorated forelegs invited admiration of her elegant, slender figure, robed in rich brown.

A narrow strip of velvety gray extended the length of what would hav been her backbone if she had possessed one. On this were outlined graded V's in a darker shade.

Her legs were encircled at intervals by gray threads; the same color covered her thin, disk-shaped head, and in a strip of white, like an old-fashioned bonnet ruche, which surrounded it, were set her shining black eyes.

To get a better view of her, she was placed on a piece of paper and covered with a clear glass tumbler. She immediately started on a tour of inspection, reaching up on the glass walls of her prison as far as she could, then, after an unusual effort, falling backward and displaying the stripes of dark brown that adorned her abdomen.

Sometimes she crawl d almost to the ceiling of her cell, and I could see her very odd forelegs or feelers, with the clumps of snowy hair on them. Once she wiped her face with the right, then with the left one, as if to express the heated state she was in, then down she dropped to the paper and renewed her circuit, ignoring the fly that had been put in, though she touched it as she made her rounds.

The tumbler was now reversed. A tap on the paper sent her to the bottom of it and the broad road to freedom opened; but she would not trust herself on the transparent glass, persisting in her treadmill routine until a wooden toothpick was offered her as a ladder.

As she made difficulties of its ascent, I had time to see the malignant expression of the four glittering eyes in her bonnet ruche, and to discover two more almost hidden by the brown and white hairs on her head.

The moment she was free she began to reconnoiter, raising the forward part of her body almost at right angles with her abdomen, and at last standing on tiptoe to see if the coast were clear; then away she ran to a place of shelter.

Evidently she was seeking adventures, for she soon came from her refuge, meeting, and exchanging greetings with, a black ant as she emerged.

On the painted porch-pillar she renewed her frog-in-the-well gymnastics, which led to her being exiled to a morning-glory vine and the severing of our friendship.

A crevice near the pump was the favorit resort of an agil black spider who first attracted my notice by his interest in a glass jar of water where four diminutiv pollywogs awaited their transformation into frogs.

Every day Professor Spider visited the jar to watch the pollies steer themselvs about with their long rudders; as they wriggled through the water in activ play he sat motionless, but when they sank to his level his quiescence was broken by furious rushings and mad racings around the outside of their shelter.

Two years ago I made my first acquaintance in this branch of the family. The poor fellow had lived where there was a famin, for his abdomen was almost flat. He was so feeble, so starved, I offered him a fly; he pounced upon it as a cat does on a mouse, and never relaxed his hold until he had sucked its juices; a second met the same fate; and, restored to aldermanic proportions, my guest hid in a window frame, from which he, for several days, made raids on the flies that gathered on the wire screens.

From his way of obtaining food, I named him the Jumper.

Soon after his cousin Brownie was banished, the professor appeared on my lap, and was at once immured in the glass cell.

He was black, but comely, with a white spot, the size of a pin-head, near the middle of his back, and several straight marks, like small white stitches, in a belt-shape below it.

His body was very hairy, and between the hairs on his legs tiny jet beads shone. His head looked like a high cap with a stiffened crown, and his face had the changeable colors of a bluebottle fly. The smooth surface of the glass was no obstacle to him; he preferred to climb to its highest limit to giv an exhibition of his skill.

Pressing his abdomen against the roof of his cell and exuding a wee drop of a white fluid, he traveled off, spinning as he went, and in a few minutes had woven a film which partly hid him from sight, and was securely anchored by threads attached to the sides of the glass.

At this juncture it became necessary to liberate the professor, but after the lamps were lighted he—or his ghost—advanced confidingly toward my book as it lay on the table before me; and from the animation of his countenance I am certain he could hav told how he intended to use that web, if he had not been tongue-tied by the diffidence natural to his family.

L. T. IRVINE.

Correspondence.

MT. CARROLL, ILL., April 18, 1892.

MISS WIXON: If the article inclosed is worthy of a place in the Children's Corner, it is at your service.

Some months since, a poem, ".This is the Ferry to Shadowtown," appeared in the department of THE TRUTH SEEKER which is under your charge. I had, six or seven years ago, set it to music as a lullaby for my dear little niece; in February last it was published, and I send you a copy as an evidence of my appreciation of your work in the field you hav chosen.

Very truly yours,
L. IRVINE STOCKWELL.

[Thanks for the copy of music. The composition is very sweet and pretty, and speaks well for the talented composer. We are obliged for the appreciation of our work in the Corner.—ED. C. C.]

PHOENIX, ARIZ., April 10, 1892.

DEAR MISS WIXON: I thought I would write to the Corner. I am thirteen years old. I like to read the Corner. We take THE TRUTH SEEKER, and like it very much. There is a large cemetery here at Phoenix that I visit often. There was a little child buried here, and I went to see it, but they did not open the coffin at all, but buried it before the sermon was preached, and the preacher said that the baby was in heaven, and in the arms of Jesus. But the next day a man was buried, and the preacher preached the funeral before the coffin was put in the ground, and he never said that the man was in heaven, because the coffin was open, and the people could see that he was not in heaven. Well, as this is my first letter to the Corner I don't want to make it too long. I like to look at the pictures in THE TRUTH SEEKER. My sister has written to the Corner once. I hope this will not go to the wastebasket.

Yours very sincerely, AMY DARROW.

FOX, ORE., April 4, 1892.

DEAR MISS WIXON: I thought I would write to the Corner. I hav one little sister and one little brother, and I am the oldest. I am nine years of age, Delia is seven, Ralph is five. Papa is a Freethinker and does not use tobacco. I hav a little canary bird. We hav had a long winter, but it has not been cold. I like to read the letters in the Corner. I like to go to school, but I go a mile and a quarter. And I am in the Third Reader. There are just lots of ducks here now.

Papa killed a goose the other day. I spoke "Heaven is Filled with Glory and Gilded Round with Gold" at the Literary, and next time "A Pious Parson." Delia and I help mamma wash dishes, and I can make bread and pie. I like to look at the pictures in THE TRUTH SEEKER. They would not let my grandpa join the Alliance, because he did not believe in a supreme being. I would be pleased to see this in the Corner. Yours truly,

AGNES WAINSCOTT.

HAMMOND, NEB., March 7, 1892.

MISS WIXON: My father takes THE TRUTH SEEKER. I am eleven years old. I help papa take care of the cattle and horses. Last night was a cold night, and this morning we found three little calves. Two were very cold, and we brought them to a fire to warm their little bodies. One got along all right, but the other did not. He seemed to be in great pain and misery, and I felt very sorry for him; but at last I had to giv him up for dead. I took him out and found under his head THE TRUTH SEEKER; so that, maybe, accounts for the pain and also death. My father is a Freethinker, and also my uncle. I would like very much to see this in print.

Yours respectfully,
MUNSON TAPPAN.

[We are very sorry for the poor little calf exposed to the cold. THE TRUTH SEEKER would hav warmed his little heart if it could, and had it not been too late. Munson must take better care of the calves next time.—ED. C. C.]

FLAT CREEK, LA., April 6, 1892.

DEAR MISS WIXON: I hav been reading the letters in the Corner about two years. Our family are the only Freethinkers in this country. Some of my schoolmates told me if I did not believe the Bible the devil would get me when I died. They said that they would be up in heaven and happy while I would be burning in hell. But that did not scare me, for I hav been taught better than to believe there is any such place. I hav been think ng I would write to the Corner for a long time, but I hav never written. I am going to school now. We liv in a mile and a half from the school-house. It is a nice school. I study grammar, arithmetic, history, geography, and elocution. We hav had three teachers in our school, but the professor dismissed one of them last week. That leaves us with only two now. I hav a pet goat, named Tiny, and four cats; their names are Coon, Mitty, Nigger, and Jack. I will be eleven years old in June. We liv on a farm in the country. My playmates beg me to go to Sunday-school, but I will not go. I would rather stay at home and read the Corner. This is my first effort in writing to the Corner. I will be pleased to see this in print. If you print this I will write again.

Yours for Freethought,
MINNIE SHUMAKER.

[Minnie is a brave, sensible, true-hearted girl. We are glad to count her among our friends, and hope to hear from her often. —ED. C. C.]

WENATCHEE, WASH., April 14, 1892.

MISS SUSAN H. WIXON, *Dear Friend:* I thought I would hav a chat with the Corner to-day while it is raining and making everything disagreeable outside. I hav not written for a long time, so I guess you hav forgotten me. I think THE TRUTH SEEKER is progressing, but there are not letters enough. I wish you would start a paper. I would subscribe, and am sure you would hav a good many subscribers, for, of course, it would be a good paper if you would be editor, and Mary B. Finch, Ida Ballou, George Remsburg, and you would contribute to it. We hav had a very pleasant spring, except the last two or three weeks the weather has been rather cold. I hav not read either of your works, but am going to get them. I hav not any collection of minerals, but my sister has a small collection of specimens. My father owns a marble mine, and I will send specimens of it and other rocks to anyone who will send curiosities, etc. Our school has not begun yet. I like to go to school. I am fourteen years of age, and think I will enter the fifth grade next term. I would like to correspond with some girls who write to the Corner. I will close for this time. LOUISE C. PARRISH.

[We hav not forgotten Louise, but thought she had forgotten us. We thank her for her good opinion of us and of our friends. Some time, we trust, we shall see the paper we all so long to behold.—ED. C. C.]

CISNE, ILL., April 12, 1892.

MISS SUSAN WIXON, *Dear Friend:* I thought I would write again to the Corner, as it has been quite a while since I wrote. I see so many nice letters from our dear friends.

I saw an account in the Children's Corner this evening of the preacher's being away tending the Lord's business while his child got badly burnt. I will giv another event that happened last Sunday, not very far from where I liv. The preacher drove up, got out of his carriage, and was so busy thinking about his sermon, I suppose, that he did not tie his horse up, went in the church-house, and in a short time another team came hurrying by, his horse became frightened and found he was loose, ran away, and of course he broke the carriage to pieces. Now, doesn't it look very strange if there was a God that he would not pay any more attention to his blessed worker than if it had been one of his common friends? They would hav told him to tie his horse; while God, of course, according to the Bible, knew all that would happen and could hav told him just as easy as not to tie his horse, and he did not do it. I am afraid that shows God does not care any more for those that pretend to be so good and pious than he does for anyone else.

I wish we could hav some good Liberals giv us some lectures here. I think it would be much more elevating to listen to than these rascals of preachers that get up and tell you all about something that they know no more about than we do. But if we cannot hear Liberals I am glad we do hav the liberty of reading them sometimes; they are so good and interesting.

I am sorry to say I havn't any near Liberal friends, but I hav two Liberal correspondents; they are very interesting to me. I fear I hav taken up too much of your valuable space now, so good-bye.

From your kind friend,
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News of the Week.

MAY DAY passed quietly in European cities, except at Liege, Belgium.

THE pope's Episcopal Jubilee in 1893 will be "one of the grandest and most imposing celebrations of the nineteenth century."

THE insistence of Restaurant-keeper Dennett, of New York city, that his waiters shall join in prayer-meeting each evening, has led to trouble between him and the Central Labor Union.

ASSOCIATION with the ex-actress Mary Anderson, a fanatical Catholic, has resulted in the retirement to a convent of Miss Ruth Burnett, one of the brightest ornaments of New York and Boston society.

AT the departure of the steamship Conemaugh from Philadelphia with food for Russia, members of the Society of Friends held services on the vessel, asking the Lord's blessing on the relief work.

ROMAN CATHOLICS are incensed that the emperors of Germany and Austria are about to visit King Humbert of Italy, and thus honor one whom they call a usurper who has crowded the papacy out of its birthrights.

AT the anti-conventual meetings of the Protestant Alliance in England there are exhibited instruments of torture such as are used in convents, including scourges of rope, scourges of wire or steel, hair shirts and waistbands, and spiked bands and wristlets.

THE cargo of the American steamship Missouri saved thirty thousand lives in Russia. "Yet," reports Colonel McCrea, "it is only a drop in the bucket; little of the horrors of the famin is known to the world." The Russian clergy blessed the trains to which the cargo was transferred.

FATHER TREACY, of Burlington, N. J., told Matthew Gaynor that he must forbid the attentions of a Protestant young man named Charles Massey to his daughter Nellie or quit the priest's church. On the 1st Gaynor was driven out of his pew and out of the church by Father Treacy at the point of a revolver.

THE bishop of Nancy, France, is inciting his parishioners to resistance of the restrictions of the state. "The question is," he says, "whether the Catholics of France, including bishops, priests, and people, will bow their heads before such iniquities as are being committed and before such a state of servitude as is threatened."

IN an album containing inscriptions by the distinguished literary men of the country, got up to be sold for the Actors' Fair at New York, Colonel Ingersoll wrote: "'The world is a stage,' life a play, and all are actors. Let each perform his part so that when the curtain slowly falls he shall hear the music of applause. —R. G. Ingersoll."

THE old Catholic nobility of Italy are loth to hav dealings with the officials of the new government which is so imbued with Freethinking, but on the 29th ult. an explosion in the palace of Prince Massimo drove him to seek the authorities. His house is conservativ, and intimate with the Jesuits. The explosion is attributed to Anarchists. Arrests hav been made.

SIR EDWIN ARNOLD has visited the great observatory at Mount Hamilton, Cal., erected by the Freethinker James Lick. He says: "Truly James Lick sleeps gloriously under the base of his big glass! Four thousand feet nearer heaven than any of his dead fellow-citizens, he is buried more grandly than any king or queen, and has a finer monument than their pyramids furnish to Cheops and Cephrenes."

AT the trial of Ravachol, the notorious French Anarchist, for his many crimes, the judges and the jury were so intimidated by threats of revenge on all who punished Anarchists that he and one of his fellow-criminals received only imprisonment for life, while the others were acquitted. This notwithstanding the French legislature had just enacted that all outrages with explosivs be punished with death At his arrest it was threatened that the proprietor of the inn in which he was taken, and the waiter there who betrayed him, would be killed, and in a few days the inn was blown up and the proprietor killed and others injured. As this was done in the teeth of special guards and precautions of the police, public confidence in those functionaries is lost. There is talk of vigilance committees and hangings, of supplanting the present civil authorities by ones that cannot be terrorized, or if these fail, proclaiming martial law and dealing with suspects summarily by court-martials and soldiers. Panic prevails. A number of nativ and foreign residents hav left. Anarchist violences are reported from various other European capitals, and feeling against the perpetrators is growing everywhere.

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The mother of old, condemn'd for a witch, burnt with dry wood, her children gazing on,
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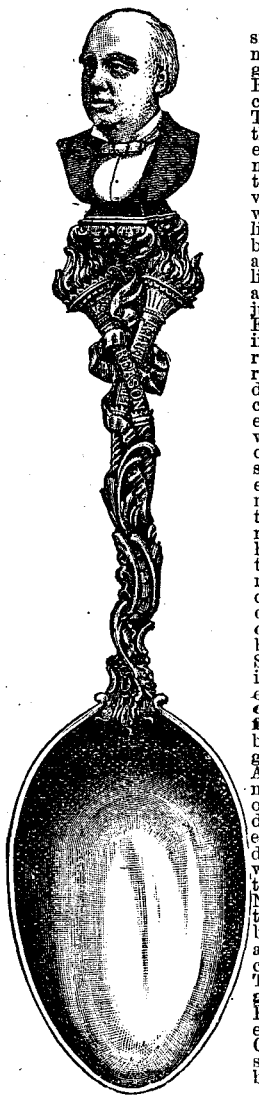
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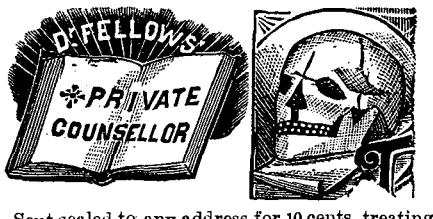
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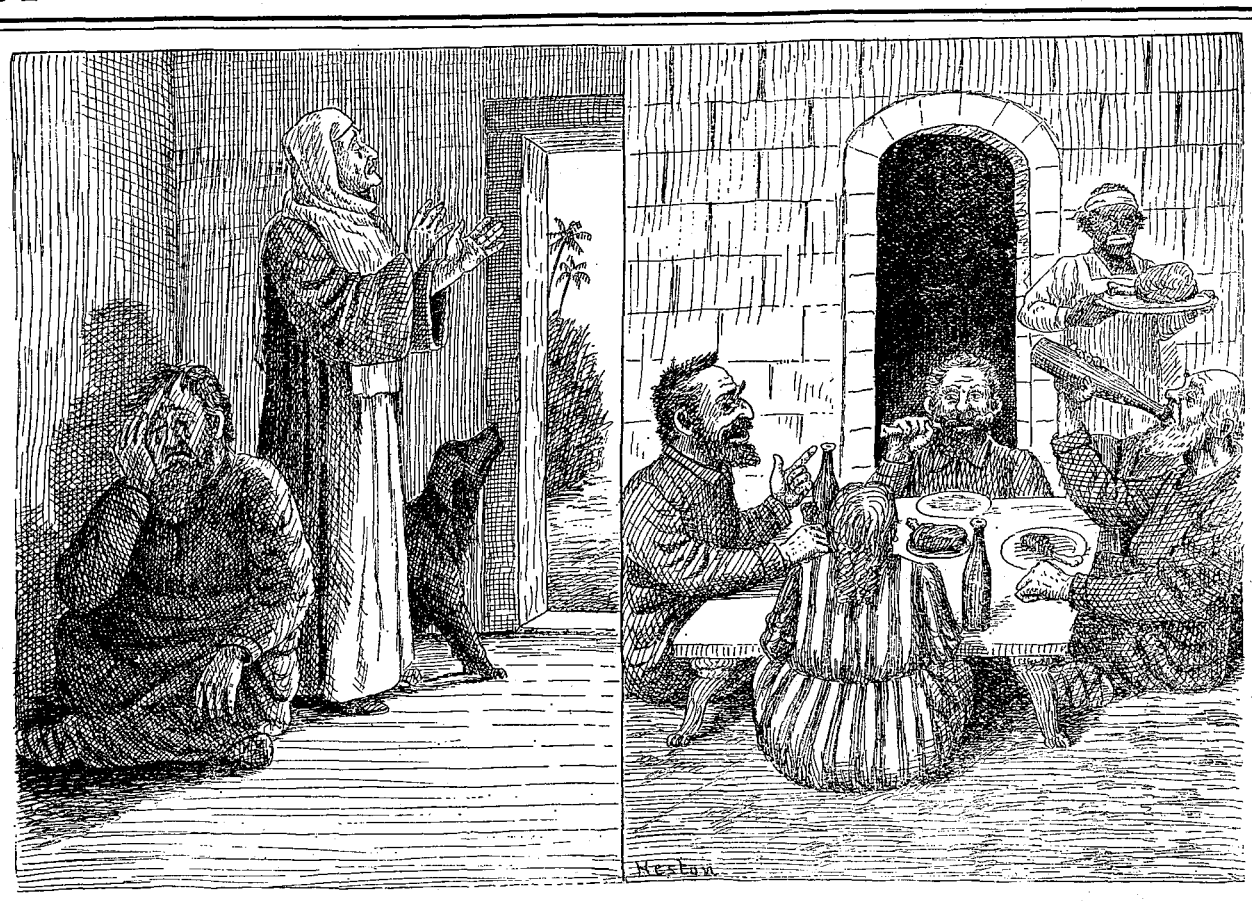
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Those of our readers who have not already signed and obtained signatures to this petition should now cut it out, paste it to a sheet of stout paper, get all the signatures possible, and send it before September 15th to John T. Dickinson, Secretary World's Columbian Commission, Rand-McNally building, Chicago, Ill.

To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago, who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

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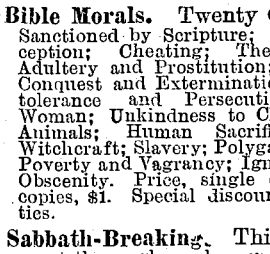
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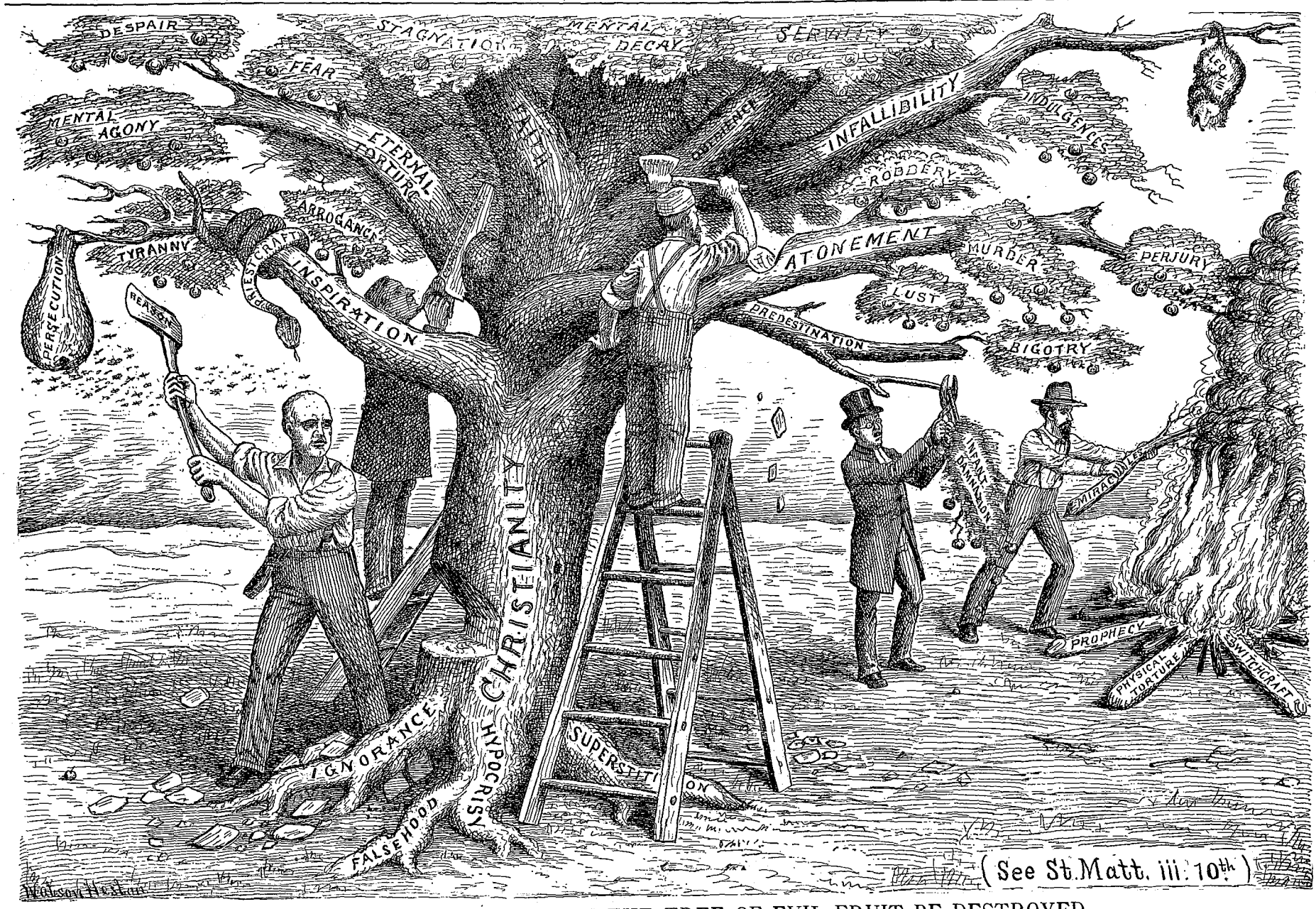
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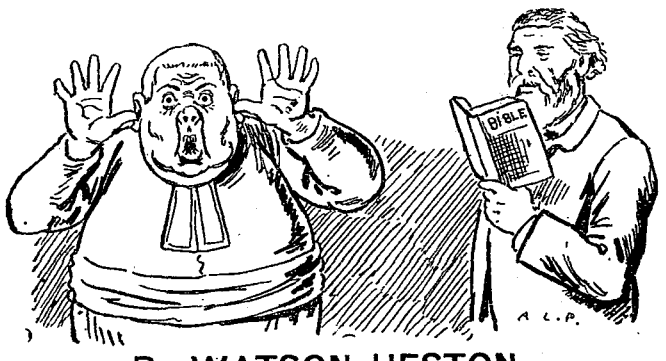
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The Effect of the Freedom of Worship Bill.

Senator David B. Hill went up to Albany last week and told Governor Flower to sign the Freedom of Worship bill; and it was signed. Probably Mr. Hill made a bargain with Mr. Corrigan to help him get the presidency.

The managers of the House of Refuge, a public institution conducted according to Protestant ideas, are wroth, very wroth. They must now divide their human religious spoils with the Catholics, who will undoubtedly be willing to furnish the capital to make Catholics out of the waifs and strays within the Refuge walls. It will not require a great sum, as the great majority of them were born of Catholic parents.

The managers of the Refuge will contest the matter, however, and resist any attempt to set up the machinery without which Catholics are not made with neatness and dispatch and in such quantities as to be profitable to the church. Soon after the bill was introduced in the legislature, when it first began to be understood that there was behind it an influence sufficiently strong, in all likelihood, to pass it and attach to it the governor's signature, there was an outburst of indignation among these managers, and several of them expressed their determination to resign in case the bill became a law. This sentiment seems to hav disappeared. Two members who declared a month ago they would resign declared yesterday they would hold on and "fight for all they were worth."

This change of front is due in part to the discovery of what are believed to be "oversights" in the bill, which, the majority of the managers believe, are sufficiently serious to render the bill practically inoperativ. There are two of these "oversights," and both occur in Section 3 of the bill, which is as follows:

"The rules and regulations established for the government of the institutions mentioned in this act shall recognize the right of the inmates to the free exercise of their religious belief, and to worship God according to the dictates of their consciences, in accordance with the provisions of the constitution, and shall allow (and provide for) holding religious services on Sunday and for private ministration to the inmates in such manner as may best carry into effect the spirit and intent of this act and be consistent with the proper disciplin and management of the institution, and the inmates of such institutions shall be allowed such religious services and spiritual advice and spiritual ministration from some recognized clergyman of the denomination or church which said inmates may respectivly prefer or to which they may hav belonged prior to their being confined in such institutions; but if any of such inmates shall be minors under the age of sixteen years, then such services, advice, and spiritual ministration shall be allowed in accordance with the methods and rites of the particular denomination or church which the parents or guardians of such minors may select; such services to be had and such advice and ministration to be given within the buildings or grounds where the inmates are required by law to be confined, in such manner and at such hours as will be in harmony as aforesaid with the disciplin and the rules and regulations of the institution, and secure to such inmates free exercise of their religious beliefs in accordance with the provisions of this act."

The managers think that their Protestantism is protected by the clause, "and be consistent with the proper disciplin and management of the institution," and the other clause near the end of the section, "in such manner and at such hours as will be in harmony, as aforesaid, with the disciplin and the rules and regulations of the institution," these constituting such a limitation of the act as will defeat its purpose by putting it in the power of the managers to declare that any and all purely sectarian services on Sunday are not in harmony with the rules and regulations and the "proper disciplin" of the institution; but are, in fact, inconsistent with the rules and regulations and with the maintenance of "proper disciplin."

To a *Times* reporter one of the managers said: "The board will fight. It will fight the bill clear through the supreme court. The large majority of the board is activly and vigorously opposed to the bill. Governor Flower announced that he would giv us an opportunity to protest against the bill April 28th. That opportunity was afterward denied us, and the governor signed the bill on the 30th, which fact showed clearly that his mind was already made up on the 28th. The board of managers look on the bill as an outrage on a non-sectarian institution. We rely on the two clauses in Section 3 in reference to our rules, regulations, and disciplin to render the act inoperativ, and we will, as a board, construe that act so broadly as to shut out all purely sectarian services. The next step will probably be in the shape of a complaint that some Roman Catholic inmate is denied a Roman Catholic service. On that complaint an application will be made to the supreme court to compel us to establish the Roman Catholic service in the institution, and the board of managers will go into court contending that the 'oversight' clauses in Section 3 giv the board the power to decide whether or not sectarian services conflict with the rules, regulations, and 'proper disciplin' of the institution."

So the immediate effect of the bill is to inaugurate a legal war, one side of which will be at the expense of the state, and of course these charges will not be light—they never are in anything when the fighters are using other people's money.

The only good that can come from this religious strife is that the people may get disgusted and eject both factions from the House of Refuge and other public institutions.

That Vanishing Theological Plague-Spot.

The striking from its creed by a Congregational church in Penacook, N. H., with only six dissenting votes, of the article requiring a belief in hell, has again started the controversy over that theological plague-spot. The action of the Penacook church is being widely discussed by the Trinitarian Congregationalists of New England, and is supported by a wide circle of preachers.

A few days ago a newspaper of this city sent its view-gatherers around to some of the more prominent clergymen of the town to find out what they think about hell. When Jonathan Edwards, the great New England Calvinist, was alive he did not hesitate to inform his brethren that when the damned majority had roasted till the sun, and the moon, and the stars had passed away, they would not then hav suffered a calculable portion of their torment, because it would last forever and ever.

The successors of this divine do not use such language, and it is hard to believe, says the *World*, that they hold the same views. Now, one hears that hell is an internal condition, and not a locality; that unending remorse, and not brimstone, will cause all the suffering. Every Protestant denomination has grown mild in its definition of hell and vague in its descriptions of it. Such a thing as avoidance of the subject because it is a disagreeable one has been heard of before, for does not Mr. Pope speak of a high ecclesiastical dignitary who never mentioned hell to ears polite? But that was quite another thing from palliating the terrors of the place of last resort. Moreover, Calvinistic pastors down to this generation were very far from avoiding mention of it as the dean did.

Dr. Charles H. Parkhurst, of circus fame, was the first minister interviewed. It will be noticed that he, like some of the lesser lights of Calvinism, has a loophole into heaven for even the Infidels. The reporter asked:

"Do you believe in a hell?"

"Certainly."

"Do you believe that heathens who never heard of the Christian religion go to hell?"

"No, not necessarily."

"Do you believe in a personal devil?"

"Yes."

"Do you believe that Infidels go to hell?"

"No, not necessarily."

"Do you believe that infants go to hell?"

"No."

"What percentage of humanity goes to hell?"

"I am not learned in the arithmetic of eschatology."

The same questions were put to Dr. Greer, Episcopalian, who was a little hazy in his ideas. He said:

"Every man living in a wrong way is in hell. Hell is on earth. It is no less corruption because people like it."

"Do you believe that heathens who never heard of the Christian religion go to hell?"

Dr. Greer replied that he knew nothing of the future. "Sin is hell here and hereafter. Death purifies no one. The heathen will hav a chance, and if he takes it will get into heaven. A pure and unselfish life is heaven; an impure life is hell, everywhere. All laws are fixed, and are God's laws. Heaven and hell are not localities, but qualities."

"Do you believe in a personal devil?"

"There are lots of them in New York."

"Do you believe that infants go to hell?"

"No."

"How many persons go to hell?"

"I cannot answer without stultifying myself."

Dr. Gallaudet, also an Episcopalian, believed firmly in hell, but had a purgatorial annex for the heathen. He said:

"There is an intermediate state where those who hav acted according to their lights go. But after the intermediate state, in which those who hav acted according to their lights are happy, and those who hav not are miserable, comes judgment, when the Lord decides it all. The heathen does not go to hell if he has acted rightly."

"Do you believe in a personal devil?"

"I believe in a personal devil overruled by God."

"Infants," he said, "are happy in a future state. 'Men who are perversely wicked,' as Peter said, 'go to their own place.' There is a penalty for willful sin. How it is administered is unknown. The heathen will not suffer for not having acted up to a light which they hav not." Dr. Gallaudet believed in eternal punishment, but said that "eternal" is beyond any human conception. He did not believe that the perversely wicked would be annihilated. Nobody goes to heaven or hell, but to the intermediate state. What takes place after the judgment is too dreadful to speak about. Justice, however, will be tempered with mercy.

Dr. Messaros, "Free Will Baptist," said he believed in Plato's hell.

"Do you believe that heathens who never heard of the Christian religion go to hell?"

"No."

"Do you believe that infants go to hell?"

"No."

"Do you believe that Infidels go to hell?"

"Infidels make their own hell hereafter and help to make hell for people here. He who teaches a wrong thing or robs a human soul of its purity, hope, and aspiration must suffer until the remotest influence of the wrong that he has done is wiped out from the generations of humanity. I believe that men sin after they are dead."

"What per cent of people go to hell?"

"That percentage is a mathematical problem left to God. It is not my duty to hav any feeling with regard to that, but only with regard to saving sinners. I am in accord with the creed of the Free Will Baptist church, and when I change my opinions I am neither weak enough, mean enough, nor sufficiently cowardly to continue in a Free Will Baptist pulpit. If this life is a state of probation, will must necessarily enter into it, and those who hav not willed to reject salvation cannot be damned for its rejection. Of course this applies to the heathen."

Episcopalian Dr. Satterlee believes in hell, but thinks that infants and heathens who never heard of Christ will not be sent there; and he did not think it wise for him to try to judge Infidels. Dr. Virgin, Congregationalist, said:

"I believe in a hell just as much as I believe in a heaven, and I believe in them both as much as I believe in this world."

"Do you believe that heathens who never heard of the Christian religion go to hell?"

"That depends on themselvs. I cannot judge. Every man will be treated according to the light he has. Doubtless many so-called heathens are in heaven. 'Shall not the judge of all the earth do right?' (Gen. xviii, 25)."

"Do you believe in a personal devil?"

"I do, emphatically."

"Do you believe that Infidels go to hell?"

"If they reject the savior of mankind they do."

"Do you believe that infants go to hell?"

"No. The Lord is their savior. 'Of such is the kingdom of heaven.'"

"What per cent of people go to hell?"

"I hav no means of judging. The savior said in answer to the question, 'Are there few that be saved?' 'They shall come from the north and south and east and west to sit down in the kingdom.' Every man's duty is to look out for himself."

The Rev. Thomas Dixon, Baptist, but not the one with whom Colonel Ingersoll is having a small legal discussion, believes in hell and a personal devil, but thinks infants and heathen, who never heard of Christ, will not be sent downward, and that finally, when things are adjusted, hell will be pretty thinly populated. The Rev. B. S. De Costa, of the Episcopal church, who recently called attention to himself by praying with the young women whose iniquitous frolics the Rev. Dr. Parkhurst witnessed, in answer to the question as to the existence of a personal devil said: "I believe in something worse, in the existence of an all-pervading principle of evil. If the devil were a person, he might be dealt with by a club. There is, however, some personality." It is not thought that in this Mr. De Costa referred to Mr. Parkhurst.

The Rev. Dr. R. S. Macarthur, Baptist, would make Jonathan Edwards turn in his grave if that quaint worthy had telephonic connection with the doctor's study. He said:

"Heaven is a place—this we are distinctly told; but it is a condition as well. The same remark will apply to hell. Future punishment is not so much an external infliction as it is an inward condition. You cannot punish an innocent man. This the omnipotent God cannot do.

"I say it deliberately, no man will ever go to hell but the man who wishes to go, who is determined to go, who has elected to go; every man will go where, in his deepest nature, he wants to go. We hav only to analyze a man's deepest choices to discover whither he is going. God can not keep a man who loves him out of heaven."

"Do the heathen that hav never heard of the Christian religion go to hell?"

"Where there is no sense of guilt, there cannot be, in its deepest sense, an experience of punishment. There may be suffering, and intense suffering, but not the sense of punishment, which is inseparably associated with the consciousness of guilt. The heathen will suffer much. They will lose indescribably, but they will not suffer, they cannot suffer as men must who hav neglected greater opportunities, and who hav turned their back upon brighter light."

"Is there a personal devil?"

"Most assuredly. This point is to be determined by the same argument as we use in deciding on the existence and personality of Cæsar, Napoleon, Grant, or any other historical character. The scripture everywhere attributes personal agency in describing the character and conduct of the devil or Satan. Actions are ascribed to him which can be attributed only to a person. He tempts; he resists; he is charged with guilt. He is to be punished. Assuming that the sacred writers believe in a personal devil, they used exactly the language which such a belief would choose to express itself. If they did not so believe they are to be charged with falsehood in using language whose natural interpretation teaches such a belief."

"Do infants go to hell?"

"Baptists hav never so believed. There were times when they were almost the only Christians in the world who believed that the children of the Turk, the heathen, or the Infidel would be saved."

"What per cent of people will go to hell?"

"One does not wish to speak *ex cathedra* on a subject like this. The judge of all the earth will do right. No heathen will be condemned for rejecting a savior of whom he has never heard. He will be condemned for not walking in the light he possesses. The descriptions of heaven represent the number of inhabitants as unspeakably great. The number of saved children will make heaven bright and beautiful, glad and glorious, with their unnumbered throngs. The proportion of the saved, I gladly believe, will be vastly greater than the lost.

"The proportion of the lost to the saved may be no greater than that of the occupants of our jails and prisons now to those who enjoy the liberty which right lives giv. Doubtless many of these questions are sometimes merely frivolous and at other times merely speculativ."

Across the water, too, the same question is troubling the Congregationalists, as we see by a report in the *Freethinker* of a sermon by one of their preachers. In England as in America, says Mr. Foote, the churches are face to face with a great popular revolt against the old brutalities of faith, and are trimming their sails as far as they can to weather the storm. Much dogmatic cargo is being pitched overboard, and one of the first dogmas to disappear is "everlasting fire." Mr. Spurgeon's death is a relief to the churches. They are now more free than ever to carry on that process of adjustment which is necessary to creeds as well as to men if they are to liv. Mr. Foote cites as one of the proofs of this the sermon alluded to, in which the preacher declared the idea of a material hell to be "absurd," though like his American brethren he held to some sort of a place or period of punishment which is an "awful fact." But just what the place is he confessed that he did not know.

It is evident from the remarks of all these reverend gentlemen that while they perforce iterate a belief in hell as their creeds call for, they do not at all believe in the real hot old simon-pure place of everlasting torment of John Calvin and Jonathan Edwards. The men in the pulpits are becoming civilized because the people in the pews hav grown in intellectual if not in spiritual grace. That this growth, in this country at least, is largely due to the efforts of America's most popular speaker no one can deny. His greatness as an orator has commanded the attention of the press, and his convincing sentences hav commanded the adherence of the readers. In this glorious work the Liberal press has also effectivly shared, and we may modestly hope that in connection therewith THE TRUTH SEEKER has not been published in vain.

A Sacred Relic.

How deep in superstition the Roman Catholics are sunk is again shown by the arrival in America of a "relic," consisting of three inches of the wrist of St. Anna, alleged to hav been the grandparent, on his mother's side, of Jesus Christ. It is finally to be deposited in a Catholic church in Canada, but was exhibited in this city prior to being taken to its permanent place. The priest who had it in charge said that the arm of St. Anna has been in Rome for many centuries, and that the popes hav refused to consent to the removal of any part of it. The arm, he said, was in a good state of preservation when he saw it. He went with the prior of St. Paul's to the place where the relic is kept. The prior began to saw a piece off the wrist. The saw broke, and he had to use a saw he himself had brought. The fragment he secured is one-half of the wrist, about three inches long, and to it the skin and flesh, darkened and shriveled by time, still adhere. This was put into a casket of bronze lined with gold. The casket is about six inches long. It has a glass cover, through which the relic can be seen. Around the relic is a slip of paper on which is printed, "*Ex brachio S. Annæ, M. B. M. V.*," which means, "From the arm of St. Anna, mother of the blessed Virgin Mary." The abbot of St. Paul's put a seal on the casket, and it is still unbroken.

The church in this city where it was shown was visited by hundreds of poor foolish dupes, and its guardian had the impudence to manufacture a story that one morning a woman entered the church on crutches, hobbled to the altar, kissed the relic and touched it to the part of her body affected. Then she knelt in prayer for a long time. When she picked up her crutches she found that she was able to walk without them. "She left the church praising God and completely cured." As the relic is still in its glass case, with seal unbroken, it will be seen that, like spirits, glass is no obstacle to its influence.

We advise the Catholics, however, to get this relic to Canada as quickly as possible. Out in the backwoods of that ignorant country it will be much easier to get the people to believe these yarns.

The Literature Fund.

We hav exhausted our Literature Fund—overdrawn it, in fact—in sending literature on the Sunday question to Congressmen.

When the time for the Columbian commission to decide whether the World's Fair shall be open or closed on Sundays arrives there will be some rather heavy expenses to be borne in presenting our side, and we hope that our friends will again giv us a balance in the fund.

There is always something turning up requiring work and cash, and while we stand ready to do the work we cannot provide all the cash. That must be done by our friends.

The Catholic church has lost two slaves in Orange, N. J., by the greatest of all human passions—Love. Mary E. Campbell was excommunicated for being married in Lent, by a Reformed minister, and John J. Cullen was excommunicated for allowing a Protestant minister to unite him to the woman who loved him. We record these names with pleasure. In announcing these sentences the priest discoursed upon the evils of mixed marriages, but it occurs to us that these particular unions worked particularly well.

On the last page of this paper will be found the petition to the World's Columbian Commission asking that the World's Fair be open Sundays. We hope that every one of our readers who has not signed and obtained signatures to this document will follow the directions printed with it. And if those who hav obtained signatures to it can get others they ought to do so. We will also repeat the advice given previously, that whenever our readers see an editorial or communication in any paper asking that the Fair be kept open they should send the paper, folded with the article outside, heavily

marked, to John T. Dickinson, secretary World's Columbian Commission, Rand-McNally building, Chicago, Ill.

The Ingersoll souvenir spoon, patented by Otto Wettstein, is a handsome piece of metal, and no doubt will adorn many Agnostic tables at banqueting time. It will also make an appropriate present for well-loved nieces and nephews of tender years, and Mr. Wettstein can no doubt furnish the usual accompaniment. The likeness to Colonel Ingersoll is very good, and the work upon the handle, representing two crossed torches of reason and liberty, is well executed. Prices and a fuller description will be found in our advertising columns.

In printing the photograph of Colonel Ingersoll at home, with his daughter's babe upon his knee, around which it appropriately prints the prose poem on Life, the *Illustrated World's Fair* says: "For the entertainment and diversion of our subscribers, we this month offer a novelty in the way of a reproduction from a very recent likeness of Colonel Ingersoll and his little granddaughter, Eva Ingersoll Brown, accompanied by the monograph called 'Life,' one of the masterpieces of the orator and poet who now, as far as we know, stands alone in the living world. Colonel Ingersoll is so well come upon the summit of fame that the ordinary scribe and the ordinary orator go together and meet him, only to be unitedly dwarfed into a sense of ridiculous egotism and pretension. This man, then, holds upon his knee a child just entered on the world of progress. The child unhesitatingly asks its elder what excuse he can giv for tarrying in the land given over to the conquest of youth. Delightedly, he makes no apologies. He cannot suggest a reason for staying. He must depart. It will suffice—it will alone suffice—to enthrone youth in its own empire, its heritage. Who on earth—who *are* you?—what business can *you* hav that you should encroach on my existence—on *me*, who hav the rich treasury of all the years? So says this baby to the most instant orator, the most terrible controvertist, the most resolute and considerate foe, the most seductiv of human entertainers." The photograph which induced this honest expression can be had for fifty cents.

In the West.

News and Notes.

On Wednesday, April 27th, I reach the broad acres of wood and field, beautiful in the flush of spring, that spread about the handsome home of Friend Shoemaker, who came to this country fifty-two years ago. Looking over the brilliant scene that greets the eye to-day, one can scarcely imagin the unbroken wilderness that stretched about the first pioneers. One can scarcely realize the trials through which they passed—the poverty, the suffering. The settlers had to go thirty and forty miles to the store and to the mill. A hundred dollars cash was looked upon as a fortune. Shoemaker relates that nigh on fifty years ago he went to a Fourth-of-July celebration at Auburn. He braided his own hat, knit his own suspenders, wore a "muslin" shirt and "muslin" breeches, and shoes without any stockings. He was happy as a lark that eventful day, and probably amidst all the fortunes of succeeding years he has not had any more unalloyed pleasure than when, a boy, he trudged to what to him was the most gorgeous affair possible.

Over half a century has rolled by, and a wonderful transformation has taken place. Railroads, cities, factories, farms, make a varied and cheerful picture; and the flag of Freethought also floats bravely. Shoemaker, like myself, has been through the religious phases of orthodoxy. He has been converted, and for years was an ardent believer. However, with the growth of civilization Freethought blossomed, and religion decayed.

There are quite a number of churches at Waterloo, but the Liberal element is well represented. I gave three lectures, and the audiences constantly increased. On the last evening the Opera House was full. There was a little flurry of a discussion the last two evenings. A young clergyman—just graduated, I should judge, and inexperienced in debate—endeavored to make some remarks, in answer to my lecture on "The Bible." He merely quoted, however, the eulogiums of Mill, Renan, and Napoleon as to the character of Jesus, which had no relation to what I had proved about the Bible itself. He desired to know what question I was willing to debate. I gave him the question which I thought best adapted to state the difference between Christianity and Freethought, namely: "*Resolved*, That the Bible is of divine origin." He did not want to discuss this question. He said there was too much in it for any Christian clergyman to tackle, as of course there is. He wanted to specialize the question. He read over about twenty propositions that he wanted discussed, and said he had twenty more that he would read if he had time. He wished to debate all these particular propositions in place of the general proposition, the divinity of the Bible. Finally he settled upon the question of miracles, and I accepted that. Whether he will meet the issue I do not know. If he does there will be some lively times in Waterloo.

I find in company with E. R. Shoemaker and his family a solid phalanx at Waterloo—Charles Voss, who is a most energetic worker; R. G. Daniels, who, I am sorry to say, is upon a bed of sickness, but "bates no jot of heart or hope" for the cause; A. Herzog, who enrolls on the TRUTH SEEKER list; also John Wittner and Scott Brecbill; Jacob Saltsman, always ready to help; William Jackman, John Campbell, E. Williams, Mr. Fisk, etc. I think Waterloo is one of the best places I hav visited. I hav had a royal good time. I hav rested to my heart's content amidst rain and sunshine in this ample country life, in a big house, with plenty of room and good company, a delightful prospect on every side, green fields and woods, beautiful skies resplendent with clouds, sunset, and the glorious night, the new moon radiant among countless stars.

With pleasant memories and hopes I leave this land which from the dark wilderness has bloomed to such luxury and wealth.

I stop over an hour or two at Fort Wayne. I meet J. W. Garman, Captain Stockbridge, Mr. Hull, and others. Fort Wayne, they tell me, is a pretty difficult place for Freethought lecturers. There are over thirty churches here, some of them of massiv appearance. They tower like ancient and vast castles, almost overwhelming one with their mighty spires. A whole square in the heart of the city is owned by the Catholic church. It is packed with buildings for schools, churches, libraries, etc., and is untaxed. Evidently Fort Wayne will be a rugged battle-ground one of these days for liberty and justice. Yet with these frowning evidences of future peril the Liberals are quiescent. There is nothing to do, seems to be the prevailing thought.

On Saturday night I arrive at Massillon and am welcomed to the home of J. H. Hunt and family. This is a delightful place when spring and summer weave their flowery dance. It is just outside the busy city—with its mills, its tall chimneys, rolling smoke and steam—on a soft undulation of hills, adorned with groves, a lake embosomed in the midst, glittering greensward around, and far prospects to the horizon beneath the sunny and cloudless skies. Here with books and papers and cultivated thought and genial society one can pass the hours with plenty of faith in the "good time coming."

But a cloud has passed over this home, not dark, but lustrous in its sorrow with the noblest memory. Salmon Hunt, always the stanch friend of Freethought, the father of J. H. Hunt, has passed away, at the age of seventy-nine years. He has lived a life of varied activity, one of the most prominent and successful business men in Massillon, honored and beloved in the community, a quiet, gentle, genial man, yet indomitable in his spirit, and of unquestioned integrity. He died calmly, philosophically, without fear and without regret. Although a thorough Freethinker, he believed in the immortality of the soul. By the process of his own reason he arrived at this conclusion. He is certainly immortal in the memory which he bequeathes to his children, and in the results of his life-work. He has ever been true to himself; he has been generous in his support of the Liberal cause, and just and hospitable in his treatment of the churches and creeds with which he did not affiliate. Death is made glorious with a life so benignant, so fearless, so fruitful. Mr. Hunt died seven weeks ago, and only four weeks ago another member of the family, Archer C. Corns, passed away, who only a few months ago was married to Mary L. Hunt, the daughter of Mr. and Mrs. J. H. Hunt.

So youth mingles with age on the mystic roll of death. Mr. Corns was only twenty-six years old when he died, a beautiful life before him of happiness and of labor. Of him the Massillon *Independent* says: "He was the soul of honor, of loyalty, and of truth. He looked on the bright side of everything and of everybody. To his friends he was near and dear in a way that can scarcely be expressed or understood, and as a citizen he had lofty ideals."

So the beauty of life is mingled with infinit sorrow. All the million prayers of men cannot change it. But we will honor the dead and they shall be a cheer and hope to us in the battle of life. We will not lose our courage, although we cannot escape the iron hand. We will gem the darkness with flowers of love and memory. In the divine words of Ingersoll, "Tears for the dead, help for the living."

I lecture Sunday evening at Massillon. Not a large audience is present. I lecture on "Shall the World's Fair be Open on Sunday?" This question has been somewhat discussed by the press and pulpit of Massillon. It is to be noted that so far as Massillon is concerned the pulpit is not unanimous for the closing of the World's Fair on Sunday. Some of the clergymen here are brave enough and wise enough to favor Sunday opening. Christians are by means a unit on this matter. Massillon is a Liberal city, but the Liberals see so much progress within the churches that they think the world is moving on without their assistance. They do not realize that though these ancient dogmas may be banished from the pulpit, they are still imbedded in the laws, and that on that line a long and hard battle is to be fought, and the help of every Liberal is needed. Also Freethought is constructiv and everyone interested in intellectual and moral development should aid the power of Liberalism in this direction, for Christianity certainly cannot do this immense and important work. It is hoped that these latent possibilities of the Liberal element will be brought forth.

By the kindness of Mr. J. H. Hunt I went over to Canton Sunday afternoon to see the baseball game. Over a thousand people were present. There is quite a contest going on as to whether there shall be any Sunday games or not. The Sunday games, however, are winning the day in Cincinnati and other places. They are certainly powerful influences against church rule. The games are healthful, invigorating, and delightful. It is a moral good to witness these splendid exhibitions of skill and strength. The baseball game will capture the Sunday for the benefit of humanity, and will fling sunshine and joy in the place of ecclesiastical gloom. I enjoyed the sport not only in itself, but because I felt that every time the ball was struck the church itself received a tremendous rap, and that the flying globe was a new declaration of independence.

I must not forget Don H., who is one of the most remarkable objects in Massillon, and worthy of record because I feel that there is not a particle of orthodoxy in his superb frame. Don H. is a magnificent St. Bernard dog, owned by Mr. Hunt. It is simply a pleasure to look at him. He took the third prize at the New York exhibition. I think he will take the first prize at the World's Fair. He weighs one hundred and eighty two pounds and measures seven feet and a half from the tip of his nose to the end of his tail. He is magnificently proportioned and conveys an impression of strength and beauty such as you might imagin a lion would do. He is gentle as a child. Reposing on the greensward in the brilliant sunshine he is an image of noble animal perfection that givs one more faith in the "innate goodness of things" than several preachers or many churches would do.

On Monday evening I lecture at North Lawrence. Mr. Hunt accompanies me here. I find some stalwart Liberals, Mr. and Mrs. John Johnson, Mr. and Mrs. Wm. Higginbottom, and Mr. Jacob Lawrence, of Canal Fulton. All these take hold with a will and the lecture is a success. The hall is nearly full. This is quite a point for Liberal meetings. It is a mining camp, and not very large, but the Liberals manage to keep things moving, and the women are as earnest as the men. Mr. Higginbottom once walked nine miles to Massillon in order to secure the services of Mr. Watts for a lecture. I am sure that women ought to vote when they show such splendid enthusiasm for human progress. Where is the man's record that will beat this?

I hav had a most enjoyable time at Massillon. I must thank Mr. and Mrs. J. H. Hunt for their kind attentions and the hospitality I hav received in their lovely home, where nature mingles its splendor with human hope and thought and toil. W. S. Moke, Mr. Lowe, and others are on the roll of workers.

I believe that Massillon some day, not only in spirit, but in number, will be in the front rank of Liberalism.

SAMUEL P. PUTNAM.

Massillon, May 3, 1892.

AFTER MANY YEARS.

Full and Unexpected Developments of the Russell Outrages.

The Guilty Parties Can Keep Their Secret no Longer.

Fifteen years ago, or, more particularly, Oct. 6, 1877, Dr. L. J. Russell, of Bell county, Texas, was decoyed from home by a mob and severely whipped. The only cause ever assigned for this treatment was that the doctor was a leader in a society of Liberals and that his Infidel doctrins were calculated to do harm to the youth of the country. Dr. Russell was then and is now one of the most highly respected of Bell county's citizens. In his long residence there he has always shown those traits of character that go to make up the perfect gentleman, and in the literary field as well as in medical lore he occupies a high position. He is a good speaker, a logical reasoner, and is bold and aggressiv in his utterances against any and every thing that is in his opinion a sham. The punishment inflicted upon him for his religious views was deeply deplored at the time by his many friends and by those who differed from him on religious points. The circumstances were commented upon extensivly; and all over the United States, and even in Europe, the act received the strongest condemnation. It was regarded as a fresh outbreak of that spirit of intolerance that for years had been sleeping and was supposed dead in our country, and of course was strongly resented by those of liberal religious views and regretted by the true Christians everywhere. The very barbarity of the crime against so respectable a man, taken into connection with the general belief that religion had long since ceased to use the stake as a means of conversion, caused many people to believe that there was no such outrage committed, and doubtless there are some yet living who always had their doubts about the matter. As the years rolled by and no one was apprehended, the circumstances had well-nigh passed from the minds of the public. Not so, however, with the victim and his friends. They hav been quietly on the hunt for the perpetrators all the time, and although positiv evidence came only lately, yet for a long time all the parties hav been suspected. Dr. Russell has borne himself as a true man in all his experiences, and has exercised a spirit of forbearance most commendable. Be it said also for the cause of Christianity that but one of the activ participants in the whipping was, so far as known, impelled by a religious zeal, the other parties seeming to be but handy tools imported from another county. To what extent religious enthusiasm inspired the whipping may perhaps be inferred from the statements of some of the parties thereto. The history of the outrage and the development of the long-concealed circumstances connected with it are given in the papers upon the subject now before us.

The Association of Freethinkers of Bell county, Texas, was organized at Little River Academy in the summer of 1875. The organization was kept up until after the whipping of Dr. Russell in 1877. They held lectures and debated with their Christian friends and others, and during the two summers had a Sunday-school. Dr. Russell delivered lectures on botany, illustrating them with flowers and plants peculiar to Texas. The Association sent a representativ to the first meeting of the Liberal League at Philadelphia in July, 1876. A charter was obtained and the organization became Auxiliary No. 43 of the National Liberal League. In July, 1877, Dr. Russell held a three days' debate with a Presbyterian preacher, Rev. Dr. Rawlings. Shortly afterward the doctor entered into agreement with a Christian preacher, Rev. Dr. Scott, for a debate, but the whipping took place before the time set and the meeting never took place, as the White Cappers exacted as one of the promises from Dr. Russell that he could not debate with Mr. Scott or anyone else.

The whipping was done as stated on the night of the 6th of October, 1877. A notice as follows was afterward posted on a tree near the Academy:

NOTICE—This is to certify that on Saturday night, the 6th of October, 1877, the Rev. Dr. Russell was called to see a mover's wife camped at this place, and that on the doctor's arrival three other men came out and captured him, and hit him a hundred licks with a leather strap, and let him loose on condition that he would not lecture or debate on infidelity any more in this county. Now a word to Nunnely, Posey, Marshall, and, in fact, to all the leading men of the Infidel club. If any of you take his place we will burn you out of house and home, and hang you until you are dead. If any man in this county is injured on account of what has been done, we will burn you all out. We hav got 50 men to back us. Gents, we mean business; infidelity has got to stop in this country as well as horse-stealing.

No clue to the perpetrators could be found, and after a time the matter ceased to be talked about, except by the parties most directly interested. It was not until this spring that the tale began to unravel. The notice as above printed was posted, as stated by Mr. Lacey, because he could hear nothing of the affair and desired to learn what public opinion would be.

Recently Dr. Russell learned that a man named J. W. Hill could tell him something of the affair. A meeting was arranged with Hill and from him the following affidavit was obtained:

THE STATE OF TEXAS, COUNTY OF BELL:

Before me, Otto K. Burwitz, a notary public in and for Bell county, Texas, on this day, personally appeared J. W. Hill known to me to be the person whose name is subscribed to this affidavit, after being duly sworn by me states on his oath as follows:

In the summer of 1879 a certain party told me that in the year of 1877 he had been solicited by Henry Lacey, living at that time in the Greathouse settlement in Bell county, Texas, to go to whip Dr. Russell, living near Harrisville, in Bell county, Texas, and on Dec. 24, 1881, I, J. W. Hill, met Joe Estes at the Willow Springs school-house, Falls county, and asked him as follows: "Joe, I want to ask you something I hav heard of, but I do not want you to question me where and of whom I got it. It is this: Who were the men that whipped Dr. Russell near Harrisville, on the night of about Oct. 6, 1877?" to which he answered: "It was myself, Joe Estes, Joe Copeland, Henry Lacey, and John Gable," saying further that he, Joe Estes, was the man who went to Dr. Russell's house that night requesting him to go with him to see his, Joe Estes's, sick wife, who was in need of medical assistance, upon which Dr. Russell followed him on horseback to the place where his partners lay in waiting. Upon arrival they made Dr. Russell dismount and tied and whipped him, and made him promis to never lecture on Infidelity again. J. W. HILL.

Sworn to and subscribed before me at Temple, Tex., this, the 11th day of April, 1892. OTTO K. BURWITZ,
Notary Public in and for Bell county, Texas.

After this Mr. Hill and J. C. Adams, of this city, went to Coleman to see Mr. Estes, one of the parties mentioned as implicated. They obtained from Mr. Estes the following information:

THE STATE OF TEXAS, COUNTY OF BELL:

Before me, Otto K. Burwitz, a notary public, in and for Bell county, Texas, on this day, personally appeared J. C. Adams, of Bell county, Texas, and J. W. Hill, of Falls county, Texas, both known to me to be the persons who signed the following affidavit, who, being duly sworn by me, stated on their oath as follows:

That on the 11th day of April, 1892, we, J. C. Adams and J. W. Hill, met Joe Estes at Coleman City, Coleman county, at the depot, and I, J. W. Hill, said to Joe Estes: "You remember the conversation we had at the Willow Spring school-house, Falls county, about December 24th, 1881?" to which he answered: "What about?" "About the Russell whipping near Harrisville, in 1877," I said, to which Joe Estes replied: "Yes, I do, and I hav received a letter in regard to that matter from Joe Copeland, of Falls county, yesterday, and I hav started to go to Bell county this morning to straighten the matter." I, J. W. Hill, then said to Joe Estes: "You recollect that you told me that yourself, Joe Copeland, Henry Lacey, and John Gable were the men that whipped Dr. Russell?" to which he answered: "I do not remember telling the names of the parties, but I know you know all about it, Jim. If I did giv the names I will not do it any more." Then I, J. C. Adams, said to Joe Estes, "It becomes your duty to giv the names of the parties connected with the whipping of Dr. Russell, there being a number of people who doubt that Dr. Russell has ever been whipped." Joe Estes made the following reply to me, viz.: "I know that Dr. Russell was whipped, and you can tell him that myself was one of the four men that whipped him, and I was the very man myself who decoyed him away from his home under the pretense that my wife was sick and wanted him to see her." On my asking him what reason he had, and his associates, for whipping Dr. Russell, he, Joe Estes, replied: "As far as I am concerned individually, I never had any personal acquaintance with the doctor, knowing him only by reputation as a good straightforward man, highly respected in the community where he lived for his kindness and integrity as a man and as a skillful physician. It appeared that some people in his neighborhood had been taking offense at his religious views and desired him to be chastised, so one of the men who was from the doctor's neighborhood stated to the other three men who were from the Dogtown neighborhood." And he, Joe Estes, said that it was the doctor's religious views that caused him to be whipped, and it was religious influence that caused him to be whipped. And he, Joe Estes, says to J. C. Adams, "Tell Dr. Russell that if it would be any satisfaction to Dr. Russell, that he, Joe Estes, would come and let the doctor whip him until he, the doctor, was satisfied." Joe Estes further stated that he expected nothing better than to serve at least two years in the penitentiary for being accessory in the whipping of Dr. Russell. J. C. ADAMS,
J. W. HILL.

Sworn to and subscribed before me at Temple, Texas, this, the 11th day of April, 1892. OTTO K. BURWITZ,
Notary Public in and for the county of Bell, Texas.

Following the clue further, Messrs. J. C. Adams and T. L. Hollingsworth, as friends of Dr. Russell, went to Milam county and interviewed Mr. J. H. Lacey. From him they received a confession and promis to write to Dr. Russell. The affidavit of these gentlemen is here given:

STATE OF TEXAS, COUNTY OF BELL:

Before me the undersigned authority on this day came and appeared J. C. Adams and T. L. Hollingsworth, both to me well known, who being by me duly sworn upon their oaths say and depose as follows:

On the 14th day of April, 1892, upon the farm of W. H. Lacey, near Rockdale, in Milam county, we met W. H. Lacey, and had with him in substance the following conversation. We stated to Mr. Lacey that we were reliably informed that he had participated in the whipping of Dr. L. J. Russell, which occurred in Bell county in October, 1877, to which W. H. Lacey replied, "Yes," and stated that he, Lacey, Joe Copeland, Joe Estes, and John Gable were the parties that whipped Dr. Russell at the time and place mentioned, and that he, Lacey, was the instigator of the whipping, and arranged it, but that he was partially led to do so by public expressions he had heard in the neighborhood in which he and Dr. Russell lived to the effect that Dr. Russell ought to be chastised for his views and expressions upon religious subjects. He, Lacey, further stated that at the time the whipping occurred that he felt and believed that the course of Dr. Russell was wrong and dangerous to the children and young people of the community, and that Russell had no right to express views calculated to injure and mislead the children and young people growing up in the community, and that he felt that Russell ought to be made to stop it and his object in whipping him was to cause him to stop it. However, he, Lacey, further stated that he had long since regretted his action in the matter, and felt that he had wronged and injured an honorable man for the expression of views he had a right to entertain. T. L. HOLLINGSWORTH,
J. C. ADAMS.

The foregoing was signed and sworn to before me, by J. C. Adams and T. L. Hollingsworth, this day.

Given under my hand and seal of office, this 15th day of April, A.D. 1892. W. S. BANKS,
Notary Public, Bell county, Tex.

Mr. Lacey fulfilled his promis to write, and following is his letter:

ROCKDALE, TEX., April 14, 1892.

DR. L. J. RUSSELL, *My Best Friend* (for I feel like I hav a perfect right to claim you as such since you hav reprieved me, as I will term it, from a term in the Sing Sing, that the truth of your statement in regard to the crime in regard to which I am going to write might be established): It makes me know that the men are not all dead yet that prize their word above rubies. If I had been arrested and brought to Belton for trial I could not hav asked the least favor of you. So you may hav some idea of my gratefulness to you for your kindness that I will never forget until I hav breathed my last. I will cut a long story short by saying that I can't thank you for lack of words. I hav been sorry but once since the rash act, and that has been ever since a week after the cowardly act. My uncle, J. J. Dyess, was speaking of the matter to me, not knowing who the guilty were. He said that to treat a gentleman that way was the lowest-down act that had come under his observation. Then I began to realize what I had done. All that I can do is to make a frank confession, which I hav made to the two gentlemen that came to see me, J. C. Adams and T. L. Hollingsworth, which was this: I was living with Tom Greathouse and heard you lecture once. There was a great deal of complaint against you among the Christians for preaching Infidelity, and many of them thought it ought to be stopped; so I took it upon myself, without being influenced by anyone, to get up a crowd and fool you out and whip you, which we did. There were four of us; three done the whipping; I am one of the three. You told me that you had heart trouble, which caused me to be lighter on you than I would hav been otherwise. I belonged to the church at the time and had no better sense than to believe that I was doing God's service. Now, doctor, I hav confessed the hidden past of my life. There is nothing back of this that is criminal, or that I am afraid for the world to know. Now, doctor, I hav no fear of you or any other Infidel doing me any harm for what I hav done, because the gentlemen that visited me told me to hav no fear, for not one of them would harm me, and in addition to that I hav many friends that are Infidels, and must say that I hav never had one to swindle me in a transaction; hence I believe they do right because it is right, and not because they are afraid the devil will catch them. Now that the world may read the worse part of my past life, I giv you my consent to publish this in the leading papers of the United States if you desire to do so, and besides, if the law wants to be satisfied, just tell the sheriff to write me a card to come to trial, and I will be on hand at the appointed day, and if the law says for me to shove a jack-plane or make negro shoes for one, five, or ten years, I will submit without a murmur, because I am to blame for the whole matter and no one else ought to suffer. Now, doctor, I will close by saying that I will come to see you about the first of July next if you desire to see me, for I would like to talk the matter over in person with you, and my last request is that your family forgiv me as you hav done. Hoping to hear from you soon, I am your friend now and all the time.

HENRY LACY.

Mr. Copeland was interviewed by a number of Dr. Russell's friends in Temple. He admitted knowledge of the affair, but refused to either implicate himself or to deny complicity. Mr. Gable has not been interviewed.

The parties to this affair are well known in the section. Mr. Estes now livs near Coleman City, but formerly resided in Falls County in what is known as the old Dogtown settlement. Mr. Copeland also lived at Dogtown, but is now living near Durango, in Falls county. John Gable livs on the E. F. May place near Temple, and Mr. Lacey livs near Rockdale at present. Dr. Russell, the victim of the outrage, if he ever harbored thoughts of revenge, has laid aside such intentions. He asks no more than that the public should know the circumstances. In fact, his mild manner of dealing with the perpetrators is a matter of considerable comment among his friends.

Comicalities.

The rich may hav their mansions here,
But poor men, when they die,
Will hav the pull, so we are told,
On the mansions in the sky.

Wool: "I never could understand why all the big bars in New York are decorated with such expensiv oil paintings." Van Pelt: "People want to see pictures on Sunday and no other museums are open."

Sunday Not a Holy Day Anyway.

It has seemed curious that no one has met the Sabbath racket from a Christian standpoint, as the enforcement of a Sabbath observance on the gentiles is as unchristian as it is un-American, unneighborly, and ungentlemanly.

Now, waiving the fact that there are two reasons assigned in the Decalog for an observance of the Sabbath, by the two copyists, and to accept either of those reasons is to indorse either the geocentric theory of astronomy, with its firmament for dividing the waters, its floodgates, and all of the nonsense connected with that theory, or the equally absurd record of three millions of people leaving Egypt in a single night so stealthily that they were not missed till the next day—with all of the prodigies connected with that prodigious people, from the first conception of the ninety-year-old lass that bore Ike with the help of the barefooted Lord that made the promis to Abraham—the record of the Jews, with their godly government, should be satisfactory to us so long as we are not burdened with such government; but for Christians to attempt to force that government on us should cause us to investigate their claims as to merits in practical use.

So, in starting out as a nation, we find them governed by a God, or Lord—the terms appear to be interchangeable—and all laws emanated from him and were also executed by his immediate command. The result was very unsatisfactory, both to the governor and the governed. Five hundred years of that government resulted in the massacre of some 239,000 of his subjects by his command or by his own hand, 50,070 harvest hands were slaughtered by his own hand when the ark was being returned from Ekron, and ninety-six years of bondage in servitude among the various petty nations were suffered as penalties for their crimes. He seems to hav been the most passionate sovereign on record. He became so exasperated at one time that he was determined to kill the whole nation, and it took Moses forty days and forty nights to cool him off, lying the while on his belly without anything to eat or drink; and it was only from fear of scandal from the Egyptians that he finally let up and let them liv.

Well, his government finally became so unpopular that he was requested to resign, which he reluctantly did, and they chose a king in his place.

He finally, from some cause, came down and had no hesitancy in condemning the fool laws that he instituted that resulted in such a deplorable failure. He says through his holy prophet Jeremiah (xxxi, 31): "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my laws in their inward parts, and write in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgiv their iniquity, and I will remember their sin no more."

Now, the above promis of a new covenant is claimed to be fulfilled by the advent of Jesus Christ, who is the mediator of the new covenant. And the gospel is designed to take the place of the law, so far as the ceremonial is concerned. And everyone that partakes of the ceremonies of the Jews is condemned by the Apostles in unmeasured terms. Nor did Christ in one solitary instance require such observance. To the one who came to him, as recorded in Matt. xix, inquiring what good things he should do to obtain eternal life, Jesus respon ed, "If thou wilt enter into life, keep the commandments. And he saith unto him, Which? Jesus said, Thou shalt do no murder, thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man said, All of these hav I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast and giv to the poor, and thou shalt hav treasure in heaven." Mark and Luke record the same event in nearly the same words, but no command is given against anything but what he conceived to be crime. What criminal negligence, if such is required under the gospel dispensation! Why stop with but one-half of the commandments and leave that poor fellow to go to destruction under a false impression? And not only him, but also the whole Christian world. Either one of the two conclusions must be drawn from the circumstance—he was either criminally negligent in making known Christian duty, or he wished to eliminate the ceremonial parts of the law that had been such a stumbling-block to the Jews and made them the most outlandish nation of cutthroats on record. But Paul does not leave us in doubt in regard to the ceremonial, for he condemns the Decalog in these terms in 2 Cor. iii, 7–11: "But if the ministration of death written and engraven in stones was glorious so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious."

Now, could Paul hav stigmatized the Decalog as the ministration of death and condemnation if it was sound in all of its parts, as the clergy of our day would hav us believe? Like Christ, he holds to that portion that pertains to crime. Hear him in his epistle to Rom. xiii, 8, where Christian duties are being handled: he says, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

Thus it will be seen that the eliminating of the ceremonial part of the Decalog was no accident. And to find the estimate that those doctrins were held in by the Apostles it will be necessary to advert to the record. For we find that there were certain evil-disposed persons that went out from Jerusalem to preach that not only attempted to enforce the ceremonial part of the law, but also the ordinance of circumcision. Such were met by the fully authorized Apostles in controversy. And after much disputation, we read in Acts that Paul and Barnabas were delegated to go to Jerusalem and call a council to settle the dispute.

After arriving there and calling a council of the Apostles and elders, we read (Acts xv, 6): "And the Apostles and elders came together to consider of this matter. And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the gentiles by my mouth should hear the word of the gospel and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? . . . Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the gentiles by them."

I am fully aware that the clergy of to-day admit that the ritual is in part eliminated from the Jewish law, but that of the Sabbath is particularly sacred and is the corner-stone of Christianity. But I desire to say that it is only the corner-stone of their bread and butter. And an enforced observance is equally as obnoxious to primitiv teaching as circumcision. We read in Rom. xiv, 5, "One man esteemeth one day above another; another esteemeth every day alike: let every man be fully persuaded in his own mind. . . . I know, and am fully persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean." Thus it will be seen that Sabbatarians hav no ground to stand on. There is not a line or word in the New Testament that they can call to their aid. And it may be well to show how those whelps that went out preaching the law to the gentiles were looked upon. Paul, in his epistle to the Galatians, in writing of them says (i, 6): "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we hav preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye hav received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Again he says, in iii, 1: "O foolish Galatians, who hath bewitched you, . . . before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, received ye the spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh?" This is the kind of talk administered to the churches, while those who are guilty of this kind of teaching are denounced as Antichrist (1 John iv, 3), preaching Christ out of envy and strife (Phil. i, 15), dogs to be shunned and evil workers (iii, 2), and so on. Is it strange that it takes one hundred thousand in this land of ours to maintain their version of the teaching of the gospel? Honesty would relieve most of their labors, and they would cease to be dogs.

The above deductions seem to me to be conclusiv as to the ceremonial portion of the Jewish law. If Jesus, Peter, Paul, and Barnabas are competent witnesses, then modern orthodoxy is Antichristian. But my Christianity has its beginning and ending in the abolition of rights and ceremonies in our legislativ jurisprudence. The old conception of an anthropomorphic God of the male gender leading a bachelor life is outgrown or should be. If we must hav a God let us hav one that has common sense, and one that does not stand in need of so much help and advice. My advice to the Christian world is that they invite the whole trinity to resign, or else cease their efforts of placing such nonsense as their old funeral without a corpse as subjects of legislation. It may do them as a substitute for amusement, but partakes too much of the order of dissipation for common use. E. A. White.

Madison, Wis., March 16, 1892.

Meddlesome Legislation.

After the priest, with his Thus saith the Lord, the meddlesome legislator is the next greatest evil that befalls a people. The man who, without education or experience, is elected member of a legislativ body, at once imagins an influx of wisdom from some quarter, and feels himself called upon to enact laws for the special benefit of his particular friends. This sudden sense of wisdom which he never felt before is sufficient, without studying history or constitutions, to guide him. He not only feels qualified but desires to regulate everybody's affairs. And in exchanging votes with other members, so that each secures the passage of some favor, he fancies himself a statesman. He does not count the cost nor consider the probable effects. He is apt to imbibe a little divine-right-of-rule notion.

No doubt the principle of evolution holds good in regard to government; but it seems to operate in jerks and to sometimes retrograde. Our own Revolution resulted in a great advance of liberty, equality, and justice in government. It might hav been still better had a single national legislativ body been established, without the Senate, which is an imitation of the British House of Lords. Following the example of the federal government, each one of the states has its troublesome and expensiv house of lords. However, the most activ men of that day were familiar with the evils of church-and-state rule, with monarchs' prerogativs, and with paternalism. Knowing the proneness of rulers to magnify and increase their powers, they limited distinctly the executiv authority and specified the legislativ duties; and "all powers not delegated to the federal government are reserved to the states and the people." But as no Catholic, and few Protestants, ever examin the Bible for themselvs, so do very few voters examin our federal Constitution for their guidance.

The Constitution givs Congress no authority to interfere between capital and labor; to meddle with wages, education, or pauperism; to prescribe speech, belief, or Sunday observance; nor to pass partial laws for the benefit of individuals or classes. But Congress has from time to time usurped power in most of these matters. More than one-half the bills passed by many of its sessions are *relief bills*, every one of which is a violation of the Constitution. It enacted an unwarranted *eight-hour* law that resulted in an incalculable amount of injury between employers and employees. It has without right established a bureau of agriculture to send seeds and literature to a few prominent political farmers and increase the number of officials. It has enacted bankrupt laws to release speculators from paying honest debts. It has authorized the president to interfere with Freethought and prescribe morals, by censorship of the mails; and soon a fellow won't know who owns the post-office. Instead of only uniform pension laws, thousands of private ones are passed—making an enormous aggregate of cost. This great sum of more than one hundred millions of dollars annually, is drawn from

all parts of the country, north and south; but nearly all of it is returned to the north. How long can the south stand the drain? And it is mostly returned to a small minority at the north on pretense of patriotic love. How long will the north stand that? Granting millions of acres of the best public lands to build at once two Pacific railroads resulted, when finished, in making a few millionaires, and leaving thousands of laborers without work. Privileges granted by the legislator, not the Jay Goulds, should be denounced.

This excessiv, meddlesome, costly legislation may bring ruin at last. And our patent laws, too, make a few millionaires and many slaves. Had $100,000 from the public treasury been awarded each inventor of the sewing-machine and the McCormick reaper, and everybody been allowed to make them, they would hav been furnished the public at one-third the prices they hav been. The owner of a thousand-acre field of wheat can buy a number of costly reapers and gain thereby; while the man with a few acres only cannot afford to buy one. The patented sewing-machine brought calamity to the thousands of women who had previously earned a living by the needle. They could no longer do so. The machine became a necessity to compete with itself. The poor woman must hav one or starve. But the patentee, having the exclusiv right to make them, could and does get $55 for such as cost just $15; and many a seamstress, forced to buy on the instalment plan, has filled a grave without filling the contract; while the capitalist, using numbers of them, could make money, and the inventor become a millionaire. And so with other patents. When *A* gets some labor-saving machine, *B* must hav the same to compete with—there was no necessity before. The wrong is in taxing the whole community during a lifetime or more for the benefit of a few monopolists who generally become millionaires.

Including federal and state governments, we hav about ten thousand legislators—enough for the whole world. Nature's laws are permanent—as good for this year as for the last; but our legislators pass few laws that do not prove unsatisfactory and require continual doctoring. It is difficult to get a good law enacted or a bad one repealed; yet a multitude of legislators will make a multitude of laws, a multitude of laws require a multitude of officials, and a multitude of officials entail great public cost. Local or special laws should never be enacted. General laws, universal in application, are all that the Constitution warrants.

Absolute monarchies are based on the theory that all power is rightly lodged in the crown; that all privileges of the people are grants from the crown; that the government may tax the subjects to impoverishment, but may be prayed to return a trifle when a famin occurs; that the divinely appointed ruler may be petitioned to grant some relief to prevent starvation. But our federal government was established on the reverse theory of local and self-government; a minimum of governmental authority with a maximum of individual liberty consistent with order.

Now, a large portion of our foreign element retain some notion of the paternal rule of their nativ land; and when they do not prosper here satisfactorily they look for governmental action in their favor. They like the greater freedom, but seem to think it consists mainly in greater ease to get public favors. The office-seekers of either party tell them, "Our party is the friend of the workingman," when they should know that the government has no business with rich or poor, workmen or employers, as such. But the American is most to be blamed. He is gradually voting away state rights and individual liberty—concentrating more and more power in the federal government. If the customs in some states or of some persons do not square with his notions, he sanctions governmental correction, whether the Constitution is infringed or not. If he does not smoke or drink himself, he is often disposed forcibly to prevent others from doing so. If he wants his God in the Constitution and his particular religion adopted as the basis of its authority, he is about ready to demand it. If his cellular organism is so piously bleached that he cannot look on unadorned nature without shuddering, he is ready to imprison editors and close the mails. His own bigoted mind, not the Constitution, is his guide.

In the early days of the republic the people demanded repeal of the unconstitutional alien and sedition laws that had been enacted, which inspired the maxim that "eternal vigilance is the price of liberty." But notwithstanding the curtailment of individual liberty through meddlesome legislation, and the threatened combination of Protestants and Catholics to again compel obedience to their dogmas, the present generation has no idea that anything on, under, or above the earth could destroy the republic. The priest is still omnipresent; and with all the boasting of Christian civilization, few Christian nations are liberal enough to be fit for an intelligent person to liv in. Every priest wants to rule in the name of his God. He is a brigand against individual liberty. He destroyed proud, cultured Greece and impartial Rome. And his animus is the same always and everywhere.

A century is but a drop in the ocean of time. The republic is still on trial; universal suffrage is being tested. It is becoming a serious question whether our mixed population, with its diverse interests and prejudices, is fit for self-government. Individual liberty, and respect for the equal rights of each and every member, is the only rule by which the republic can be preserved. But we are already drifting into a current leading to disaster. Individual liberty is being crushed between priest and legislator. The priest claims control of our thoughts and the legislator that of our actions. The priest is still marshaling his forces to subdue Freethought, and a strait-jacket, to prevent us from freely roaming through the commercial world and get cheated, is being drawn tighter and tighter by the meddlesome legislator. L. G. Reed.

The Case Against the Church in the Illinois Courts.

To the Editor of The Truth Seeker, *Sir:* In your editorial of April 30th on the American Secular Union you refer to C. B. Waite's circular appealing for funds to prosecute the case pending in the supreme court, restraining the Cook county board from granting moneys to St. Mary's Training School for Boys, which, when secretary, I inaugurated.

Permit me further to state that the case of the Industrial School for Girls was largely brought about through the same instrumentality. I had found in my old neighbor, friend, and comrade, Commissioner Williams, a man, though an office-holder and politician. Mr. Williams had been a member of our local society and continued a generous contributor as long as I was connected with it. This courageous commissioner proved himself one man in ten thousand; for at the solicitation of friends (among whom was our friend A. D. O'Neil) Mr. Williams undertook to put a curb on the robberies perpetrated by the Romish power and compel it to respect the constitution—a daring purpose even for an earnest Liberal to espouse. An opinion was obtained from the county attorney, which, while it did not satisfy the board, did pave the way for the suit which it had been determined to bring. By a stroke of diplomacy, our friend, the commissioner, got the county attorney to fight the case, so that only the expense of securing evidence to establish certain legal points which we wished introduced was incurred by a few Liberals—these points being supplied the attorney through the commissioner. When the case was tried, County-Attorney Bliss made a brilliant fight, but was overruled by Judge Tuthill; but, on appeal, was sustained by the supreme court. That case made clear the way for the pending suit.

On one point Mr. Waite appears to me misinformed.

From the time of the decision by the supreme court on the Illinois Industrial School for Girls, no money was voted that institution until last November. Had they (the county commissioners) done so it would only hav been necessary to cite them for contempt.

Last November, just two days prior to election, when five mayoralty candidates were in the field, and the representativs of three were willing to outdo each other in "conciliating" the Catholic vote, then the political pressure was brought to bear on the county board by the "meek and lowly" Jesuits. It was then that all but four members voted to violate the constitution and set at defiance the supreme court's explicit decision. Then it was that my friend Stauber, together with General Leib, Cool, and Stepine, resisted, to the extent of their vote, this case of theological anarchy.

If we take into consideration that institution's average increase, the sum that they were cut off from must hav approximated in round numbers some $60,000. However, that decision gave rise to the building of other houses of refuge of a semi-theological character, so the patronage is now more widely distributed; and as the Protestants are getting their share of the spoils, they are not "kicking" against the Catholics. This much to place credit where credit is due, chiefly to my friend William Williams, who, it is hardly necessary to say, never was reëlected after that. He sacrificed his political future for the Secular cause.

Considering the foregoing, I think it somewhat singular that Mr. Waite, who is supposed to know something about law, should issue such a circular asking for funds for such a purpose when he knows that the case, as it stands, rests wholly and solely in my hands and cannot be opened without my consent. At least, it seems to me that if the American Secular Union really means to use funds for such purpose, its president would hav done me the slight courtesy to hav consulted with me about it. The case had to be brought by a citizen of Chicago. Though the chief expenses were paid by the American Secular Union, Judge Russell well knows there were many expenses in connection with that case that I never even charged up to the American Secular Union which might be urged as an additional reason why Mr. Waite should hav asked my permission whether I had any objection to its being taken up by the present administration.

E. A. Stevens.

Constitution of the Ohio State Secular Union.

PREAMBLE.

In the course of human events honorable combinations are marching hand in hand with civilization for the moral and social improvement of the race, and to promote the general happiness of mankind. Therefore, we, as Freethinkers, residents within the state of Ohio, do hereby organize this Union to assist in the establishing of a universal brotherhood, composed of the great human family, without distinction of country, color, or sex.

The time is now come when we must seek that unity which givs strength and means. Heretofore we hav restricted ourselvs to individual exertion only. Secularism is now widely spread, but to raise its head publicly and efficiently it must hav a staff of organized workers, supported by a well-organized body.

The purpose of this organization shall be:

To render secular service to mankind, and to protect its members from the evil consequences of speculativ errors.

It indorses the right of free discussion upon all topics pertaining to the present welfare of man.

It claims freedom of thought upon all subjects without prejudice or bias; freedom of examination, without being curbed or confined by human authority or dogma; freedom of speech, that all may be made acquainted with the result of Freethought and free examination, and freedom of discussion, that all utterances may be tested.

With these in full and free exercise there can be no fear of beneficial progress of humanity, as it would sweep out of existence an immense amount of obstruction that now cumbers our social edifice.

Secularism is the practical philosophy of this life. It is a protest against the popular theology of the day, and as such this Union is in the main formed upon a purely antitheological basis, believing that theology is entirely delusiv, robbing man of the realities of life here, and deluding him with the shadow of a life hereafter.

Secularism inculcates morals as independent of any system of theological belief, by basing him upon human considerations more immediate, more demonstrativ and universal.

Secularism pertains only to the present welfare of man, and to those actions the issues of which can be tested by the experiences of this life.

The principal objects of this Union are:

1. The inculcation of positiv philosophy, correctiv of popular theology.

2. The devising of secular plans for the improvement of the human race.

3. A systematic defense of secular truth against whatever contradicts it or impedes its progress.

Its operations shall consist of:

Lectures, meetings, the distributing of literature, the establishing of Secular Sunday-schools, the formation of Freethought libraries throughout the state, and to establish, wherever possible, local auxiliaries in connection with this Union.

For this purpose we invite the coöperation of all friends of Secularism, and all those who can indorse and assist in the propagation of the principles and objects of this Union herein set forth.

In consideration whereof, we, the members of this Union, hav adopted this constitution and by-laws for its government.

CONSTITUTION.

ARTICLE I.

Section 1. This Union shall be known as the "Ohio State Secular Union."

Sec. 2. It shall hav power to establish, wherever possible, throughout the state of Ohio, local auxiliaries, to be affiliated under a charter with this Union, when the necessary requirements in connection therewith shall be fulfilled.

ARTICLE II.

Sec. 1. Its officers shall consist of a president, two vice-presidents, a general secretary, a treasurer,

and an executiv committee, which shall be elected (by ballot) at each annual meeting of the Union.

Sec. 2. The executiv committee shall consist of the president, secretary, and the treasurer, in conjunction with four other members of the Union to be elected under the provisions of Sec. 1 of this Article.

ARTICLE III.

Sec. 1. The annual meeting shall be held at such time and place as the executiv committee shall decide. All business to be transacted at the same shall be sent to all local auxiliaries and certificated members at least one month previous to the time of such annual meeting.

Sec. 2. The executiv committee shall meet during the first week in each quarter of the year for the transaction of such business as may be required pertaining to the Union.

Sec. 3. In case there should be any important business that may need to be dealt with between these meetings, the president shall be empowered to call a special meeting for the transaction of the same.

Sec. 4. The expenses of the excutiv committee shall be paid by the Union, for attendance at these meetings, but no expense shall be allowed for any attendance at the annual meeting.

ARTICLE IV.

Sec. 1. In any town or village within the state of Ohio, where seven or more persons may desire to form a local auxiliary in connection with this Union, they shall make application to the secretary in writing accompanied with the sum of $5. When the necessary requirements of the Union shall be fulfilled, the secretary shall then forward a charter properly made out to the persons named, with the signatures of the president and secretary attached, and sealed with the authorized seal of the Union.

Sec. 2. Each local auxiliary shall draw up a constitution and by-laws for its own government, and shall act independent of the state Union, provided such actions are not in violation of, or contrary to, any of the principles and objects set forth by this constitution.

Sec. 3. Each local auxiliary shall be required to pay to the treasurer of the state Union a quarterly subscription fee of fifty cents per member of such local auxiliary, the same to be paid during the first week in each quarter of the year, and in consideration therefor, each local auxiliary shall be entitled to the services of a lecturer, a share (*pro rata* to membership) in the distribution of literature, and other assistance as far as the funds of the Union shall allow.

ARTICLE V.

Sec. 1. Each local auxiliary shall be entitled to send three delegates to the annual meeting for the first twenty members or a fraction of twenty, and an additional delegate for each ten, or a fraction of each ten, over and above the first twenty. The same to be elected at least one month previous to the time of annual meeting, and the secretary to be promptly notified of the number of delegates to be sent, together with the names of all delegates elected. The said delegate shall upon presentation of their credentials, properly signed by the president and secretary of his own local Union, be entitled to sit in the annual meeting and assist in the transaction of all business pertaining to the same.

Sec. 2. No delegate shall be allowed to vote, or to take part, in any of the proceedings of the state Union, at any annual or other meeting, unless the local auxiliary which he shall represent shall be clear on the books of the state Union, and is not indebted thereto by way of dues, etc.

Sec. 3. Each local auxiliary shall, upon payment of its dues, immediately receive a printed report of the work done by the officers of the state Union during the past quarter, together with a balance-sheet, showing the financial standing of the Union, its income and expenditure for the past quarter, the total membership of all local auxiliaries, and the progress made by them throughout the state.

ARTICLE VI.

Sec. 1. Providing one or more persons, residing in any town or village in the state of Ohio, where the numbers are insufficient for the establishment of a local auxiliary, or where one could not be successfully maintained, shall desire to join the Union, they shall be permitted to become members of the state Union upon application to the secretary in writing, accompanied by a quarterly subscription fee of $1, which may be paid annually or quarterly in advance; and they shall be entitled to all the benefits and privileges of the Union. Such members shall receive a certificate of their membership properly signed and sealed, but shall not be allowed to vote at any annual meeting unless they hav been a member at least six months previous to the time of such annual meeting.

ARTICLE VII.

Sec. 1. Any local auxiliary, desiring to introduce any resolution at the annual meeting, shall notify the secretary of the state Union of the intentions of that local auxiliary, together with the exact wording and purport of the resolution, at least two months previous to the time of the annual meeting, so as to allow ample time to send the same to all local auxiliaries and certificated members at least one month previous to the time of the annual meeting, or before delegates to the said annual meeting are elected.

ARTICLE VIII.

Sec. 1. The annual meeting shall be held in different parts of the state, the time and place to be decided by the executiv committee.

Sec. 2. Any local auxiliary may invite the state Union to hold its annual meeting under its auspices; such invitations, however, must be made at least three months previous to the time of the annual meeting.

ARTICLE IX.

DUTIES OF OFFICERS.

The president's duties shall be: To preside at all annual meetings of the state Union and of the executiv committee; he shall indorse all bills of indebtedness to the Union, which shall hav been ordered paid by the executiv committee; he shall superintend the actions of its officers and direct the general business of the Union when the Union is not in session, or when the executiv committee shall hav adjourned. He shall indorse all drafts on the treasurer, and decide all questions submitted to him in accordance with the principles and objects set forth in this constitution.

The duties of the vice-presidents shall be: To perform all the duties pertaining to the office of president in his absence.

The duties of the secretary shall be: To keep a faithful record of the business transactions of the Union and the executiv committee in a book provided for that purpose. He shall answer all correspondence and attend to all communications from local auxiliaries and certificated members. He shall fill out all charters and certificates of membership, and submit the same to the president for his signature and approval. He shall devote the whole of his time to carry out the work of the Union in accordance with the principles and objects set forth by this constitution. He shall make out a quarterly report of his work, the same to be printed, and a copy sent by him to all local auxiliaries and certificated members, when their dues shall be paid. He shall lecture for the Union, and organize local auxiliaries in connection therewith, wherever possible. Should any measure be presented to the legislature affecting the members of this Union, as Freethinkers, it shall be his duty to appear before the committees on such measures, and present petitions thereto from the members of the Union, with such other signatures as shall be obtained, and argue against such measures before them. He shall fill up all charters and certificates, and make out all papers required of him by the Union, the executiv committee, or the president. He shall, together with the president, indorse all bills of indebtedness to the Union (when the same shall be ordered paid by the executiv committee), all drafts on the treasurer, etc. He shall submit an annual report of the Union, together with the doings of the executiv committee, to each annual meeting. He shall notify all local auxiliaries and certificated members of their indebtedness to the Union, when duly instructed thereon by the treasurer, at least two months before the time of annual meeting. All moneys earned by him, by lectures, debates, or otherwise, shall, after all legitimate expenses hav been paid, be handed by him to the treasurer of the Union, and the same to be added to the funds of the Union; and for the faithful performance of his duties he shall receive the sum of one thousand dollars per annum.

The treasurer's duties shall be to receive and to hold all moneys in his name belonging to the Union; to pay all bills of indebtedness of the Union when the same hav been duly indorsed by the president and secretary, without which indorsements no bill shall be paid by him; to make out and forward to the secretary a quarterly report of the financial standing of the Union, all moneys received by him from local auxiliaries and certificated members, and all arrears owing by them to the Union. He shall draw up an annual report of his work and submit the same to each annual meeting. He shall keep an account of all expenses incurred by him in the fulfillment of his duties, and the same shall be refunded to him by the Union.

The duties of the executiv committee shall be: To transact such business as may be brought before them pertaining to the welfare of the Union at their quarterly meetings, or at a special meeting called for that purpose by the president. All bills of indebtedness shall be submitted to them, and without their order none shall be paid. They shall order all drafts on the treasurer and conduct the general business of the Union when the Union is not in session.

BY-LAWS.

Sec. 1. A two-thirds vote of all delegates present at an annual meeting shall be required to amend, alter, set aside, or suspend any portion of this constitution or by-laws.

Sec. 2. A majority vote shall decide all questions brought before the executiv committee or the annual meeting, except in such cases as provided for in Section 1 of this article.

Signed this 17th day of April, E.M. 292.

F. S. DEAN, President.

JOHN R. CHARLESWORTH, Secretary.

DR. J. B. SCHUELLER, Treasurer.

Lectures and Meetings.

NEWARK Liberal League, 177 Halsey street, corner of Market.—Sunday afternoon, May 15th, at 3 o'clock, W. C. Owen, of New York, will lecture. Subject: "Can Christianity Save Man in This Life?"

JOHN R. CHARLESWORTH's lecture appointments:

Ottumwa, Ia.	May 15	Columbus, O.	June 12
Manchester, Ia.	" 17–19	Cleveland, O.	" 13, 15
Angola, Ind.	" 30	Pittsburgh, Pa.	" 19
Waterloo, Ind.	June 4, 5, 6	Butler, Pa.	" 20, 21
Butler, Ind.	" 7, 8	Philadelphia, Pa.	" 26

He expects to lecture in Cairo, Ill.; Shumway, Muscatine, Ia.; Milwaukee, Wis.; Grand Rapids, Mich.; Fort Wayne, Ind., and Auburn, Pa.

PHILOSOPHICAL Association, Sundays at 3 P.M., Fraternity Rooms, Bedford avenue and South 2d street, Brooklyn, E. D.—Lectures for May:

May 15th, Mr. S. H. Wilder: "Self-Contradictory Evolution."

May 22d, Mr. Henry Frank: "Selections and Discussions from 'His Bold Experiment.'"

May 29th, closing service: Mr. H. Rowley, Review of the Season's Work.

W. S. BELL is now in Oregon, where he will lecture in May and June; afterward he goes to Washington. The following are his dates till June 12th:

Bandon, Ore.	May 13	Corvallis, Ore.	May 27
Langlois, "	" 14	Silverton, "	" 28, 29
Arago, "	" 16	Oswego, "	" 30
Woodburn, "	" 18	Stella, Wash.	" 31
Canby, "	" 19	Cathlamet, Wash.	June 2–4
New Era, "	" 20	Skamokawa, "	" 5, 6
Forest Grove, "	" 22–26	Deep River, "	" 12

S. P. PUTNAM's lecture appointments:

Toronto	May 22	Murray, Utah	June 14
Columbus, O.	" 24–26	Kaysville, and	
Cincinnati, O.	" 29	Farmington, Utah	" 15
Ottumwa, Ia.	June 1	Morgan City, Utah	" 16
Blackhawk, Col.	" 3	Echo, Utah	" 17
Boulder City, Col.	" 4, 5	Reno, Nev.	" 21
Georgetown, Col.	" 6	Carson City, Nev.	" 22
Denver, Col.	" 7	Virginia City, Nev.	" 23
Scofield, Utah	" 9, 10	Inyo county, Cal.	" 24–27
Salt Lake, Utah	" 12, 19	Athens and Cathlamet, Wash.	July 3, 4
Provo, Utah	" 13		

During the months of July and August Mr. Putnam will lecture along the line of the Northern Pacific railroad at Tacoma, Buckley, Davenport, Spangle, Rosalia, Oaksdale, Palouse City, Dayton, Walla Walla, Colville, Wash.; Missoula and Bozeman, Mont.; Albert Lea and other places in Minn.; Eau Claire and vicinity, Wis. All those who desire lectures along this route will please address S. P. Putnam, at Salt Lake, Utah, care of H. P. Mason.

AFTER Mr. Albert Bach's lecture on "Lunacy" at the Manhattan Liberal Club, on the evening of April 29th, the annual business meeting for election of officers was held, with the following result:. President, E. B. Foote, Jr., M.D.; vice-presidents, R. A. Gunn, M.D., Wilson McDonald, and Mrs. Emma Beckwith; secretary, Huldah A. Gunn, M.D.; treasurer, Miss Schachtel; librarian, Mrs. C. Leonard; trustees, E. W. Chamberlain, Dr. Julius Fehr, James Morris. The lecture appointments for May are as follows:

May 13th, "Evolution and the Spiritual Theory," S. H. Wilder and T. B. Wakeman.

May 20th, "An Outlook for Humanity," Caroline B. Le Row.

May 27th, "The Government of Cities," Dr. L. G. Janes.

Meetings will be discontinued during July, August, and September.

The Place To Be Happy Is Here.

The other Sunday a visiting clergyman addressed the Sunday-school of a Detroit church. After a serious talk he said to the children:

"All of you who desire to liv in a better world than this please rise to your feet."

All the children rose except one small boy in the corner.

The good man looked at him in pained surprise.

"My child," he said, very gently and kindly, "why don't you rise with the others?"

"Detroit's good enough for me, that's why," sung out the youngster, and the solemnity of the occasion was knocked to pieces.

Letters of Friends.

Pours a Drop Into the Lamp of Truth.

LONG LAKE, MINN., Feb. 8, 1892.

MR. EDITOR: We consider THE TRUTH SEEKER the best paper we ever had. We could not do without it. Inclosed please find $10—$3 for my subscription for another year, $1 for the Bible Picture Book, and $6 to put where it does the most good.

Yours truly, CHAS. WOLSFELD.

A Reformed Exhorter and Baptizer.

MINDEN, NEB., March 17, 1892.

MR. EDITOR: I hav taken THE TRUTH SEEKER four years—will not do without it. I was a member of the Campbellite church for seventeen years, and am in debt to THE TRUTH SEEKER for my redemption from bondage of mind. I am very thankful to you for it. I hav preached and baptized several persons. SIMON P. REED.

We Are Happy to Please So.

SAN FRANCISCO, CAL., April 15, 1892.

MR. EDITOR: Since the retirement of the San Francisco *Freethought*—which I very much regret—I hav been receiving your spicy paper, and find it a most acceptable substitute. Please find inclosed $5, $3 of which amount will pay for my subscription; for the balance please forward me as soon as possible two copies of "Old Testament Stories Comically Illustrated," one for myself and one for a friend. J. M. HELM.

Pictures Are Telling.

RIVERSIDE, CAL., April 11, 1892.

MR. EDITOR: Inclosed find $5, for which sum please send me four copies of the Bible Picture Book and one copy of Miss Wixon's "Story Hour." The four Picture Books previously ordered went off like hot cakes, and were highly appreciated. It is easier to show pictures, and they cause more solid thinking than reading matter. You cannot afford to do without Heston. Even the full-fledged Christians will look at the pictures and see absurdities in the Bible they never see by reading it. C. NEWTON ROSS.

Brought Tears to the Eyes of Sinners.

CAMDEN, ARK., April 21, 1892.

MR. EDITOR: Please send me the Bible Picture Book, by Heston. While writing this I hav shown THE TRUTH SEEKER of April 16th to three or four of the straitest-waisted Christians the town affords, and I had trouble to get the paper away from them. They laughed until the tears ran down their cheeks. So there must be some virtue in Heston's pictures. I hav the promis of a new subscriber soon. Long life to THE TRUTH SEEKER and all concerned. Yours truly, LEWIS COX.

We Shall Be Afraid When We Come to Die.

BALTIMORE, MD., April 27, 1892.

MR. EDITOR: Inclosed please find $1 for the Bible Picture Book. I hav quite a time arguing with some of the Bible-believers where I am working. One, a Catholic, asked me the other day why I did not believe the Bible. I told him, because I had read it through twice, and if he would do the same he would not believe it either. He acknowledged he had never read it, but said he would swear to its truth. He gave me then the old, old story, "You will find out when you come to die!" Chestnuts!

Yours for liberty,

J. M. KAUFFMAN.

Then Freethinkers Would Not Need to Take a Back Seat.

COLUMBUS, O., April 26, 1892.

MR. EDITOR: Inclosed find $3, for the best Freethought paper in the world. I like it very much in its new dress. I would also say that I hope Brother Heston will be spared for many years. I giv away all my papers. I find a large number of Freethinkers here, but they do not feel the necessity of organizing. And for my part, I do not think it is possible to hold Freethinkers together, as they seem to think they are all right and hav no need to get together. We hav had Mr. Charlesworth lecturing here. I think he is as fine a Freethought lecturer as there can be. He explains everything so nicely. I hope and trust that the Freethinkers of Ohio will put their shoulder to the wheel of Freethought and help Brother Charlesworth along with it in his grand and noble work. It is the dollars that will help most. If our Liberal friends would only giv as much to the cause of Freethought as they did the churches they used to attend, Freethinkers would not hav to take a back seat as they do now.

Respectfully yours, J. H. WHITE.

Our Book Is Good to Convert Sinners.

POCATELLO, IA., March 21, 1892.

MR. EDITOR: Inclosed please find $3, for which you will send me three more copies of "Old Testament Stories Comically Illustrated." To use a Western phrase, THE TRUTH SEEKER Illustrated Bible takes like hot cakes. It is now several months since I got my first copy, and I yet hav not had a chance to look through it myself. By sending for three I may hav a chance to get to read one of them. So far as I hav looked through the book it is one of the grandest publications yet out to convert sinners (!). Every Liberal should hav one in his home.

I am fraternally yours in the grandest cause on earth, D. POULSON.

Afraid of a Scarecrow—Then They Are No Better Than Crows.

JOPLIN, MO., April 26, 1892.

MR. EDITOR: Inclosed find $8.80, for which please send me the inclosed list of books. I am in hopes that I will be able to get you some new subscribers for the grand old paper, and I will try and get some orders for the Picture Books. My "Freethinker's Pictorial Text-Book" is about worn out. It is on the go all the time, and it is doing good work. There are as many Freethinkers here as in any place I hav been at, but they are either too busy hustling after the almighty dollar, or they are afraid of the old scarecrow, Madam Grundy, and will not come out bold with it. I think that the ones that are outspoken belong to that class of Freethinkers that believe in guerrilla warfare and do not believe much in organization, and they do not turn out to hear a speaker when one is here. Yours for truth,

W. E. HUNTER.

Piercing Points for Parsons.

BOZILL MILLS, NEB., April 25, 1892.

MR. EDITOR: A few points for preachers to answer:

Is it right to lie to children about Santa Claus, and other things, thus learning them to lie?

Then is it right or just to punish them for lying?

You people that are so opposed to Anarchism ought to look out or you may find you are Anarchists yourselvs. The Anarchism of religion was the very worst that ever existed. It murdered men, women, and even little children. All the sects today hav no respect for each other. They disagree in everything except falsehood, slander, and slavery of the body and mind.

Religion has always denied the right of a man to think for himself. Present social institutions, the outgrowth of religion, deny the right of a man to work for himself.

There is not one religion that I know of that has the least particle of the principles of Christ. Religion is not Christianity. It is therefore the devil in Christ's clothes.

The preacher says, I am sorry for you. The Freethinker, I will help you.

T. F. MORRISSEY.

Wears Out His Papers on Christians' Hard Heads.

BONNEY, MICH., April 12, 1892.

MR. EDITOR: I do not want to miss a single number. I hav been a reader of THE TRUTH SEEKER for six years, and like it very much. I hav a small library of your publications, which I hav loaned until they are about worn out. I also hav three volumes of Mr. Charles Watts's paper, *Secular Thought*, bound, which are doing good "missionary" work. I lived in Grand Rapids, Mich., four years, and enjoyed a great many intellectual treats in the shape of lectures delivered by Mr. Watts and others, through the generosity of Hon. S. A. Blodgett.

I enjoy the "Letters of Friends," and should you see fit to publish this letter and it should meet the eyes of any of my friends, I should be pleased to hear from them through THE TRUTH SEEKER or by letter.

Inclosed you will find a few names of Freethinkers whom I would like to hav receive sample copies of your valuable paper.

Hoping I may receive my paper regularly, and that the good work may go on until superstition is entirely driven away, I am, Very truly yours,

H. W. GILLETT, P.M.

The Condemner of the Golden Rule Meets Opposition.

GIBBON, NEB., April 26, 1892.

MY DEAR BROTHER ANDERSON: You say the Golden Rule is a farce. I hav often thought the same thing, but upon examination of the specious argument I find it too partial and *ex-parte* to come up to that standard of truth and fairness we Infidels aim to maintain. By such reasoning what rule of right would not meet the same fate? Right and wrong are relativ terms at best, and until we arrive at the absolute with reference to the essence of these terms we can never make a perfect law. In the righteous administration of any law it is presumed that justice, equity, and fairness are to govern our action and be the soul of our motivs. Otherwise the law itself would be a stumbling-block to the very object of its existence, as it is even now too often made by the carping technicalities of unscrupulous attorneys and the unheroic methods of an accommodating judiciary.

But let us apply your own logic to a wider conception of the case. We will assume that your criminal was a horsethief; and then when the judge's psychic conception of the wish of the horsethief appealed to the horsethief's ethical construction of the Golden Rule, suppose the wish of the man whose horse was stolen, and the wishes of a thousand law-abiding citizens who had horses subject to theft, should throng the judge's mind with powerful spiritual pleading in the opposit sentiment, then what would the judge do? Even if there were no other people in the world than judges and horsethieves, your logic would fail. It is a saying almost as old as theft itself, "There is honor among thieves"—which doubtless means a practical application of the Golden Rule—and hence their occupation would be gone unless they stole the judge's horses, which would be fatal to the motion to set aside the verdict.

Let us stick to the Golden Rule. It is all there is in the Bible that is worth anything, and as it was made five hundred years before Christ, we need feel under no obligations to biblical inspiration for this moral gem of human production.

C. PUTNAM.

Those Perpetual Christian Lies.

LAKE CITY, IA., March 29, 1892.

MR. EDITOR: I hav been deeply impressed, from a circumstance which took place recently in this neighborhood, of the great importance of declaring our faith and belief to some true friend, while living and of sound mind, that he may see our desires and requests strictly carried out after we can no longer speak for ourselvs. The case in point is that of Samuel Berry, a true and stanch Liberal of long standing and a member of the TRUTH SEEKER family for years. But at his funeral, less than a week after his burial, he was declared a true Christian in his belief, although a Universalist minister preached his funeral, and according to Universalism Mr. Berry could hav been saved without any false statements in regard to his belief. I know not who was responsible for this great wrong to the memory of Mr. Berry. I only knew him as a stanch Liberal who had no more faith in a God as creator of man, or Christ as a savior, than I hav. I hav talked many times with Mr. Berry and never found him differing from myself in anything, except what would be termed a scientific belief in Spiritualism. He thought it possible that the same eternal law governing this universe and bringing life and death into this world might prolong that life in the world to come. He said very little to me on that subject. But on all others we talked freely and often. With Mr. Berry's death passed away a grand, noble, good old man, one who has done right all his life for the love of the right, without fear of God or devil. He took no stock in either.

I write this to challenge the statement made at Mr. Berry's funeral that he was a Christian, for every near friend of his that knew him well was shocked at the statement. J. L. TOMPKINS.

Striking Illustration of Divine Justice.

CALVERT, TEX., April 28, 1892.

MR. EDITOR: Some years ago Colonel Ingersoll said that hell was born of the hatred and heaven of the love and affections of the human mind. To-day the truthfulness of this declaration was beautifully illustrated in our little community.

Thirteen years ago a loving and affectionate lady's brother was cruelly assassinated in his own business house by a man whose name it is not now necessary to call. He was arrested, and through the mockery of court, misnamed justice, was acquitted and discharged. A few years subsequently this same brutal man sent another victim to eternity, for which he was never tried. In the mean time this estimable lady became an ardent and activ member of the Methodist church, in which is ever kept in mind that everlasting burning hell for all evil-doers. She thought of course this was exactly as it should be, for she supposed this hell was specially made and filled by a good and loving God for the punishment of this man, murderer of her loving and affectionate brother. No amount of argument could convince her of the contrary. She reasoned from the promptings of a wounded heart, and, sincerely believing that God was just, honestly felt that nothing short of this brimstone burning would be adequate punishment for this monster fiend—for his cruel deeds.

To-day, however, all is changed, in both hell and heaven. This man, the object of her extreme hatred, became a convert to her church, and is promised complete absolution from all his sins, and will occupy a prominent seat with her on the throne of grace, from which both together will look down below and view with pride and joy upon the man's victims in endless torments. This she cannot reconcile with her idea of divine justice, and declares with all the vehemence of outraged decency that henceforth she will abandon her connection with this church and look for some creed which will insure her a proper punishment for this murderer. It is suggested to her that perhaps God will not punish in heaven for crimes committed on earth; then in that case she expresses her preference to go to hell, where our friend Putnam says the climate may not be quite so pleasant but the company is decidedly better.

With kind wishes for the success of the grand old TRUTH SEEKER, I remain,

Your old subscriber,

L. A. BERGERON.

Adventures With American Savages.

SPRING VALLEY, MINN., April 21, 1892.

MR. EDITOR: I hav been thinking for some time of giving the readers of THE TRUTH SEEKER some of my "experiences" in a Christian town, but a press of other things has always deterred me.

Duty compelled me to take up my residence a year ago last March in this place, and from the rumors I heard before coming here I expected to drop right into the New Jerusalem, and I did, if the cussedness I found here is any sign to go by. It is, to start with, a no-license place, and on almost any Saturday you can count from twenty-five to fifty men on the streets drunk. There are no less than fifteen so-called societies for the suppression of vice, etc., Women's Christian Temperance Union, Christian Endeavor, etc., until you cannot see the end of them, and as I heard one merchant remark, while the mothers are praying for the boys the girls are left to shirk for themselvs, and it is a gospel fact that one man here "went a-gunning" for three young men at the same time, and made them all march up and marry the girls. This is only one of the many blessings heaped upon our heads by too much adherence to the "good book."

"Hain't" I loved by these howling hypocrits? Well, I rather think so. It was my good fortune to secure a life-sized portrait of Colonel Ingersoll a short time

ago, and (hoping Mr. Ingersoll will forgiv me for debasing him so) I hung it over my office door, and if any of them ask me who it is (which they always do) I tell them it is my savior, and I find that it has a very quieting effect on them.

About the first introduction that my wife had to the good people of the town, was a brotherly call by the white-necktied leader of the Methodist gang, who invited her to his church, and requested the presence of the children at the Sunday-school. I do not know how they met, but I do know how they parted, for the parting was made the base for his next Sunday's "bray." We hav not been molested since.

I understand they brought the World's Fair to their senses last Sunday night, or rather they found the way to make them close her up Sunday, and that was, that each and every one of them promised, with tears in their eyes, that they would all stay at home.

Great Cæsar, what a blessing that would be for the rest of us! but still I do not know; I am afraid that to breathe pure air, purged of their foulness, would kill us all.

I am located so that it is not good policy for me to speak out too often my opinions (being agent of a railroad at a competitiv station), but I will not allow them to trample on my "pet hobby" without a whirl at them once in a while, and I do enjoy reading the book of holy iniquity to them when they begin to preach morality to me. Fraternally, W. L. HORTON.

Lay In Munitions and Then Fall On the Enemy.

BRADFORD, PA., April 13, 1892.

MR. EDITOR: I just received all the books I ordered some time since, for which you will accept my thanks. By your postal of the 12th inst. you tell me you hav placed $3 to my credit, subject to my order. This is an oversight somehow on your behalf. I hav received "Champions of the Church" and this squares our account. I am sorry to learn that this magnificent literary work will not be published again for a long time. And I will say here while I am passing that no Liberal's library is complete without this book and Saladin's "God and His Book." Those splendid fellows hav rendered—*i. e.*, D. M. Bennett and Saladin—the cause of Freethought able and valuable services. And while I am writing I must say a word in favor of the "Pictorial Text-Book" and "Old Testament Stories Comically Illustrated," both of them illustrated by the genius, Watson Heston. These wonderful volumes in every Liberal's library, carefully looked over, will furnish arguments sufficiently strong to conquer all priests and parsons that may come in your path. "Truth is mighty and it must prevail." Although it is crushed to earth by the orthodox in the "beautiful summer-time" at their camp-meetings and so on, it will "come up again with grass next spring" and every succeeding spring as long as a thirst for it finds a place in the human heart. And so I say, and I speak for hosts of others that hav not the opportunity of saying for themselvs, Go on with the good work, and if possible, shame these dried-up little ministers and followers of the lamb out of preaching and listening to these infernal dogmas and superstitious creeds. You will, we think, make it possible for them at last to humanize—to request nothing they would not be willing to grant to others.

I like to speak to THE TRUTH SEEKER'S large congregation from this free and independent standpoint, or pulpit, to urge them to place these books mentioned above in their possession, keep themselvs familiar with their contents. Then you will always be able to conquer the priests and parsons wherever you meet them. When your favorit subject is made the theme of discussion—and when you get amongst them and they learn who you are, it is a subject they never fail to bring down—if you are posted the chances are largely in your favor to convert to the side of truth and reason, or at least to compel them to do a little thinking for themselvs. It is amazing to see the change I hav worked in a large number of my good Christian friends in this section of the country (excuse the egotism). To talk to them and reason with them upon these great truths has a splendid tendency to civilize them, make them neighborly and friendly. This reasoning business is a powerful engin for good in all Christian communities. It has been my good fortune to visit, and in my vocation (locomotiv engineer) I visit, a number of them, and they look for my coming, a large number of them with arguments to smother me and then convert me. But the one with the necessary conversion has not reached me yet. JAS. SPELLEN.

Infidels, Be Men!

TURNER, ORE., March 24, 1892.

MR. EDITOR: In your issue for the 19th inst. I note the communication of F. B. Wheeler, of Nebraska, regarding his being driven from a position as public-school teacher for being an Infidel. And I hav this to say: There is nothing new in this, only that Mr. Wheeler did better than school-teachers usually do, in procuring a certificate of the facts. Christians here are trying to capture the public schools, and are usually successful—through the apathy of Infidels. Mr. Wheeler is right—"our public schools are our hope. In them we" *should* "teach the coming generations the infamous, blood-stained history of the past." The "coming generation" should also be taught to look out for the wiles and rascalities and hypocrisies of orthodoxy, and to search for truth, to think for themselvs, to rely upon themselvs and form their own opinions. And in this direction the "coming generation" should be taught and shown that no one has any control of his own belief; that belief comes from reason, by evidence presented to the senses, and is entirely involuntary. Not many adults hav given this matter serious thought, and they are usually greatly surprised when it is presented and brought home to them.

But the great trouble with Freethinkers—many are still afraid of the term "Infidel"—is their lack of disposition to unite. There is hardly a school district in the United States where there are not enough Infidels to at least very much ameliorate the conditions, if not change them altogether, if they would only unite and work intelligently and boldly. But they will not. Most of them dread the row there would be at first, and the underhand persecutions in business and society afterward. This fear is largely imaginary. Orthodoxy always bullies and persecutes most those who fear it most. "Resist the devil and he will flee from you," has its application here. Half a dozen Infidels, organized and working together intelligently and harmoniously, can effectually check the orthodox abuse and persecution in almost any school district in the land. No doubt there are Infidels enough in District No. 4, Pawnee county, Neb., to hav protected Mr. Wheeler if properly united.

Why is it that Infidels will not unite to defend themselvs and their interests when they are able to do so? They are not cowards. They hav the argument largely. They can defend themselvs, and they hav really nothing to fear. They are subjected to humiliating abuse and persecution anyway; why not resist? The orthodox are organized, and herein consists their power. They are arrogant and overbearing because they think Infidels are afraid of them. And they cause the school-children and the unthinking public to think so too. We who hav tried it know that there is nothing to fear. Then why not unite and take our own part? Then there will be a hundred outspoken Infidels like Mr. Wheeler where there is one now. And it is not justice that Freethinkers should remain silent and hide away while those who would fight gallantly for them are allowed to go down for lack of their support. This matter ought to be remedied. In the mean time let public-school teachers giv in their "experience" F. S. MATTESON.

P.S.—If some one would collect the "experience" of school-teachers regarding this matter, it would make an interesting book. M.

On the Late Kindness of the Preachers to the Infants.

BEULAH, COL., April 18, 1892.

MR. EDITOR: I inclose you my last article on religious topics in the Pueblo *Opinion*. You perceive and appreciate the homeopathic style made necessary in writing in a first-class society paper. Though the editors allow me full scope, it is better not to come out too boldly.

GUST. E. KRENZKE.

INFANT AND OTHER DAMNATION.

The world is moving. That the Presbyterians should strike infant damnation from their Confession of Faith proves that the world took a lively whirl lately. Hurrah for our infants! This horrid baby Blue law will henceforward only liv in our memory to be recalled with a shudder as we read and remember the laws for burning, hanging, and drowning of witches, though these measures were imperativly commanded by the holy inspired scriptures in Ex. xxii, 18, in unequivocal language: "Thou shalt not suffer a witch to liv." The noble, gallant men who voted to giv hereafter clear title-deeds to our babies to the mansions in the skies are entitled to unstinted praise and everlasting gratitude and eternal glory from every blessed one of us who has a baby here upon his hands. Undoubtedly every affirmativ vote in the revision committee was from a minister who had a baby, or had lost one, or who loves them. The glorious sun of light, love, and reason has again dispelled another dark, ugly, hideous cloud that shrouded God's fair earth through many gloomy centuries. Was it not bitter enough for us to bury our sweet darling baby boys and girls, but to be tormented also with the frightful reflection that, perhaps forever and ever, they were tortured in indescribable agonies, faint glimpses of which are so frequently dished up to us by the sympathetic orthodox Bible-expounders? Yet the thrilling delight in finding an obnoxious statute repealed, makes us forget and forgiv the former authors and supporters, though they deserve to be arraigned and roasted alive over redhot coals fed with pitch. Our happy hearts go out with unwonted alacrity to the good, generous, whole-souled preachers that ushered in a new departure for our kids. The very breezes whisper sweet, sonorous songs of praise. Once more the morning stars sing together and all creation joins to sing soft songs and to chant mellow melodies. Glory hallelujah! The infants are safe at last.

But what of these infants that died before Jan. 18, 1892? The cold sweat runs down my brow. What of those? Where did you leave them? For mercy's sake, did you forget and overlook them? Are they to be left to a cruel fate that a crueler Fate once ordained for them? No hope, no amnesty for them? The worst is only too true. No provision was made for them except to giv them another kick into the brimstone furnace. Chapter 23, Section 4, reads, "Prayer is to be made for all things lawful and for all sorts of men living, or that shall liv hereafter, but not for the dead." It would seem that the infants were left out in the cold, or rather in the heat. Some of them died too young. A week, a month, or a year would hav insured thousands of babies election of grave. Diphtheria, scarlet fever, cholera infantum, mumps, and Christian Science too early terminated life and consigned them to everlasting death in a torrid latitude. Such are the inevitable workings of fate and faith! And I am expected to believe that or be—well, my overburdened feelings, strained to the utmost tension with badly mingled and mixed joys and sorrows, strike for relief. I am not through with Section 3, Chapter 13. And the 7th Section of Chapter 18, about the useless work of unregenerated men, deserves worlds of comment. Some day when my nerves are composed again the other damnations may get attention.

GUST. E. KRENZKE.

Talmage Truthfully Characterized.

LEON, IA., March 28, 1892.

MR. EDITOR: As yet I hav seen nothing in THE TRUTH SEEKER in the shape of a criticism of Dr. Talmage's sermon of March 13th in Brooklyn, and I do not feel competent to properly criticise the sermon and hav hoped that some one who could do the matter justice would do so; but as no one else has done so I desire to call attention to a few of the doctor's remarks.

Dr. Talmage has the reputation of being one of the ablest proclaimers of the word of God now living, consequently I think it reasonable to suppose that a great many credulous people swallowed all he said whole, without mastication, and consequently will never be able to digest it. I therefore desire to giv them a small digestion wafer. I sincerely regret that a more skillful physician has not offered to attend to the case. I also regret that my dose cannot through THE TRUTH SEEKER reach those who most need it.

The first thing the doctor says in this sermon is, "The story [meaning the story in the Bible] about giants is mixed with myth."

I agree with him about that. Then, after speaking at some length about the giant Og and his thirteen-foot iron bedstead, and about many other giants ranging in hight from eight to eleven feet, he says: "Do you know the name of the biggest giant you can possibly meet? And will you meet him? He is not eleven feet high, but one hundred feet high, and his bedstead as long as the continent. His name is Doubt. His common food is Infidel books, skeptical lectures, ministers who do not know whether the Bible is inspired at all or in spots, and Christians who are more Infidel than Christian."

He says: "You will never reach the promised land until you slay Doubt. Avoid as you would ship-fever and small-pox people who lack faith. Oh, the giant Doubt is a cruel giant. He attacks many in the last hour. He could not let my mother alone in her dying moments. After a life of holiness and consecration such as I never heard of in anyone else, she said to my father, 'Father, what if after all our prayers and struggles should go for nothing?'"

The last remark of this good old woman shows plainly that the doctor told the truth when he said that the old man Doubt did not let his mother alone in her dying moments, but that he clung to her and she to him even in death. In other words, she had not slain the giant Doubt; and as she had not slain the giant Doubt she never reached the promised land, but at the present writing is in that endless hell created by an almighty, just, and merciful God for the purpose of torturing for countless millions of years a great majority of his creatures, whom he has made with his own hands and without our consent, simply because we are all creatures of circumstances, and consequently must believe or disbelieve according to the circumstances by which we are surrounded; that is, we must believe or disbelieve according to the amount and nature of the evidence presented to our minds.

He says: "Avoid as you would ship-fever and small-pox people who lack faith." The words faith and doubt are words of opposit meaning. Consequently, as his mother had doubts she lacked faith, and as we must avoid as we would ship-fever and small-pox people who lack faith, we must always avoid such women as his mother as we would ship-fever and small-pox.

In one of Dr. Talmage's sermons to the people of Paris, he told his hearers that they should not say, "I hav faith, I believe, I hope," but say with all the concentrated powers of mind, soul, and body, "*I know* it." The doctor evidently thinks he *knows*. If he knows, he has no doubts; oh, no, he has slain the great giant Doubt, and will not be disturbed by him in the hour of death as his good old mother was. Having slain the giant Doubt, he will reach the promised land and look down on his good old mother in hell with composure and happiness.

Such are the conclusions at which we must necessarily arrive if we believe in the plan of salvation as taught in the New Testament and also in the exact language of Dr. Talmage.

The Rev. Dr. Talmage and all other Christians and Bible-believers are welcome to all the comfort they can get out of such belief. I do not wish to take comfort in such belief. I do not want belief. I want knowledge. Beliefs never did satisfy me, especially on subjects of importance.

In conclusion, I will say that, of all the small and contemptible things on earth, the smallest and most contemptible is a man who thinks he can be happy in heaven while his neighbors, his friends, and some of his family, yes, even his own mother, are suffering in an endless hell.

Oh, ye contemptible, bald-headed, holy chicken-eater! It would require a very large fish to swallow your body; but one of the little wiggletails in a barrel of sour rain-water could swallow your little pinched-up soul without grease, and without difficulty, except the difficulty of finding the poor little dwarf.

I am, for knowledge and truth,

FRANK COOK.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Word to the Wise.

"Never cross a bridge till you come to it,"
My grandmother used to say,
Which means, little folks, that we mustn't fret
Over troubles that may the future beset,
If we've done what we can to-day.

You remember the time-worn fable
Of the farmer's eight-day clock—
How the pendulum counted, with trembling and fear,
The number of times it must tick in a year,
And then stood as still as a stock,

Till, aided by friendly counsel,
It decided it would not shirk
The duty that plainly before it lay,
Because, at some very distant day,
It might be too tired to work.

So, little folks, liv in the present;
Daily strive to be useful and glad,
For when you are old you will find this out:
That many a trouble you've worried about
Is one you hav never had. —*Anon.*

Biographical.

A BRAVE MAN.

Prominent upon the pages of history, back to the remotest antiquity, stands forth the record of great and daring deeds accomplished on the burning battlefields of war. Many are the dauntless heroes whose names crown and illumin the pages of American history, conspicuous among which is the name of Baron de Kalb, the brave foreigner whose generous and patriotic spirit impelled him to come to America and aid our people in their struggle for independence.

John, Baron de Kalb, was born in Bavaria, June 29, 1721, and in early life joined the French army. In 1777 he came to the United States, and was made a major-general by Congress. He fought gallantly throughout the war of the Revolution, rendering valuable services. The day before the disastrous battle of Camden, several officers, who had received orders of departure, called upon their good old friend De Kalb, and expressed their deep regret at parting with him. "It is with equal regret, my dear sirs, that I part with you," said De Kalb, "because I feel a presentiment that we part to meet no more." The officers told him that they hoped such would not be the case—that they hoped for better things. "Oh, no," said he, "it is impossible. War is a kind of game, and has its fixed rules, whereby, when we are well acquainted with them, we can pretty correctly tell how the trial will go. To-morrow, it seems to me, the die is to be cast; and, in my judgment, without the least chance on our side. The militia will, I suppose, as usual, play the *back game*—that is, get out of battle as fast as their legs will carry them. But that, you know, will not do for me. I am an old soldier, and cannot run; and I believe I hav some brave fellows who will stand by me to the last. So, when you hear of our battle, you will probably hear that your old friend De Kalb is at rest."

The officers were deeply affected, and tears came to their eyes. De Kalb saw this; and taking them by the hand, he said with great firmness and a look of animation: "No, no, gentlemen; no emotion for me but that of congratulation. I am happy. The happiness of man is my wish; that happiness I deem inconsistent with slavery. And to avert so great an evil from an innocent people, I will gladly meet the British to-morrow at any odds whatever." The officers departed on the morning of Aug. 15, 1780, leaving the army in a good position near Rugley's Mills, twelve miles from where the enemy lay, which was at Camden. That night, at about 10 o'clock, orders were given to march and surprise the enemy, who had at the same time commenced a march to surprise the Americans. Both armies met unexpectedly at 2 o'clock and began firing on each other. The firing soon ceased, however, and the matter was left to be decided by daylight. A council of war was held, in which De Kalb advised that the army should fall back to Rugley's Mills and wait to be attacked. General Gates did not approve of De Kalb's splendid plan, and even threw out insinuations that it originated in fear; whereupon the brave old De Kalb leaped from his horse, placed himself at the head of his command on foot, and said, "Well, sir, perhaps a few hours will show who are the brave."

Daylight dawned, and soon the British army, "with rattling drums and thundering cannon, came rushing on to the charge," and as De Kalb had predicted, the militia broke, and fled in every direction. Even Gates clapped spurs to his horse, and did not stop until he reached Charlotte, eighty miles from the battlefield. But did De Kalb and his handful of Continentals run? No, they stood firm, and as a certain history says, "more determined valor was never displayed: for though outnumbered more than two to one they sustained the whole British force for more than an hour. Glorying in the bravery of his Continentals, De Kalb towered before them like a pillar of fire. But, alas! what can valor do against equal valor, aided by such fearful odds? While bending forward to animate his troops, the brave old veteran received eleven wounds. Fainting with loss of blood, he fell to the ground, while Britons and Americans were killed over him, as they furiously strove to destroy, or to defend. De Kalb died, as he had lived, the unconquered friend of liberty. When an English officer condoled with him for his misfortune, he replied, 'I thank you, sir, for your generous sympathy; but I die the death I always prayed for; the death of a soldier, fighting for the rights of man.'"

He was buried near where his last battle was fought. Many years after, when the great Washington visited Camden, he eagerly inquired for the grave of De Kalb. It was shown to him. Gazing upon it thoughtfully, he exclaimed, with a deep sigh, "So, there lies the brave De Kalb—the generous stranger who came from a distant land to fight our battles, and to water with his blood the tree of liberty! Would to God he had lived to share its fruits." GEO. J. REMSBURG.

Children Discoverers.

As in many other cases of discovery, that of the telescope appears to hav been the result of a playful accident. Several stories are told about it, but they are all similar. The one most generally accepted tells how, about the year 1590, over three hundred years ago, the children of Zachariah Jansen, a spectacle-maker residing at Middleburg, Holland, were playing one day in their father's workshop and observed that when they held between their fingers two spectacle-glasses, one some distance before the other, and looked through them at the weathercock of the church, it seemed inverted, but very much nearer to them and greatly increased in size. Their father, when his attention was called, saw that one of the glasses was convex and the other concave. He made experiments, and ended by fixing such glasses in wooden tubes a few inches long and selling them for curiosities.

Another account tells us how one Lipperscheim discovered the telescope in a similar manner. Descartes, however, a contemporary, givs the credit to James Metius, a glass-cutter in Holland, whose brother, a professor in mathematics and a maker of burning-glasses and mirrors, hit upon the discovery in the same way that Jansen's children are said to hav done.

Improving.

Few words hav more good meaning than the word "improving." Its first definition is, growing better. We think of a sick friend and how glad we feel that the loved one is improving, the disease leaving, the ease coming back, danger fleeing and health returning.

Then there is an improvement in character, the leaving off of bad ways and the doing of better things.

Improving in studies, becoming more learned, educated, and wise.

We also improve land, make it richer and more productiv.

Improve seeds by selecting the best year by year.

All improvements come by slow degrees.

A bad, wicked person cannot improve into a good, true, and just one all at once.

It takes time to form bad habits and time to improve and grow good ones. But each step gained makes the next one easier and we improve more and more rapidly.

There is always room for improvement, so we hav the pleasure of knowing that we can keep on improving as long as we liv.

AUNT ELMINA.

Correspondence.

ARCH BEACH, April 20, 1892.

DEAR MISS WIXON: That is the way most of the letters begin, so I will begin mine that way.

My mother takes THE TRUTH SEEKER. I like to read the Children's Corner, especially the letters; they are so nice. I am twelve years old, and liv on a farm, but I hav never been to school; the school is so far from here I cannot go to it, so my mother buys books and I study at home. My mother, all my sisters and brothers, and myself went to a lecture at Arch Beach on the 3d of March, by Mr. S. P. Putnam. We all thought it was fine, but I think it was too much for some of them, for right in the middle of the lecture they got up and left the room and did not return till the lecture was over. My mother bought a book written by Mr. R. G. Ingersoll; the title was "Interviews on Talmage." I read it through and liked it very much. I like all Mr. Ingersoll's works.

Well, my letter is getting pretty long, so I will bring it to a close. Hoping to see this in print, but fearing the waste-basket, I remain, Ever your friend,

CHARLOTTE F. THURSTON.

[Write again, Charlotte, and tell us all about the farm.—ED. C. C.]

NEILLSVILLE, WIS., May 1, 1892.

MISS SUSAN H. WIXON, *Dear Friend:* Being a constant reader of the Corner and the good old TRUTH SEEKER, I thought I too would write you a few lines.

I hav seen but very few letters from Wisconsin in the Corner, and am very sorry to note that fact.

I enjoy reading the Corner, and was very much pleased with the talk on Political Economy in the last issue.

I think Miss Ballou is very kind in giving us sketches of that interesting study. I am studying it now, and like it as well, if not better, than any other study I hav had.

George Remsburg's letters are always so kind and interesting, I am always glad when I see there is one in the Corner. His description of his collection of curios was very interesting. I think the book he is now writing will be splendid.

Some time ago, I saw a letter in the Corner from Otto Wettstein, Jr., and I wish every boy and young man of our country could say of himself what he can.

I hav joined the Young Men's Freethought Temperance Society, and now take the *Freethinkers' Magazine.* It is a splendid paper, and does honor to any reading-table.

Neillsville is rather an orthodox city. There are two thousand inhabitants and five churches. Nearly everyone attends church. We hav had several Liberal lectures given here. Mrs. Mattie Freeman, of Chicago, delivered four two years ago. Mr. John Remsburg delivered three soon after, and Charles Watts gave three about a year ago. Those lectures stirred up the people's thoughts a little, but only for a short time. They soon lost their hold on Freethought, and are again wending their way toward the churches.

We hav had a remarkably fine winter and spring this year. There was no sleighing to speak of, and the roads hav been very dusty. But it has been raining to-day, although it will soon clear off, I think.

I am attending the high school, but will finish one year from next June.

I would like to correspond with some of the readers of the Corner, and shall be pleased to hear from them any time.

I will close now, wishing you much success in your good work.

Yours for mental liberty,

MAY TAPLIN.

[An excellent letter.—ED. C. C.]

Conundrums.

A lady asked a gentleman how old he was. He eccentrically replied, "What you do in everything." What was his answer and his age? Answer: XL (40), excel.

Why were Bulwer Lytton and Dickens the most industrious of novelists? Ans.: Because Bulwer Lytton wrote "Night and Morning," and Dickens wrote "All the Year Round."

Why is a church like a skull with an imperfect phrenological arrangement? Ans.: Because it has only one organ.

What was the exact length of the year 1888? Ans.: One and three eights.

Which travels faster, heat or cold; and why? Ans.: Heat—because you may catch cold.

What is that instrument by which every tooth in your head may be drawn, without pain or perception, provided you only shut your eyes, and keep your mouth open? Ans.: A lead pencil.

Why is a kiss like a properly divided sermon? Ans.: Because it requires an introduction, two heads, and an application.

What was the first banking transaction? Ans.: When Pharaoh received a check on the bank of the Red sea that had previously been crossed by Moses.

What is it that a gentleman has not, never can hav, and yet can giv to a lady? Ans.: A husband.

Why are two young ladies kissing each other like an emblem of Christianity? Ans.: Because they are doing unto each other as they would men should do unto them.

Why was Goliath surprised when David struck him with a stone? Ans.: Because such a thing never entered his head before.

Why are doctors always bad characters? Ans.: Because the worse people are the more they are with them.

Why is a camel a most irascible animal? Ans.: Because he always has his back up.

Why is the world like music? Ans.: Because it is full of sharps and flats.

When does a man impose on himself? Ans.: When he taxes his memory.

Why are good intentions like fainting ladies? Ans.: Because all they want is carrying out.

Why does a duck go under water? Ans.: For divers reasons.

Why does it come out again? Ans.: For sun-dry purposes.

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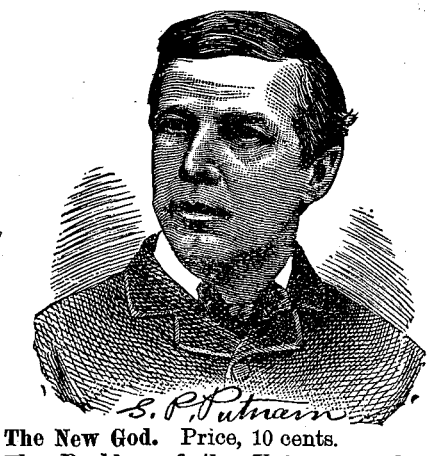
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News of the Week.

WOMAN suffrage has been defeated in the British House of Commons.

THE pope is said to be taking measures to hav the Vatican officially represented at the World's Fair.

A SUNDAY edition of a newspaper has been published in Montreal for the first time. It is being furiously antagonized by the clergy.

JOHN BURNS, the powerful leader of the London workingmen, proposes a strike throughout England for an eight-hour day. In that event, he says, "We may take possession of the mines and the workshops and so on, and do the whole job while we are about it."

THE priest of an Italian town directed his parishioners to keep March 19th, the Feast of St. Joseph, as a religious holiday. The mayor demanded the church keys that the children might be rung in to school as usual. The priest refused, and has been indicted.

IN Germany Jews may be eliminated from the public schools, where they are said by Christians to act as unholy leaven. The minister of public worship has inquired how many pupils are Jews, and of these how many are exempted from religious instruction.

FREDK. DOUGLASS says that if the outrages on his race in the South continue they will become chemists and use bombs like Anarchists. His chief complaint is that a negro accused of rape or other crime is held guilty from the start and given an unfair trial, or lynched without one.

AT Homolicz, in the very religious and superstitious Austrian province of Hungary, a number of decapitated corpses had been found. It has been learned that the men had died natural deaths and the beheadings were committed by bridegrooms of the widows, who thought such measures necessary to protect their married life from spectral disturbance.

THE Catholic clergy of France are urging to opposition at the polls against "the party and men whose program seems to be the destruction of Christianity in France." Freethinkers, they complain, "hav long been trying to sweep religion out of the schools. Hardly a week passes in which divine services are not disturbed and bishops and priests howled down or otherwise interrupted and insulted."

THE superstition of the Tartar population of Russia presents difficulties to the work of relieving the starving. They look on the famin as a visitation of Providence and consider it impious to try to thwart the will of Allah. When they get any money they spend it on trinkets and leave the future to take care of itself. The Christian population hold a corresponding belief, and are equally paralyzed by it.

RUDYARD KIPLING, the famous English novelist, has published unfavorable impressions of New York city under its Catholic-Tammany government. This government, he says, is "a despotism of the alien, by the alien, for the alien, tempered with occasional insurrections of decent folk. In this Christian city they think lightly of human life, buy and sell justice at a certain price openly and without shame, and are content to do without good streets."

THE most eminent members of the negro race hav invoked their fellows to a united appeal to God for deliverance from cruelties practiced by the whites, especially lynchings, which are "frequently perpetrated in the shadow of churches, whose ministers are perhaps overawed by the prevalent passions of their communities, or worse, their consciences are seared, their ears are deaf, and they fail to hear the voice of their brother's blood when it cries from the ground."

THE Parliament of Religions to be held in connection with the World's Fair has been indorsed by Gladstone, Whittier, O. W. Holmes, Frances Willard, General Howard, Cardinal Gibbons, Archbishops Ireland and Ryan, etc. The advisory council consists of one hundred of the most eminent divines of Europe and America. Among the objects are: "To indicate the impregnable foundations of Theism, and the reasons for man's faith in immortality, and thus to unite and strengthen the forces adverse to a Materialistic philosophy of the universe. To show how many important truths the various religions hold in common. To set forth, for the permanent record to be published to the world, an accurate and authoritativ account of the present condition and outlook of religion among the leading nations of the earth. To discover, from competent men, what light religion has to throw on the great problems of the present age, especially temperance, labor, education, and wealth and poverty."

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THE results of all actions are equally certain, but not equally known, not equally perceived. If all men knew with perfect certainty that to steal from another was to rob themselvs, larceny would cease. It cannot be said too often that actions are good or bad in the light of consequences, and that a clear perception of consequences would control actions.—*Ingersoll.*

GOD is the self-consciousness of man. Man created God in his own image. The history of every nation is an unbroken chain of evidence for this contention, and how could it be otherwise? Without knowledge or conception of the absolute, without a direct revelation—the existence of which is alleged, but not proved, by all religious sects—all representations of God, of whatever religion, could but be human; and since man finds in animated nature no higher intellectual being than himself, his ideas of a supreme being could only be abstracted from his own *ipse;* they must be a *self-idealization.* Therefore do we find reflected in the religious ideas of every nation, most faithfully and characteristically, the conditions, wishes, hopes, nay, even the intellectual development and special intellectual tendency that obtained among that nation at the time.—*Büchner.*

A CHRISTIAN city, when Europe was really Christian—before it was permeated with Infidelity as it is now—was revolting and filthy beyond description. Offal and excrement rotted and stank in the streets, and in the city squares dogs and swine snarled and fought with each other for favorit morsels of the mortal remains of decomposing cats, dogs, horses, and even human beings, that sent up their pestilestial stench under the broiling sun or the plashing rain. Then a horrible disease would break out, and in less than a week glut the churchyards with the mortal remains of more than half the citizens. These were the "Black Deaths" and the "Sweating Sicknesses" we hear so much of in medieval history. They were truly Christian visitations, and hurried hundreds of thousands of dirty and ignorant saints right into Abraham's bosom. . . . These plagues and Black Deaths were considered a direct visitation of almighty God. The smug Christian priest enjoined upon his dupes that Jehovah had so afflicted them for their sins, and for a wise purpose, in his gracious goodness! They looked to Jehovah and forgot the heaps of offal rotting in the streets. Instead of appealing to Jesus, they should hav thrown quicklime on the dead dogs; instead of expecting anything from the Holy Ghost, they should hav sprinkled Condy's fluid on their filthy floors; instead of troubling the Virgin Mary, they should hav sent their garments to the laundry.—*Saladin in God and His Book.*

I HAV attempted to discover some ray of light in the mythological times of China which precede Fohi, but I hav attempted in vain. At the period, however, in which Fohi flourished, which was about three thousand years before the new and common era of our northwestern part of the world, I perceive mild and wise laws already established by a beneficent sovereign. In the laws of that sovereign I see nothing but what is mild, useful, and amiable. I was afterward induced to inspect the code of a small nation, or horde, which arrived about two thousand years after the period we hav been speaking of, from a frightful desert on the banks of the river Jordan, in a country inclosed and bristled with peaked mountains. These laws hav been transmitted down to ourselvs, and are daily held up to us as the model of wisdom. The following are some of them: "Not to eat the pelican, nor the ossifrage, nor the griffin, nor the ixion, nor the eel, nor the hare, because the hare ruminates, and has not its foot cloven." "To exterminate without pity all the unfortunate inhabitants of the land of Canaan, who were not even acquainted with them; to slaughter the whole, to massacre all, men and women, old men, children, and animals, for the greater glory of God." "To sacrifice to the Lord whatever any man shall hav devoted as an anathema to the Lord, and to slay it without the power of ransom." A Jesuit, who was formerly a missionary among the cannibals, at the time when Canada still belonged to the king of France, related to me that once, as he was explaining these Jewish laws to his neophytes, a little impudent Frenchman, who was present at the catechising, cried out: "They are the laws of cannibals!"—*Voltaire.*

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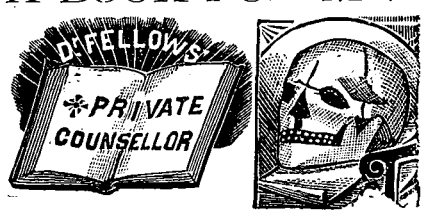
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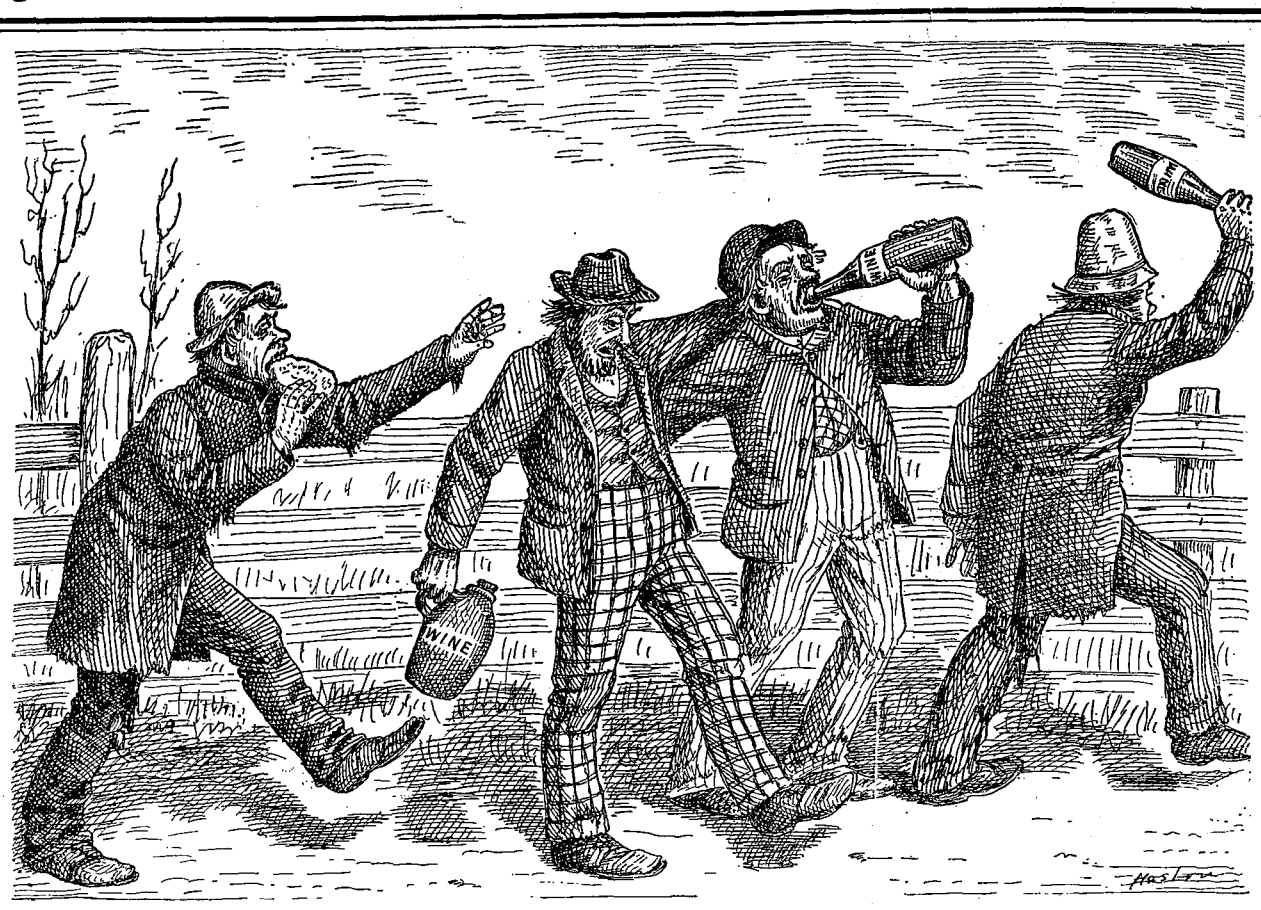
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To the World's Columbian Exposition Commission:

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1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago, who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

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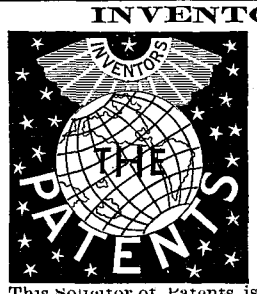
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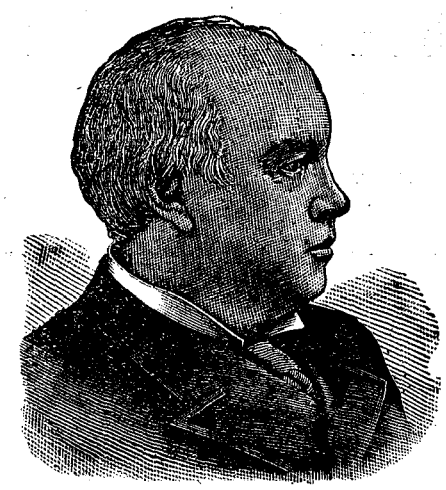
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A Fit Companion to "God and His Book."

Saladin in Agnostic Journal.

Watson Heston, the caricaturist of the New York TRUTH SEEKER, and a colleague who has furnished letter-press to the caricaturist's pictures, hav turned Holy Writ into a species of Don Quixote or Hudibras. Mr. Heston's work is forceful and original in conception, and sufficiently artistic in execution to satisfy all except the objectionably fastidious in perspectiv and outline. Many of the numerous designs are really clever, and replete with much hilarious if irreverent humor. On page 13, for instance, we find a counterfeit presentment of the voice of the Lord walking in the garden in the full of the day. We had always imagined the said voice as a great open mouth, mounted on a pair of Wellington boots, tearing through the garden like a madman with his beard ablaze. But Mr. Heston has a far sublimer Voice than that, shambling along with spindle shanks and big, bare feet, and terribly in-toed. It must be a revelation to many of us that the voice of the Lord God cannot afford boots, and that it is in-toed. On page 23 Cain may be seen trudging off to the land of Nod; and a clumsy-looking yokel he is. The Lord has set a mark upon him, lest any finding him should kill him, and the "mark" is quite obvious on the hinder part of his smock: it is Y. M. C. A. and a horseshoe. But page 17 has the cleverest cartoon in the whole portfolio: it is Adam tilling the ground. He uses a pig for a plow. The snout of the brute is turning up the ground, while the first man holds on by the hindlegs, and the first goat, yoked by a sort of crude harness, drags his porcinity along making the first furrow. Eve, a prize barmaid-looking female, looks jocosely on "over the garden wall." This really talented design requires to be seen to be appreciated. We heartily recommend that the book be brought under the attention of those who hav not been able to descry that biblical sanctity is, after all, only mythological absurdity. We should like to make the volume, in this country, the companion of "God and His Book"—the two productions should work well together. But the difficulty is, in England, American books are considered expensiv, and they are not over-easy to obtain for supply.

Two Stories About It.

The *City Mission Monthly* for April is filled with an account of the wonderful conversion work Mr. Hermann Warszawiak is alleged to be doing among the Jews of this city. Mr. Schauffler, the editor, calls it "the record of a wonderful work that God has put into our hands." Not for a thousand years, he says, "has God shown such favor to anyone preaching to Jews as he has shown to Mr. Warszawiak," who is described as a model of piety, a confounder of rabbis, and a veritable St. Paul in fervor and eloquence. His piety and exemplary life are especially dwelt upon, and Mr. Warszawiak tells the same of himself.

In the *Jewish Messenger* of May 6th appears an affidavit by Albert Klopfer, of 128 East 7th street, this city. Mr. Klopfer says that he was converted to Christianity by Mr. Freshman, was baptized, and given a position as assistant missionary at $5 per week, free lodging and clothes. He was, he says, under the impression that he would eventually grasp the idea of true Christianity, but eventually realizing the hypocrisy of Mr. Freshman and his converts, his appreciation of his new faith vanished. He has known these converts, he asserts, to come directly from ill-repute resorts and deliver "touching testimonies at divine worship." Some of them he found playing cards in a saloon on Sunday. Of Mr. Warszawiak, so highly extolled in the *City Mission Monthly*, he says:

"Thus some time in the beginning of last February I followed Missionary Hermann Warszawiak to the 'White Elephant' on Broadway, where I saw him staking money on various racehorses. His familiarity with all the slang of a jockey indicates that he was no novice at the horse-race. When expostulating with him by calling his attention to his position he holds at the city mission, he heartily laughed at my apparent piety; he said, since the money he receives for his mission work emanates from Scotland and not from America, he is responsible to no one here for his actions. I then called his attention to the confidence reposed in him by Drs. Hall and Schauffler. To this Mr. Warszawiak replied with epithets that will not stand public gaze."

Readers of the *Mission Monthly* ought to hav both sides of this matter presented to them. If Mr. Warszawiak is such a wolf in sheep's clothing it might affect their opinion of his religion and lead them to doubt its alleged beneficial moral effect.

But one thing seems certain: that of all the religious humbugs maintained by the Christian church none is more palpable than the Jew-converting missions.

On Religion and Politics.

The following is from a fellow-townsman, and his political inquiries are, therefore, pertinent. The answers may also enlighten others:

"NEW YORK CITY, May 3, 1892.

"TO THE EDITOR OF THE TRUTH SEEKER, *Dear Friend of Truth and Reason:* I am an admirer of your logic, and get your paper as often as I can. I want to ask you a few questions on subjects in which I am in doubt. What is heresy? Can a difference of opinion that does not involve life be a crime? Is it ignorance that makes the Catholic church think they hav a right to control government affairs in this or any other country? Does civilization owe anything to any particular creed, and if so, what creed? I also want your advice for next election. I hav considered myself a Jeffersonian Democrat, and respect the Constitution, but I am afraid Democracy seems to be degenerating. Do you think a man can be a true Democrat and a Romanist? Do you think the Catholic church has control of the liquor traffic, or of Tammany Hall? Can you explain, in the name of reason, how Democracy and Romanism ever came to be united?

"Yours for truth, reason, and liberty,

J. MACMULLIN."

The word heresy means, originally, a choosing for one's self. It is especially applied to choosing a religion for one's self, and is an opinion taken in opposition to the generally-received opinion or doctrin. In this country the name heretic is given to one who disbelieves and opposes the Christian religion. But it is a word which various sects, assuming to be orthodox, apply to others. The Catholic applies it to all Protestants; the Protestants apply it to Freethinkers; the Mormons apply it to the gentiles, and so on. In Turkey heresy would consist of rejecting Mohammedanism; in India the non-believer in Buddhism is a heretic; in China the one who rejects Confucianism. It is all a matter of taste, locality, and religion.

Difference of opinion, or the expression of that opinion, upon any subject cannot be, naturally, in itself, a crime. It has been made so by statute, as the laws against "blasphemy" make that a crime. But to classify it as a crime, like theft or murder, is morally wrong, and is the work of religious bigotry. It is not criminal, but meritorious and truly moral, to form opinions for one's self, regardless of what our savage ancestors thought or what the traditionists of to-day think.

The leaders of the Catholic church are bigoted men, who probably really think that they get the right to govern from God. The people who believe the claim are ignorant, or they would know the claim is false. As a matter of fact the church keeps its people ignorant—that is, *limits* their education—because it fears that with real education would come independence and a revolt against the church.

We do not know of any particular creed to which civilization owes anything—unless it be the Quaker creed, which restrains from religious persecution.

No man can be a true democrat and a Romanist, for democracy means equality of the people, and Romanism means a theocracy or government of the many by the church, which is the very opposit of equality of conditions. The church teaches that God made some to govern and some to be governed, and that the lowly governed must be contented with their place in life. In this city the Roman church controls Tammany Hall, because its members are chiefly Irish Catholics, and it controls the liquor-dealers because the larger part of the dealers are Catholics. Tammany Hall is a frightful incubus on this city, and back of Croker and the other "bosses"—Gilroy, Martin, and Edward S. Stokes—is Archbishop Corrigan. In a political contest in this city a few years ago Tammany supremacy was in danger and the priests were ordered to tell their parishioners to vote for Tammany's candidate. We hav this direct from one of the parishioners who was so directed. And when Mr. Corrigan was bishop of Newark he sent a letter to all his priests telling them to direct all Catholics how to vote, and the letter was printed. It is difficult to get direct and positiv evidence against the Roman machine, but that it controls the Tammany part of New York's politics is as sure as that "Boss" Croker and Mayor Grant are Catholics.

But Democracy and Romanism are not generally united, though the Romanists are usually Democrats. There is, however, a considerable Romanist element in this state which plays to the Republicans, which shows that the church uses both parties. She would be and is all things to all men, so far as she can gain power and steal a dollar from the public treasury. Our advice in politics in this city is to oppose Tammany Hall first, last, and all the time.

The "Faribault Plan."

Some months ago we called attention to the aggression of the Catholics in Faribault and Stillwater, Minn., upon the public school, and the idiotic supineness of the Protestant element in not only permitting it, but actually aiding them in making Catholics of the school-children. The aggression was this: Faribault is a town in Archbishop Ireland's archdiocese. There was a parochial school there in charge of the Sisters of St. Dominic. Mr.

Ireland bethought himself of a plan whereby he could get the people to support the school and it would still remain practically a Roman institution. He leased this school to the town for a year, on condition that the Sisters of St. Dominic should be teachers, but that they should only instruct in secular learning during school hours. After school hours the Catholic children remain and receive religious instruction. The burden of supporting the school is thus taken from the Catholics of the place. Shortly after the inauguration of the new order of things at Faribault Archbishop Ireland introduced the plan at Stillwater, another place in his archdiocese.

It would seem that this plan ought to satisfy the Romanists, whatever others might think of it. They had the school maintained for them; they had the pictures of their saints and popes on the walls, with which to impress the children; their teachers were in the uniform of their faith, and had hundreds of opportunities daily to speak for Catholicism, and also to induce the children of careless parents to remain to the Romanist exercises. One would think that they had enough.

Some of the churchmen, however, did not think so, and objected because the parochial school was not maintained intact. They said among other things that the scheme was unqualifiedly uncatholic, because it precluded giving religious and secular instruction at the same time. Education that is not tempered with religious instruction, they declared, is unchristian.

The quarrel was taken to Rome, and the decision has just been rendered. Accompanying it is a letter from the Propaganda Fide to the American bishops, setting forth the position of the church as regards educational matters. The holy see, says the letter, always has been solicitous for the healthy education of the youth, especially in the United States, as has been evidenced by the instructions given in 1875. Following them, the third Baltimore council, anxious to preserve the youth from vice and error, wisely resolved to open schools in connection with each church and to teach in them to Catholic children letters, fine arts, religion, and manners. Some persons believe that the action of Archbishop Ireland in the two celebrated cases of Faribault and Stillwater was irreconcilable with the resolutions of the Baltimore council, and blamed him for it, while others approved of it. The cardinals, after pondering deeply upon the subject, and diligently examining and considering Archbishop Ireland's action in every respect, at the same time weighing the particular circumstances, ways, and conditions of the arrangements under the Faribault-Stillwater plan, gave on April 21st this judgment, which the pope on the same day adopted.

The judgment is that while this special case can be tolerated, the plan must be condemned, and not extended. "The union of all the forces of the church is necessary," the letter says, "to fight the errors of the church's enemies and to surmount the difficulties and obstacles which these enemies place in the way. The cardinals hav resolved that the American bishops in council shall study diligently how many Catholic children in attendance at the public schools should go to the parochial schools. The Sacred Congregation of the Propaganda hopes that the bishops will consider diligently and find the best remedies for the present difficulties. Once calm dissension, and, with filial veneration and concord of spirit, all will defend and increase the Catholic name."

The gist of all this is that because in Faribault and Stillwater the church cannot do better it will accept what it has got, but that other places may not use the plan, but instead must hav schools where religion and arithmetic can be taught together. It means that the decree of the council of Baltimore, that all parishes must hav a parochial school within two years, is to be enforced. That it is so understood is shown by Archbishop Corrigan's remarks on reading it: "The decree says that Archbishop Ireland's plan 'can be tolerated.' Toleration, however, does not signify permission. For instance, the Catholic church tolerates divorce among the members of the Greek church, which is in union with the holy see, but the holy see does not permit divorce in the Catholic church. In a few words, the decision means that the Faribault plan cannot be extended in this country, and that the parochial school system is the only authorized one for the Catholics of America. The Sacred Congregation has taken into consideration the peculiar circumstances in the towns of Faribault and Stillwater, and says that Archbishop Ireland's plan in those places is not condemned, but is only tolerated. Inasmuch as Archbishop Ireland's intention was to hav his scheme introduced all over this country, and as the holy see refuses to permit him to do so, the Faribault plan has been condemned. The question is settled finally by the decision of the Propaganda."

The Roman church has made wonderful gains in strength in this country within the past few years, and the decision shows that the Roman authorities hav confidence in gaining still more. They do not intend to stop short of having separate sectarian schools, all supported by the state.

The Sabbatarians who are trying to hav the World's Fair closed on Sundays are not a particularly honest lot. During the month they hav turned in to the Columbian commission petitions from Ohio and Michigan "representing" in each state several hundred thousand more people than the last census givs the state. The excess of petitions over population in Michigan was eight hundred thousand. They hav also filed a petition from England signed by the bishops and scaly old members of the House of Lords.

In an interview with a woman in this city whom Dr. Parkhurst has had convicted of keeping a disorderly house she said: "I was brought up in the Presbyterian church, and that's Dr. Parkhurst's own. I was baptized at Newburg by a Presbyterian minister. My father and mother were both members of the Presbyterian church. My grandfather was a Scotch Covenanter. He cut his arm and signed the covenant with his blood. I go to church. Why not? I hav always been a strict Presbyterian. I contribute to churches and to parish work, and I help the poor." Religion doesn't seem to hav done *her* much good, morally.

The result of the conversion of the nativs of Uganda, East Africa, to Protestantism and Catholicism is a war between the two sects. And when these colored Christians of Africa enter upon a theological controversy the authorities which settle the dispute are guns and knives. The Zanzibar correspondent of the London *Standard* reports that the Protestant chiefs hav sold many Catholics into slavery, and that the Catholics, under a missionary bishop, are preparing to prove Catholicism to be the only true religion by shooting the Protestants. Thus is the scripture fulfilled that "I came not to bring peace but a sword."

Some amenities of a Methodist conference: During a discussion Dr. Buckley, of the *Advocate*, had some trouble in securing recognition from Bishop Fowler, who occupied the chair. When he finally succeeded, he said: "I am reminded of the scripture, 'I am escaped like a bird from the snare of the Fowler.'" As soon as the laugh subsided, the bishop replied: "And the same scripture givs thanks for escape from 'the noisome pestilence.'" Roars of laughter followed this repartee, to which, when he had a chance, Dr. Buckley replied: "It is clear, then, that I am not the pestilence, for you hav not escaped from me." And ministers, especially bishops, are alleged to be gentlemen!

The second annual session of the School of Applied Ethics will be held at Plymouth, Mass., July 6th to August 17th. The courses of lectures will be on the History of Religions, Economics, and Ethics. The principal lecturers will be evangelical and Jewish professors and doctors, and the papers will be a mixture of religious mugwumpery and scholastic pedantry. The school is willing that the Infidels should advertise them, but we know of no instance when a Freethought speaker has been invited to address an applied ethical audience. Complete programs can be had by applying to the secretary, 118 South 12th street, Philadelphia, Pa.

One of the workers against Sunday legislation stationed at Washington says that many Congressmen say to him that they wish those who are opposed to religious legislation would make their opposition known by petitioning to Congress, as they are being very strongly urged to pass Sunday legislation, and do not know how they can avoid it unless protests come in against it. Many of them are opposed to such legislation, but as representativs of their constituents they feel that they are bound to carry out their wishes as far as possible. Some of the Congressmen hav written to their constituents that they were opposed to such legislation, and urged them to send in petitions as rapidly as possible. Petitions and letters are the best means of influencing official action, and we hope that our readers will bear this in mind in regard to the World's Fair.

A statement of fact which the Prohibitionist will do well to think upon is this from the Flushing, L. I., *Evening Journal* of last Monday: "Nearly every saloon in Flushing had its side and front doors locked and its windows shuttered yesterday when Captain Hance and the village police went the rounds. And this morning there is a rumor that Sunday here was another day of drouth; but it is only a rumor, a contradiction being borne out by the testimony of five 'drunks' who came before Justice Smith in the town hall at 9 o'clock. Captain Hance says: 'There is no use talking, the more you restrict men from drinking the more they want it, and the more drunks you get. The town hall is full of men we locked up yesterday, and yet to all appearances the saloons were closed. In two years I havn't seen as many drunken men about the village as I saw yesterday—it's because you tell them they *can't* hav it.'"

Of Colonel Ingersoll and his suit against the Rev. A. C. Dixon, the Clermont, O., *Courier* says: "Dixon's attack was probably based on the fact that Ingersoll has a very decided feeling of hostility and contempt for Comstock and his meddlesome methods in invading private homes and seizing upon their statuary and paintings not sufficiently draped to suit the modest vision of the great American meddlesome mountebank. Ingersoll is a man; all man; he does not profess to be a saint nor an angel, and aside from his peculiar views on religion, is one of the greatest men of this day, a man of broad, deep brain, of the largest and highest reasoning capacity; a man of the deepest, truest sympathy for the sorrows of his fellow-man; liberal in his views, charitable in his conclusions, and lavish with his wealth; a man with the highest moral sense, and, as is believed by all the world, of the utmost purity of mind. The charge otherwise is indeed libel; but it is to be regretted that he stoops to notice so small an insect as the one that has assailed him, and who by contact with so great a light, will for the first time in his life attract public attention. The mind that conceived the noble words to the soldiers at Indianapolis, and thousands of other words as loyal and eloquent, is incapable of an impure thought, and the voice that uttered them could not giv expression to a personal attack upon his fellow-man."

A day or two before Colonel Ingersoll lectured in Cincinnati the *Inquirer* of that city said: "The appearance of Col. Robert G. Ingersoll in Music Hall Sunday night is noteworthy for many reasons, and means an epoch in the history of that great monument to the philanthropy of the late Reuben Springer. A tremendous crowd will greet the celebrated Agnostic, whose oratorical fame is world-wide; but when it is noted that it will be the first time that other than a minister has lectured in Music Hall on a Sunday night, his appearance is a departure that possibly will not suit the church-going people. A significant fact, though, is that on this identical spot, nearly sixteen years ago, lacking but a few days, Robert G. Ingersoll sprang into fame at a single bound. He was hardly known outside of Peoria and some Illinois districts before that

time. Then his famous speech nominating James G. Blaine for the presidency was made, and had not some well-known Ohio politicians, wearing the Hayes badges, accidentally (?) turned out the gas, compelling an immediate adjournment, the 'Plumed Knight,' as Ingersoll called him, would certainly hav received an overwhelming ballot in his favor. This was in the old Music Hall, or, possibly better, that known as the 'Sængerfest Hall,' and the place where Colonel Ingersoll will stand as he delivers his lecture Sunday night on 'Myths and Miracles' is almost identical with the position he occupied when he gave life to a speech that will liv through the ages. Cincinnati may well be proud of the honor of being the city in which such a gifted orator first revealed his grandeur of speech, and that he is appreciated here is evident from the advance sale of seats. On Agnostic subjects Ingersoll stands as an advanced leader, and the greatest of all in his championship of personal freedom and religious liberty. Freethinkers all over the world look for his utterances with impatience, for never has he spoken but with telling effect, and with new illustrations and word-pictures."

The Pittsburgh Law and Order League is composed of extremely pious Sabbatarians, but several of its agents are no more moral than they should be. One of them, accused of beating his wife, has jumped his bail; another is awaiting trial upon a criminal charge; while another, a creature named Flynn, *alias* Magee, is in custody awaiting the result of a criminal operation performed upon a woman whom he calls his wife. These are the sort of cattle that all private societies seem to employ. The Society for the Prevention of Crime agent figured conspicuously in court in this city the other day on his own account, and two of the agents of the Society for the Prevention of Cruelty to Children are charged with attempting to blackmail the keeper of a disreputable house. And if Dr. Parkhurst is to be believed—and his reputation for veracity is good, whatever may be thought of his doings—the regular police are not much better. In a lecture last week he recounted some more of his finds as he wandered around town, and this is what he said about our municipal police: "I wonder if you hav watched some things that hav transpired recently. I am going to say a little about them, so that you may see how evident it is that our municipal authorities —I am speaking now of the police department—stand in a league with the criminal classes. There is no question of it. You can't bore down into the heart of things for weeks as I hav and not know it. The police department is in league with the criminal classes, and Tammany's exchequer is filled as the result of that league. Destroy the excise sham, nail up the gambling hells and the brothels, and Tammany's exchequer would be empty. Awhile ago I was visiting a house in the course of some nocturnal explorations. We came to the foot of the stairs leading to a temple of Venus. A policeman stood near the door. We went in, and while there the door-bell rang. One of my friends was in a room nearer the door than that in which I was, and he heard the talk between the girl who answered the ring and the person who rang. It was the policeman taking care of the house. Well, that's the kind of police you've got. And there is a concrete demonstration that the police and the criminals understand each other. A few nights ago there was a raid—four disorderly houses in a certain street were raided. It had the air of thoroughness, but twenty-one other houses are close to those four and they were not molested. Saturday night there was a raid upon gambling-houses in the Tenderloin precinct—and there's a good deal that's funny about it if you know what's back of it. Superintendent Byrnes issued eighteen warrants, supposed to include all the houses in that district. It was going to be a clean sweep. The raid took place, and the papers hav told you how clean each place was found —like the house in scripture that was swept and garnished. Well, one of these warrants was for Daly's place. There was a gentleman at my house about the time the raid was going on. He had been out to gamble a little and went to Daly's, but they wouldn't let him in. They said: 'We know you and would like to let you in, but we are doing nothing now. In fact, we hav received instructions from the authorities to keep very quiet till the storm blows over.' But they told him of a place where they were temporarily accommodating their customers, and this man went there and lost all he had. That place was in the same precinct and it was not touched by the raid. There is some comedy in that." In view of these things it might be well to let the criminals run things awhile. They could scarcely do worse than our present "guardians."

In the East.

News and Notes.

Once more in New York, with its wonderful variety and magnificence—the metropolis, unequaled in its growth, its wealth, its splendor of life.

Dr. Foote, Jr., givs me a long drive beyond Central park, along Riverside, to Haarlaem, etc. I am simply astonished at the vast changes. Since I first came to New York fifteen years ago, a city of over half a million has grown up on what was then a wilderness. Masses of elegant buildings seem to spring up like magic. The brilliancy and magnitude of the prospects can scarcely be described. The bay, Long Island sound, the river, the forests, blue hills, innumerable sails, the gilded trains with wreaths of smoke, the broad highways checkered with splendid equipages, the verdant fields, gorgeous flowers, beautiful swards, all these in a panorama miles in extent, swift, exhilarating, manifold, make the heart beat with hope and triumph, for man has made this world joy and beauty and far surpassed every glory fabled of the ancient gods.

Again I am before the Liberal Club. Famous organization, where Greeley, Parton, and Stephen Pearl Andrews hav shed their luster; and where every thought in the universe has been expressed; where there is nothing new and nothing old; where every crank has had its turn, and every reform its hour; where every humbug has been drenched with criticisms, every opinion assailed, every good abolished, and every truth has had to stand naked and fight its way. Well do I remember the brilliant evenings passed in this intellectual circle, the imperial combats, the fiery clash of argument, wit, sarcasm, reason, sentiment, denial, affirmation, in quick succession. Here is where one learns the splendid aphorism of Aristotle, "To doubt is the beginning of wisdom;" here is where one also learns not only to hold his own opinions at the point of the sword, and in no coward's castle; but also with a decent regard for the opinions of his fellow-men, no matter how different they are from his own. I do not know of any other city where the Liberal Club could hav flourished, and been such a powerful instrument of education. Dr. Foote, Jr., and others, still maintain the prestige of the club.

It is like bringing coals to Newcastle to lecture on any subject before this cosmopolitan institution, but there is plenty of intellectual hospitality; and its critical audiences giv every man a chance. If he has anything to say, he can say it; but it won't do to indulge in much oratory or rhetoric. Words are at a discount, ideas are welcome.

I was pleased to meet old-time workers—Wakeman, Chamberlain, Dr. R. A. Gunn and Mrs. Gunn, Dr. Weeks, Macdonald of THE TRUTH SEEKER, etc.

It was my fortune to meet for a few moments our magnificent leader, Colonel Ingersoll; a leader by attraction and not by command, whom we love, not simply honor—for it is not genius only, but humanity, that illuminates. I cannot help relating one little incident that happened while I was in his office, so beautiful, so suggestiv of better days to come—not of "Christian charity," but of universal brotherhood. A poor devil, in prison for twenty-two years—once a soldier under our flag, who in a moment of passion, and perhaps in self-defense, had killed a man, and been sentenced for life, wrote, in his plain way, to Ingersoll, asking that something might be done to giv him liberty after his long and terrible imprisonment. It was a pathetic letter. The author had no friends. He had written to many people, but not an answer had ever been received to giv one ray of comfort in his loneliness and agony. Out of his busy life Ingersoll immediately answered the poor fellow's appeal, the only one who for twenty-two years had taken any notice of the captiv, who undoubtedly was far more unfortunate than criminal. How many a Christian had passed him by. The first word that would giv him new life, a hope for the future, came from the pen of the Infidel, whose table was crowded with messages from all parts of the world. The rich man, and the prosperous man, and the big corporation might be unanswered; but the trembling prisoner receives a message worth its weight in gold, flooding the gloomy bars with light, and giving hope after years of desolation. Of course I visit the TRUTH SEEKER office, where the wheels of reform are moving and the "Bible Pictures" adorn the sunny windows.

Saturday I pursue my Pilgrim's way to Boston. New York, big and splendid though it is, cannot take away a single glory of Boston: Boston is still necessary to human happiness. It is as neat and cosy as heaven itself, but without the monotony of harp-playing. The "Great White Throne" is translated into the common, and public gardens. I never want to get any nearer heaven than Boston.

It is awfully quiet on Sunday, though. The Puritan spirit prevails. Not a mouse is stirring, you might say. Even the railroad stations are locked up. You can't get shaved or hav your boots blacked. A drink is out of the question, and it is difficult even to get a breakfast.

Along toward afternoon the people begin to stir, and something of the liveness of a week-day appears. There are many Liberals in Boston. At 3 o'clock the Investigator Hall is pretty well filled, and I never found an audience that would giv one more buoyancy than this. They just take you up and carry you along and you feel at once that you are in the swim, and it is the easiest thing in the world to talk to the people. They see the point you are driving at. So I had a delightful hour in this grand Paine Building where so much has been done for liberty.

I must needs go out with Washburne to his beautiful home in Revere, where he writes his editorials, and it is no wonder they are breezy and good with such delicious environments to exalt the mind and giv it sparkling energy. The sea and land mingle in manifold loveliness. The home itself is artistic, and Mrs. Washburne, and Mabel the daughter, add the beauty which makes man do his level best. I don't wonder that Washburne keeps the flags flying so bravely and brilliantly to all the winds of heaven. Dr. Noyes, who has written some sharp, effectiv pamphlets against church power, was with us also, and there was indeed a blazing campfire in the Infidel quarters.

Boston is crowded with reformers. I hav met Appleton, who puts a good deal of reform into the pages of the *Globe*, which has a circulation of one hundred and sixty-three thousand; Stillman, in the lists of battle and defying fate; E. C. Walker and Lillian Harman Walker, bravely working away; Capt. Robert C. Adams, of Montreal; the Tiltons, of infinit courage and devotion; Schumm, formerly of the *Radical Review*; Geo. N. Hill, of the *Era of Man;* Mr. Rockwood, who was chairman of our meeting, etc. Heywood comes out of prison Friday, to-morrow, and his friends will giv a welcome at the Quincy Home. I meet with W. B. Clark and other friends of Worcester, Mass., and hope some time to awake that staid old town with the sounds of an Infidel lecture, for over forty years ago I used to liv in that town and go to church and Sunday-school, and I want to hav a little revenge on that orthodox community for making my childhood so unhappy. I also hav the pleasure of making acquaintance with John C. Hatch, who has given forth some vivid translations of the Old and New Testaments, which are true to fact, but not conduciv to piety. They are interesting.

Paine Memorial Hall greets the sunshine gloriously. The *Investigator* fronts the world, as it has fronted the world for more than half a century. Ernest Mendum and John A. O'Malley, with Washburne, keep it illustrious with its old-time vigor and excellence. None the less, however, do we miss those fearless soldiers, Seaver and Mendum, who through long eventful years so wonderfully maintained our cause, to whom is due the grateful tribute of millions who to-day are happier because these men toiled and sacrificed for human liberty. Standing upon the scene of their patient and courageous labors, with marvelous memories of New England and the republic thronging the mind, the history of half a century more magnificent than any in the world's progress, I can but thank these splendid men for their heroic action, for the gifts they hav given to me and to all mankind—more truth, more freedom, more justice. I thank them for making the way more broad, more open to advancing humanity—that in dark and perilous hours they hav been at the front—that they hav left a name and fame in which we can rejoice—that out of the fruit of their toils we can gather hope and courage for the work of to-day, and press forward to fulfillment of their noble dreams.

Boston, May 12, 1892. SAMUEL P. PUTNAM.

"The Infidel's Couch"—Infidels and Infidelity.

At the Old South church, last evening, Rev. Dr. A. Z. Conrad selected for the subject of his discourse "The Infidel's Couch." His text was: "For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." He said:

"An ancient proverb representing painful unrest. One of the methods of inflicting pain in Inquisitorial times was, to commit one to solitary confinement in an apartment so small that by no possible adjustment could the body assume a normal condition. Distortion and deformation result from contracted positions and conditions. There is nothing about pain attractiv. We are always trying to avoid it yet ever fulfilling the conditions which insure it. Infidelity is the contracted compartment denying to the soul the conditions of comfort and progress. It is the miserable couch suggesting rest but utterly incapable of contributing comfort. Its covering suggests the importance of hiding conscious imperfections, but its narrowness renders it incapable of hiding the heart's recognized blemishes. 'Wanted' is written in bold type upon every heart. The very constitution of man may be represented in one of its aspects by an outstretched hand, and in another, by an interrogation. The soul compelled to recline on the couch of Infidelity necessarily becomes distorted, deformed, dwarfed, and ultimately a suggestion merely of what might hav been. I wish to consider with candor and all earnestness the intellectual, ethical, and purely spiritual needs of the individual, and suggest the impossibility of these needs being met by any creed of negations, or gospel of despair, such as forms the couch of Infidelity when pressed to its necessary conclusions.

"The intellectual needs are legion. We must hav rational explanations and solutions to the questions and problems that hav to do with this life and the life to come. Infidels talk of the intellectual difficulties of Christianity, but the difficulties of Infidelity intellectually considered are insurmountable. They hav the gigantic task of producing change from the unchangeable, motion from absolute rest, life from the dead, sense from the senseless, purpose from chance, intelligence from the unintelligent, spirit from crude matter. Eminent biologists, in a report before the royal commission on vivisection, declare that science finds no explanation of life. Consciousness of personal responsibility can neither be argued nor ridiculed out of existence, yet Infidelity finds no explanation; only denies. A couch of denials is too short, and a covering of denials is too narrow, to meet our deepest wants.

"Intricate social relations of humanity demand the introduction of a principle of adjustment, but Infidelity offers nothing.

"As a spiritual being we see man at his best. But just here, where the wants are greatest, Infidelity is completely dumb. Not a spiritual aspiration is satisfied by the propositions of Infidelity. That noblest emotion within the soul, worshipful adoration, is despised and ignored. That which is most venerated is the result of a disordered fancy or a perversion of mental powers. Are we created so that our holiest desires must go forever ungratified? Are we to be mocked with longings after the true, the right, the good, the perfect, and never to be able to come to a knowledge of these things?

"The tendency of Infidelity is pessimistic. With a pessimistic philosophy, joy and good cheer for the mass of humanity would be impossible. Now contrast all this with the sweetness, the beauty, and the blessedness offered in the gospel of Christ. Here we hav the truth touching man at his highest and lifting him to the celestial summits for which his soul yearns. Intellectual wants are met, ethical needs are supplied, and as a spirit we hav explanation both as to origin and destiny.

"Here we hav principles for the guidance of conduct that satisfy the conscience. That which is spoken is with authority. It is the simplest, clearest, most soul-satisfying presentation of the truth our souls demand for true satisfaction.

"Infidelity gets rid of God, the atonement, duty, but at the same time it gets rid of salvation, satisfaction, peace. It fights its own salvation and progress at every point. Christianity and Infidelity look through the same perspectiv glass, but Infidelity from the wrong end, and thus things are minimized which ought to be magnified. If you want restlessness, peacelessness, hopelessness, then put your trust in the denials of Infidelity. No matter by what name you call your series of denials, they can never be dignified into a system of truth. The pendulum swings all the way from transcendentalism to positivism, concealed by high-sounding phrase and many capital letters, but if the authority of Jesus of Nazareth is denied it will be a comfortless couch. There is rest in truth, and truth can never be annihilated by a denial. Be sure of this, God livs and reigns. You must meet him. His word appeals, invites, entreats. His spirit becomes to the soul what magnetism does to the bar of steel, making it self-directiv. God will save every soul that will permit it. He will pillow your heads on his bosom if you will let him. He will enable you to lie down in peace and arise to a glorious immortality."

EDITOR TRUTH SEEKER: A friend has sent me a recent issue of the Worcester *Telegram*, in which I find the foregoing report of a sermon by the Rev. Dr. A. Z. Conrad, in which the preacher makes a severe attack on a class of people known as "Infidels." On reading this report it occurred to me that, at least on that particular Sunday, the Rev. Mr. Conrad had forgotten the ninth Commandment, which reads: "Thou shalt not bear false witness against thy neighbor." On this subject, as on many others, there is a wide difference of opinion, and of course every person is entitled to hold such views as they deem just and true. This preacher seems to think Infidels are the very worst class of people, probably because he has been so educated from his youth up, whereas the writer of these lines, who was brought up in a minister's family, whose father, and grandfather on both sides, were preachers, by a thorough study of the subject, has come to the opinion that the best men in every age are the Infidels. And I am sure if the Rev. Mr. Conrad would carefully and fairly investigate the question, he would come to the same opinion, and then see how he slandered them in his late sermon, and as I suppose he admits that the best life makes the most peaceful death-bed, he would then change his views as to "the Infidel's couch."

The true definition of an Infidel is, one who holds views antagonistic to the church of his day. Jesus was the most prominent Infidel of the age in which he lived, and our friend now worships him as a God. Jesus said as severe things of the church of his day as Colonel Ingersoll ever said of the present church: "Woe unto you, scribes and pharisees, hypocrits! for ye devour widows' houses, and for a pretense make long prayers. Woe unto you, scribes and pharisees, hypocrits! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than before. Woe unto you, scribes and pharisees, hypocrits! for ye are likened unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." Did Colonel Ingersoll ever denounce the church in such cutting sentences as those? Then, as we suppose Jesus is good authority with the Rev. Mr. Conrad, allow me to call his attention to the parable of the good Samaritan. Whom did Jesus commend in this narrativ, the religious zealot—the priest—or the good Samaritan, who at that time was the Infidel? That parable is one of the best defenses of Infidelity that I ever read. Thomas Paine nor Colonel Ingersoll never made a plea for Infidelity stronger than the parable of the good Samaritan. And it would seem that these "hypocrits" that Jesus so often alludes to, like our friend Rev. Mr. Conrad had a great abhorrence of Infidels and considered them the worst people in the world, and Jesus rebuked them by declaring that those who failed to provide for their families were worse than Infidels.

Now, where do we find the hypocrits in all ages? In the popular and fashionable churches. Did you ever hear of there being a hypocrit among the Infidels? Men never join an unpopular movement who are hypocrits. It takes an honest, brave man to stand up in a community for an unpopular idea. That is the reason that you can always trust a man known as an Infidel. Allow me here to call your attention to a fact apparent to everybody who reads the newspapers. You can scarcely read of a great defalcation but that you read in the same notice that the defaulter was an activ member of the church, and very likely the superintendent of the Sabbath-school. Did you ever read of one of these being an Infidel? Then, again, hav you not noticed that all of those people, with very few exceptions, who die on the gallows, are firm believers in the Christian religion? Nearly all of them declare that they expect to go directly to heaven, notwithstanding they may hav sent their "unprepared" victims directly to hell.

But it is only the Infidels of the present age and time that the churches denounce. As has been shown, they now worship the Infidel of Galilee. In 1600 the Christians burnt Bruno at the stake because of his Infidelity, but a little over a year ago all Italy turned out to celebrate the unvailing of a grand statue to his memory, erected in the city of Rome, on the same place where he was burnt. And to come to this country. For the last hundred years the church has been unable to find language vile enough with which to malign the memory of Thomas Paine, and now one of our most popular publishing houses, Putnam's Sons, of New York, is about to bring out two large volumes written by that distinguished writer Moncure D. Conway, that will prove beyond question that Thomas Paine was one of the noblest men of the period in which he lived, and one of the greatest patriots of the American Revolution.

But a few years ago Garrison, Theodore Parker, and Wendell Phillips, and their co-workers in behalf of antislavery, were the most despised Infidels in this country; and now all of the three above named hav, so soon after their death, had grand monuments erected to their memory. One minister, while Parker was preaching in Boston, offered up a prayer that God would remove Theodore Parker out of the world, and if he would not do that, put a hook in his jaws so that he could speak no more in Music Hall. I hav not heard of any monument being raised to that zealous defender of the gospel.

And now it has come to pass that we hav many Infidels in high places in the churches; and are they not as good men as those who cling to the old faiths? Where are there any nobler men in the church to-day than Robert Collyer, Bishop Brooks, Dr. Heber Newton, Rev. J. M. Savage, and Professor Briggs, all Infidels, and all still in the church, and the church dare not expel them? A few years ago it was different. Then such men as Professor Swing and Dr. Thomas of Chicago were expelled for preaching Infidelity, but although pronounced by the church to be Infidels, they now preach to the largest congregations that assemble in Chicago every Sunday.

Then if we turn to national affairs we find the grandest men this country has ever produced hav been Infidels. For instance, Washington, Thomas Jefferson, Benjamin Franklin, and Abraham Lincoln. And there is no truer, grander man in America today than the priest-despised Robert G. Ingersoll. A thousand years from now marble fine and pure enough cannot be found with which to erect his monument. His reputation can afford to wait. The other day an Infidel, James Parton, died in Newburyport, Mass., and this is what the preacher, Rev. C. S. Beane, who spoke at his funeral, had to say of him: "His religion was to do good. His worship was the adoration of great truths and noble ch racters; reverence for man in all his conditions; a loving admiration of nature, a looking up to higher things in earnest aspiration, and an untiring endeavor to bring them to pass in human life." This "Infidel's couch" was one of the most peaceable and serene, as are those of most Infidels. And why should not an Infidel meet death with resignation and composure? He has no fears of meeting an "angry God," a "tormenting devil," nor a burning hell. He believes only in old Mother Nature, and knows that her laws are uniform everywhere. He does not pretend to know what the future is to be for him, or whether there be a future existence or not. When he has lived an honest, upright life here, done all in his power to improve the condition of humanity on this earth, been true to his honest convictions, he is content to rest his destiny with the same power that brought him into this world. Such a man is prepared either for life or death. He has fulfilled the duties of life here, as expressed in the following beautiful words of the poet Bryant, and is ready to go without fear at the command of nature. His "creed" is:

So to liv, that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon; but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams.

H. L. GREEN.

About Your Soul.

I am pretty busy just now on matters which do not pertain to the proofs of a hereafter. I am engaged in a manner to minister to the present, but as ever, I am interested in the subject of Spiritualism, and often hav to smile at the arguments *pro* and *con* about the question, "Has man a soul?" "And what is a soul?" "Hav women souls?" etc., without end, and the many smart things said by those peculiar souls who don't believe that they hav souls. But in your issue of April 23d, page 262, Miss Lizzie Magie caps the climax by claiming that men and women hav souls but that at death these souls "mix with the universe, just as other matter of the body does, and there is an end of it." She practically says that force and matter make souls. That is, there is so much force and so much matter in the universe, and it is the action of force on matter which makes souls. This has become of late, among the material philosophers, quite an idea—that force acting upon matter produces mind and soul—when, in fact, force and matter are substantially the same thing. The chemical action of matter produces force. It is the action of particles of matter coming into contact (or as nearly so as that is possible, for no two atoms ever touch each other) which generates force. Force is a resultant, a product, not an agent. In fact, matter and the life of matter are coeternal and coexistent—always hav existed and always will exist. And no such thing as anything mixing up with the universe could destroy either force or matter, because the very fact of matter and force mixing would generate more force, or *vice versa*, if you like. The only rational way to determin whether a soul or intelligence has an existence after the death of the body is by receiving such evidence of facts and intelligence from the phenomena produced as will satisfy the mind of its truth; and any persons who cannot be convinced by such evidences are simply too stupid to understand the elements of facts, too prejudiced to reason to a conclusion on the matter, or too anxious to hear themselvs talk for the mere sake of argument. Intelligence is the only test of the truth of immortality. One that cannot be convinced in that way cannot be convinced at all, and is not worth the time it takes to attempt it, for, as the great Shak-

spere has said, "All darkness is ignorance"—and I might add, all ignorance is sin.

Miss Magie, however, lays down a proposition which givs me some hopes that, in her case, may be reached. It is a reasonable one and should be met by the Spiritualists. It is this. She says, "I hav never heard or read of an instance where a spirit has revealed a fact that had hitherto been unknown to any mind then living; I hav searched in vain for such an instance." And I suppose she means by the above that the questioner nor the medium should hav knowledge of such facts, else the proposition were an absurdity. If the medium and the person or persons are ignorant of facts which after searching prove true, the conditions of her proposition would be proved. Now, attention, and see: Once a lady went from Wilkes Barre to Philadelphia, Pa., and while there she (lady A) called upon a medium (B), whom she had never seen or known before. While lady A was sitting with medium B a spirit purported to speak. The spirit C said to lady A: "I am your departed sister, C, and I want you to do me a favor. My little child which I left was placed in the Children's Home previous to my last sickness and death. I went out one day and bought a small lot of goods," naming the articles, "from Mr. D for my baby. The amount was sixty cents. I want you to call on merchant D and pay it for me. I also owed merchant E a small bill for goods I got of him," stating articles; "the amount is $1.20. Be kind enough to call on these parties and pay those small amounts. It is all I owe anybody, and as you never knew of these transactions it will convince you that I am your dead sister. Good-bye. From your loving sister, C."

Now, as we say in algebra, here was an unknown quantity to be found. We hav the medium and the lady utter strangers, and a spirit coming through B to A, the sister C having given lady A her full name.

On returning home she, lady A, called on the merchant D and said to him, "Sir, did my sister C, before dying, call on you and get a bill of goods charged?" The merchant said, "I cannot remember, but will look." He found upon his books the articles which sister C said she got, and the amount was sixty cents. Encouraged by this she called upon merchant E with the same inquiry. The merchant replied, "I think she did get a small amount of goods, but I cannot say until I look, nor what it was." On looking he said, "Yes, here they are," naming over the articles and the amount, $1.20. The lady A, being fully satisfied, paid the bill, and considers it unquestionable evidence that the intelligence came from her sister C by means of the medium B, who was simply used to giv her that convincing test of her presence. Now, I claim that the above fully meets Miss Magie's requirements. It is the lost or sought quantity found. I can furnish hundreds of such facts to prove the existence of spirit intelligence. The medium could not hav known of her own account either of the transactions. The parties were utter strangers. The merchant had forgotten them, but the immortal spirit, possessing the knowledge, and finding a way open to use the brain and speech of the medium B, could furnish the beautiful evidence of her continued life beyond the death of the body and convince her sister of the fact of immortality.

Can Miss Magie pick a flaw in this compliance with her proposition? I submitted these facts to a blank Materialist in an argument once in a private letter, and the party said if they found such a case it would wipe out the whole structure of the Materialist's theories upon death and the hereafter. And yet media are furnishing such proofs daily.

The soul, or the substance in which the impressions of life hav been made, must remain intact after the death of the body, and must hav some means of manifesting its intelligence pertaining to the former life as above shown, and this is what we call immortality. The particular mode in which the living, intelligent soul manifests, or the relation of its form, substance, or being, we cannot grasp or explain, only by the intelligence given. Nor can we explain the relation by which the soul or intelligence acts and produces the expressions of knowledge, memory, etc., in the natural body. Reflex action and the many explanations are only partial truths, or truths but partly understood; and if we cannot understand the uses and relations of this our soul and body, except by its expressions of intelligence, no more can we explain the modes of the spirit except by its expressions of intelligence. It is our only test. Those who will not receive this must remain in darkness. J. R. Perry.

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The Hunting-Grounds of Hope.

There is a happy hunting-ground,
Not sought beyond the grave;
A land whose shining shores are bound
And washed by golden waves;
Where plenties grow by gushing spring
And glories soar on golden wing;
Where pleasures roam in fields of peace,
And joys sing sweetly in the trees.

To-day our riches may be found
To be both few and small,
Still on hope's happy hunting-ground
Is plenty for us all.
O take all to that happy land;
The soul upon its hills would stand,
And in the valleys join the chase
To run hope's happy hunting-race.

A land where shines our fortune's star—
The spirit flies to thee,
For 'mongst thy hills life's fountains are,
And will forever be.
Yes, happy, happy hunting-land,
The spirit flies to seek thy strand,
Where in the air and on the tree
The birds of life sing merrily.

O. L. Callecod.

Coffee Growing and Prices.

When we drink our morning cup of coffee and smack our lips over its delicious flavor, feeling also that its properties hit the very spot, let us remember that we owe it to a Frenchman named Delicleux, by whose energy and perseverance it was transplanted to America for cultivation. The Arabs to-day prevent the Mocha from being exported, except the refuse beans, after the third picking, and Palgrave says, "No one ever saw the true Mocha bean out of Arabia." The Dutch for centuries jealously guarded the coffee of Java from being transplanted, and monopolized the crop. One bush was taken to the government botanic garden in Holland. No one was allowed to see it but under the eye of officials. This was in 1710. Finally, after trying for years to steal a shoot, Delicleux got one, took it to Paris, and in 1720 started for the West Indies with it. The voyage was long and delayed. Water so gave out that all were put on short rations. Delicleux went dry himself to save his precious plant. He suffered much, but finally got to Martinique alive and with his precious coffee plant alive. In brief, from this one shoot has come all the coffee-growing of South America, Central America, Mexico, and the West India isles. Men like Delicleux deserve to be immortalized. When we think what an addition coffee makes to the simple bread-and-meat fare of the poor, how it strengthens the weak, how it gladdens the heart for hours, how it makes life comfortable to millions living under poor roofs, we may begin to hav some idea of its importance. During the war of the Rebellion how often an army, after a long, hard day's march, the men all broken down and ill-humored, would, after a half hour's halt, be all singing, laughing, and good-humored, simply because each man had his pint of good, strong coffee.

Pity it is that this among greatest of blessings to mankind shall be monopolized and abused by a few persons, so that its use is becoming almost impossible for the masses, save as a rare luxury.

Few crops can be grown over such vast areas and none can be produced cheaper. It grows best on high lands near the ocean, but grows well elsewhere. Many of the vast islands of the Pacific, each one almost a continent, are coffee-growing regions; most of Africa, much of Asia, most of South America, all of Central, part of Mexico, and Lower California are also coffee-growing lands. Also the West and East Indies. The crop is easily grown. Where enterprising, intelligent labor gets at it, the fruit that surrounds the bean more than pays for the cost of growing the coffee, as excellent sugar and the finest brandy of a peculiar aromatic flavor is made from it.

Often other fruits are necessarily grown to shade the coffee, and which pay the cost of it.

See now how the crop is abused by monopoly. From 600 to 1,800 pounds are produced per acre. In the heart of the Maracaibo district, the producers get from 3 to 4 cents per pound for it. Two sacks, 125 pounds each, Maracaibo, will cost as follows to be got on shipboard:

Sacks	.62	Storage there	1.25
Sewing	.13	Freight to Maracaibo	3.00
Freight to Calcutta	1.50	Insurance	.15
Frontier custom house	.13	Cartage	.22
Storage there	.50		
Freight to river	2.50		10.00

ten pesos being equal to $7.69 United States gold.

Now, to this must be added several more charges, in the shape of imposts, or rather impositions:

For the hospital	$ .10	Stamps and paper	$ .10
State tax, for wharfage	.20	Government drayage	.30
Land custom	.90		

That makes $1.60 more. The poor coffee-planter got, at 3½ cents per pound, for his 2 sacks of 125 pounds each, $8.75. It has cost $9.29 to get the 2 sacks to the ship, nearly all of which is imposition. Other impositions elsewhere are put on to make prices of coffee about equal. In Brazil there are state taxes and government export dues. There is danger that the cultivation will be abandoned some day. In many places the farmers grow only for their own use of late years, because of the impositions. The worst of all perhaps is the state and export taxes, because they enable speculators to learn just what the crop is and how to control it. At the ship our own speculators put their charges on the coffee which has there cost, say 8 cents per pound. They manage to bring it all the way up to 25 and 40 cents. In consequence of these prices the consumption of coffee is limited to one-third what it ought to be. This is done by the use of substitutes, extracts, and by the use of less coffee. So far our monopolists hav done little or nothing to raise the price of bread, but the time is coming near when that, too, will be in their power. These facts are from our consular reports.

In view of these export duties, is not the proposal of reciprocity a mockery? How absurd any treaty with such nations to admit our goods duty-free in exchange for their overtaxed products. Holt.

The Single Tax.

In your issue of April 16th appears an article from Richard Lechner, in which he asks, "How shall we collect a tax that is (shall be) least burdensome to the people?" and then states that latterly a single tax on land has been advocated by the free-trader Henry George. "That means," he says, "that the farmers of the country will please pay all the tax and done with it." If the tax proposed by Mr. George was to be one upon land, it would indeed be a hardship to the farmers, but as it is to be assessed upon all land values, it will be of the greatest benefit to farmers. How this would be of benefit to farmers can be in a measure estimated when it is understood that farm values constitute a small part only of all the land values in the country. At a late sale of land in New York city a small piece sold at the rate of $14,000,000 per acre; and one small lot of land sold in Chicago at the rate of $17,000,000 per acre, which would equal 280,000 acres of the farming lands in Illinois at $50 per acre. Now, when it is understood that the farmers would hav to pay only this one tax upon the rental value of their land alone, not including improvements or personal property, and be free entirely of all tariff or internal revenue taxes, does not reason teach that they would be greatly benefited? The fact is, Brother Lechner's objection to the single tax is that he thinks it is to be one assessed against the land, according to the area, when it is the land *value* that will be taxed. In other words, he is opposing what all good single-taxers would oppose—that is, a tax upon land—and his full understanding of what the single tax really is will cause him to advocate it, as it does absolutely compel the mind's assent, when understood; the only people who hold out against it being those whose interests lie in robbing their fellows. As to Colonel Ingersoll's illustration of the ton of steel rails, if Brother Lechner will substitute the word "state" for "country" he will see the absurdity of the statement that Colonel Ingersoll makes. If he cannot readily see it, let him substitute the word "county" for "country," then "town," then "ward," and he will hav the colonel making the following statement: If a ton of steel rails is produced in this ward, costing $30, both the money paid for the raw material and labor done to produce the steel, and the ton of steel itself, are in this ward; and if we buy the steel in another ward for $25, the money which is expended for labor and material goes out of our own ward to the other ward, etc. On such reasoning it would be to the economic advantage of all Methodists to trade among themselvs, all Baptists to do the same, all Freethinkers to trade among themselvs, in order that all their raw material may be kept to themselvs, all their expenditures of money for wages be kept to themselvs, and all their products be kept to themselvs; so to obtain the greatest advantage possible from one's labor it would be best for each person to produce for himself all that he could, and retain it all; and we should then hav the colonel's idea carried out to its logical conclusion. The whole difficulty with the colonel lies in a confusion of thought and a lack of knowledge as to what constitutes production and the laws of trade. We could not take from England a ton of steel rails without returning to England an equivalent value of our labor products; and the more we take from England, the more we must produce at home to pay up, or balance trade, for so-called "balances" are only suspended trade, and the accounts are balanced by

additional imports or exports as the case may require. Instead of protection "diversifying" our industries, it is free trade that will most effectually do it. The writer has good reasons to believe that Brother Lechner will take this view of trade in the near future, and meanwhile waits for Colonel Ingersoll to reply to the question as to whether freedom to trade and freedom to think are not both essential rights of the individual.

Mobile, Ala. EDWARD Q. NORTON.

Heywood Released and Banqueted.

There is a law above all enactments of human codes.—*Lord Brougham.*

This fine old world of ours is but a child,
Yet in the go-cart.—*Tennyson.*

Friday morning, the 13th inst., the iron doors of Charleston prison were unbolted, and E. H. Heywood, the editor of the *Word*, who has been so unjustly and outrageously confined there for nearly two years (six hundred and fifty-eight days) for writing and publishing useful and rightful sentiments, walked a free man—that is, as free as this ignorant government allows a man to be.

Some friends were present waiting to greet him; among them Mrs. Elizabeth M. F. Denton, wife of the late Prof. William Denton, geologist, of Wellsley, Mass., from whence she had driven with Mrs. Schull, of Ohio, who is now stopping at Wellsley, fifteen miles that morning, to help to sustain individual rights. From there Mr. Heywood was driven to the residence of his sisters-in-law Josephine and J. Flora Tilton, at 85 Westland avenue, Boston, where he again met with warm congratulations from other friends who had assembled from various parts of the country, the embrace of his beautiful children, and the free, fragrant breezes and the music of the song-birds in the park.

In the evening a banquet was tendered him at the Quincy House, Boston, where the friends of freedom from every species of slavery of mind or body again, with beaming faces, glistening eyes, speeches, and applause greeted the most advanced iconoclast, who has been hounded, persecuted, without any just cause, for fifteen long years by this ignorant, vulgar, and tyrannical government that pretends to think, or does think, if it thinks at all, that purity and morals can be regulated by statute laws made by drunken, tobacco-using, *blasé* men who constantly dishonor the name of woman.

Capt. Robert C. Adams presided at the banquet and officiated with calm, intelligent, and commanding dignity. Samuel P. Putnam was the first speaker, and then Captain Adams called upon Mrs. Dr. Gilbert, who, it may be remembered, conveyed the immense petition to President Harrison. She gave a brief account of the struggle to procure Mr. Heywood's release.

Among the audience were several persons of note in the various fields of reform, including E. C. Walker and Lillian Harman, who a few years ago shocked the prurient taste of Kansas society because they had the good sense to refuse to ask of the majestic dunces of church and state permission to cohabit.

Few things in the history of New England Puritanical customs and laws hav been more cruel and barbarous than this long persecution of Mr. Heywood, a man who was activ in the antislavery struggle with Garrison and Phillips, and whose whole life, of over sixty years, has been devoted, since arriving at manhood, to the interest and advancement of his fellow-beings in all the fields of thoughts and actions.

Early in life he read John Stuart Mill, and saw with a clear brain the truthfulness of that great man's statement when he said that "the only freedom that deserves the name is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs or impede their efforts to obtain it. Each is the proper guardian of his own health, whether bodily or mental and spiritual. Mankind are gainers by suffering each other to liv as seems good to themselvs, more than by compelling each to liv as seems good to the rest."

That is precisely what Mr. Heywood has attempted to do, and what he has written and preached with an earnestness and enthusiasm worthy the most famous reformers that history records.

Now that he is out of prison, I hope that all the friends of advanced thought will unite, sustain him, and restore to him as far as possible his broken and scattered fortune, wrenched from him by the strong arm of statute laws, made under similar motivs to those that governed the Moorish pirates.

Though he spoke with much earnestness and some vigor at this banquet, I could see at a glance he had lost much vitality since I last visited him in prison a year ago. He looks very pale, but his spirit is undimmed and unmarred by the disgusting and infernal fangs of Christian morality, that has cursed everything it touched for the last thousand years, if no more.

I hope he may fully recuperate among the healthful breezes of his picturesque and rock-bound town of Princeton, and be able to go on many years in his work of emancipating the race from the shibboleth of vulgar prudery that has killed more people than the accursed evils of rum and tobacco.

Too much praise cannot be bestowed upon Josephine and J. Flora Tilton for their untiring devotion, amid all their other arduous duties, to Mr. Heywood while he has been imprisoned.

I send a few of the many letters of sympathy and cheer that were sent and read at the banquet.

Boston, May 14, 1892. JAY CHAAPEL.

The Heywood Fund.

The receipts in response to my call for a benefit subscription amounted to $108.50 on May 12th, and a check for that sum was forwarded, so that it was presented to Mr. Heywood on the day of his release. The subscriptions were: Abbie and Amos Knapp, $2; C. Emmendorf, $1; Joshua Burrows, $1; J. F. Ruggles, $1; J. E. Phelps, $1; J. E. Marden, $1; O. H. Warner, $1; W. F. Lerich, $2; P. F. Spencer, $3; R. S. Johnson, $5; W. H. Burr, $5; W. B. DuBois, $5; M. D. Conway, $5; Eliza B. Burnz, $5; J. L. Parshall, $5; Joseph L. Long, 50 cents; E. B. Foote, $25; E. B. Foote, Jr., $25; R. A. Gunn, $10.—Total, $108.50. Further donations hav come in since May 12th, and more doubtless will; they will be acknowledged later.

E. B. FOOTE, JR.,
Sec. National Defense Association.

My Second Campaign.

Upon my arrival at Centralia I found that brave and gallant Freethinker, F. D. Rexford, on hand to welcome me back to this little town. Our friends here, with the assistance of "Bob" Dwyer and "Dave" Robertson, had made great preparations to make my course of lectures a success, but what with political caucuses, G.A.R. meetings, and friendly society rallies, my audiences upon the first two nights were somewhat slim, the hall being not more than half filled. The above events had tended to act against a very large attendance, to which must also be added the work of the preachers, who had endeavored to make their influence felt as far as possible by offering an antidote to the Infidel meetings, where advice was given gratis, to avoid their influence, or the "evil" effects thereof. But they will find out erelong that it is impossible to subdue the human mind by making war upon opinions; they may succeed for a season, but the end thereof is death. The Romish church grasped her power in precisely the same way, and that which she gained by force and corruption she has been compelled to relinquish, step by step. Reason has dethroned faith from the pedestal of power, and the gods are giving way to man.

Milton has truly said,

A forbidden book is a spark of truth, that flies up in the face
Of him who seeks to tread it out,

And let me add, that any system which seeks its safety in the suppression of honest opinions will sooner or later meet with certain destruction. The human mind cannot be imprisoned; it is irrestrainable and must be free. Reform the abuses that at present obscure liberty and we will answer for its safety; for as imprisoned wild-fowl refuse to breed, so caged thought cannot grow. Yet you cannot imprison the mind. You may for a time suppress the activity of the thinker, but as he emerges once more into the free sunlight of the heavens he takes up his former work with renewed vigor.

My first lecture was given to a small audience, but small as it was I felt amply rewarded by the eagerness they displayed; they felt they had listened long enough to the time-worn platitudes of church creeds and evinced a desire to hear something new.

There were no preachers present, not even a church deacon, nor anyone sufficiently interested in the retention of orthodoxy to question what I had said; consequently we had no discussion—a feature that I always welcome, because it not only adds interest to the meetings, but it givs us the opportunity to show the people that ours is the right side. The preachers know this secret but too well; hence they fight shy of discussion, feeling somewhat satisfied with the assurance that if they let us alone our cause will die of inertia. Meanwhile we must creep steadily on, until, like the tortoise, we shall win the race while the hare is sleeping in fancied security, with the hopes that she has already won.

The next day a column report of my lecture was printed in the *Daily Sentinel*, which being read by the populace added a little more interest to the occasion, and brought a few more to my next lecture. The editor of this little daily, although an adherent to the principles of the church, is extremely Liberal in his views. He very willingly publishes both sides, so that the people may hav an opportunity of hearing them before passing judgment.

Centralia is noted for the production of strawberries, and the luscious fruit is being shipped to all parts of the country in large quantities. Owing to the strict attention this industry requires at this season of the year, everything must giv way to that. Even Freethought lectures come in for their share of the general neglect; consequently I hav many adverse conditions to strive against; but, nevertheless, my audiences perceptibly increased each night, owing in a great measure to the highly complimentary notices I had received from the press up to that time.

On the second night I found a few more in attendance, and among them this time was one of the local preachers of the Congregational church. The chief attraction for him was probably that I was lecturing on this occasion upon the "Origin of Christian Symbols and Ceremonies." He did not, as I had anticipated, attempt any criticism or to say anything in reply, although he took copious notes of what I had said, which I suppose he intends to make use of in his pulpit at some future time, when the "Infidel" has gone, as usual.

At the close of the lecture one of our friends asked him what he thought of the lecture, to which he replied, in reference to a statement I had made respecting the doctrin of the "Virgin and child," that I had simply asserted that it was so, but it remained for me to prove it. His answer is sufficient to show that the reverend gentleman has read but little concerning the origin of his creed, and still believes in the divine revelation of it, a dogma which all educated Christians themselvs hav long since given up. If he has read it, he must hav forgotten it, and should he wish to refresh his memory, or to learn anything concerning it, I take these means of giving him the necessary information how he can verify the statements I had made for himself. In the hope that some of our Centralia friends will bring it to his notice, let him read, mark, learn, and inwardly digest Dr. Hyde's "Religion of the Ancient Persians," Wilmot's "Asiatic Researches," Rev. Dr. Giles's "Christian Records," Taylor's "Diegesis," Conway's "Sacred Anthology," Jacolliot's "Bible in India."

Please order of THE TRUTH SEEKER. And methinks he will find sufficient in these to show him conclusivly that Christianity has been bodily transplanted from far older creeds, and is in reality but a thinly disguised stem of ancient paganism.

Again the press gave me an excellent report, and made a special appeal on its own behalf for the people to come out and hear my next lecture. This resulted in a full house; not one vacant seat could be found upon this occasion. But no preacher came out to this lecture.

Several ladies could now be distinguished among the audience, although they seemed a little shy at first, with the exception of about three, one of whom attended the whole course. This lady was, but a short time ago, a devout Christian, but is now a strong supporter of our cause, and who, together with her husband, never missed hearing one of my lectures.

Up to this time my efforts, aided by the valuable assistance of the press, were beginning to be felt, but upon this occasion, my third lecture, the press manifested an ominous silence concerning them, and failed to show me that courtesy they had hitherto extended toward me. I am unable to state why the papers should so suddenly refrain from publishing an account of my meetings, or even to announce the coming lectures, unless perhaps outside pressure had been brought to bear upon them; but even then I could scarcely attribute to the editor a display of pusillanimity, when I remember his former courtesies and the publication of my previous letter in answer to "Senex."

Well, if we cannot get what we would like, we must like what we can get; and so if we cannot succeed in securing the sympathies of the press, why, we must get along without it, and let our motto be, "Though the gods are against us, never say die."

Notwithstanding the silence of the papers, my next audience increased a little more, and the results grew more and more encouraging. These incidents combined tended to urge me to renewed activity to make our meeting successful, and I went on determined not to suffer defeat; and I must certainly extend to our friends in Centralia my heartfelt sympathies for the manner in which they stood by me.

My last lecture brought a large house; several attended this who had not been to the others; great interest was now being manifested in the lectures, and I wished that I could hav staid a week longer.

During my stay here I was the guest of F. D. Rexford, at the Centralia Hotel, where everything was done to make me as comfortable as possible. It is such attentions as those that cheer the heart of the traveler and sometimes remind him of home.

I was pleased to meet here once more our old friends, and they gave me a right royal welcome among them again.

I met while here G. Shaw, of Chicago, again; A. Cope, of Tonti, and J. Cunningham. These men are old allies of our cause, and hav stood by it through storm and sunshine. It is always a pleasure to me to meet those who hav so nobly battled for the right, and though they hav now grown old in the struggle and can no longer take an activ part therein, still they are always ready and willing to assist those who can, and meanwhile fire a shot where they are able.

Immediately after my lecture on Friday night I took the train again, which, fortunately for me, was an hour late, and went off once more to pastures new.

My next place was Strasburg, where a "basket picnic" had been arranged for May day, and at which I gave two lectures. Arriving in Strasburg, Dr. A. York found me in his office awaiting his return, and very soon I was placed once more in my old room at the pleasant home of Mr. and Mrs. H. Bernhardt.

I found our Strasburg friends eagerly anticipating a fine day for Sunday, and I heartily joined them in their wishes.

Saturday morning was spent in rehearsing a few part-songs for presentation the next day. The rehearsal was kept up until a late hour, when the singers retired to dream of May day and its attendant festivities.

JOHN R. CHARLESWORTH,
Secretary Ohio State Secular Union.
154 *N. High Street, Columbus, O.*

W. S. Bell Lecturing in Oregon.

I gave two lectures to large audiences at Grant's Pass, and had the pleasure of helping the good Liberals of this place organize a Secular Union. I hav great hopes for the work to be done in this part of the state. The Union starts off with fifteen members who are enthusiastic for the fray. The officers of the Union are: William M. Richards, president; W. O. Ridgway, secretary, and John G. Abbott, treasurer. Quite a good number of TRUTH SEEKERS are taken here.

I gave an invitation at each of my lectures for anyone to reply to my lecture or to ask questions. But silence was the only sound I heard.

As several of our Liberal folks and I were going to the court-house on the evening of my second lecture, the church-bells rang out loud and long to gather the sheep of the various flocks into their respectiv sheep-cotes, for the wolf was nigh.

After the lecture each night there were numerous earnest, if not violent, discussions on the street.

W. S. BELL.

Welcome Home.

WHITELAW REED, *Editor of the Tribune:* You are welcome home to America. Extremes meet. You are on the top round of the social ladder of distinction, that reaches from earth to an intellectual heaven. I am at the bottom. Yet I venture to make you welcome home to America.

A Roman citizen was Rome's care, even as to-day an Englishman may look with confidence to England for protection from the uttermost parts of the globe we liv upon. The United States are the home of humanity. Its primary laws and Constitution were thought out by abstracted thinkers like Paine, Jefferson, and Franklin, and then fought out by Washington and his fellow-soldiers—Infidels all! They defined the "rights of men and women—inalienable"—as against all then-existing church-and-state governments deriving their power to rule from Gods, Christs, and Holy Ghosts of their own creating. They are all Holy Inquisitions torturing the body and soul to convince the understanding by means of religious legislation—church and state. These men founded a purely secular government, that derived its power to rule from the people, being administered by the people, and in their own interest. And Washington declared that this was "not a Christian government." From the initiation of our government to the present time, the Christian clergy hav been its most deadly enemies. Lincoln found that out of forty ministers in his own city of Springfield, Ill., not one would sign his Emancipation act. When the canvassers returned and reported the fact, Lincoln sat down and cried as "Jesus wept."

As the priesthood hav manipulated and subverted Girard College, in Philadelphia, so are they manipulating to subvert and pervert the United States secular government, wherein a Materialist, a Deist, or an Atheist has all the inalienable rights that are possessed by the most religious professor.

Hitherto all governments hav been church and state, with the result, foreseen by John the Spiritualist, that "the sun [church] was darkened and the moon [state] turned to blood." Christianity lost the gift and light of divine revelation, and we had the *Dark* Ages. And the state is fighting or preparing to fight continuously. War is the business of all peoples, from Russia to our own. It swallows up the labors of the industrial producing power of all nations and turns them into destructiv forces. Thus a spurious Christianity and wars are inseparable. Rome and Greece, like Egypt, created their own gods and goddesses and established a priesthood to interpret their oracles. The statesmen and priesthood played into each other's hands in taxing the producing classes within an inch of their lives. In Russia the system has culminated in a national famin. Christendom has created Gods and Christs, and Holy Ghosts, and Holy Inquisitions, and a priesthood to interpret and remodel the "word of their God" from time to time to suit itself.

The whole Antichristian machinery has no more objectiv reality or existence than had the heathen mythology of gods and goddesses, and the heavens and hells, of Egypt, Greece, and Rome. It is all a grand farce!

A "new heaven and a new earth" are being created, and "the former heaven and the former earth"—products of Dark Ages—are "passing away" with a great noise and commotion. The whole order is breaking up; even death and hell are being cast into their own lake of fire and brimstone, together with the trinity, atonement, physical resurrection, and a fictitious New Jerusalem with streets of gold, walls of sapphire, and gates of pearl. They are all "passing away," and "In God we trust" should go with them, with the chaplains and their muddled prayers to a Christ who declared that his true followers "would not fight."

All religious legislation should cease, leaving us a clean secular government, deriving its powers from those who are governed by it—the people, whom friend Reed has so faithfully represented.

Please, friend Reed, do not let the Babel priests close the World's Fair on their heathen Sabbath, nor upon either of the Sabbath days, and much oblige the whole Shaker order of Christians, and your friend,

F. W. EVANS.
Mt. Lebanon, N. Y.

MEN of science rose, in the stricter sense of the word, even in the centuries under the most complete sway of theological thought and ecclesiastical power; a science, indeed, alloyed with theology, but still infolding precious germs. Of these were men like Arnold of Villanova, Bertrand de Gordon, Albert of Bollstadt, Basil Valentine, Raymond Lully, and, above all, Roger Bacon, all of whom cultivated sciences subsidiary to medicin, and in spite of charges of sorcery, and consequent imprisonment and danger of death, kept the torch of knowledge burning, and passed it on to future generations. . . . All germs of a higher evolution of medicin were for ages well kept under by the theological spirit. As far back as the sixth century so great a man as Pope Gregory I. showed himself hostil to every development of science. In the beginning of the twelfth century the council of Rheims interdicted the study of law and physic to monks, and a multitude of other councils enforced this decree. About the middle of the same century St. Bernard still complained that monks had too much to do with medicin; and a few years later we hav decretals like those of Pope Alexander III. forbidding monks to study or practice it. In the beginning of the next century Innocent III. in the council of the Lateran forbade surgical operations to be practiced by priests, deacons, and sub-deacons; some years later Honorius III. reiterated this decree and extended it. In 1243 the Dominican order forbade medical treatises to be brought into their monasteries. Five years later the council of Le Mans forbade surgery to monks, on the ground that "the church abhors the shedding of blood," and many other councils did the same. At the end of that century Boniface VIII. interdicted dissections as sacrilege.—*Ex-President White of Cornell University.*

Lectures and Meetings.

S. P. PUTNAM'S lecture appointments:

Toronto.....	May 22	Murray, Utah.....	June 14
Columbus, O.....	" 24–26	Kaysville, and	
Cincinnati, O.....	" 29	Farmington, Utah	" 15
Ottumwa, Ia.....	June 1	Morgan City, Utah	" 16
Blackhawk, Col..	" 3	Echo, Utah.....	" 17
Boulder City, Col.	" 4, 5	Reno, Nev.....	" 21
Georgetown, Col..	" 6	Carson City, Nev.	" 22
Denver, Col.....	" 7	Virginia City, Nev.	" 23
Scofield, Utah.....	" 9, 10	Inyo county, Cal.	" 24–27
Salt Lake, Utah...	" 12, 19	Athens and Cath-	
Provo, Utah.....	" 13	lamet, Wash.....	July 3, 4

During the months of July and August Mr. Putnam will lecture along the line of the Northern Pacific railroad at Tacoma, Buckley, Davenport, Spangle, Rosalia, Oaksdale, Palouse City, Dayton, Walla Walla, Colville, Wash.; Missoula and Bozeman, Mont.; Albert Lea and other places in Minn.; Eau Claire and vicinity, Wis. All those who desire lectures along this route will please address S. P. Putnam, at Salt Lake, Utah, care of H. P. Mason.

AFTER Mr. Albert Bach's lecture on "Lunacy" at the Manhattan Liberal Club, on the evening of April 29th, the annual business meeting for election of officers was held, with the following result: President, E. B. Foote, Jr., M.D.; vice-presidents, R. A. Gunn, M.D., Wilson McDonald, and Mrs. Emma Beckwith; secretary, Huldah A. Gunn, M.D.; treasurer, Miss Schachtel; librarian, Mrs. C. Leonard; trustees, E. W. Chamberlain, Dr. Julius Fehr, James Morris. The lecture appointments for May are as follows:

May 20th, "An Outlook for Humanity," Caroline B. Le Row.
May 27th, "The Government of Cities," Dr. L. G. Janes.
Meetings will be discontinued during July, August, and September.

JOHN R. CHARLESWORTH'S lecture appointments:

Angola, Ind.....May	30	Cleveland, O.....June	13, 15
Waterloo, Ind....June	4, 5, 6	Pittsburgh, Pa....	" 19
Butler, Ind.....	" 7, 8	Butler, Pa.....	" 20, 21
Columbus, O.....	" 12	Philadelphia, Pa.	" 26

He expects to lecture in Cairo, Ill.; Shumway, Muscatine, Ia.; Milwaukee, Wis.; Grand Rapids, Mich.; Fort Wayne, Ind., and Auburn, Pa.

W. S. BELL is now in Oregon, where he will lecture in May and June; afterward he goes to Washington. The following are his dates till June 12th:

Forest Grove, Ore.	May 22–26	Stella, Wash., Ore.	May 31
Corvallis,	" " 27	Cathlamet, Wash.	June 2–4
Silverton,	" " 28, 29	Skamokawa,	" " 5, 6
Oswego,	" " 30	Deep River,	" " 12

PHILOSOPHICAL Association, Sundays at 3 P.M., Fraternity Rooms, Bedford avenue and South 2d street, Brooklyn, E. D.—Lectures for May:

May 22d, Mr. Henry Frank: "Selections and Discussions from 'His Bold Experiment.'"
May 29th, closing service: Mr. H. Rowley, Review of the Season's Work.

NEWARK Liberal League, 177 Halsey street, corner of Market.—Sunday afternoon, May 22d, at 3 o'clock, Thaddeus B. Wakeman, of New York, will lecture. Subject: "The Historical Evolution of the Individual."

Truth Succinctly Told.

THE TRUTH SEEKER is a large sixteen-page paper, devoted to the advocacy of Freethought pure and simple. It is the paper that was founded by D. M. Bennett. It is now illustrated and has recently put on a new dress, and is now a better paper than it has ever been before. This paper has for ten years been dropping some of the useless letters in its spelling. It deserves a wide circulation.—*Wichita, Kan., Leader.*

Little Blasphemies.

Eastern Clergyman: "I am told that you hav never had a backslider in your church. How do you manage it?"

Parson Fewclothes, of Arizona (toying with his gun): "Not any. They know better."

Ernest: "Dearest, do you think I could succeed in becoming a minister?"
Clara: "I feel doubtful, Ernest?"
"It don't require much ability."
"No—no; but it requires some, you know."

Clericus: "Did you never in your experience hav a prayer answered?"
Cynicus: "Never, except in one instance."
Clericus: "What was that?"
Cynicus: "I started in on the 28th of February to pray for spring."

Mephisto: "If St. Peter doesn't stop sending American crank inventors down here I'll throw up my job." Asmodeus: "What is the trouble?" Mephisto: "Why, one of these fellows came to me to-day and submitted plans for having the place heated with steam and hot air instead of brimstone."

Dominie (to choir-leader): "The collection this morning, Mr. Hotwater, was very small, and I am sorry to say that I think the meagerness was largely due to you." Choir-leader: "Largely due to me, sir?" Dominie: "Yes. Hereafter, while the plate is being passed, I wish you would make a better selection of music than 'Salvation's Free.'"

Letters of Friends.

Four Civilizing Agents Sent Forth.

PROVIDENCE, R. I., May 2, 1892.

MR. EDITOR: Inclosed find $5. Please send by Adams's Express four Bible Picture Books. I received one by mail a month ago or more. It was fine—superfine—in slang, a "daisy." Send two in board covers and two cloth.

E. J. DODGE.

Liberal-Handed as Well as Liberal-Minded.

MARQUEZ, TEX., April 30, 1892.

MR. EDITOR: Our old friend Jack Snow being unable to take THE TRUTH SEEKER, and as he will read nothing else, some of his friends hav clubbed together and will pay for a year's subscription for him. Please continue it a year longer to Uncle Jack Snow, Snow post-office, Leon county, Texas. J. T. ALLISON, P.M.

Freethinking Physicians, Take Notice.

ANAHEIM, CAL., May 3, 1892.

MR. EDITOR: Anaheim is in need of a first-class medical doctor—one versed in modern practice and treatment; and in order to make sweepstakes of the whole practice, it would be necessary to speak and write English, French, and German. Now, if you hav a relativ, friend, or acquaintance that would like to come to this beautiful land of "Paradise Found," "do to him as you would like to be done by" and great will be your reward in this world.

For particulars address, S. P. BATES,
Sec. Orange County Information Bureau,
Anaheim, Cal.

Such a Paper as The Truth Seeker Would Hav Saved Russia.

BROOKLYN, N. Y., May 7, 1892.

MR. EDITOR: Inclosed find twenty-five cents in stamps for a copy of "Infidel Death-Beds," by G. W. Foote.

THE TRUTH SEEKER is my only favored paper. I highly appreciate the course it pursues. Were such a paper published in my despotic country, Russia, no religious persecution would hav occurred, and instead of bigotry, humanity and Freethought would hav taken its place. At a better opportunity I may furnish you some interesting facts of the holy bigotry and fanaticism prevailing in that dark country, which will serve as moral for the followers of Freethought principles that where religion is there is ignorance.

HERMAN KATZ.

Who Knows About Heaven?

COLFAX, WASH., April 25, 1892.

MR. EDITOR: Inclosed find $6.65, for which please renew subscription, and send the "Pictorial Text-Book" and the Bible Picture Book, and one copy of "Self-Contradictions of the Bible." I hav worked hard to get subscribers for THE TRUTH SEEKER, but in vain. The most of the people out here are afraid of it. But some like to read it at others' expense, and laugh and talk of the pictures. I think the pictures are splendid, and the way they are got up—especially the one in April 9th, "The Way to Be Happy."

If it would not be asking too much, I would like to hav some one tell me where in the Bible I could find where it speaks of the first, third, or seventh degrees of heaven. The question was asked the minister at church last Sunday, and he could not answer. GEO. W. HULL.

Church-Members' Education Is Always Finished.

BROOKLYN, E. D., May 1, 1892.

MR. EDITOR: You must be aware you hav on your list of subscribers quite a number of Spiritualists. Many years ago I was introduced to Mr. D. M. Bennett by my friend Mr. Daniel Mason. Addressing Mr. Mason, he remarked after a pause, "Mr. Mason, are you a Spiritualist?" Mr. Mason answered in the affirmativ. Mr. Bennett: "Are you also a Spiritualist?" I gave an affirmativ nod. For a few seconds he looked at us thoughtfully, but at length remarked, "I hope it is true." No attempt was made by Mr. Mason or myself to dilate upon the various methods of spiritual intercourse, but knowing time was ever precious with Mr. Bennett we courteously withdrew.

Agnosticism Spiritualists find an important factor in the investigation in these invisible influences and intelligences. Agnosticism clears away the brambles and underbrush of venerable superstition and prepares the mind for reception of new conceptions. Advanced thinkers on Spiritualism as a general rule never attempt to invite a church-member to investigate. The church-members seem to hav finished their education: the church does their thinking. DAVID BRUCE.

The Yale Prophet Receiving No Honor.

CHICAGO, ILL., March 27, 1892.

MR. EDITOR: I am a stranger to you, but how well I know you by your grand and good work. I only wish to say a word of praise for the best and brightest periodical in existence at the present time. I receive it weekly through Mrs. Eames, of this city, and must say you can never get a more honorable representativ than she. I hav been reading the gem for four years and hope to be able to procure it as long as I remain in this sphere. I keep it doing missionary work constantly.

I wish to ask one question: What proceedings are necessary to oust Professor Totten from Yale? I think he is in league with the priests and wants to create another church boom.

Find inclosed $1 for Mr. Heston's Bible. I wish you all the greatest success possible for your noble work in trying to kill superstition and ignorance. J. H. MADAN.

"My God, Why Hast Thou Forsaken Me?"

GRANGER, MINN., April 25, 1892.

MR. EDITOR: I am living with my uncle, Henry Arnold, who has been a subscriber to THE TRUTH SEEKER for the past fifteen years.

I hav been looking up the account of the crucifixion in the New Testament, and I find but two (Matthew and Mark) agree as to Christ's last words, Luke and John each using the language they thought best suited to the account they were writing.

I find no two of the above giv the same wording to the superscription on the cross.

I am brought to believe that Christ was taught by his mother and all near and dear to him, from cradle to manhood, that he was the messiah, and not until his dying moments on the cross was he aware of the mistake. He evidently expected something quite different—perhaps of the miraculous order, like bands of visible angels—to sustain his expiring moments, but instead went up that wail of despair. When dying he realized he had been taught a falsehood.

Let escape from the dying lips of such men as Voltaire, Paine, or Ingersoll, "My God, my God, why hast thou forsaken me?" (Matt. xxvii, 46; Mark xv, 34) and the orthodox clergy would outrival the antics of our Western aboriginal ghost-dancers in their delight.

We are delighted with the Biblical Picture Book and "Some Mistakes of Moses." A. B. VAN DEE.

Catholic Rapacity.

KANSAS CITY, MO., March 28, 1892.

MR. EDITOR: Please inclosed find $1 for the Bible Picture Book. We hav the Freethinker's "Pictorial Text-Book," and want the Bible Picture Book also. The book has been lying on my counters for two years, so my customers can see the pictures, and often I see them take a memorandum of them to see if the verses are quoted correctly. As I hav been a constant reader of THE TRUTH SEEKER for twelve years, I leave the copies lying around the store, and often giv them away. Our city, one of the best in the United States, has one drawback, and that is the Catholics. They try to monopolize everything, but the people are getting their eyes a little open. They hav institutions under the guise of charity, and are grabbing after every dollar they can get the city officials to donate them, and it has grown monotonous, and the people in our city elections will hereafter look at the matter in a different light. Our mayor, no longer ago than St. Patrick's day, issued a proclamation allowing the city officials, including the police and fire departments, a half holiday. Such a thing in Kansas City is unprecedented, and it is plain, coming from a non-Catholic, was intended to catch the Catholic vote.

If ever he runs for office again it will be used as a weapon against him, but I hope it will be a lesson to all the future mayors. The time is coming when the election will be a fight in all cities between the Catholics and Americans.

But long liv THE TRUTH SEEKER.

A. B. FOX.

At Least, Put None But Liberals On Guard.

ST. LOUIS, MO., April 24, 1892.

MR. EDITOR: Please send me two copies of "Bible Self-Contradictions," for which you will find price inclosed. I hav been reading your highly interesting paper for the past eighteen months, and am greatly pleased with the good work it has done for the Liberal cause. This city is a hotbed of orthodoxy, especially Roman Catholic. In fact, it is called "the Rome of America," and there is a Roman Catholic "push" element in municipal control from the mayor down, which will eventually ruin the city if they are not crushed out of all possibility of ever again coming into power. There has been for some time a strong organized opposition to Catholicism in this city, but all efforts hav so far failed to crush the viper which is gnawing at the vitals of the city's prosperity. The watchword should always be, "Put none but Americans on guard," and this "consummation devoutly to be wished" may yet be realized.

I wish you success in your noble undertaking, and hope the pictures will be perpetuated. Long life to you, and "three cheers and a tiger for Heston," who is doing more for the Liberal cause by means of his pictures than all their efforts combined. I shall shortly send for a copy of "Old Testament Stories"—possibly two or three—and will endeavor to get some subscribers for the paper. There are plenty of Liberals here, but they are too lukewarm. It is a hard thing to get them to subscribe, though they say they like the paper. I generally put my paper, after reading, where I think it will do the most good.

Once more, wishing you success,
I am, respectfully,
J. F. CLANCY, Ex-Catholic.

A Church Elder Prepareth to Do His Duty.

NEW DULUTH, MINN., April 21, 1892.

MR. EDITOR: Inclosed please find $1, for which please send two copies of "Paine Vindicated," two of "Science *vs.* Religion," two of "Ingersoll's Christmas Sermon, Criticisms, and His Replies," and anything else you may choose to send that would suit a strictly religious community. I hav been elected trustee of the Presbyterian church without leave on my part or any questioning whatever. I hope you will be prompt with the pamphlets. I want to send "Paine Vindicated" to the minister who has made the same old stale assertion of Paine's recantation, and Voltaire's screaming with terror and that his nurse would not afterward nurse an Infidel for fear of their dying in the same agony. So you can see we need to set the clergy right. I hav compelled the Rev. E. M. Noyes to state in his paper, the *Record*, that a certain lie which he spun about R. G. Ingersoll was only a newspaper report, but from the knowledge he had of Ingersoll he concluded it was true—although he claimed never to hav read the speech in which he claimed Ingersoll stated such things. So it is plain to be seen they—the clergy—are bound to malign Freethinkers without any cause whatever.

I hav just finished Arnold's "Light of Asia," a work all Freethinkers should read. And another thing to be read is Brown's "Researches in Oriental History," which sets forth a great many fine principles independent of the "inspired scripture," and showing a great many difficulties which seem very hard to overcome.

I see a letter from Wm. L. Worley, of Holden, Mo. If he is in Howell county he finds plenty of religious stupidity. I lived some three years in that county. I congratulate Brother Worley for writing from so strong a portion of the state, where the belief in witchcraft is still prevalent.

I remain yours for truth and reform,
H. H. SALMON.

Spiritualists Will Eventually Evolve.

MOUNDS JUNCTION, ILL., April 8, 1892.

MR. EDITOR: In your paper of April 16th, Dr. A. K. Ayres, of Hannibal, advises Materialists to avoid association with Spiritualists.

While I am enrolled with the Moralists, and heartily approve of their avowed principles, it does not preclude me from working with those who do not wholly approve of the course of the Moralists, if by so working I can help dethrone the capricious and revengeful God of the churches.

A vast majority of the commercial nations of the earth are blind devotees of an imaginary deity, in adoration of whom an immense amount of time and wealth is wasted, absolutely and utterly wasted.

This vast army of devotees is so organized and so directed that unless there should be some organized and opposing force working from without they will continue in stupid adoration forever. I know of no condition of the human mind, outside of the state of lunacy, so pitiably wrong as that of the devotee, and if the Spiritualist has evolved out of that condition, he can safely be trusted to evolve into the full light of mental liberty; and when this is done he is, as Emerson well says, virtually "land-lord, air-lord, sea-lord," and prepared to "act wisely in every walk of life."

Therefore, let us treat lightly minor differences, and work with energy and with every possible ally, even though they are enrolled under a different name, and carry a different flag.

It is not the triumph of a sect, or class, we are after; it is the liberation of the human mind from the abject state of idolatrous devotion. JAS. H. CRAIN.

Helps Them "Grow in Grace."

COVINGTON, KY., April 23, 1892.

MR. EDITOR: I am not a subscriber to THE TRUTH SEEKER, though I read it every week, and am always glad when Saturday evening comes, for on my way home I call on the newsdealer, who always has just one copy hid in a box under his counter. When I enter the store he begins to dig down into the box for my paper, and I plank down my nickel and three coppers and feel that I hav just received the most value on that deal for the least money of any other deal during the whole week. I like THE TRUTH SEEKER, and could scarcely do without it. My children enjoy reading it; also my mother, who is eighty-two years of age. Frequently when in Cincinnati I buy two or three copies of it and send them to my Christian friends back in my nativ state, for I know they need something to help them Bear The Cross and enable them to Grow In Grace.

Some of my family in looking over some old numbers of THE TRUTH SEEKER noticed and called my attention to an article written by R. R. Jones, of East Randolph, N. Y., in the issue of Dec. 12, 1891, in which he criticises something that he knows nothing of. He says, "As a matter of fact, has any Spiritualist ever investigated their home that they claim awaits them above?" I would like Mr. Jones to tell us how he knows all about the present condition of D. M. Bennett. How does he know all about Mr. Bennett's sleep, whether it is dreamless or not? How does he know of Mr. Bennett's domain, whether it is wide or narrow? As a matter of fact, has Mr. Jones ever investigated that vast realm of dreamless sleep and rest that he says Mr. Bennett now enjoys? If Mr. Bennett is now resting in the grave, I would like Mr. Jones to tell us how the law of nature has been thwarted and decomposition avoided in Mr. Bennett's case. If Mr. Jones would know a little more about life he would not draw so extravagantly on his imagination about the condition of those he calls "dead." If he would be more a student of nature, per

haps he would find that her order was *life* and that which he had always called death was simply *change*. Mr. Jones seems to be struck on the dead. He says, "I will giv $100 to shake hands with my sister, brother, father, or any friend dead." He would be perfectly safe in offering a cool million for the privilege of shaking hands with his *dead* friends, for according to his meaning of *dead* they would be enjoying that dreamless sleep and unconscious rest that he seems to know all about; and if they could leave that vast realm and place of dreamless sleep, while they would be off in some séance-room shaking hands with Mr. Jones the small, cold worm that fretteth the enshrouded form would in all probability miss a meal. If Mr. Jones will come to Cincinnati I will guarantee that he can shake hands with some of his friends that he no doubt thinks are dead, and he will hav about $99.50 of his $100 left to defray expenses of coming and going, and if he could be induced to know something more about the laws of nature he would be less superstitious and not hav the necessity of believing so much about how dead people rest and sleep in their wide domain, the narrow grave with its maggots and putrefaction. A. C. SELBY.

Fearful and Wonderful Argument.

SALESVILLE, MONT., April 1, 1892.

MR. EDITOR: I question whether or not modern Infidelity grows out of inability to comprehend the sacred scriptures, or whether a morbid disinclination to accept the divine afflatus of sacred things prompts Infidels to their wicked maledictions against the Holy Bible. Be this as it may, the tone of their coarse and flippant writings and blatant harangs would convict them of intellectual disqualifications for passing on matters so momentous and solemn, and indicate that they are not possessed of those essential qualities necessary for scripture explanations.

To my mind it would seem that the Divine Author of that Sacred Volume had dictated it with special deference to undisciplined minds, and most likely had that specific end in view. Therefore, it would seem that the slaughter-house condemnation and attempted havoc of the Book by Infidels is directly attributable to depravity of heart, rather than to imperfection of understanding.

That you may see this to be the case, I shall select a scripture text, one upon which Infidels hav lavished the most malignant abuse, and show your readers how easy it is of explanation, when one is guided by the least modicum of the spirit of God, and has the proper disciplin of mind so to do. The portion of the text to which I direct attention is found in the last verse of the last chapter of the gospel of John, and reads, "I suppose that even the world itself could not contain the books that should be written, amen;" meaning, of course, that if all that Jesus said while on earth had been written down an extension would hav had to be built to the world to hold the books. Infidels hav in all ages given vent to all their venom and pierced this self-luminous text through and through with shafts of mud—stood erect in an agony of desperation and abused it as if they could never get their fill.

For one moment, lost skeptic, look and see how easy it is of solution to one under the immediate dictation of the Holy Ghost. I am not certain that I exactly know just what the trouble with Infidels is about this text, but infer that the principal objection is, a supposed lack of earthly material commensurate with an enterprise so stupendous. Such an objection, however, resolves itself into the most sickly stupidity when contrasted with the immense power of God. Why, my dear Infidel bantling, God could work up everything on the face of the earth into books. And I dare say that St. John, in the felicity of his soul, had snakes, bullfrogs, bedbugs, and all else of earth's vermin under his spiritual vision when he penned this hallowed text. What a blessing it would hav been to hav worked all such pestilent vermin up into Holy Bibles and got rid of the monsters. There is no text within the lids of the great Book that goes further to prove its Divine origin than this. But some ingrate Infidel may say: "The earth would remain the same in size, impinging on its center of gravity as before, not the least increased in bulk; the only visible difference being that its surface would be changed into books." Talmage ought to be set on such a man as this! Well, over against this I may say that God in his infinit capacity for digging could dig up the whole earth and work it up into books. But it seems that I am ever to be haunted by wicked Infidel hosts. One now seems to suggest that "the earth would only be changed into a mammoth bookstore without any increase in its mass whatever." Well, I shan't fly to Talmage yet, but to the moon. Could not God call the moon down and work it up into books? Does not the reader see how easy the thing is of explanation? All that is required is Christian courage, tempered with a small residuum of brains. Down with Talmage on Infidelity! Here the Infidel comes again! (Why don't Infidels believe, not think? Then stocks in scripture solutions would go up to a high market price.) He now says: "That would be merely adding to the earth's mass and rendering its holding capacity greater than before." Oh, if I could but commune with Talmage and Father Lambert a thousand years! If God puts anything in my mouth now, you bet I'll say it! Undismayed, by the grace of God invested w th Christian valor unparalleled, determined to explain at all hazards, I call down Jupiter and work it up into books; that ought to be big enough to satisfy the most fastidious Infidel. But, as if the devil had penetrated his very vitals, the Infidel impudently exclaims, "Pile on every orb, if you please, of the starry vault, and work them all up into books, and you hav only succeeded in consolidating the universe into one inconceivable mass of books, rendering its holding capacity—infinity itself. A great book emporium indeed. Everybody and everything worked up into books, no one to read them, and still room yet." There she goes again! Where in thunder is Talmage? Like a stray dog, he is always gone! Well, I *hav* explained scripture, and know that I can do it again. I would hav done it all right this time, but unluckily my foot slipped just while on an uphill pull, being at that particular moment partially overcome by the sweet, petrifying fumes of religion. But I see a ray of light—my Redeemer liveth! My armor is buckled on! No Christian can be defeated when battling against the hosts of Satan! God will put in his mouth what he shall say! My faith is unshaken! Scientific heresies may shake the faith of some, but not mine! I can read my titles clear to mansions in the skies! The Infidel theory of the globular form of the earth has made havoc of biblical truth. John was an inspired man, and he knew the earth to be flat. Thus I thrice prove the divine origin of the Bible. True, if, as Infidelity teaches, the earth be round, with the force of gravity attracting to its center, it might hold all of Jupiter, some of Talmage's sermons, and a part of the filth of the Vice Society; but now we see it to be flat, expounding Scripture becomes pleasant, easy, and graceful. Now dump your Jupiter on and see if the world doesn't slop over. One must be sadly wanting in all the Christian graces not to see that if all that Jesus said—and didn't say, never knew nor heard of—had been written down, books, no doubt, would hav been slipping over the edges of the earth all round. Possibly it was in this way that all the lost books of the Bible went. If so, it is another striking proof of the divine origin of the great Book. Now, should this masterly and unanswerable production be the means, as I opine it will be, of saving Infidels from the consuming wrath of a crusty God, I trust they will say what paper they read it in, and by whom they were converted, and liv long to regale themselvs on the top side of a flat earth, now proved beyond question. SMALL SAM.

P.S.—April fool!

A Brilliant Miscellany.

CATHLAMET, WASH., March 15, 292.

MR. EDITOR: I am mad! Not insane—on account of too much religion—however. But I'm jest bilen' poppen' angry at sum uv them fellers what rites fur THE TRUTH SEEKER! Just think of John Peck—"Our Peck"—saying, as he did in his Naples peroration: "While I do not believe that woman is the physical nor *mental* equal of man—because *nature* has put an *eternal bar* against such equality—at the same time I do not believe that the rights of men are to be measured by their power or weakness" (italics mine).

So Mr. Peck *knows* that woman is not the mental equal of man. And what is more, an *eternal* bar is placed against her.

Are *any two* of the same mentality—even among men (against whom no bar is raised)? There are some women so superior *mentally* that they would not commit a sentiment like the one just quoted to paper. And Mr. Peck *knows* that this bar is there for "all eternity;" that is just what God claims, the only difference being that he *put* the bar there. Not the kind you appeal before, but the kind that keeps you behind. There are people who say an eternal bar is placed against Freethought and reason. Do you believe it?

Now for the ches(s)nuts, Chess and Horsehair Snakes. S. W. Foss says:

JEB'S HORSEHAIR SNAKE.

Jeb took a horsehair every day and rushed
down to the lake,
And threw it in and watched to see it turn
into a snake;
He'd seen little snakes in puddles that
looked like horsehairs, so
He thought all horsehairs would be snakes
if they had time to grow.

Every time it rained the highway gleamed
with temporary lakes,
All perturbed with writhing horsehairs
which had been turned into snakes;
They looked like snakes, they looked like
hairs, and Jeb he said the rain
Had turned the horsehairs into snakes—
'twas easy to explain.

So he put horsehairs in the lake and
watched from day to day
To see them turn to wriggling snakes and
swim or crawl away.
But though he gazed intently with eye-
balls tense and strained,
The horsehairs still were horsehairs and as
horsehairs still remained.

Perhaps we all are much like Jeb; beside
life's sheltered lakes
We watch for harmless horsehairs to turn
into noxious snakes.
The hissing vipers of the soul, the serpents
of the brain,
Are mostly fangless horsehairs and will
ever so remain.—(S. W. Foss in Yankee
Blade).

Now silence; that settles the Horsehair Snake question.

Now *in re* Chess. Our controversialists will please take note of the following warning and act accordingly:

The death of the great *chess*-players, Morphy, Zukertort, and Le Bourndonnas, was attributed to the *great mental strain* consequent upon playing chess *blindfolded*. —(Public Opinion).

Now, if this blindfold controversy be continued, some one *may* hav a "rush of brains" to the head and die a miserable death.

I am glad you hav at least one fonetik (phonetic) speller among your "Friends" —M. M. Secor. "M. M." must stand for Mad Man if the tenor of his letter be accepted. There is no danger of his becoming an Anarchist. All he lacks—in that direction—is brains and a logical training. He has the grit.

Now I hav vented *some* of my *little* spites, I feel better, and would say that the letter of G. E. Moulton in the same TRUTH SEEKER (Dec. 19, 1891) would be a good one for *most* Liberals to read before writing. The letter of Edna Heald in the Feb. 6, 1892, number is a masterful effort, and emanates from a brain, though young, powerful. May she grow in years, stature, and intellect, prosper, and continue to write.

Now I am going to tackle a man near home—a good man, but perhaps a mistaken one—Judge C. Beal. He has a beautiful town-site near—I might say in—Cathlamet, called Athens. That is good, but is this?—he invites Liberals of all shades of opinion, those of cardinal colors as well, to come here and build up a Liberal community; that is not bad, but he offers to *giv* a lot to any *church* that will build there. What think you? I kicked—because it was none of my business. So did Dr. Boynton. He called it a joss-house—but why insult the joss? I went and saw Judge Beal. We talked—*i. e.*, he did, I haranged. I said, "Why not, at least, offer Liberals the same chance?" He said, "I intend to build, first, a library to be free to all, and a hall free to Liberal lecturers: yes, more, I will engage to hav nearly a constant series of lectures; then I will build an opera house, and in time a Liberal University." Then I shut up, and actually tried to think. Imagin the unusual strain on my convolution-forming tissue.

I thought it unfair to the Christians here, as they would stand no show—don't now, never did, and I hope never will. I asked a lady the other day if Mr. so-and-so was a Liberal. She replied, "No, I think not; but he caters to them to get trade." Think of it! a community forty-two years old and the Christians catering to the Indels! Whew! No church, and but two or three Christians, and they believe the world flat and made in six days and forty-two minutes. They are "amusing as well as instructiv," as I used to say in my bills.

I hav had private letters asking about this place. Life is short (so is my cash for postage), so I take this way of replying. First, I giv a sample sentence or two to giv an idea why I should answer at all.

"I hav had plenty land-agents' stories; now I want you to tell me the truth," writes one. "O that I could liv in an atmosphere of pure, unadulterated Atheism!" writes a woman friend. "What are the prospects?" writes a third. Now, I hav no land to sell, no lots in Athens—Washington, I must add, as there are forty-two Athenses in the United States, one in Georgia, and there is a rumor to the effect that there is one in Greece. Why do not Liberals call their towns Hypatia, Bruno, Ingersoll, Paine, Voltaire, or something in point? But the following I know and will stick to: That there is no prettier, higher, or healthier spot on the Washington side level enough for a city up the river till you come to Kalama, and its situation is not so good till you come to Vancouver. It has a good country to back it—the Elokomin river valley. It is on the Columbia, with Puget island stretching aslant the stream in front. A good harbor—capable of improvement, however—and of easy reach to Portland and Astoria. Some manufactories—space and demand for more.

Carl Blitz(en), D.D., please take notice and keep this place out of both the bigot's and the bigots' directory.

But the descriptiv is not my forte, so in future address Judge C. Beal, Cathlamet, Wash. He is an honest, honorable, and capable man; having been to the fore among Liberals for years, three of which he was president of the Oregon Secular Union, which should be some recommendation.

Lots of Liberals here—good ones; smart, intellectual ones; geniuses, poets, philosophers, and critics; men of brains, courage, and ability. I would not return east of the Rockies and stay—unless imprisoned—for the wealth of Creosote! For here one can think, act, believe or not believe, curse God (were he worth it) or praise him (if ye know no better), and all without fear of persecution for one's opinions.

I hav no interest in getting people to this coast beyond their own desires. I see question in THE TRUTH SEEKER after question as to where one can liv as one wants to, and not as some good Christians say. I see one asks for a Liberal colony. Of all "hells," I could conceive of none equal to this. To liv in a colony where every man is a thinker, and nearly all on opposing lines, would be torture, especially where *all* want to run it and some *must*. Where you hav to submit yourselvs to rules and laws of the colony and perhaps the state and government as well.

On this coast, and especially here, one does not hav to liv by rule. The more Liberals we get out here the better will the country be. I need not expatiate upon our genial climate, productiv soil, and immense resources. The daily papers, the census reports, and reports of those who hav seen with their own eyes, render this unnecessary. MAURITZ S. LIDEN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Little Boys' Questions.

Mamma, sit down, I want to ask
You just one thing or two:
What makes my shadow stretch out so?
And tell me, what is dew?
Is it the trees that make the wind
By switching round their boughs?
And where do dogs go when they die,
And kitty-cats, and cows?
And when it thunders in the skies
What makes the clouds all wink?
Could I dig down to Chinaland
In ten years, do you think?
Why don't the people tumble off
When China turns this way?
And when you say the moon is full
What is it full of, pray?
How far is it up to the clouds?
How long are comets' tails?
And why won't umbrellas do
For boats as well as sails?
How did the very firstest man
Who made tape-measures know
How long to make the firstest inch?
And say, do yardsticks grow?
How many workmen did it take
To build a pyramid?
And won't you show me on the map
Where Baby Moses hid?
What makes the little darkies black?
What makes the sky so blue?
And is it right to tell a joke
When not one word is true?
Why do you love me just the same
When I am cross and bad?
And tell me, mamma, why was I
The only boy you had?
And will you be the grandmother
To all my little boys?
And when you come to see us bring
Your pockets full of toys?
Is Santa Claus a truly man?
Hav reindeers hoofs or paws?
Who dresses all the Christmas dolls—
Does Mrs. Santa Claus?
Is Jesus real, mamma dear?
Were frankincense and myrrh
His Christmas gifts? Did Mary think
That they were sent for her,
Or did she save them all for him?
Why doesn't the Bible tell
Was ever God a little boy,
That he knows their hearts so well?
What makes volcanoes smoke and blaze?
Who built their fires in them.
If all the earth was finished off
Before God made the men?
Where is our fire when it's gone out—
Why can't I understand?
Well, won't you tell me where to find
Some undiscovered land?
If God could make the whole green earth
With only six days' stir,
Why need he be so awful long
A-fixing Jupiter,
And putting air and water there,
And grass, and trees, and flowers—
To make it fine and nice for folks—
Just like this world of ours?
How can he hollow out the hills
Without one single tool?
. . . . . .
You don't know everything?
Well, then,
Why don't you go to school?

Lone Rock, Ore. MRS. A. M. CRAWFORD.

Grandpa's Pet.

She sat within an easy chair,
Quite big enough for two,
So still one scarcely knew she was there,
She had so much to do.
Her dolly had been put to sleep,
And picture-books were piled
Up by her side, about knee-deep,
To please the eager child.
While my typewriter's shuttle-stick
Swelled and shouted, "Chick-a-te-lick!"

The flying hours went on apace,
Until the little miss
Looked up and said, with witching grace,
"Grandpa, I want a kiss."
And then there was a sudden tack
From what we both were doing,
And all the fairies heard a "smack,"
Just like two lovers wooing;
While many "hugs" came in between
Me and the "click-a-lick" machine.

Yet, tired at last—"Grandpa? I think
I'll go to sleep awhile;"
And her sweet eyes began to blink,
All mixed up with a smile.
I put a pillow at her head,
And spread a wrap above
To keep her warm. "Oh, this," she said,
"Is like a fairy's love,
While your typewriter goes so quick,
A-singing softly, 'Click-a-lick.'"

And soon within the mystic land
Of dreams my darling pet
Was walking with her dolly's hand
Clasped warmly in hers yet.
Her sunny head peeped out at me,
With every curl so fair
I thought that anyone could see
There was an angel there.
And yet the rushing words came thick,
"Chick-a-te-lick, chick-a-te-lick!"

O Mildred! Some time you will know
How bright my study grew,
For your sweet presence made it so,
And all the fairies knew
That when *my* fairy came to rest
Within that big armchair
The great room then was doubly blessed,
For love was everywhere,
And throbbed along each nerve as quick
As "chick-a-lick! chick-a-te-lick."

—*Ebenezer Gregg Danforth Holden.*
Grand Rapids, Mich.

Tabby's History.

A TRUE STORY OF A CAT AND HER KITTENS.

Once on a time there was an old cat and five kittens, and they lived in a barn on top of a granary, in a box. Their box was a nice box, with straw for the five little kittens' and old cat's bed, and the box had a saddle-blanket on it to keep the light out of the baby cats' eyes. And one was black, and one was black and white, and one was yellow, and two were gray. And the black kitten's name was Coaly, because he was so black; and the black and white kitten's name was Fancy, because she was so fancy-colored; and the yellow cat's name was Orange, because she was so yellow; and the two gray cats' names were Tiger and Lion, because they were so rough with their little brothers and sisters that their mamma, whose name was Tabby, threatened that they should hav no mice for dinner. Tabby was a nice cat, with soft gray coat and yellow ears, and soft yellow eyes, and she called her kittens, "Permeu, permeu!" and they called her, "Mew, mew, mew!"

Old Tabby would catch mice and the little kittens would eat them all up but the tails.

But as old Tabby was a great-great-grandmother, and there was a grown son whose name was Roley and a half-grown daughter whose name was Cicely, Tabby and her kittens were too many.

So she was put in a sack with her kittens, and then, in the hind end of a buggy, sent to a neighbor, who had lots of mice, but only one cat, which was a big gray cat named Tom.

Tabby had lived in the barn a long time, so of course she did not like to leave it and go away. And it almost killed her when the man who took her away said, "Meow, meow; shekt, sh-s-h-k-e-sh-e-k scat!" and spit and howled at her, to hav fun, till she almost died. And after he got her and her five little kittens home, he spit and howled at her so that poor Tabby jumped up and ran back to the barn as fast as she could. And in the morning their little girl came after her, and brought the five little kittens, too. And then they went and got Tabby and brought her to the kittens, and she jumped right on top of them and began to wash them, while they got dinner. And she kept saying all the time, "Permow, permow;" and they said, "Mew, mew, mew." Then they put her and her kittens in a can and took her back, and put her in an old trunk in the woodshed. These neighbors, whose names were X——, had a great big pup which was as big a coward as he was a pup. He tried to scare Tabby, but she scared him so that he ran right under the house. And ever after that he never bothered her or her kittens again, and she was there a long time. But after a while they killed her and her kittens, except little black and white Fancy. And one night when Tabby's old owners were eating their supper, their little girl heard a yelp, and her papa went to the door, and then he heard three or four yelps, and he went down to the gate. And when he came back there was Fancy with her claws fastened in his beard, and howling for all that was out. He gave her to the little girl, who took her in the house and gave her bread and milk to eat.

And Fancy grew up to be a nice kitten. And one day when there had been snow on for almost a week, they set a trap to catch some birds, and when they were caught Fancy was let in the trap to catch them, and as she did not know how, she just sputtered and scratched the birds.

. . . . . .

This history was written in 1889, when I was ten years old. It is now 1892. Fancy has a good home with a friend; and I hav her kitten, which is the living image of old Tabby. We call her "Little Tabby." Roley is living and fat and happy. Poor Cicely! she went insane and had to be killed. Colonel, the pup, is as big as ever, in fact, bigger. He comes to see me sometimes; then little Tabby runs.

KATIE D. MATTESON.

Legend.—Continued.

The children appeared so languid and miserable that the raven brought them, every day, a basketful of cooked provisions and fruit from a restaurant, for the wan looks of the poor are caused by the want of a variety of simple food. A furious Christian opium-eater, who owed them $50, whispered falsehood about these helpless beings, with the assistance of a female saint who was pretty well known to be guilty of every crime. Her money closed people's eyes. The consensus of holy luxury held a sacred meeting occasionally, at 5 in the evening, to accommodate their selfish habits. They closed their purses all day, really saving more than the humble laborers, who must eat at noon. But the elect were devouring their rich dessert at half-past 4, when the first bell rang. Oh, how heavenly were the prayers offered at 5 o'clock! These orisons being over, with hearts melted by the grace of God, these kind Christians uttered falsehoods which deprived poor Mrs. Sadlone of the affection of her best friend. She was neat and industrious, but the holy tormentors left her for months without paying for her labor; and to make their fiendishness more complete they caused the world to believe that they actually supported her. They broke up her business in many foolish ways, so that she was obliged to remove into some distant corner to escape from their persecutions and slander.

"Jane," said Seth, "look at Mrs. Spider—one of Herbert Spencer's finest. Just now she pounded her husband until he was tender, and then devoured him, like church-members who abuse the poor till vertigo or suffering causes them to drop nearly dead in the street. Think of such female Christians voting and holding office! Some dispositions must be like that of the toad, whose poison is distributed under his skin and throughout his body. The spider, perhaps it should be said, is not a true insect, for it is composed of three parts, and undergoes metamorphosis. Will some kind entomologist explain this further?"

But with regard to the silk-worms, they move their heads in a circle, in a pitiful manner, while they are spinning. And work seems to be a natural necessity in the life of such humble beings. How nice it would be to furnish the little creatures with hands for spinning. "Sometimes," continued Seth, "I feel like the Spanish king who remarked to an archbishop that if he had been present when the world was created, he should hav suggested some alterations."

To include the human race, the effect of exertion ought to be a splendid constitution—in that case, the fearful inroads of disease would not be likely to sweep off the great majority of those who inhabit this clumsily formed planet. ALHAZA.

Lexington, Ky., April 30, 1892.

Reason.

For half a lifetime the dictionary has been my Bible or book of inspiration; and as I open it this lovely May morning the first word that greets me is "reason." A beautiful word it is, too, and one belonging especially to Liberalism. It is the life of all true thought. To reason is to consider, to purpose, to design, to weigh the for and the against.

We hav reasons for all we think, say, or do, and yet our reasoning is not always correct; but the more we reason, weigh, judge, and reflect, the more apt we are to hav right and true reasons. Once man claimed to be the only reasoning being on earth, but we hav found that all animals, birds, and insects reason, compare, and reflect, some more and others less. But so far as we know, human beings are the superiors, in reasoning, to all other existences. We are, each one of us, proud of our ability to reason well—to think good, true, and noble thoughts. The thought is the mother of the deed, and hence our thought, our reasonings, make us what we are. Pope says:

Reason's whole pleasure, all the joys of sense,
Lie in three words—health, peace, and competence.

AUNT ELMINA.

Correspondence.

TURNER, ORE., April 30, 1892.

MISS WIXON AND LITTLE FRIENDS: I thought I would write to the Corner today. I see that there were not any letters week before last, and last week there were only two.

There are many wild flowers in bloom here now, the largest of which is the dogwood; wild violets, or johnny-jump-ups, as we little "Webfoots" call them, of yellow, purple, lavender, white; buttercups, lady-slippers, etc.; and the California poppies will soon be in bloom.

Papa sent some China pheasants back east awhile ago, and he sent some eggs also. I inclose a little story that I wrote when I was ten years old. The characters are all true, living people and animals. If you do not think it worthy of a place in the Corner, I suppose there is room in the wastebasket. KATIE D. MATTESON.

BRONSON, KAN., May 6, 1892.

MY DEAR MISS WIXON: This beautiful Saturday afternoon I take the pleasure of writing a few lines to the Corner if it is welcome, as I hav been a constant reader of it for quite a number of years and like it very much. Papa takes the good old TRUTH SEEKER and thinks he could not do without it. I shall be glad to see the day when it will be a grand, big paper and not only a little Corner. I do not go to school now. I went seven months last term. My teacher belonged to the Baptist church, but papa gave her a TRUTH SEEKER to read. She read it and said it was good argument, but not convincing.

Well, as this is my first letter to the Corner, I will close.

Wishing you success in all your good works, I remain,

Your Liberal friend,
DORA BEAMAN.

P.S.—If this escapes the wastebasket I will write again. D. B.

[Certainly, you are welcome, Dora, and we hope you will write often to the Corner. —ED. C. C.]

STRASBURG, ILL., May 4, 1892.

DEAR MISS WIXON: Will you allow me space in the Children's Corner for the purpose of writing a few lines? As we hav had a great number of lectures in our town, of which all were good; nevertheless, Mr. John R. Charlesworth is my favorit speaker. As he was on his lecture trip West he stopped here a few days for the purpose of lecturing to the people of Strasburg. He came April 30th and left May 4th. He was here once before, on Christmas last, and while here the young people serenaded him at Mr. H. Barnhard's. They were called in and had a good time. Then Saturday night last, while practicing the songs for the next day's lecture, he returned the compliment. Mr. Charlesworth is a musician as well as an orator. He taught us to sing the songs correctly. We practiced for more than an hour. He then sang a song, accompanied by the banjo, that was so beautiful that we went home thinking of Mr. Charlesworth and the old plantation banjo.

This is my first letter to the Corner. I am fourteen years old. PETE YORK.

[Although this is the first letter to the Corner, it is a very good one and we hope it will not be the last.—ED. C. C.]

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News of the Week.

THE Lord's Day Rest Association of England is about to forward to Chicago bulky petitions that the Fair be closed on Sundays.

THE Catholic church and monastery at Morraillton, Ark., were made subjects of a visitation of divine wrath on the 9th by suffering exceptional damage from a storm passing over the neighborhood.

IT seems as though Italy if it maintains its present war strength must go into bankruptcy, or if it reduces it must be dropped from the Triple Alliance. In the midst of these embarrassments the Catholic church continues to harass it venomously.

AT the Russo-German frontier there are great numbers of Jews who hav started to fly from Russia to escape religious persecution and been stopped by the German guards. Their sufferings from famin, diphtheria, and typhus are terrible. Bands of them are occasionally shot down by Russian guards.

AT a late ceremony in Rome the pope said on the education of youth: "It is not only the education, but the utmost care is necessary in the selection of those who impart it. A mistake committed in these early critical years is so difficult to repair in after life. The tendency to subordinate the religious element in the instruction of youth is one of the grave dangers of modern civilization."

OF the Freemasons, Odd Fellows, and Knights of Pythias Archbishop Janssens says: "The clergy should be zealous in dissuading from joining these associations which the archbishops, after mature deliberation, declare to be dangerous to the faith of Catholics, and which, as is known by experience in this province, lead to indifferentism as to revealed religion and to the neglect of Christian duties."

THE bishop of Nancy, France, in a pamphlet against the restrictions imposed on Catholicism by the Freethinking leaders of the government says: "The chains of slavery which for twelve years hav been weighing on the Catholic church of France are becoming unbearable. . . . The liberties and essential rights of Catholics are suppressed one after the other to lead up to the extinction of Christian France."

THE artist, Geo. Frost, who accompanied Kennan through Russia, on his return stored his sketches in a studio in Henderson Bros.' carriage manufactory at Cambridge, Mass. The *Century Magazine* hesitated to publish the disclosures of Russian iniquities, on account of their terrible character. A few weeks ago the building and its contents were burnt by incendiarism, and it is believed that this was the work of a Russian secret emissary.

PERMISSION has been received that the piece of the arm of the Virgin Mary's mother may remain at the church in New York city a few more days. Among the cures reported are those of Mrs. Mary Smith of dumbness; John Brennan of an abscess; Wm. O'Connor of rheumatism; Mrs. Ann Coleman of pains; Jas. Nelson of paralysis; a Prendergast child of ulcer; R. Beary of heart disease; Margaret Flynn of blindness. Fifty cents admission is charged, and many additional offerings are made.

THE Parliament of Religions to be held in connection with the World's Fair will be divided thus: General Parliament, Aug. 25–Sept. 3; Catholic Congress, Sept. 5–9; other church congresses, Sept. 6–10; Congress of Missions, Sept. 12–17; Evangelical Alliance, Sept. 19–24; Sunday Rest Congresses, Sept. 26–29; Christian Endeavor, Oct. 8. Many subsidiary meetings of various Christian organizations will be held. The managers hope to obtain the use of one of the Fair buildings, the magnificent Memorial Art Palace, and of many smaller halls belonging to the Fair.

REV. DR. SILVERMAN, of New York city, is trying to create a movement to hav the state institute a Board of Public Morals. It is to be composed of "men both from the clergy and the lay ranks, who will hav the authority necessary for the protection of public morality." "We need," he says, "state institutions and state moneys for the purpose. Just as there is a board of public works, a board of public education, a board of public health, so we need a Board of Public Morals. The only recourse for the pulpit thus far has been to resort to a number of private societies for the prevention of crime and cruelty and for the prevention of the dissemination of obscene literature. But all such societies, and even a dozen more of them, would be inefficient, because they do not represent a scientific, systematic, and absolutely authoritativ treatment. . . . The Board of Public Morals should also be empowered to exercise a sort of moral censorship over the press, the stage, literature, and advertisements."

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2. Drop final E in such words as definite, infinite, favorite, etc., where the preceding vowel is short. Thus spell opposit, preterit, hypocrit, requisit, etc.
3. Drop final TE in words like quartette, coquette, cigarette, etc. Thus spell cigaret, roset, epaulet, vedet, gazet, etc.
4. Drop final ME in words like programme. Thus spell program, oriflam, gram, etc.
5. Change PH to F in words like phantom, telegraph, phrase, etc. Thus spell alfabet, paragraf, filosofy, fonetic, fotograf, etc.
6. Substitute E for the difthongs Æ and Œ when they have the sound of that letter. Thus spell eolian, esthetic, diarrhea, subpena, esofagus, atheneum, etc.

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THERE are philosophers who imagin that they can get out of all difficulties by unifying the notions of "God" and "Universe," and who hold that God is neither without nor above the world, but is himself within it, that he has, as it were, changed himself into the universe. . . . Well may Schopenhauer remark, as against the Pantheistic theory: "A God who has allowed himself to be changed into such a bad or imperfect world, must verily hav been plagued by the devil!" If God is in us all and is the soul of the world, then he must directly partake of all our wickedness and imperfections. He suffers in us toothache and bodily pain; he denies or insults himself in the mouth of one, while he reveres and worships himself in the mouth of another. In one man he does good, while in another he works evil and contends against his own laws He worries himself with insoluble riddles, he dies in each individual in doubt and pain, he rewards or punishes himself in a future life, and so on. But enough of all this nonsense!—*Büchner.*

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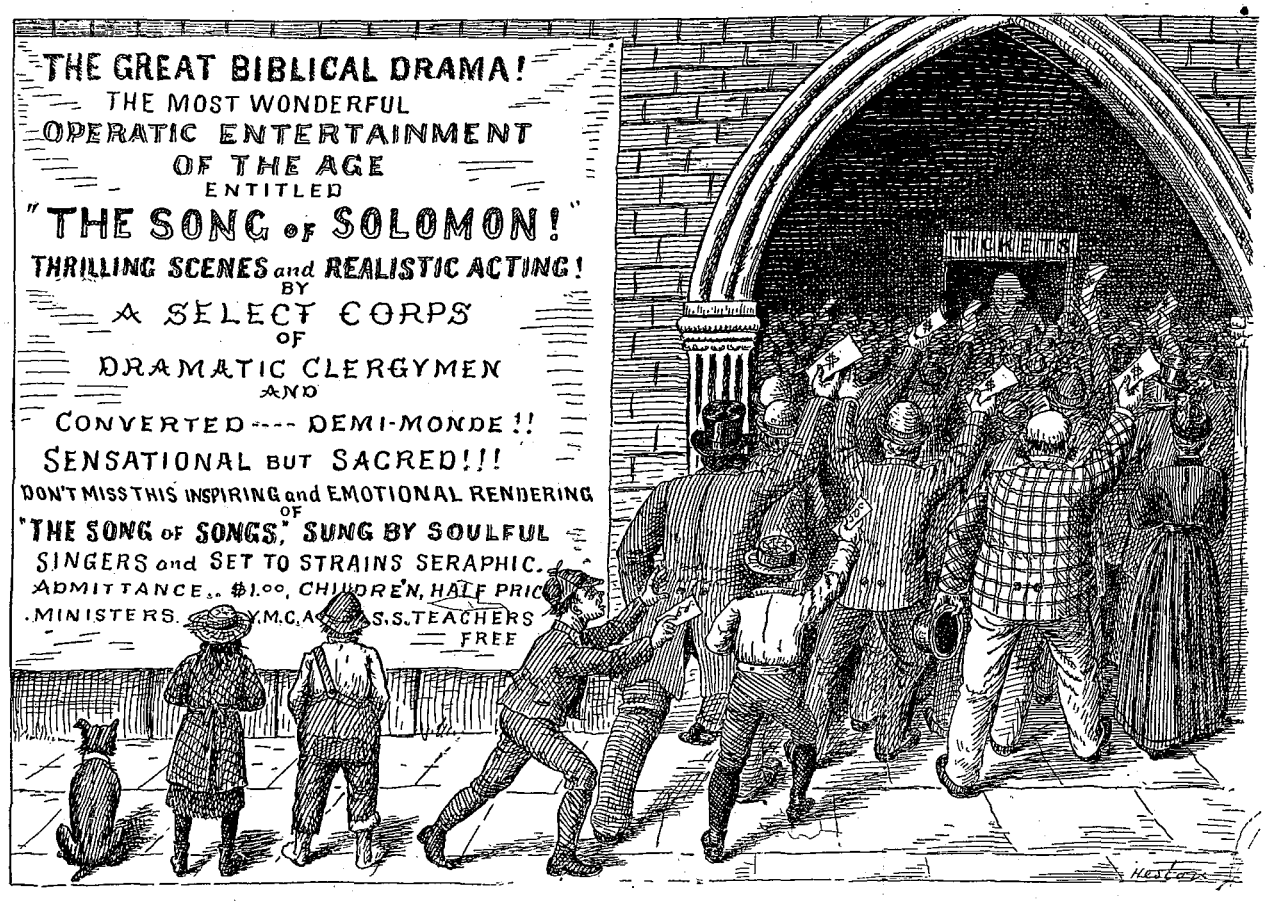
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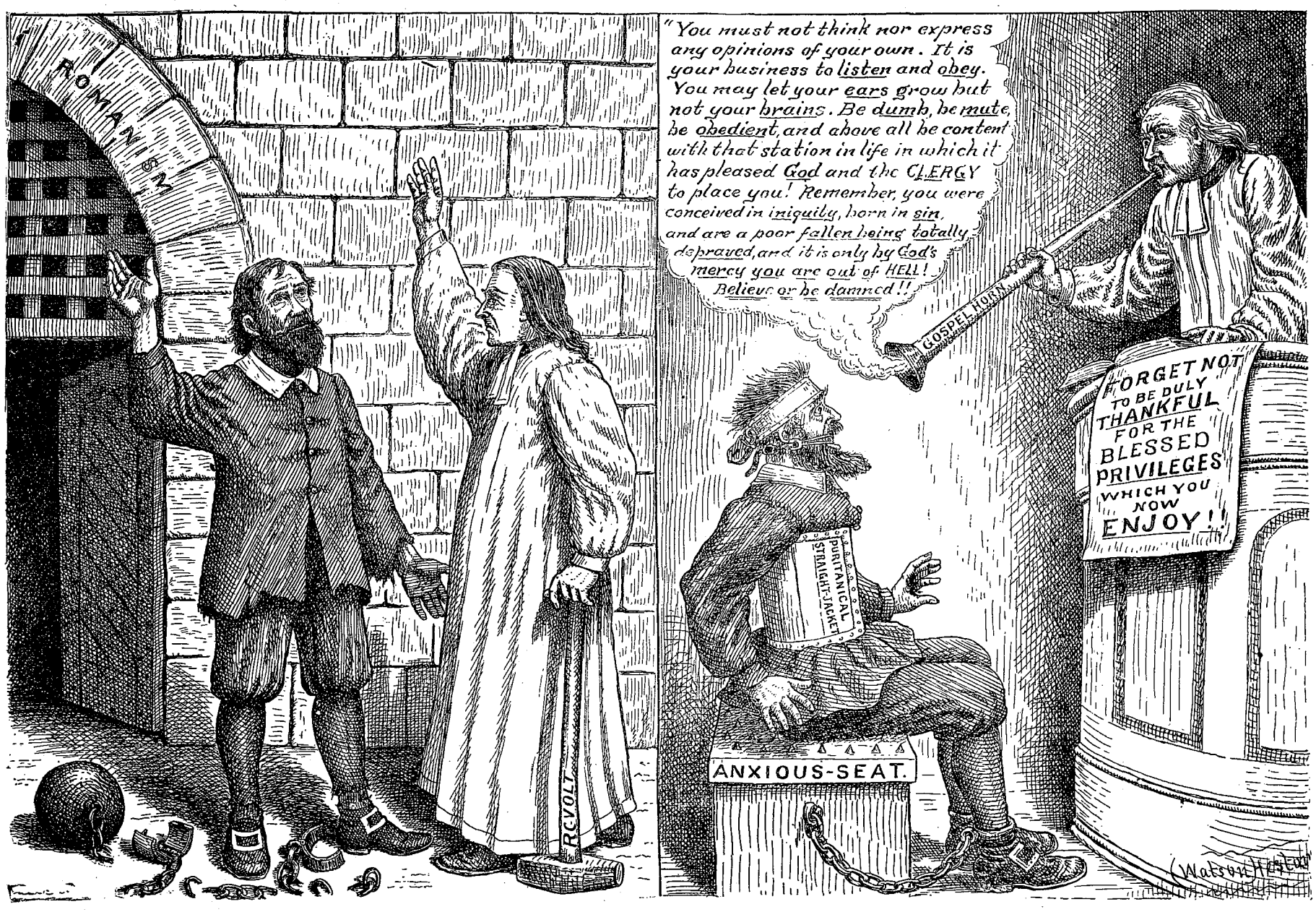
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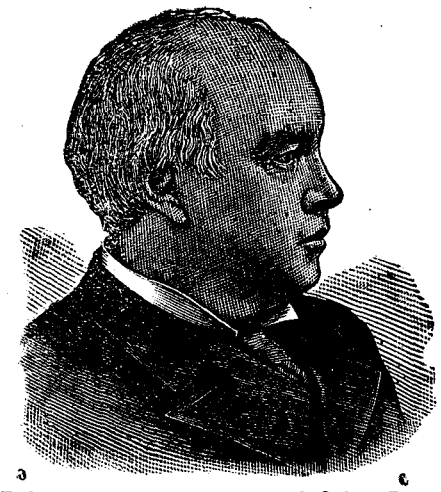
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The Fair On Sunday.

The Sabbatarians hav made a great noise over the length of their petitions to close the World's Fair on Sundays, and their method of counting signatures, at least in Ohio and Michigan, has been referred to by us. Others are now sharing the opinion expressed that these Sabbatarians are a not particularly honest lot. On the same subject the Jackson, Mich., *Industrial News* says: "Long petitions for closing the World's Fair on Sundays hav lately been showered upon Col. John T. Dickinson, secretary of the national commission. It begins to look as though people who are clamoring to hav the gates closed on Sunday are stuffing the ballot-boxes. It is considered somewhat peculiar that a number of petitions from several states exceed the total population as shown by the census of 1890. The states in which the petitions seem to hav been padded out of all reason are Ohio and Michigan. The tally-sheets in Secretary Dickinson's office show that 4,053,425 citizens of Ohio hav signed petitions. The census of 1890 givs Ohio a population of 3,672,316. On the face of the returns it therefore appears that if every man, woman, and child in that state had signed the Sunday-closing petitions, the list would hav been swelled nearly four hundred thousand votes. The returns from Michigan are even worse than those from Ohio. Mr. Porter's census-takers found 2,093,889 people in that state, yet the petitions contain 4,050,518 names. This is a sad commentary upon closing the Fair on account of morality when Christian people will resort to such measures."

When the petitions are reckoned honestly the Sabbatarians appear small and few in a hill. Up to May 14th Secretary Dickinson could count about twenty thousand names in favor of closing the Fair, after all the hullabaloo the Christians hav made, while on the other side, and through the efforts of THE TRUTH SEEKER only, there are twelve thousand names. Added to these are petitions from the North American Turner Bund and assemblies of the American Federation of Labor. Then there are distinct labor unions who sign their names to petitions begging that the Fair be opened Sundays in order that the laboring people may hav a chance to stroll through the grounds when attendance will not cost loss of wages. The two hundred and twenty delegates to the international convention of the Machinists' Association of North America adopted at their meeting last Wednesday in Chicago a resolution asking that the Fair be kept open Sunday. These machinists were from labor organizations in Canada, the United States, and Mexico. Their action is a denial of the interest manifested in their welfare by the Sabbath-closing people. Many petitions also advance the idea that to close the Fair means to favor the grog-shops and leave the thousands of people in the city to amuse themselvs in questionable resorts rather than by a quiet Sunday at Jackson park viewing the big buildings, the beautiful canals, statuary, and landscape effects. And now, with the help of the *Investigator* there is no doubt that the Freethinkers can equal the Christians in numbers of signers, though we cannot equal them in lying as to the number of non-signers the petitions represent.

As a matter of fact the Fair is already open on Sundays, and the Christians will hav hard work to close it. The *Tribune*, of Chicago, reports that the attendance on Sundays is now about eight thousand. These people are local visitors, who desire to watch the progress of the work. When the exhibits arrive and are set forth the attendance must multiply wonderfully. The directory are having hard work raising the necessary funds, and to giv up such enormous gate receipts would be financial suicide. In this case Mammon is on the side of righteousness.

But let no Freethinker spare his effort to make sure that the Christians do not compass their iniquitous end, for it would be little short of iniquity to close those gates against the people on Sundays. Circulate the petitions—get good, honest lists—urge societies to pass resolutions in favor of Sunday opening, and be sure they are sent to the proper person.

The Center of Puritanism.

There was a time, says the *Sun*, when the people of the South used to pride themselvs upon their freedom from Puritanism, meaning by that the spirit of interference with the business and amusements of other people, and intolerance and severity in the regulation of the minor morals and habits. In the last few years, however, Prohibition has been widely preached in the South, and we find in the laws of the Mississippi legislature of 1892 traces of the old-fashioned Puritanism of Maine and Massachusetts. We had supposed that Southerners regarded a horse-race as the one master sport of the world, and we had not supposed that they would be inclined to be severe against the enthusiast who should accentuate his opinion of a horse by a wager. Read this from the work of the Mississippi sages:

"If any person shall bet on a horse-race, or yacht-race, or on a shooting match, he shall be fined not more than $500; and unless the fine and costs be immediately paid, he shall be imprisoned in the county jail not less than five days nor more than twenty days."

The Mississippi liquor law is practically a severe Prohibitory law. Most of the towns in the state are small, yet licenses range from $1,200 to $600, which goes to the state, and each town may ask as much more. A liquor-dealer can do business only in the front part of his shop, and it is a misdemeanor for him to put up a screen. If he is convicted of selling adulterated liquor, he may be imprisoned from one year to five years. It will cost him $500 and six months in the penitentiary to allow a game of chance to be played in his shop; and indictments against him cannot be thrown out for defect of form.

From this, the *Sun* concludes that the present center of Puritanism is in Mississippi. In this, however, our glowing contemporary is mistaken. There are several states with laws equally impudent upon their statute-books, and one of them, pretty close to the great and enlightened and Tammany-ruled town of New York, is going to hav them enforced, somewhat against the will of those who inherit the Puritanical mantle of the original legislators. New Jersey says to her people that they shall not even "sing for merriment" on Sunday, nor ride in a wagon unless going to church or for the doctor or a midwife. Everything is prohibited, practically, except these items and preparing meals and eating them.

By a report in a daily paper we find that the grand jury proposes to put the old Blue laws in force, indicting all the tradesmen of Jersey City and Hoboken who sell a glass of beer, or a pound of sugar, or a box of candy or cigars, or run a horse-car, or do any manner of servil work. This proposition, it seems to us, puts New Jersey a little ahead of Mississippi in Puritanism.

But there are two more states which rival Mississippi in Puritanism—in fact, come closer to the real old-fashioned religious bigotry of our ancestors. It is well known that the object of the Puritan's most zealous hatred was a person who did not agree with him in religion. For such he had the stocks, the jail, the cart's-tail, the broad boards with which to squeeze him to death, and the gallows. Heresy, whether rational or scriptural, the Massachusetts Puritan would not abide. And he especially hated anybody who differed with him in his interpretation of the Bible. His nearest rivals of to-day—that is, just now—are found in Tennessee and Texas. In both of these states there is a sect called Seventh Day Adventists, who differ from the evangelical Christians about as the Baptists and Quakers differed from the Puritans. These Seventh Day Adventists hav been persecuted in numerous states, but just at present Texas and Tennessee are the battle-ground. In each state indictments against some twenty of these holders of a pestilential heresy hav been found, and it is proposed to make hideous examples of them by sending them to jail for observing Saturday as the Sabbath and following the Lord's command to labor on the other six days of the week. Stocks and broad, weighted boards and the gallows hav gone out of fashion for heretics, but the jail remains, and the evangelical Christians—good Methodist and Presbyterian and other orthodox brethren—desire to see it filled with their enemies. And as there are only about twenty-five thousand Seventh Day Adventists in the whole country they can, by exercising due diligence, soon get them all in limbo.

No, the center of Puritanism is not in Mississippi, but is to be found for the time being wherever there is an evangelical Christian who has the opportunity and courage to practice his religion.

Presbyterianism Going to Pieces.

Professor Briggs, of the Union Theological Seminary, and also of heretical fame, has gone to Portland, Oregon, to attend the Presbyterian general assembly and hav his alleged heresy passed upon by competent Presbyterian authority. He desires to be in full fellowship with his church, with the proviso, however, that his church agrees with him. His attitude in the matter is that of the penny-tosser who cries, Heads I win, tails you lose. If the decision is for him, well and good; if against, he will continue to teach in his seminary, being backed by all the trustees.

There is no reason why Dr. Briggs should not win, or, if he is condemned about two-thirds of the Presbyterian ministers should be condemned with him. The church of Calvin and Knox is no longer the cast-iron-creeded, hell-fire and hot-pitch organization it once was. It is getting to be a Universalist affair. Its preachers preach loose theology and ignore its principal dogmas. Once the Presbyterians held that church-going and church-joining was an essential requisit of salvation; that faith in the creed was paramount; that the Catechism was really a part of holy writ. All this, however, appears to hav gone by.

We hav before us a sermon preached in the Trinity Presbyterian church of Chestnut Hill. It is only a sermon, of course, but it was considered so clear an explanation of Presbyterianism that it has been printed for circulation in Sunday-schools, and is used as a sort of bait to bring people into the church. It endeavors to answer the question, What it means to join the church? and it answers it by declaring that a member of the Presbyterian church need not believe anything more than a Unitarian believes. "We hold," he says, "that every Christian is fit to be a member of our church, whatever he may think, whether he be a Calvinist or an Arminian." Joining the church "does *not mean the adopting of any special creed or system of theology*. This is a fact often misunderstood. The misapprehension of it has kept and is keeping some men out of the church of Christ. Our church lays great stress on sound doctrin. It has always stood for a positiv faith. It has definit church standards—the Confession of Faith, the Catechisms. It seems to put an especial emphasis on doctrin, on belief. Now many a man sees this and says, I *cannot* join that church because I do not hold to those beliefs; I do not believe all that the Westminster Confession says; it has hard things in it, hard to understand, hard to accept. There are some statements in it I plainly feel that I cannot accept. I would not even say I would accept it in general, or as a whole. It certainly lays down as positiv articles of faith many things I am content to say I do not know about, and perhaps never shall know. Many a man thinks in that way. And as he sees the importance placed by our church on right belief, the strictness and tenacity with which we cling to our creed, he very naturally says, I cannot join your church, for I do not accept your creed. Yes, sometimes he comes to us and says, as if it were a great reproach, I do not believe there is one in ten among your members who believes what he professes to believe, meaning by that the standards of the church.

"What shall we say to such a man? Just the simplest and most unanswerable reply, and that is—you do not hav to accept it. Our members do not profess to believe our creed. Our church never intends that only those should be members who accept all the doctrins of its creed, or who accept that creed in general. There are no doctrinal tests ever imposed for admission to our membership. I turn to the man who says, as one did say to me but a short time ago, 'I cannot join the church because I do not accept its creed,' and I say, that has nothing whatever to do with it. There are absolutely no doctrinal conditions of church membership; at any rate there are none in our church. You may not believe the Confession of Faith, you may not understand or accept all the Catechism, and yet you may be well qualified to be a member of the Presbyterian church. When you come forward to join us, you say, not—I am a Calvinist; you say, I am a Christian.

"I am not saying you could be a good Presbyterian minister, or elder, or teacher, or professor of theology, without assenting to the doctrins of the Presbyterian church. That is a different matter. But church membership has nothing to do with these; it implies no acceptance of any special creed. There are no doctrinal tests which can be lawfully imposed.

"You may not hav understood it in this way, but it is so—this is the only qualification for joining the church, that you believe on the Lord Jesus Christ, and purpose to obey him; no alliance with one denomination against others; no creed, except the simple creed, I believe in Jesus as my teacher, my helper, and my master; that is all it implies."

What is that but practical Unitarianism, with the exception of the clause affecting ministers, elders, and teachers, and that is thrown in probably to save his own ministerial position from being assailed? Presbyterianism to-day is but a shadow of its former self—the people are too civilized to hav it otherwise. And this bid for membership shows that at least some of the churches know that their creed is too cold and too hot, too heartless and cruel, too repugnant to all the finer and more humane sentiments of the race, to find acceptance. So they discard it entirely, and rely upon the general sentiment in favor of Jesus among Christians to attract. And it is the wide diffusion of this progressiv thinking that makes Professor Briggs so bold and the directors of his seminary so firm in retaining him. They do not fear any boycott any presbyteries can put upon them. They can hold the trade and manufacture ministers, and these ministers can find positions, in spite of all the fogies in the church.

But, practically, the whole system of Christianity is overturned by the criticism of the Briggs party, which destroys the old dogma of the inspiration of the Bible. And if the ideas of the pastor of Trinity Presbyterian church of Chestnut Hill are adopted, the Presbyterian churches will become Unitarian strongholds. The logical progress of the Briggs school is to take away every fact upon which theology is now based. As a reviewer puts it, "everything will go, revelation, inspiration, the trinity, the incarnation, the very existence of a personal God. The movement, so defiantly commenced, can not stop short of downright pantheism." But we should say that, between Professor Briggs and the Chestnut Hill preacher, one destroying the foundation and the other the superstructure, about everything is gone already. When a man can join a Presbyterian church without believing the Bible or subscribing to the Confession of Faith the standards of Christianity would seem to be prone upon the ground.

In the East.

News and Notes.

However one may differ with Heywood as to his methods, it must be admitted that he has suffered an enormous wrong at the hands of the government, and that was the meaning of the banquet given to the intrepid pioneer on his release from prison. It was a protest against a tyranny based on church power and superstition-theology. His imprisonment was a disgrace to the American republic. It is to be noted that on his trial not a single person appeared to testify that he had been injured by any act of Mr. Heywood. It was the "parental" supervision of an ecclesiastical state that ordered his condemnation. As Beecher says, a "paternal" government is an "infernal" government.

However, the reception was genial. There were no revolutionary thunders, no lightnings of dynamite. It was simply sociable, but deeply meaning—a festivity amid whose flowers and happy thoughts was the spirit that would stand for liberty now and forever.

It was a delightful coincidence that Canada could send its chief representativ of Freethought to grace the occasion, and that he should be the outcome of the Puritan conscience, and, amidst the massiv defenses of orthodoxy, enriched with centuries of power, should giv the new voice for Freedom, more potent than any of the voices of the past. I wonder what the venerable Adams would think if he could look upon that sparkling occasion and hear his own son giv fearless utterance to ideas that will shake his beloved church to its very foundation.

Captain Adams touched the springs of good fellowship with felicitous address. We were present, he said, not simply to maintain our right to think, but the right of every other to think differently from ourselvs, and to express his honest thought. I guess none of those gathered around the table would agree as to methods and beliefs, but the very diversity of personal convictions would only emphasize what we did stand for—equal and impartial liberty the world over.

From Boston to Montreal is something of a journey; but Sunday morning, in company with Captain Adams, I was in this flourishing northern metropolis, where the ice-king reigns at times with merry wand, and summer follows with contrasting splendor. Montreal, like a queen, wears its diadem at the head of ocean navigation and flashes its proud eye of prosperity far along the St. Lawrence to the mighty lakes and the beaming harvest fields of the West. Even to Duluth some time will stretch the long line of freighted ships. Montreal is a handsome city. It has the modern magnificence mingled with the somber luster of the venerable past. One realizes the power of the church where its wealth and glory are so manifest. There are about two hundred churches in Montreal, and one of them is the largest on the continent, with the exception, perhaps, of one in Mexico. It holds thirteen thousand people. I went into it as into some gorgeous dungeon. It beams with wonderful ornaments, pictures, statues, crucifixes, altars, candles, colored windows. I was no longer in the nineteenth century. I was a dreamer, floating over the "dark backward and abysm of time." The church waved its mystic wand. How strong, how lasting, how imposing, how awful seemed its power—persistent, splendid still, amid the world's rushing tides! Not satisfied with this great and gilded structure, a beautiful chapel has just been added, at a cost of $100,000. Into this I penetrated, and a most dazzling array of luxurious appointments for worship environed me, as if upon the church's solemn history dawned a more brilliant future. I was saddened as I came into the sunshine again, but Captain Adams cheered me with the story of the man—quoting Victor Hugo—who held a little book in his fingers. Pointing to the massiv church, with its towers piercing the skies, its blazing windows, its glittering dome, its huge walls, he said: "Some day this little book will destroy that mighty building." This was a sudden illumination. Yes, the book, without gold, or jewels, or ornaments, or gilded crown, or shining vestment—the little book, with thought's eternal power, with poetry and music and light and splendor—will sweep away the gigantic temple. I will trust in the book, I said to myself, though the Bastiles do seem to grow bigger and stronger, and the multitude bow before the jeweled shrines.

As a relief I visited also the banks and business houses of Montreal, and the bright and bustling scenes declared that this world was of some importance after all in spite of man's terrific dreams of heaven and hell.

But the greatest delight was a trip with friends to the top of Mount Royal. If the devil had taken Jesus up here he might hav got the better of him. If I was offered possession of all I could see from this hight it would be an enormous temptation. There is nothing about Jerusalem that could equal it—and for grandeur and vastness and beauty and animation I do not think it could be surpassed in the world. Right at your feet is the brilliant and immense city, with its churches, its colleges, its palatial residences, its busy streets, its wharves, its factories. Then, beyond rolls the St. Lawrence, broad and luminous, as if in itself it were a flowing sea. Into the far horizon melts its glitter-flood. Beyond stretch the cultivated plains and wild forests, edged with shining hills, a hundred miles away, and dimly glorious against the blue skies are the Green mountains and the Adirondacks. It is a scene of infinit variety—the majesty of nature and the genius of man make blending pictures. Passing from this sublime outlook in a few minutes we come to the city of the dead, the Roman Catholic cemetery. Amid these multitudinous graves, with their gleaming shafts and elegant monuments, lies the body of Guibord, whom all the power of the church could not keep from this consecrated ground. He is buried there, with a massiv stone upon his coffined dust, and surely angel Gabriel will hav to giv an extra blast to awake him from his heretical sleep. There he lies, even in his death an eternal adversary of the church of Rome.

Alongside the highways are fourteen "stations," representing the trial and death of Jesus. At these stations the devout bend the knee and secure the blessing of heaven. At the end of the pious pilgrim's pathway are three lofty crosses, and upon these hang the crucified ones in ghastly prominence —Jesus and the two thieves. I like the look of the impenitent thief. There is a sort of glorious defiance about him. He lifts his arm with a superb energy, as if the blackness of death could not overcome his fierce spirit. The other figures hav a humble, despairing, submissiv look, and I do not admire them. I stand with the rebel and the minority in this case. I like his unflinching attitude.

The Protestant cemetery is also on Mount Royal, and thus the living and the dead—the emblems of religion and the magnificence of nature—the broad, bright world of beauty and delight, the pride of man, and the "narrow house"—mingle in tragical and beautiful aspects; and those who study humanity on the clear hights of science can discover in the midst of weakness and terror the elements of strength and progress.

Walter Adams, who has just graduated from the scientific course, opens for me the doors of McGill University and I hav an opportunity to see its varied resources. It is somewhat under the orthodox wing of Principal Dawson and others, but Freethinkers hav contributed hundreds of thousands of dollars to its support, and it promises eventually to be a vast and Liberal institution. Church colleges are enrolled under its banner, but with these are also industrial schools, shops, machinery, and institutions of law and medicin, and I guess these noble elements will triumph in the long run. At any rate the Infidel has helped to make this university the splendid establishment that it is.

The Montreal Liberals were generous in their welcome. I gave two lectures, Sunday, the 15th, and the hall was full, and the greeting was all that my heart could wish. It is difficult amidst these two hundred churches to maintain the line of advance, but the friends here are stanch and true, and the flag will always float.

I must thank Captain Adams and his wife, and Walter Adams, for their delightful hospitality. Theirs is a home of Freethought indeed, of culture and humanity.

I enjoyed for the first time the companionship of George Martin, the former president of the club. I was gratified with the gift of his volume of poems, where the genius of romance shines, inspired by the history and scenery of Canada. My friend has the poetic insight, and his songs are musical, not only with nature's breath, but with the dreams and hopes of the lofty human heart.

Dr. Arthur Fisher, a veteran reformer, presents me with his "Popular Sociology," a pamphlet written years ago, but alive with the most progressiv thought of to-day.

Secretary Marcuss, Mr. and Mrs. Granville, Theo. Boas, Morris Michaels, and others, hav placed my work in Montreal among the things to be remembered. They giv the helping hand indeed, and the good word and the cheerful spirit. The same flag is above us, the flag of freedom and of humanity; the same stars are gleaming in its fields, the stars of hope and truth. SAMUEL P. PUTNAM.

The Heywood Case.

The good account of the reception and banquet to Mr. Heywood upon his release from prison, and of the generous responses to Dr. Foote's call for a subscription for Mr. Heywood's benefit, which you giv your readers in your issue of the 21st inst., is very gratifying to me. As your readers know my relation to Mr. Heywood and to his alleged trial, I now write to say in your columns that after two years of deliberation I unqualifiedly approve Mr. Heywood's conduct and applaud him for it. What is more to the purpose, I am confident that Mr. Heywood's own conscience approves his acts. He has written

> Not one immoral or indecent thought;
> Not one line which, dying, he would wish to blot.

So far from having done anything deserving imprisonment, I consider that Mr. Heywood deserves a seat in Congress, and I am sure that, were he endowed with such a trust, he could be depended upon to maintain the foundation principles of American liberty, and that he would never swerve from his conviction of right through false pride or a vain desire to appear respectable, as has been done in this very matter by a Senator I might name.

While I feel keenly the reproach cast upon American jurisprudence by the imprisonment of Mr. Heywood, I feel also that I am as little responsible for it as was Erskine for the imprisonment of Mr. Wakefield or Wakeman for the imprisonment of Mr. Bennett.

With the exception of Hone's final glorious triumph there were many features about the pretended trial of Mr. Heywood closely resembling the so-called trial of William Hone for blasphemous and seditious libel. As Mr. Hone was singled out for prosecution from a great number of parodists, among whom were members of the very administration that were prosecuting him, so Mr. Heywood was chosen for a victim from a number of similar writers, among whom were his prosecutors. That Mr. Heywood was a thorn in the side of a prurient society as Mr. Hone was to a corrupt government, there can be no doubt, and as Mr. Hone's parodies were no more blasphemous than Canning's, so Mr. Heywood's publications were no more violations of law than the celebrated Vaseline pamphlet or "Our Suffering Sisters." As it was estimated that Mr. Hone's poverty would make him an easy prey to the powers of state, so without doubt Mr. Heywood was chosen for martyrdom because of his quiet, inoffensiv humility and moderate circumstances. The same persistent malignity apparent in Hone's case was manifested in Heywood's case in the eagerness to sweep aside all considerations of justice and to excite the prejudices of the jury. The charge in Heywood's case was as dishonest as that in Hone's case. It was as strong a demand for conviction as the prosecution could hav made. The jury were robbed of their functions and directed what to do, no issue in the case being left to them to decide. The judge exhibited no disposition to be honest nor any willingness to be fair. His sole anxiety seemed to be to comply with instructions from headquarters at Washington to "push Heywood." These instructions emanated from the same source as the attacks upon Walt Whitman and Count Tolstoi. Having surrendered his independence and obeyed orders, the judge must now look to his losses for his recompense, but I feel sure that my liberty-loving compatriots will remember and know the application of that couplet which accompanied a subscription for Mr. Hone's benefit:

> May Jeffries's Fame and Jeffries's Fate
> On every modern Jeffries wait.

And I doubt not the judge who brought himself into notoriety by blackguarding General Butler will fall into his due place in the estimation of the future historian. EDWARD W. CHAMBERLAIN.

New York, May 22, 1892.

W. S. Bell Lecturing in Oregon.

What a variety of experiences the Freethought lecturer has. No two places that he speaks in hav the same surroundings for his lecture. At one place he has a large audience, and at the next only a few; often he speaks to an overflowing hall, more than full, but in a very limited one, and the next speech, at another town, is to a handful scattered all over the Opera House. Sometimes the speaker will hav several crying babies in the audience which, like the canaries, start up their songs when the speaker is warming up to his subject. Occasionally a dog will give an accompanying howl to complete the chorus. Possibly about that time a Silurian, who has come to the meeting out of curiosity, takes advantage of a lull in the speaker's melodies to make a rapid retreat, murmuring, "Such blasphemies, such blasphemies!" The audience smiles audibly, the babies are hushed, and the dog is invited to retire, and the speaker resumes "the thread of his discourse." At Woodburn, Ore., I had two very large and attentiv audiences. The Association Hall in which I spoke is one of the most delightful halls in its acoustic properties of any hall in which I hav spoken during my fourteen years of lecturing. It was a great pleasure to speak under such favorable conditions, for the next places I visited hav inferior halls, and also had very small audiences. There are two activ and outspoken Liberals at Woodburn, W. M. Cline and his three daughters, and L. W. Guiss and his wife, two daughters, and son. I was quite kindly cared for by both families. At Canby I gave only one lecture to a small audience, and was entertained by Geo. Knight and family, and Herman Lee and family. Only one mile and a half from Canby is a new town, called Barlow, the home of W. W. Jesse, an old friend and Liberal standby. My lecture here was slimly attended, and shekels were few. W. S. BELL.

Portland, Ore.

Little Blasphemies.

Matches are made in heaven, but the friction of the earth is what tests their efficiency.

> "The wages of sin is death," they say,
> But most sinners will not kick
> If pay-day's postponed and with it their chance
> Of meeting his nibs—Old Nick.

Lectures and Meetings.

S. P. PUTNAM's lecture appointments:

Cincinnati, O.....	May 29	Kaysville, and	
Ottumwa, Ia.....	June 1	Farmington, Utah	June 15
Blackhawk, Col...	" 3	Morgan City, Utah	" 16
Boulder City, Col.	" 4, 5	Echo, Utah.....	" 17
Georgetown, Col..	" 6	Reno, Nev.....	" 21
Denver, Col.....	" 7	Carson City, Nev.	" 22
Scofield, Utah.....	" 9, 10	Virginia City, Nev.	" 23
Salt Lake, Utah...	" 12, 19	Inyo county, Cal.	" 24–27
Provo, Utah.....	" 13	Athens and Cathlamet, Wash.....	July 3, 4
Murray, Utah.....	" 14		

During the months of July and August Mr. Putnam will lecture along the line of the Northern Pacific railroad at Tacoma, Buckley, Davenport, Spangle, Rosalia, Oaksdale, Palouse City, Dayton, Walla Walla, Colville, Wash.; Missoula and Bozeman, Mont.; Albert Lea and other places in Minn.; Eau Claire and vicinity, Wis. All those who desire lectures along this route will please address S. P. Putnam, at Salt Lake, Utah, care of H. P. Mason.

AFTER Mr. Albert Bach's lecture on "Lunacy" at the Manhattan Liberal Club, on the evening of April 29th, the annual business meeting for election of officers was held, with the following result: President, E. B. Foote, Jr., M.D.; vice-presidents, R. A. Gunn, M.D., Wilson McDonald, and Mrs. Emma Beckwith; secretary, Huldah A. Gunn, M.D.; treasurer, Miss Schachtel; librarian, Mrs. C. Leonard; trustees, E. W. Chamberlain, Dr. Julius Fehr, James Morris. The lecture appointments for May are as follows:

May 27th, "The Government of Cities," Dr. L. G. Janes.

Meetings will be discontinued during July, August, and September.

JOHN R. CHARLESWORTH's lecture appointments:

Angola, Ind.....May	30	Cleveland, O.....June	13, 15
Waterloo, Ind....June	4, 5, 6	Pittsburgh, Pa....	" 19
Butler, Ind.....	" 7, 8	Butler, Pa.....	" 20, 21
Columbus, O.....	" 12	Philadelphia, Pa.	" 26

He expects to lecture in Cairo, Ill.; Shumway, Muscatine, Ia.; Milwaukee, Wis.; Grand Rapids, Mich.; Fort Wayne, Ind., and Auburn, Pa.

W. S. BELL is now in Oregon, where he will lecture in May and June; afterward he goes to Washington. The following are his dates till June 12th:

Corvallis, Ore..May	27	Cathlamet, Wash..June	2–4
Silverton, " .. "	29	Skamokawa, " .. "	5, 6
Oswego, " .. "	28, 30	Deep River, " .. "	12
Stella, Wash.. "	31		

PHILOSOPHICAL Association, Sundays at 3 P.M., Fraternity Rooms, Bedford avenue and South 2d street, Brooklyn, E. D.—Lectures for May:

May 29th, closing service: Mr. H. Rowley, Review of the Season's Work.

NEWARK Liberal League, 177 Halsey street, corner of Market.—Sunday afternoon, May 29th, at 3 o'clock, closing exercises of the Newark League will be addressed by the president, Mr. Henry Bird, and other members of the League, including a review of the season's work and plans for the future.

The Book of Many Meanings.

Uncle Billy recently developed a great deal of interest in religious matters, and it was observed with a good deal of surprise by several boat-owners that he was no longer ready and willing to take a hand at the work they offered him. One of the men who had depended a good deal on his services said:

"I'm sorry that you won't work any more."

"'Deed, sah, I is puffickly willin' to wuk; but I kain't wuk in yoh boat."

"Why not?"

"Kase she's a two-master."

"Why, that's no reason at all."

"Massa, ef you wants to 'peril yer own soul, 'tain' none ob my business; but de Good Book says plain as day, dat no man kain't sarbe two masters."—*Washington Star.*

THE civilization of Greece alone appears to hav been wholly or nearly free from this idea of the agency of demons in producing bodily ills; hence, Greece was the first of the ancient nations, and indeed the only one, so far as we know, in which a scientific idea of medicin was evolved. Five hundred years before Christ, in the great bloom period of thought, the period of Eschylus, Phidias, Pericles, Socrates, and Plato, Hippocrates appeared, and his is one of the greatest names in all history. Quietly but thoroughly he broke away from the old tradition, developed scientific thought, and laid the foundation of medical science upon experience, observation, and reason so deeply and broadly that his teaching remains to this hour among the most precious possessions of our race. His thought was passed on to the School of Alexandria, and there medical science was developed yet further, especially by such men as Hierophilus and Erasistratus. Under their lead studies in human anatomy began by dissection; the old prejudice which had weighed so long upon the human race, preventing that method of anatomical investigation without which there can be no real results, was cast aside apparently forever. But with the coming in of Christianity a great new chain of events was set in motion which modified most profoundly the further evolution of medical science.—*Ex-president White of Cornell University.*

That Church Picture.

To M. Raoul de Parabere, Captain Twentieth Cuirassiers, Paris, France, *My Dear Boy and ex-Pupil:* You remember, I am very sure, the numerous punishments I was forced to inflict upon you in your youthful days for your too pronounced taste for sketching, and sketching upon any and all things. Even my prayer-books were covered with outlines, not always as correct as they should hav been, that came from your pen. I also know that at St. Cyr this talent of yours had not its equal. Briefly, with these facts in mind, you are the man I want. But now to explain this preamble.

Since your school-days I hav become the curé of Avricourt, a small parish by no means rich and with a church decidedly shabby, weather-worn, and with one of the panels of the wall in a condition that truly afflicts me. It has a spot upon it produced by moisture—in fact, a former leak—some three meters long by as many high, and which I desire to conceal by a picture of the same dimensions. It has occurred to me that perhaps you could find this prize for me in Paris, at auction possibly or in some kindred establishment. But I must limit you as to price, since the committee who hav the settlement for the picture in charge will pay for same but five and fifty francs, frame included. Only select a biblical subject, from the Old or New Testament as suits you—for the rest I rely entirely upon you. Attend to this immediately, and may heaven keep you, my own dear lad. Your old and affectionate preceptor, Miguel, Curé of Avricourt.

To M. l'Abbé Miguel, Curé of Avricourt, Province of A——, France, *My Dear Abbe:* I will start the campaign at once, though a picture three meters square or thereabouts, at five and fifty francs, frame included, is not a very easy thing to find. However, I shall do my best; count upon me. Your old and grateful pupil,

Parabere, Captain Twentieth Cuirassiers.

When Raoul de Parabère had written and sent off this short and somewhat laconic letter—he was a busy man with his garrison duties and had a limited number of hours in the day to devote to his own amusement—he sat himself down and began to reflect with seriousness upon the task before him.

"Simply a gigantic task!" he told himself. How the deuce was he to find a biblical picture of these huge dimensions, and how the deuce could he possibly spare a moment to hunt for it? He saw himself demanding from the commandant a leave of absence upon such a commission! He'd certainly send him to the right-about and to the devil besides.

But Raoul de Parabère, with all his faults, had an excellent heart. So the more he thought of the little church and its needs, the more he felt inclined to make the attempt; and as the curé, of whom he was really very fond, had written him to be in haste about it, he might as well start at once on his first essay.

And Parabère, leaping to his feet, dismissed his orderly and his waiting mount, hailed a passing *fiacre* and ran to the Hôtel de Ventes, the likeliest place he could think of at the moment, and where he found everything but what he sought—a biblical picture. And the next day, and the day after, and the day after that, between the hours of official duty and a few other things, Parabère followed precisely the same trail—in addition rummaged the bric-à-brac shops and the stalls for odds and ends—still without success.

He had really begun to despair, when he recalled the shop of a certain Mme. Lardêche, an old acquaintance of his, who knew where to put her finger, day or night, upon those charming trifles in Sèvres and those trinkets so necessary to bestow upon friends who of course love you for yourself alone.

In this marvelous collection of Mme. Lardêche's one always had a choice of pretty things that had an air of costing nothing at all till you came to pay for them—and then!

But what did that matter when every article in the establishment had a number, history, and genealogical tree to prove its antiquity?

"I shall certainly not find at her house my picture or any other picture at five and fifty francs, frame included," thought Parabère, disconsolately, "still it's the last chance, and if the price runs above the mark, *parbleu!* I'll make up the figure."

And he entered, to find Mme. Lardêche, as usual, like a gorgeous spider awaiting her prey, enthroned in a Mme. de Maintenon chair, and truly, not unlike that lady herself, with her touch of rouge upon the cheekbones, her patches, and her lust of gold.

"Ah, is it you, my captain?" she exclaimed on seeing him enter, "is it really you? and a whole month since you paid me a call? You've changed your mind, then, and decided to take that bit of Sèvres for Mlle. Regnier of the Gaîté? A lovely trifle!"

"No, my dear Mme. Lardêche, my errand to-day is a serious one. I am seeking a picture, a church picture—think of it!—some three to five meters square," and as Parabère talked on, unfolding to her the mission he was expected to fill, the face of Mme. Lardêche expanded, more and more, into a broad and unctuous smile.

"A providence!" she cried. "A providence in truth! I hav precisely what you want, above there," pointing to the loft—"a church picture, and by a great painter; but so huge, so very huge, that no one would ever buy it. I will sell it to you, M. de Parabère, for the merest song."

"Bravo! and this church picture represents——"

"I do not know, that is, exactly; something taken from sacred history; still, if you want a special subject——"

"No, not at all," said Parabère, alarmed lest the prize should slip through his fingers; "the subject is a matter of positiv indifference to me, provided it is biblical and the canvas of the requisit size."

"Three to five meters, you said? Oh, it's all of that! But, come, see it for yourself; it's here in the loft."

"The loft? No, thanks, I'm pressed for time as it is. I leave it to your judgment. What do you want for it?"

"Frame included? *Eh, bien,* fifty louis—dirt-cheap at that."

"I'll giv you thirty; boxing and expressage prepaid. Address the Abbé Miguel, curé of Avricourt, to be shipped immediately. Do you agree?"

Mme. Lardêche battled a moment. The picture was immense! the painting superb! the frame a veritable antique. Then—she yielded and the bargain was sealed.

Two hours later the worthy curé Miguel, at his frugal tea, received a message destined to set the parish wild with delight:

Picture purchased, superb, right size, five and fifty francs, frame included, boxed, expressed, and shipped.

Parabere.

It was but little after daylight the next morning when the curé Miguel gathered together the committees on funds and arrangements, and laid before them not only the good news of the picture's coming, but also, with a certain prideful pomp, the necessity for its proper reception. He could scarcely believe that that spot of humidity, which had so long distracted and divided his attention with his religious duties, was going to disappear at last, to actually pass from sight behind the radiant colors of a broad and glowing canvas—all for the insignificant sum of five and fifty francs!

To skip details, however, and the discussion that followed between the abbé and the committees—torn between a desire to greet the picture with all due honor and the natural economy of all church committees—it was finally decided that nothing short of a grand procession could fill the bill and still please all parties.

The abbé himself, as curé of the church, attended by his acolytes, the choir and chorister boys, was to lead the cortége and escort the box to the sacristy of the chapel, where it was to be opened in the presence of the assembled people; and Mme. la Duchesse de Precy-Brussac, the head of the reception committee, was to set to work immediately upon the fashioning of gorgeous garlands and the erection of a suitable and imposing *reposoir.*

A *reposoir* constructed from the park benches arranged in a square, decorated with colored streamers, all the available casts of holy saints to be borrowed in the neighborhood, a number of china vases, and a limitless quantity of trailing vines and potted flowers.

But, with all these preparations, it was fully 12 o'clock before the procession, which had swelled to a big one, was well under way, the participants walking two by two; the curé and the Little Sisters of the Poor, at the head of the line, under a beautiful banner of purple satin embroidered with gold. Next came the choir and the chorister boys, followed by the van from the police station, hung with white and wreathed with blossoms, thanks again to the taste of Mme. la Duchesse.

Flanking this chariot, and presenting a most martial aspect with their brass helmets sparkling and shining in the rays of the sun, marched the brave Captain Balligan and his corps of firemen. Behind the firemen came the beadle of the church, behind the beadle the greater part of the population of the village of Avricourt, among whom one saw, resplendent, the duke and duchess of Precy-Brussac, the distributor of contributions, and the lieutenant of gendarmerie. Only the maire, his assistant, and the schoolmaster, for the sake of example, had consented to stay at home.

And all along the route the choir sang psalms and praises, the choristers swung their censers; the station-master came a square to meet them to tell them the box had already arrived; and when the curé had blessed it and four of the firemen had lifted and shouldered it to its place in the wagon, the long procession faced about and returned majestically across the plain.

The incense mingled its intoxicating breath with the resinous odor of woods and fields, the voices of the singers rose and fell in soft and rhythmic cadence, repeated by the voice of the distant hills, and everywhere throughout the country the peasants, men and women, abandoned their work to stand with gaping mouths and uncovered heads as the great box passed on its way.

The curé had only one regret, that his dear lad, Raoul de Parabère, was absent and could not witness the crowning triumph of his efforts. But words fail me. Picture for yourself that fateful moment when, at last, the box was placed in the sacristy and the carpenter, old Père Virgile, on his knees beside it, made the nails leap from the planks that had shielded it on the way; while at his elbow, on her knees also, was the directress of the Little Sisters of the Poor, whom the worthy curé had selected from all that multitude for the final lifting of the veil. Picture for yourselvs, also, the amazement of the faithful, when the good Sœur Anne, folding back with eager fingers the baize that still curtained the face of the picture, dropped it again instantly, as if it burnt her, and with a cry that certainly sounded like a cry of horror.

"Well, well, my sister," cried the curé, impatiently, believing her, in his innocent soul, only bewildered by the beauty of the picture, "off with it, please; off with it!"

"Off with it? Pardon me, M. le Curé," and Sœur Anne rose up crimson as a poppy, "there is some mistake; I do not wish to unveil this picture!"

"You do not wish it?" repeated the curé, bewildered in his turn, "you do not wish to unveil the picture? So be it, Sœur Anne, so be it! Captain Balligan, will you oblige us?"

And the captain would and did—that is, to the extent of one corner; but though he gazed longer and with more admiration than the directress had done, the picture's face was not unveiled when the gallant fireman stumbled to his feet.

"I—I am not a judge," said he, with a defensiv air and an added redness upon his florid cheeks, "and if you please, M. le Curé——"

The captain got no farther in his little speech; the duc de Precy-Brussac, out of patience with so much humming, hawing, and delay, had stepped behind him, and in the twinkling of an eye the picture was seen by all.

By all! And what is more, it was seen by the men with "ohs" and "ahs;" by the women with cries and blushes; by the good Sœur Anne with a frantic bound and an activ wheeling of her youthful charges' faces to the wall.

"Bread and water and a week of penance to every one," she cried, "who dares to look around!"

The trouble?

The picture, of course! The picture of a nobly fashioned dame, reclining upon a couch, her costume that of an undraped artist's model, who retains by the hem of his garment (a coat of many colors) the equally noble figure of a struggling man, seeking with might and main to run away—an artist's rendering of a biblical story, Joseph and Mme. Potiphar, as the veriest child could see! But why go farther? The result was that the great church picture was closed in its box again, securely nailed, and the crowd dispersed; those on the outskirts, who had only had a passing and the briefest glimpse of this scandal, being even more indignant at the deprivation than the committee of payment over the loss of their five and fifty francs, while the good cure Miguel was positivly reduced to tears.

But the cure Miguel is heartbroken no longer; matters hav been happily arranged, and the picture now hangs in its place hiding the objectionable spot. Joseph, provided with a pair of wings, a gilded trumpet, and a belligerent expression, has become the angel Gabriel.

Mme. Potiphar—well, there is still some doubt as to what Mme. Potiphar has become. One thing is certain, her present draperies are most voluminously ample. She wears upon her brow a nimbus of clouds and golden stars, and the velvet of her scarlet petticoat covers about half the wall of the little church.—*O'Monroy in Short Stories.*

Colonel Ingersoll on Money.

To the Editor of The Truth Seeker, *Sir:* In your paper recently I read part of an interview of Colonel Ingersoll reported in the Chicago *Tribune.* In answer to the question, "How do you stand on the money question?" he is reported as saying: "I am with the Republican party on the question of money. I regard money as a commodity—something that cannot be created by law. I am also for the use of gold and silver both, but I want a dollar's worth of silver in a silver dollar. I do not believe in light money, or in cheap money, or in poor money. These are all contradictions in terms. Congress cannot fix the value of money. The most it can do is to fix its debt-paying power. It is beyond the power of any Congress to fix the purchasing

value of what it may be pleased to call 'money.' Nobody knows, so far as I know, why people want gold. I do not know why people want silver. I do not know how gold came to be money." These are remarkable utterances to come from a man of his standing. It is financial "orthodoxy," dogmatic, unreasonable, and depending on prestige alone for authority.

When he says he "regards money as a commodity—something that cannot be created by law any more than wheat or corn," he flies in the face of both reason and authority—every authority of respectability—on the subject.

Aristotle said, "Money is a creation of law." Jeuly Tiffony, in his "Constitutional Law," says: "There is legally no such thing as gold or silver money or paper money. Money is the sovereign authority, impressed on that which is capable of taking and retaining the impression. The value is in the stamp and not in the metal or material."

The doctrin asserted by Colonel Ingersoll is the "intrinsic value," "honest," "hard" money orthodoxology of the Jewish and English usurers, who demand men shall accept their dogmatic assertions. They begin to meet the same inquiring spirit in this that scouts "orthodoxy," theology (Godology), or any other "ology" that cannot giv a reason for its faith. The truth is, that school of financiers do not care whether the dollar has more or less gold or silver in it, or is made of gold or silver at all. What they seek to maintain by their sophisms and assertions is a small *volume* of dollars, and as a consequence a scarce and a dear dollar. By confining the currency of the country to the two precious metals, or a currency based on and redeemable in coin, they hope, in the future as in the past, to contract the volume of the legal-tender money of the nation. And it is to the maintaining of this conspiracy against civilization and mankind that Colonel Ingersoll ignorantly or knowingly lends his name, when he indulges in the cheap twaddle about "cheap money" and "poor money." He declares "Congress cannot fix the value of money."

The Constitution declares "the Congress shall hav power to coin money, regulate the value thereof and of foreign coin." To "regulate the value" includes the power "to fix" it. He admits it can "fix its debt-paying power." He says "it is beyond the power of any Congress to fix the purchasing value of what it may be pleased to call 'money.'" It did it during the war. It made $16 in "greenbacks" to hav "the purchasing value" of a month's service of the common soldier, and Colonel Ingersoll knows it, and would treat every man as a deserter who refused to serve on the ground that his greenbacks were "depreciated" as compared to gold.

Yes, the Congress made laws to even draft him in many instances; took him, soul and body, with his ability to labor, all his capital, from his family, his hearthstone, put a musket in his hands, and stood him out to stop the steel and bullets of the invaders, and "fixed the value," "the purchasing value of money"—greenbacks—to pay, and *made* him take it. I am surprised that the man who has such a contempt for orthodoxy and theology and has so emphatically and distinctly pointed out the "mistakes of Moses" should be himself so tied hand and foot to the dogmatic sophistry of the Jew usury system of "finance." He says, "I do not know how gold came to be money." Does he know how clay came to be bricks? Does he not know that bricks are as much money as uncoined gold, or even *our coined* gold in England? If he owned both the bricks and our coined gold there, and wished to sell them, all he could do would be to count the bricks by the thousand and weigh the gold to them by the ounce. He asserts the old "specie basis," "resumption," Jew system of finance.

Again the colonel sets out to answer the question, "How do you stand on the money question?" Now, every person of information knows the bottom fact of the money question is whether the *volume* of the legal-tender money of the country shall be increased. The Farmers' Alliance and Knights of Labor and People's party desire an increase from the $7 to $10 now in circulation to $50 *per capita*, "or sufficient to do the business of the country on a cash basis." Mr. Foster, as United States treasurer and *ex-officio* pettifogger and special pleader for the banks, usurers, and Jew system of finance, thought that question of sufficient importance in the late Ohio campaign to publish a *Republican* campaign document at public expense, to show there is as much or more money now in existence in the country than ever before. But this "question" of the money question the colonel dodges. If he did it ignorantly, he shows himself a novice on the whole question, and no more worthy of our time and attention than a twelve-year-old boy., If he did it intentionally, it is not characteristic of him, indicates pressure from some quarter, and tends to shake our confidence in his sincerity. Garfield said, "Whosoever controls the volume of the currency is absolute master of the commerce and industries of the country." Take out "the commerce and industries" of this country and there is not much left to "control" but the banks, aristocratic usurers, lay and clergy, churchianity, and the Jew system of finance and its apostles.

U. S. Grant said: "The experience of the present panic has proven that currency based on the credit of the nation is the best money the world ever saw." So say all of us who demand the abolition of the national banking system and the issue of $50 *per capita* "based on the credit of the nation."

But Colonel Ingersoll says, "I am with the Republican party on the money question"—that is, a "currency based on and redeemable in coin"—and says there is now as much money as ever in existence in the country and enough to do its business, and opposes putting any more in circulation.

That is what he says if we giv him credit for saying anything on that vital issue of the money question. I hav used the term, "Jew system of finance." Let me explain what I mean by it. Under the Mosaic law the Jew was not permitted to loan money or anything else at usury—that is, interest—to a Jew, but he might to a gentile. When the Nazarene came, he and his disciples taught there were "no more Jew or gentile, bond or free;" that "the partition wall" of the Jew and gentile was broken down; and that "whatsoever ye would that men should do unto you that do ye also unto them."

This doctrin absolutely abolished the Jew's prerogativ of practicing usury or interest on the gentile. And every person acquainted with history knows the Christian church, or followers of the Nazarene, until the sixteenth century of the Christian era stood uncompromisingly on that position and absolutely refused to tolerate the practice of taking interest or usury. The Jew was persistent then as now in it—as much so as he is in his religion; and he was at times persecuted and robbed by the people he had thus robbed in all the different countries in Europe. But when the united churches and states of Europe and this continent began to tremble for fear the common people would secure their civil, religious, political, and industrial liberty, the priest, minister, noble and royalty, and the old Jew shylock entered into an un-"holy alliance" to keep them in subjection.

John Calvin was the first so-called Christian minister or priest who ever wrote in extenuation, excuse, or defense of the practice of taking interest or usury for money.

In brief, old shylock, the Jew, has converted what we usually call Christendom—clergy, noble, and state—over to his religion of mammon, usury, and churchianity. A more appropriate appellation of what used to be called Christendom would be Jewdom. The Jew who for eighteen hundred years has been destitute of a country and always has been and is devoid of patriotism; who has no faith in God or man—nothing but a handful or till-ful of gold or silver—he can grasp, lick with his tongue, and loan to the "gentile at usury"—formulated the first article of Colonel Ingersoll's orthodox creed of finance, "that gold is money," and nothing else can be. The establishment and maintenance of this first article of the creed entails, as a matter of course, the following results: 1. To make money scarce. 2. To make money scarce, makes money dear. 3. To make money dear, is only another name to make wages, labor, its products, plenty and cheap, and entail public and private debt; that is, (gentile) human flesh, brains, and blood plenty and most damnably cheap. Indeed, there seems of late to hav been such an overproduction of it in the "most Christian city" of London, that young unpolluted girls were only worth $25 ahead to minister to the lust of lords (?) temporal and spiritual(?).

The nations of Europe and this continent are all blanketed with "public debts," so few of them are doing anything but pay the annual interest.

This country is rolled in a spider's web of public and private debt of $20,000,000,000, or $320 *per capita*, or $1,600 per family of five persons; or at seven per cent per annum, $112 "hearth-money tax" if each voter pays his share. In the last twenty-five years' importation and engrafting this Jew system of "hard"-"honest"-scarce-money usury finance has done all this for us, and we awake to see 31,000 men the owners of more wealth than the 63,000,000. It is the orthodox system of election and millions for the millionaires, and reprobation and industrial damnation for the millions of "the common people." It is the Jew "John" religion of churchianity of the worshipers of mammon. Millions who believe the simple duties of man to man, of doing to others as you would they should do to you, taught by the Nazarene, do not believe in the churchianity of the worshipers of John Calvin, John Wesley, John Bull, and John Sherman.

But Colonel Ingersoll is an humble devotee at the shrine of the Jews' temple of mammon, a prater of the creed of the churchianity of the "Johns." If he will only button his collar behind and prate about Republican party finance after the manner of that interview he may well pass as Right Rev. Bishop Ingersoll, doctor of Jews' churchianity, or D.J.C. He says the government "can fix the values of money for paying debt." But he would not hav any more issued to enable the debt- and poverty-ridden, homeless masses to pay the spider's web of interminable, intolerable, eternal debt in which they are industrially entrammeled. He believes in a dear, hard, scarce dollar for the million, and a cheap plenty of overproduction of human brain, heart, flesh, blood, and labor for the millionaire. Where is the man who spoke the burning, soul-stirring words of the rights of "Man, Woman, and Child?"

The colonel scouts with contempt the orthodox theology of the same clergy and churches, concerning the next world, but hugs to his bosom the orthodox Jewology of finance of churchianity of this world. That is to say, the colonel and churchianity are a unit in religion so far as it affects us in this world; but he disputes with "the grave and reverend doctors" concerning our inheritance in the next. The "grave and reverend doctors" for and in consideration of having helped the Jew and usurer rob the common people of a mansion in this world, propose to enable them "to read their title clear to mansions in the skies." But the colonel disputes their title to even that mansion. The colonel ought to revise his creed, and climb up side by side by the "grave and reverend doctors" of the church press; he would then be still more with the Republican party on the question of money. Yes, he would then be fully prepared to take sacrament at the same table with the Right Rev. Joseph Cook, D.J.C., and "drink the shed blood" of the common people, mingled with their tears, and eat of their broken and dishonored bodies.

O. I. JONES.

Edina, Mo.

Is It Possible That Colonel Shepard Is a Hypocrit?

The pious Col. Elliot F. Shepard publishes a daily paper, and at the head of his editorial column daily appears a text of scripture.

Mr. Shepard is also building a big building.

Deacon Shepard is also president of the American Sabbath Union, which is against Sunday papers, Sunday labor, and Sunday recreation.

Understanding these things, the following from the *Sun* of May 16th makes entertaining reading:

A small group of wonder-stricken people stood in front of Col. Elliot F. Shepard's new building, in Fulton street, near Broadway, yesterday morning, watching a number of workmen who were laying tiles and polishing marble.

Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work.—*Fourth Commandment.*

"Is it a dream?" the beholders asked themselvs. No, there could be no mistake about it. It was the *Mail and Express* building, and while its proprietor was in church in Omaha, here in Fulton street the sound of scraping and hammering grated harshly on the quiet Sunday air.

All trades, manufactures, and mechanical employments upon the first day of the week are prohibited.—*Section 266, Penal Code.*

And this group stood and looked on and wondered and the marble-polishers polished and the tile-layers laid, and while they worked they whistled an air that was never heard in church. Then an elderly man advanced, smiled curiously, and said to one of the men:

"Does Colonel Shepard, of the American Sabbath committee, know you're working to-day?"

"'Tcher life," answered the man, with a grin. "He's payin' for it."

The group laughed, and another man asked:

"How many are there of you?"

"Oh, 'bout twenty. There's six uv us marble-workers, 'nd then there's a lot o' plumbers 'nd steam-fitters. This is the sixt' Sunday we're at it. Shep's in a sweat t' let the offices."

"But don't you think it's wrong to work on Sundays?" the first man was asked, gravely.

"We—ell, we get double pay for it. Y'see, ole Shep wants the buildin' up 'z soon 'z he kin. He's got a lot o' tenants in already, 'nd we can't work in the corrid'rs except on Sundays. See?"

One of the men in the group happened to hav a copy of Saturday's *Mail and Express* in his pocket.

He opened it to the editorial page, and then he read:

It is lawful to do good on the Sabbath.

The workman, who seemed to be a communicativ chap, went on:

"Shep, y' know, only pays half the extr' time. The contract'r pays the other half."

Just then there burst from the organ of St. Paul's church, on the other side of the street, a flood of sweet harmony that sounded soft and infinitly beautiful. The workmen stopped to listen, and the group was hushed. Louder came the strains, vibrant and clear, and then a sweeter melody as the choir began to sing. The music rose and fell and stopped.

"Phot the divvil 'r' yez loafin' there for?" came a voice from the other end of the corridor. The workmen picked up their tools, the polishers polished, the fitters fitted, the layers laid, and they whistled merrily.

Colonel Shepard started for Portland, Ore., on Wednesday last to attend the session of the general assembly of the Presbyterian church of the United States to be held there. He had a whole drawing-room car to himself. The colonel is not a delegate this year, but last year he was chairman of a special committee of the assembly on Sabbath-observance. That committee passed and had the assembly adopt a red-hot resolution denouncing the proposition to keep the World's Fair open on Sunday, and protesting against it as a desecration of the Sabbath. In a report made to the general assembly on May 26, 1891, the colonel said:

The almost universal greed for gain continually invents new forms of Sabbath-desecration, compelling thousands to toil on the weekly rest-day on pain of dismissal, when no public or private necessity demands it.

English Notes.

What a wonderful country England is, to be sure! One cannot help noticing it as one rushes wildly from town to town, from north to south. In the north the land is covered with towns. The train leaves some great city, crosses over a few fields, and shoots through manufacturing towns as though they were so many hamlets. In the south it is far otherwise. There you ride through picturesque scenery mile after mile and only find a town just here and there.

Manchester itself is a little London. All round it, clustered thickly together, are large seats of industry. Tall smokestacks, colliery wheels, and fiery furnaces dot the horizon whichever way one looks; and among the sons of toil who labor in these places we find our most stalwart supporters. On labor questions these men hav long since made up their minds, and hav so far organized themselvs into trade societies that they hav been able to obtain most of the things they hav demanded. Now, as Freethinkers they are becoming alive to the fact that some such organization is necessary for obtaining religious as well as social rights. Under normal conditions money is not so much lacking here as interest. As men, they are fairly well occupied with labor, political, and social reforms. As yet they hav been slow to recognize that the church is the greatest barrier we hav to the equal freedom of thought and speech. Since writing my last notes I hav been very busy endeavoring to organize Freethought in the northeast of England. After Nottingham, written about last time, I went to Leeds, and found an earnest folk there, but wanting a leader. There is a capital hall available at a low rent. The population is large enough, and the town probably too large; for, though the population is much smaller than Liverpool, by reason of its being somewhat scattered the town covers as large an area as the famous Lancashire city. Our sympathizers accordingly find some difficulty in regularly attending the lectures. But where such a difficulty occurs there is always one sure remedy. If Mohammed won't go to the mountain, we can always carry the mountain to Mohammed, and so we tried an out-door lecture by way of experiment. The result was at once a good audience and somewhat amusing criticisms after. "What are they?" "Oh, they are Atheists." "What are Atheists?" "Why, they don't believe in any sort of God." "The devil they don't, then they'll go to hell, damned if they won't." The result of this one taste of out-door work is to make the Leeds folk want more of it, and there is every promis of a very activ Freethought revival in this beautiful town. That masterpiece of phonetic eccentricity, J. Greeoz Fisher, is one of the most lively spirits in Leeds, only I cannot make head or tail of his letters to me. Here is a specimen. "I sh be vy glad to akkompy y to do some talkg in open air." "Yes, we expakt y az our guest az arranged and aksepted by y." It is cruel.

After Leeds I betook me to Wigan, a colliery district, famed for being a rough place. Here I found Freethought in a fairly lively condition, but unorganized and confined to indoor meetings. It did not take long to coax the Secularists out of doors; and for the first time that anyone could remember, God was heartily blasphemed from the market cross. A goodly crowd assembled, but without throwing brickbats, as we had been led to expect. Pendlebury, another colliery town, has entered into the movement, so that we hav great hopes of giving Freethought such importance here as it has never yet had in Lancashire and Yorkshire.

Of course our Christian opponents still decry the movement. "It is all a sham," they say. "There is no reality in it, no backbone." Let them wait and see. Before this letter is in print we shall hav opened a Freethought publishing depot in Manchester to enable us to carry on a more activ distribution of Freethought literature. There is need of such a store. Last Sunday I spoke to two audiences under heaven's blue canopy. The first numbered fully five hundred, and the other half as many again; and yet there was not a single copy of the *Freethinker* or even a tract to giv to those who were anxious to buy. This new store will see that that does not occur again.

Meanwhile, in England the Anarchists are having a lively time in conjunction with their fellows on the continent. One journal, the *Commonweal*, is suppressed by the government, on account of an article which was thought to incite men to murder the home secretary. Anarchists are extremely lively in Manchester, and some of the views they advocate are good and acceptable; but when it comes to throwing bombshells and blowing up houses and innocent people one's sympathy for them and their movement is bound to die out. As elsewhere, next Sunday, May 1st, will be observed in Manchester as Labor day, and I hav advertised two open-air addresses on labor questions; but one cannot help but feel uneasy as to what may happen on that day. In London it is quite expected that bombs will be thrown into the midst of the monster labor-meeting to be held there, and we are none too certain that the same tactics will not be followed at the Anarchists' demonstration in Alexandra park, Manchester. Probably, dynamite being in the air just now, it will be dreaded at all meetings and experienced at none. So let it be. The cause that cannot make headway without disorganized murder cannot hav much in its favor; and in a movement such as our Secularism, which aims at liberty and love, there can be no room whatever for the use of this diabolical compound; nor can we side with those reformers who do make it part of their program.

I hav just mentioned Wigan, where I received so cordial a reception, and where an *al-fresco* lecture was listened to with attention by passers-by. Poor Bradlaugh's experience in this town was so contrary to my own as to form a grand example of the advance which Secularism is working in England even in places where it is not being persistently preached. It seems to be the natural thing, nowadays, instead of a mental aberration. Nearly forty years ago, when Charles Bradlaugh first went to Wigan, the local clergy set themselvs dead against the "Infidel." A rough, furious crowd filled the hall long before the lecturer himself had reached it. Outside, the people were pelting the windows with stones and other missils; through the ventilators in the roof came lime and water; and at the close of the address so rudely interrupted the young lecturer was buffeted from behind, hooted and pushed, while others amused themselvs by spitting in his face. Undaunted and alone he passed through the surging mob. That was the beginning: the end was its opposit. Long years before he died, the name of Charles Bradlaugh was revered by the inhabitants of Wigan as few other names are held in reverence; and to-day any man or woman who goes to speak upon Freethought subjects can feel certain of a cordial welcome.

It has been said that it is a good thing to be taught by our enemies. Well, if they teach us how *not* to do a thing, perhaps it is. In London there is a Christian Evidence Society established to counteract the work of the National Secular Society and to prove to the world that "true Christianity" and "doing unto all men as you would they should do unto you" means the most degrading scurrility and unprincipled lying that it ever entered into the heart of man to indulge in. The very contact with Christian Evidence lecturers, as such, is nauseating in the extreme. In Manchester, where a new branch has been formed for my especial benefit, different tactics is the order of the day. Men of the London pattern, or perhaps superior to them in gentlemanliness, hav been shelved in block as being unsuitable for the committee and hav had to take a very back seat, although they were the very men who brought the society into existence. The society's program is to be a kid-glove, drawing-room sort of affair. The wicked Atheists are not to be debated with, for such debates are unprofitable to the Christian champions. In place of opposition to our open-air work young people will be instructed in Christian Evidences in comfortable class-rooms. The society is to be thoroughly respectable and high-class and the Secularists are having things all their own way.

A long letter from an English soldier in Zululand, South Africa, coupled with another from a military veteran in Ireland, satisfies me that something ought to be done to bind together our converts in the army and navy. My Zululand correspondent says, "The idea of having army sections is a grand one and would just suit the present condition of the service admirably; but I would suggest (1) that they be regimental sections; (2) that the names of those who are 'centers of communication' be published from time to time in the *Freethinker*. My first suggestion, you will observe, implies that each regiment will hav a center of communication of its own. In garrison towns, of course, it wouldn't be difficult to find out the Freethinkers in each regiment. Once known there are Freethinkers in a regiment, it would be easy to find them out by writing to the regiment's center of communication. My experience has taught me that, as you hint in your letter to the *Freethinker*, forming branches of the National Secular Society in the army is a decided failure. It is almost a matter of pure impossibility for a private soldier to accomplish so much." Inclosed with the letter is a neat little book of rules, etc., of the National Secular Society's branch in Barbadoes, West Indies. I should be so glad to know, for practical purposes here, the experience of any old soldiers or sailors who hav emigrated to the "land of the free." Will they write me on the subject?

SAM STANDRING.

2 *Morton street, C-on-M, Manchester, Eng.*

A Voice from the West Indies.

There has been quite an agitation in religious matters lately around these parts, of which I shall enumerate a few instances.

Kingston, Jamaica, has been having quite a revival. There was a meeting of the Church of England synod; then the Wesleyans had a conference, missionary meetings, ordination services, 7 o'clock tea, etc., etc. In fact, the beetles had quite an enjoyable time of it.

A new departure has been started in the shape of "pleasant Sunday afternoons," something got up to reach a large amount of people who do not know the church door. The audiences comprise all sorts of men and women, and a good sprinkling of those whom it is intended to reach. The services open with the usual prayer, and the inauguration was preceded by an address by the mayor of the city. During the course of the remarks in which he explained the objects of the meeting, he said they were to be purely evangelical in their character and thoroughly unsectarian. One of the principal objects was to reach that class of the community who never attended any place of worship. The progress of Christianity in the city of Kingston during the past thirty years had, the mayor remarked, been obviously stationary, for during that period not a single extra place of worship of any account had been erected, despite the large increase of population. This bespeaks much for Secularism in these parts, as it shows that the people, as in other parts of the world, are indifferent to religion. Freedom of thought is at last dawning upon the people, and the sun of science is casting her beams with radiant splendor over the benighted inhabitants of these fair isles of the West.

In Barbadoes the revivalists and Salvation Army hav made their domicil there. The Salvation Army publish a *War Cry*, and the revivalists, to all accounts, hav been the cause of the enlargement of the lunatic asylum, from the frequent and constant admission of persons suffering from *religio-mania*. It is a pity that in Jamaica and Barbadoes there are none who will devote a little time in emancipating their brethren from the shackles which bind them to the old fetich-superstition.

In Trinidad both of the above-named parties hav made their appearance, but so far hav met with no encouragement. Thanks to the strenuous and persistent efforts of Freethought propaganda work.

In Demerara, British Guiana—a very religious place—they hav sown their seeds of discord, and backed by the Church of England, hav helped to earn for that place a name which is worthy of the church—the land of mud.

At a meeting of the Bible Society, held there some time ago, it was said by one of the theologians present that "During the eighty-five years of the existence of the society there had arisen what some

would consider—some, indeed, had considered—a rival to the revelation of the gospel. Within the last few years there had been many educated men who had thought that the Bible must sooner or later giv way to a new gospel. They said there was no revelatio i but the revelation of science, and the revelation of science, they told us, was sufficient to meet all reasonable wishes. The revelation of science they told us was a gospel of fact. The revelation of science showed things as they really were, not as A dreamed they were, or B wished they were, or C thought they ought to be, but what they really were. He granted, so far as the material world was concerned, that was quite true. But beyond the material world there existed a spiritual world, the knowledge of which their society believed to lie within the scope of the revelation of the gospel of God rather than of the revelation of t e gospel of science."

What has this learned theologian said? He has simply stultified himself. What other world do we know anything about but the material world? The spiritual world we know nothing about, and the Bible pretends to treat not of things spiritual but of things material. Therefore, these good people who want to acknowledge the supremacy of science and yet at the same time assert the gospel of God do nothing else but make the intelligent portion of any civilized community laugh at them. E. S.

The Problem of Life.

The problem of life is one that mortal man has never solved, and nothing in this age of profound thought and mental commotion indicates that he ever will. The human race is constantly being annihilated and replenished by the forces of nature, with no purpose any more apparent than is seen in the creation and destruc ion ever going on in the animal and vegetable kingdoms. We come; we play our brief part in the drama of life; and we go as mysteriously as consciousness had birth and beginning. No explanation of why we come, of why we play our automatic part and pass away, has ever been found or presented that is satisfactory or convincing. This is a secret which nature retains, in spite of man's most earnest and persistent efforts to discover it; and the greatest minds that ever existed hav sought in vain to solve the mystery of the ages—the mystery of life and death.

Out from an eternity of the past springs an individual spark of consciousness which feels and knows its existence, only to lose it and be lost in the eternity of the future. Millions follow millions in the universal journey to the grave; "every moment dies a man, every moment one is born;" and life and death clasp hands in the fleeting scenes that characterize existence. Uncertainty and ceaseless changes confront the birth of every conscious entity, an the book of fate is a closed volume until events occur, when it opens only as history. The future is veiled from human sight; and the past reveals nothing but the records of a few centuries of transitory events, similar to those which now occur, as man blindly struggles for a continuity of life, in opposition to the forces of nature and the evils of society.

The greatest mind of the nineteenth century declares that "Nature creates man without purpose, and destroys him without regret;" and this declaration has weight and value because of its apparent truth—because facts accessible to all seem to sustain it. When conditions are right, nature creates; and when conditions are wrong or unfavorable, nature destroys just as readily; and who dares affirm that some power outside of nature creates the conditions under which all phenomena occur? As nature creates conditions and always works in accordance with them, it must be apparent to all who think that whether engaged in creation or destruction, her labors are never attended with approval or regrets—with pleasure or aversion; but always with sublime indifference. Man, her so-called highest handiwork, is wiped out of existence by the forces of nature as relentlessly as insect, serpent, or wild beast is destroyed; and woe be that which is exposed to her angry moods on sea or land. Said Victor Hugo: "No wild beast can compare with the sea for mangling its prey. The waves are full of talons. The north winds bite; the billows devour; the waves are the hungry jaws. The ocean strikes like a lion with its heavy paw, seizing and dismembering at the same moment. The logic of disaster at sea is beyond the grasp of human science." And so, we may further add, is the logic of life and death, for a conflict of forces is ever going on without intermission in the realms of nature; and one of these forces works to create, one to destroy, while both emanate from the same source and are ever manifesting "without purpose or regret."

Man is a creature of fate, and the products of fate are the results of inevitable necessity. A man is born because the forces of nature compel his birth, and his death results from the same cause. Between birth and death he is the helpless creature of conditions which he did not create and cannot control, and is simply an automaton in the hands of nature—his creator. A good man deserves no more credit for his goodness than a weather-vane does for revealing the direction of the wind. He is what he is from necessity, and never did mortal man perform an independent act. Consequently a bad man deserves no more censure than a good one does credit; both being what they are from necessity and the effect of conditions.

Never were truer words penned than these:

> Life is a riddle that none can guess;
> And whether it curse or whether it bless
> Depends on no endeavor;
> For the spider of Fate, with a thousand eyes,
> Sits weaving its web for human flies;
> And the flies buzz on forever!

That man never lived who knew what fate or necessity would introduce into his life twenty-four hours in advance; and every life journey is made with blinded eyes; while impulse and caution alternate in shaping the route to be traveled. Impulse is the propelling power to action in every living being, and every impulse that stirs the mind of man is involuntary; man does not create or set it in motion, and as all impulses are dependent on conditions, he is the perfect slave of conditions, without a vestige of free will. As "there is no accounting for tastes," neither is there for action; and constant surprises greet us in the lives of all. Unaccountable conduct is a common thing; and moods and impulses sway mankind as the wind stirs the leaves and branches of a tree. Historical events that affected races and nations were invariably the work of fate, and in the lives of nations as well as individuals, a destiny controled and shaped by nature alone is ever at work producing results. Men, races, and nations are simply puppets in her hands; and the greatest names in history are those of men who were simply the creatures of circumstances. Fate produced them, and fate made them conspicuous. It was the American Revolution that produced a George Washington; and the Great Rebellion that made fame and power possible to General Grant. The overruling power of fate or destiny is seen in all things, and no man does or can shape the course of human events; or history could be written in advance. Nations rise and fall, nations progress and retrograde, and never was progress seen or known that followed a straight line without end or interruption. As night follows day, and action is succeeded by a period of rest, so all progress seems at times to cease in human affairs, and the world of humanity rises only to fall and relapse, as history and the ruins of once populous empires testify. That civilization has prevailed on this globe in a higher state than any known to-day is no doubt true; and as nature sported with the "lost Atlantis," so may she again in her mysterious moods create similar or greater changes. Therefore, when we reflect on the vast and varied mutations, historic and prehistoric, which hav attended the birth and death of untold millions of human beings on this planet, well may we ask and wonder regarding the problem of life, and the object of nature in her efforts that seem without purpose.

Theosophy has lately risen to enlighten the world on the problem of life; but it has only one fact and a thousand theories to present. The fact is the present existence of a physical body, and the theories are as baseless as a dream. While Spiritualism has presented the world with some mysterious phenomena, that too is powerless to cope with the problem, and the world stands to-day, as it ever has, with no good and sufficient explanation of why "nature creates man without purpose and destroys him without regret." C. SEVERANCE.

Los Angeles, Cal.

Are We Civilized or Barbarian?

The realm of cause and effect is infinit in its jurisdiction. Human actions, good, bad, or indifferent, quantitativly and qualitativly, are only the necessary, legitimate, and unswerving results of existing causes adequate to their production; and from this conclusion I see no avenue of escape except by distorting self-evident truth.

In our commonwealth, some twenty-eight years ago, was born a moral monstrosity with insufficient intellect to direct, and no moral sense to govern, the abnormally preponderant sex-passion which he inherited. Under the goading and irresistible demand of this passion, he recently perpetrated a revolting and exasperating outrage against woman, and was promptly arrested and securely confined in our county jail. This culprit belonged to the *genus homo Africanus*, and had never professed to be anything more than an ignorant, depraved member of his race. The evidence against him was conclusiv, and the death penalty, as decreed by law, stared him in the face with a certainty that precluded all possibility of escape. Laws existed on the statute-book adequate to his conviction and punishment, and the paid ministers of justice stood ready and willing to execute them. The so-called sovereign state said to the culprit, I guarantee you a fair trial by a jury of your peers, and will hold you innocent until by legal process you are proven guilty.

Such was the condition of this prisoner, and the attitude of the state toward him. But the state reckoned without its host. Taking its citizens at their profession, it accepted them as civilized, when in fact they were only masked savages awaiting an opportunity to giv a revolting exhibition of their cruelty. Despite their professed fealty to law and order; despite their boasted schools, Young Men's Christian Association, and threescore of churches in this "Athens of the South," dedicated to their "meek, lowly, and loving Jesus," they proved that they were outlaws of the most pronounced type. They, against the protest of the governor and state officials, organized themselvs into a wild and howling mob numbering ten thousand strong, and filled with fiendish hate and revenge, in the broad light of day they forced the jail, and, violently seizing their half-witted, defenseless victim, furiously dragged him to the Cumberland bridge, kicking him and pricking and lacerating him with knives on the way, and then threw his bleeding and half-dead body over the bridge, where it hung as a ghastly evidence that the Christian masses of this city and vicinity are only barbarians of the most inhuman and cruel character. As a safety measure, we admit that this pitiful monstrosity deserved the extreme penalty of the law, and as he was in safe custody and certain to receive his just deserts, why this needless and uncalled-for exhibition of cruelty? It was simply a sentimental demonstration of the true status of the so-called Christian masses, and under all the circumstances, viewed from a strictly humanitarian standpoint, it was a foul blotch on the name of our civilization, and a disgrace to the age in which we liv. A mad dog on the street, jeopardizing the safety of human life, would hav been killed without demonstration of revenge; but the offender in this case was not a dog, but a "nigger." The Christian masses here reverence and worship Sam Jones, the theological slang-slinger, who said on July 4, 1890, in Boston, Mass.: "We kill the niggers in the South to prevent them from voting. You people in the North buy their votes. It is cheaper to kill the voter than to buy his vote." Sam's sentiment bears its legitimate fruit among his admirers here. It is all according to the laws of the eternal fitness of things. Sam will be here in a few days to dedicate his big tabernacle, and thousands of men who participated in this bloody-handed mob will flock to hear him enunciate the doctrin so soothing to savage ears, that "Jesus paid it all." They will all join in zealously singing:

> There is a fountain filled with blood,
> Drawn from Immanuel's veins;
> And sinners plunged beneath that flood
> Lose all their guilty stains.

And then they will return to their homes and before retiring at night they will invoke blessing from the God who wrote in thunders on Mount Sinai, "Thou shalt not kill;" after which they will fall to sleep and pleasantly dream about the blessings of their religion, and the cheap and convenient methods it provides to enable murderers to get rid of all their guilty stains.

But, then, these awful and cruel tragedies enacted by the Christian masses are only effects of their producing causes. In the examples of Moses, Joshua, Samuel, and David, all of whom were Jehovah's favorits, the Christian has an inciting cause to cruelty powerful in its effect; for the modern Bible-believer can commit no crime so revolting and cruel but he can find an example in the lives of one of these four Bible heroes to justify him. Then the standard doctrins of the orthodox church, that "Jesus paid it all," "And while the lamp holds out to burn, the vilest sinner may return," are nothing short of a wholesale license to the evil-disposed to perpetrate crime, and are one of the encouraging causes that fill our penitentiaries with Christian convicts, and populate the penal colony in Canada with Christian forgers and defaulters.

ANTICHRISTIAN.

Little Blasphemies.

A trust in Providence, like earthly trusts, robs many men—of the pleasures of existence.

Satan's interests in the realms of night are doubtless protected by "deeds of darkness."

Letters of Friends.

Lecturer Wanted.

GRANITE, MONT., May 1, 1892.

MR. EDITOR: If you hav one of your lecturers in this part of the country, it will pay him to come to Granite. This is a mining-camp, and the Liberal thought is much admired. Yours,

ALEX. E. KLEIN, Box 57.

Wants Accurate Information About the Heart.

ROYAL CENTER, IND., May 10, 1892.

MR. EDITOR: As there is a great amount of talk about people's hearts, and what they hav done and are doing, I would like to ask, Does a heart think or reason? I hav heard a preacher talk and put in nearly a whole sermon telling about pure hearts, how necessary it was to hav a pure one; then tell about some one having a change of heart, and that his heart failed him when he came near doing a bad act. I hav an idea that a good heart is a good thing in its place. If I was undecided about a difficult matter, I should as soon ask my big toe as my heart, and I would get no answer from either.

GEORGE HENDEE.

Freethinkers, Come Out.

GRANT'S PASS, ORE., May 6, 1892.

MR. EDITOR: We hav had Mr. W. S. Bell deliver us two lectures, which were very interesting and instructiv, to very good houses. We hav also organized a Secular Union, with sixteen members to start with, which we hope to greatly increase soon. We hav quite a number of Freethinkers in and around this place, if they will only come out. We meet on the 21st inst. We hav no definit place to meet as yet; shall try to secure a suitable place as soon as possible. The following persons were elected: president, W. H. Richards; secretary, W. O. Ridgway; treasurer, J. G. Abbott. Your paper suits us and we enjoy it hugely. Success to you.

W. O. RIDGWAY, Secretary, Box 18.

Wants the Warp-Brained Priests Answered.

SHELLWOOD, ORE., April 15, 1892.

MR. EDITOR: I read the jargon of that irate Catholic priest Lambert, and Young, both. I think some of our able writers could giv those priests a lift which would let out a little of their gas. Look at Alf Young comparing the God of Russia's famin with Abe Lincoln calling for troops to defend the United States against the rebels! You see, Lambert wrote "Notes on Ingersoll," in which he shows how mad he is at the great colonel, and it seems that Lambert had imagined that he had shut up the mouth of the great man because he did not reply, and now he stands on his little hip like another bantam rooster calling for a fight.

Send me a few catalogs.

H. L. LINDELEAF.

Cosmopolitan Sentiments.

DENVER, COL., April 26, 1892.

MR. EDITOR: I hav succeeded in getting a new subscriber. The West is full of Freethinkers, but I am sorry to say that they do not organize. There are hundreds of Freethinkers in Denver, and with a good man in the lead we ought to effect a strong organization.

I am glad to note the advance of Freethought in Sweden, as well as all over the world. I am a Swede by birth, but an American citizen and a follower of the great Thomas Paine, who said, "The world is my home, to do good my religion." I do not think oceans wide enough to divide Freethinkers, and wherever a person chooses to eke out an existence he has a perfect right to do so, as no person can be responsible for his birthplace.

I hope your journal will be read by the millions, and admire your fight for progress. Yours for human emancipation,

GUS. ECKWALL.

They Morally Advise Him To Be a Hypocrit.

SUMNER, CAL., April 11, E.M. 292.

MR. EDITOR: Inclosed please find $1.50 for the best paper ever printed, THE TRUTH SEEKER. By the next time my subscription expires I will be able to order a few books and maybe send two or three subscribers. I will try my best for them, at least. There are quite a number in this place who when I am talking to them profess to be sound Freethinkers, but when the priest or some other pious flunkey is present they are as dumb as a door-nail. One of them said to me only last night, "You will never succeed in business, young man, unless you keep your mouth shut." I told him that I was no hypocrit; I had always spoken my honest opinion, no matter who might happen to be present. I tell them all the same story—but not the story of Jesus and his love, Mr. Editor, no! no!

Wishing success to you and THE TRUTH SEEKER, I am,

Yours for everlasting truth,

D. H. BROOKS.

Paine Turned Loose in the Lamb-Pens.

LONE ROCK, April 24, 1892.

MR. EDITOR: Inclosed you will find $1, for which send one Bible Picture Book to the friend's address inclosed. And may God bless it on its mission. You see, I hav received my $10 worth of books I sent to you for, and this is the result of showing my Picture Book. I think the first picture in it did the work. It is so natural. I know I shall know old Father Adam when I meet him in kingdom-come, by that photograph. He appears to be receiving Nepsha in good, cold earnest, and then behold how it transforms him into a full-fledged ballroom dude. I received my books all right, and hav turned "Tom" Paine loose in the lamb-pens and he is making the wool fly.

With a word of love and greeting to all the writers for and readers of the dear, noble TRUTH SEEKER, I will close by wishing you and Brother Heston eternal life. Yours for Liberalism in every sense of the word. MRS. A. M. CRAWFORD.

Abominable Sentiment of a Congressman.

DAVENPORT, Feb. 15, 1892.

MR. EDITOR: Inclosed please find $4.25—$3 to renew my subscription on your most valuable paper, $1 for the Bible Picture Book, and twenty-five cents for "The Strike of a Sex." Also send a few printed letters to Congressmen, which I will try to get somebody to sign, although I expect very little help to our cause from our Congressman. In a letter of protest against the opening of the Fair on Sundays to Commissioner Rucker, he said, among many foolish things, that he considered the opening of the World's Fair on Sunday a step backward to heathendom and barbarism.

I would like to help THE TRUTH SEEKER in its noble work for mental freedom by getting some new subscribers, but I find it very difficult here in this locality, as there is not more than one Freethinker here besides me, and I cannot induce any of the rest to read the paper, pictures or no pictures. Yours for truth,

ANTON JOHNSON.

In Over-Legislation Lurks Our Greatest Foe.

PENACOOK, N. H., April 27, 1892.

MR. EDITOR: As my husband is about to renew his subscription, I wanted to say a word for our noble cause.

We like the new way with the pictures. We send away nearly all our papers, and think in some cases they might be read a little more graciously if not for them. However, do not think we are against them. We think them fine, and that they must set many to thinking. But they are not always best to be introduced till one has had a little previous light let on gradually, so to speak.

I am particularly pleased with the part you take in regard to politics or legislation. They slip in so many bills that the people do not understand till after a generation or so, and by that time they hav taken such strong root it is difficult to kill them out. In them lies our greatest foe, and it is not a sleepy one either.

We do so very little ourselvs, that I feel it out of place to say much about the apathy of Freethinkers generally. I hope the time will come when we shall be more liberal with our money as well as our minds.

If anyone doubts the vileness of the clergy, they would better read the first article in the March number of the *Popular Science Monthly*, Chapters on the Warfare of Science, by Andrew Dixon White.

With kind wishes to all our family, I am,

Truly thine, ETTA MARDEN.

Effect of Reading the Bible.

LIVERMORE, CAL., Feb. 5, 1892.

MR. EDITOR: I will inclose $4 for THE TRUTH SEEKER and the Bible Picture Book. I think Heston's illustrations are "the boss." I giv my papers away as soon as I read them, for I want them to do all the good they can by opening people's eyes. I hav been a strong Infidel ever since I was a boy of twelve years. I now am forty-three years old, and expect to stand up for personal liberty as long as I liv. The reason why there are not more Infidels is because there is not half of the people that ever read the Bible. I was raised by a Christian family, and they had me read the Bible through on winter evenings, and I hav been an Infidel ever since.

You may send me anything you wish to hav distributed that will advance Liberalism, and I will see that it drops in the right place.

I think THE TRUTH SEEKER is the best paper I ever read, and will hav it as long as I can raise the money to pay for it. Long life to THE TRUTH SEEKER and its supporters. Yours for liberty,

CHAS. GINGER.

How Were These Things Found Out By Finite Man?

PACIFIC, MO., May 5, 1892.

MR. EDITOR: How can it be true? How is it ascertained?

In THE TRUTH SEEKER of April 30th, in answer to J. Hacker as to Mr. D. M. Bennett's belief in another life, you quote his own saying, a saying and assertion as made by many others—viz., That that which has no end could hav no beginning, and that it is an axiomatic truth that that which had a beginning *must* hav an end. How is that ascertained by man, a finite entity? Do present conditions warrant such a conclusion? Is evolution true—from the simple to the complex state? If the whole of the first and primary condition or state—that is, its law—has ended, or always was, what could constitute the next or higher law and order of co-existing natures or objects as we see and hear them? When and where did the sun begin, the moon, the earth, and all the other myriads of worlds? Where are the signs of their end? Did man begin? How long has he been? Has thought begun? Will thought end? When will life end? Who knows of its beginning? AUG. H. KRUGER.

The "Do-Something" Policy.

LOS NIETOS, CAL., May 15, 1892.

MR. EDITOR: I send you herewith inclosed the names of three hundred and fifty-seven petitioners against closing the World's Fair on Sundays, with compliments of the Norwalk Freethought Club. We hav also distributed about one hundred of the printed letters to Congressmen; and hav received a favorable reply from the Congressman from our district, A. K. Coward; and J. C. Pesham, of Norwalk, and James Hay, of Artesia, deserve especial mention. You will also find inclosed $9, for which please send me THE TRUTH SEEKER for another year, the Bible Picture Book, and Ingersoll's "Prose Poems" bound in half morocco, gilt edges. I inclose another dollar for Edgar C. Beall's book, "Brain and the Bible." I admire the grand old TRUTH SEEKER, because it has a "do-something" policy. I am also one of the cranks who believe that an ounce of "do-something" is worth more than a pound of "talk-about-what-ought-to-be-done,-and-do-nothing." And Heston—all that one has to do to know that he is filled to overflowing with the spirit of Freethought is to study his pictures. It is entirely unnecessary for him to be "born again;" the first time was a success. I wonder if our orthodox friends never see what kind of a sign they hang out when they admit the necessity of their being "born again." I think perhaps I will send you a few more names to another anti-Sunday-closing petition soon. ELMER HOLLOWAY.

The Weak-kneed Braced by an Example.

SILVER PLUME, COL., Feb. 10, 1892.

MR. EDITOR: I forward $6. Three are for renewal; one for Bible Pictures; one for H. Gardener's book, "Is This Your Son, My Lord?" seventy-five cents for "The Truth Seeker Collection of Hymns and Forms;" twenty-five cents for Saladin's book, "Did Jesus Rise from the Dead?" Send me petitions and letters to Congress and Senate on World's Fair.

An aged and outspoken Freethinker died here on January 21st, aged seventy-one years, ten months, and seven days. He was born in Anglaise, North Wales, England. He was raised a very strict Calvinist, but at an early age his humanity revolted against the dogmas of eternal punishment and original sin. For many years he was an Atheist. His last request was to be buried as he had lived, a Freethinker. All honor to his noble family, they respected their father's last wishes. The funeral service was at the grave. C. S. Desch sang a funeral ode composed for the occasion. Joseph Gallagher delivered the address. The funeral was very large. Nearly one-half the people turned out to see the services over a man that had no use for the preachers and to pay their last tribute to a loved fellow-citizen.

This was the first Secular funeral in this part of the country. It has done more to brace up the weak-kneed that were afraid to speak for fear of the church influence than anything else could hav done. His memory will ever remain green in the hearts of the Freethinkers of this place that knew him so well. The Christians, as usual, started the report that he was converted, but the funeral gave the lie to that. JOSEPH GALLAGHER.

Church News.

PAINTED POST, N. Y., April 5, 1892.

MR. EDITOR: Please find inclosed $5—$3 for subscription, $1 for the new Bible Picture Book, and $1 for D. M. Bennett's "Semitic Gods and the Bible."

I hav taken THE TRUTH SEEKER and *Freethinker's Magazine* for a number of years, and find pleasure and benefit in reading them.

I am the only outspoken Freethinker in town. Our town numbers nine or ten hundred inhabitants. We hav three churches—Presbyterian, Baptist, and Methodist. I hav counted the attendance of the three on two occasions when the weather was favorable for a large attendance. The number that came from the Presbyterian church was about sixty-five, counting in the children; from the Methodist church came ninety-six, counting the children; from the Baptist came twenty-eight. The Baptists used to number more than either of the other churches, but they hav decreased so much that they cannot maintain a minister but hav one come from Corning and giv a sermon in the afternoon. In counting the attenders they averaged three females to one male.

I am now seventy-four years of age. I hav always worked hard, and hav for years spent my evenings in reading history and scientific works. Some of the clergy here, especially one D.D., attacked me some years ago on my attendance at the Freethinkers' convention at Hornellsville. I found, although older than myself, I could beat him in quoting the Bible. The ministers always treat me politely and are careful to shun any contest on the Bible or religion. I never use any abusiv terms in my arguments.

Wishing success to THE TRUTH SEEKER, I remain, R. C. WOOD.

Christian Persecutions.

CHILLICOTHE, MO., March 2, E.S. 292.

DEAR TRUTH SEEKER FRIENDS: I am a stranger in a strange land, and want to get away from here. There are a few brave truth seekers here, and we are a "thorn in the side" of the Christian bigots, but they are too many for us and make our lives a "hard road to travel," by their old tactics, lies, slanders, and abuse. We are fighting the good fight by never losing an opportunity to "beard the tiger," but the odds are too great, so they hav got us "dead to rights," or at least they hav me so. I came to this state three years ago with the hope of earning an honest living at my trades—painter and carpenter. I secured

a contract and completed one job, to the entire satisfaction of all. Then the bigots "got on to me" and I was immediately boycotted. I cannot get a day's work from any Christian, so I hav been compelled to hunt for a living, but the Christian persecutions followed me and I could not sell my game. So in my despair I almost gave up, but an old weak-kneed Liberal gave me a job of chopping cordwood, and I hav barely kept the wolf from the door by chopping for the last year. Now, I fear my tale of woe is tiresome, but I must tell it to show the power of the Christian's love for his enemy. (Brother Macdonald, please bear with me, I pray thee, for the burden of thy servant is very heavy.) I want to hear of a place where I can go and be free from persecutions, where I can make an honest living by honest labor, which is no disgrace. I want Liberals in Liberal communities to write to me. I want to hear from Washington and Oregon especially. I am a young man of twenty-eight years; married, with one child; college education; carpenter and painter by trade; Infidel in belief. Friends, please address, Your persecuted brother, C. E. JONES, JR.,
Chillicothe, Mo.

Free Land.

KISSIMMEE, FLA., May 1, 1892.

MR. EDITOR: The land law of the United States is at the root of all evil in this government as it is. The value of money is founded on it. Slavery is founded on it. Isms are founded on it. Power of officers is founded on it. Law is founded on it. Secret orders are founded on it. In fact, all things are founded on it but Labor and Science, which need to be advanced, as those two things create all things that are beneficial to all honorable beings. To put all human beings on an equality, all that is needed is to liberate the land and let every person hav all the land he can occupy and no more. To remedy evils is to get at the root of them, and to do that let the land be as free as the water to mankind. That will check the money power, and that checked all other evils are checked. If there is no real estate, where is the security for money to hold its value, on nothing but personal property, which takes labor to create? And if the laborers stop putting their labor in land the money power is abridged to such an extent that it no more governs the government, and when it loses that hold it has no more power than any other property. It matters not what kind of money we hav, or how much or little, if the homes of the people are not affected by it. If all human beings can hav homes if they will erect and occupy them, then they are happy. There would be no selling of land except actual occupation. All things will regulate themselvs, as there is no chattel slavery. If chattel slavery existed, then the land should be in title for the money men to work their slaves on. If the United States had liberated the land and not the slaves, then there would hav been no use of liberating the slaves, for the land would hav fallen in the hands of actual settlers, and the slaveholders would not be entitled to more land than they would hire help to occupy. E. W. SIGSBEE.

More Money, Less Interest.

GLOBE VILLAGE, MASS., May 10, 1892.

MR. EDITOR: With reference to Mr. Darrow's communication in THE TRUTH SEEKER of February 6th, I would say: Money is simply evidence of debt to the holder for value received, whether that evidence (the government stamp) is on metal or paper, and money is, or should be, by law, a full legal tender for all debts public or private. The value of the material on which money units are stamped has nothing whatever to do with the value of those units. The government stamp of one dollar for value received is the same whether stamped on ten cents' worth of silver, five cents' worth of gold, two cents' worth of copper, or one-eighth of a cent's worth of paper. The dollar in every case is worth the value that was given for it, whether in labor or material, and the whole people are bound to protect the holder in that amount of value for which it was given. The idea that a dollar must be stamped on some material that is in itself worth a dollar, is barbarous, absurd, and very foolish. Or that every dollar should be backed by some one material (gold, silver, or what not) in which it must be redeemed, is equally barbarous and foolish. The paper credits of the Bank of Venice, which were not redeemable in gold or silver, but were given for value received, and were full legal tender for all debts public and private, stood at premium above gold and silver for over six hundred years. Is not six hundred years long enough to demonstrate what can be done with a paper money irredeemable in gold or silver? The Bank of Venice has demonstrated that a paper money given for value received and made a full legal tender and not redeemable in gold or silver is far superior to gold or silver as money. And what has been done in this direction can be done again. The treasury notes of the United States given out to the people freely, for value received, and made a full legal tender and not redeemable in gold or silver, to the amount of $75 or $100 *per capita*, would stand at a premium in the money markets of the world over gold and silver, as did the paper credits of the Bank of Venice.

It is time that men, of common sense at least, hav outgrown the narrow, absurd, and pernicious prejudices that hav for so many centuries been instilled into their minds by shylocks and despots. The people should demand a volume of money sufficient for convenience of exchange, and the entire abolition of interest for its use.

F. H. MARSH.

Refused Communication.

NEWARK, N. J., April 25, 1892.

TO THE EDITOR OF THE NEWS, *Sir:* I inclose an account of two persons being excommunicated for marrying Protestant heretics:

The Rev. H. P. Fleming, rector of St. John's Catholic church, Orange, made his annual talk to his people yesterday on the evils of mixed marriages. He said that John J. Cullen and Mary E. Campbell had been excommunicated from the church because they had married Protestants and been married by Protestant clergymen. He pointed out that they could never get back into the church without making public atonement at the altar. Father Fleming then entered upon a general talk about the evils of mixed marriages, asserting that they are seldom happy ones, to say nothing of their being against the laws of the church.

Miss Campbell was married to Arthur W. Bayes, of East Orange. They were married on March 30th by the Rev. Dr. George S. Bishop, of the First Dutch Reformed church, committing the double offense of being married in Lent and by a Protestant clergyman.

John J. Cullen was married on February 22d to Miss Josephine Sparr, the marriage taking place at the house of Dr. Henry M. Storrs, of the First Presbyterian church, who performed the ceremony.

Both of those young people were God's children. They both were christened by Nature's tears in entering this beautiful world. Our common father was no sectarian God, and his children came by natural laws, and this excommunicated lady and her husband were true to those laws By uniting in the holy bonds of wedlock, therefore, they hav committed no crime. No person in this world can persuade Nature by prayers to alter her laws, and sectarians who set themselvs up and attempt to set aside those laws only make clowns of themselvs for intelligent people to enjoy a hearty laugh at. Why not excommunicate God for making the pagan before the Jew, or the Jew before the Christian? He did not forbid either of those to marry, and if he did I doubt very much if his children would obey such an unreasonable request—more than they would His Holiness Pope Pecci, who sits in a palace at Rome. And His Reverence, and cardinals, and bishops, and priests are dependent upon those laws for their very existence, and if any one of these violates those laws, Nature will most assuredly punish them as she does the humblest of her creatures, for Nature is no respecter of persons.

W. W. MORRIS.

[This communication was rejected by the editor of the *News*.—W. W. M.]

Argues That Free Trade Would Fraternize Nations.

NEW YORK, N. Y., March 22, 1892.

MR. EDITOR: In your paper of the 19th of March is a well-written article from Mr. Robert Gunther, to which I fully agree. In regard to our prosperity against Europe's, he left out, or forgot to mention, one principal cause for it. Germany, France, Austria, and Italy are nations of but about half of our population, but hav to maintain immense armies and navies. Several millions of the healthiest, hardiest young men, the flower of the people, are picked out and from producers turned into consumers, for whom the rest of the people are so much more taxed. Besides this, how much more cost the royal (!) families than our president. Is it a wonder that under such conditions people can prosper?

On the same page appears an article for protection from Mr. Richard Lechner, full of absurdities and contradictions, which begin right with his second paragraph: "I am aware, however, of the reluctance of the generally biased editor of a Freethought journal to print anything derogatory to the doctrin of free trade, under the *erroneous* conception that free trade and free thought are virtually synonymous terms. An advocate of the latter, to be *consistent, must* necessarily also be an advocate of the former." Here the second sentence contradicts the former, and he himself, as he is not consistent, a free trader, if he professes to be a Freethinker. A Freethinker *will* hear both sides.

"No," he calls out, "we strenuously object to lowering the present condition of our working classes to the peasant life of starving, agricultural Russia, to the pauper labor of Europe." This threadbare phrase is false, and only got up to catch gulls. One can find all the "pauper labor" wanted here by the thousands, and the tramps, besides. What hypocrits these Protectionists are! How they keep the laborer's welfare at heart! What would the laborers' present condition be if they themselvs did not combine into unions? That protection helps the manufacturer no one will dispute, but is it right that all others should be extra taxed to fill his pocket? Let every tub stand on its own bottom. In my opinion, the government has no business to help the manufacturers, the bankers, and the railroad capitalists. It is a shame that it allows them to water stock. In a civilized society, if any class is to be helped it is the poor, uneducated downtrodden which needs aid, and not the rich. Fifty years ago tramps were unknown, but we had then also very few millionaires, but a contented people all around. The Republican party is the founder of this system, which fosters trusts to make the rich richer and the poor poorer. And such a state of society can not endure. Sooner or later a revolution will uproot it.

Mr. Lechner asserts that the foreigner pays the tariff tax—the old Protectionists' phrase. Just take the latest article, sugar, put on the free list. We buy it now two cents a pound cheaper than under the old tariff. How then can anyone so foolishly and falsely assert that the foreigner paid the tax?

Protectionism leads naturally to narrow-mindedness, egotism, illiberalism, hate, and ignorance. Let us work to beat down all barriers against free intercourse in trade and travel with other nations and countries, until all humanity becomes one brotherhood, and we can say with the illustrious Thomas Paine, "The world is my country!" Yours for progress,

FREDERICK KOEZLY.

Historical Poem.

NATIONAL HOME D. V. S.,
MILWAUKEE, WIS., Feb. 13, 1892.

MR. EDITOR: I thought it was about time an accurate statement was made about the great Jehovah and his family, his true crown-prince, and other legitimate heirs; especially because lately so many pretenders hav put forward their false claims who hav not a drop of Jewish blood in their veins. CYRUS WHEELOCK.

A RELIGIO - PHILOSOPHICO - METAPHYSICO - SARCASTICO-POETICO - HISTORICAL ESSAY ON THE RISE OF THE GREAT JEHOVAH, HIS TWO BOYS, AND ONE CUB.

In ancient years when goddesses were crowned
As well as gods, and used to skirmish round
The earth for worshipers, then female grace
Redeemed the scowl on great Jehovah's face;
While saints and bigots at a discount stood,
Or were made over for the public good.
Almighty Zeus was a fair old god,
Who sealed his edicts with a royal nod.
Of all the gods that ever rolled a world,
Revolved a planet, or a system whirled,
He was the greatest and the most supreme,
And wore a tunic built without a seam.
He dwelt contented in ambrosial shades
Among a bevy of celestial maids,
Till great Jehovah came upon the scene,
And brought a Jewess for the little queen,
Which soon raised hell. For Zeus scornful scowled
Upon the Jewess, when Jehovah howled
With rage terrific, and betwixt the eyes
Knocked Zeus headlong from the lofty skies,
Heels over hellward; and thereafter reigned
O'er earth and heaven and the crown obtained.
His great ambition and tremendous need
Was that his queen and royal spouse should breed
An earth-made son from his divine embrace
To pose as savior for the mortal race,
By name, Christ Jesus, who was crucified
To save his father, when he up and died.
This crime outrageous of a reigning god
Was used conjointly with his victim's blood
To crown his virtues, and o'er earth extol
The matchless mercy of his mighty soul
For every people, and the world surprise
With his sublime and awful sacrifice.
That he received the profit of the crime,
And son the torture, was indeed sublime.
This same Jehovah many years ago
In cleft of granit made a holy show.
But ages after he became more wise
And less eccentric; when he left the skies,
And in concealment, so the record runs,
He dwelt with priests and holy monks and nuns.
Sometimes with love his sacred bowels thrilled,
When he the people with amazement filled
By sly intrigues and gallant escapades,
And not infrequent kissed the Jewish maids,
Or younger wives of aged patriarchs,
Whose eyes he dazzled with especial marks
Of royal favor, and the spouse deceived
With tales of wondrous miracles achieved.
His shabby treatment of his boyhood's chum,
Unhappy Satan, when they used to bum
Around the heavens, whom to hell he sent,
As king to measure out the punishment
For unbelievers, and the sinners turn
To make them howl and giv a proper burn,
Was most pathetic; and throughout displayed
A friend's devoted confidence betrayed.
Which stained the glory of his sacred crown
And him dishonored, for he trampled down
The tried companion of his early youth,
At least his equal in his love for truth.
When time sealed in the buffet that it bears
Near nineteen hundred rapid-rushing years,
He brought a Schweinforth. With a grunt of joy
It claimed distinction as God's second boy.
But as the shoat, that stalks about its pen
In search of food and early breakfast when
Awakes the dawn, unconscious kinks its tail,
So this great Schweinforth, when it sought to vail
Its cunning project from a doubting world,
The fraud unconscious to mankind unfurled
By mask transparent, and secured at most
A sort of harem for its Holy Ghost.
Where, sure enough, the fair and blooming maid
With mystic breeding from a holy shade
The world astonished, when with infant cries
Was heard the rustle in surrounding skies
Of angel wings, while every breed of swine
With grunts acknowledged the prophetic sign.
Now kiss its dupes this sacred cub, and groan
Their loud amens with sanctimonious tone;
Then once again the little cuss they hug,
And think they see Jehovah's holy mug.
Amen, CYRUS WHEELOCK.

MORAL.

(Displaying the pure Christian spirit.)
Ye and your readers by these lines enticed
May yet be tempted to believe in Christ.
But if ye *never* will return to Jesus,
Who's always waiting of our sins to ease us,
Or if ye still are stubborn and refuse us,
Then *go to hell*, that ye may there amuse us. Again, Amen! CY.

P.S.—What is this cub anyway? A little god, or a little goddess? Damned if I know, although I am a surveyor by profession. C. W.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Floy's Brother Ray.

We's dot a baby at our house
Wee as a mouse.
Mamma says he tumed from the sties,
An' how he c'ies!
I sint it's jes' too awful bad
An' very sad
To send him 'way off down here,
Poor 'ittle dear;
An' I b'lieve it's jes' as I said:
That he's so red
'Tause the sun burnt him on the way
Wiv its hot ray.
I don't sint that man Dod is dood,
Betause he tould
Not treat in such a truel way
My brother Ray
If he was a dood Man an' tind,
But he would mind
And send an angel, who, if told,
I know would hold
A sunshade over him, or fold,
If it was cold,
Around him a blanket or shawl,
An' he'd not fall
In such an awfully hot day,
All the long way
Into mamma's arms from the sties.
Wonder he c'ies?
I don't, nor that mamma is sict
A sindle bit.
Wonder it didn't till her, an' him too—
Now, do not 'ou?
I don't sint mans knows so well now
As womens how
To tate dood tare of 'ittle tots,
An' love 'em lots;
An' Dod don't hav a wife, I dess,
An' mates a mess
Tarin' for babies; an' the boys
Mate so much noise,
And det their noses brote, or mad,
While dirls is dlad;
But so sorry Dod don't marry
An' not tarry,
As I heard did Mr. Devil mans,
An' hav the bans
Read in every town to-day.
When Brother Ray
Would be the last to fall so far,
From sties or star.

SADIE ATHENA MAGOON.

Talks on Political Economy.

"Ethel!" exclaimed Isabella in surprise, as coming out of the school one beautiful afternoon in June, she encountered that young person rather unexpectedly upon the broad steps. "Isabella!" exclaimed the other, equally surprised, "where are you going?" "I scarcely know, myself," replied Isabella, smiling and drawing on her gloves, "but I am at perfect liberty to do whatever I please, for this afternoon at least. Miss Vincent has given me a brief vacation." "Oh, bliss!" exclaimed the enthusiastic Ethel. "'What larks,' as Harry would say, for Miss Lovell in due admiration of my talents and ingenuity has given me a leave of absence, too. We can hav lots of fun, Belle." "Yes," returned Isabella as she descended the steps, a frown marring her pretty face, "we will hav lots of fun, if we can find anything to do. But that is just what we cannot do. Where in the world will we manage to stow ourselvs this long afternoon?" "I know," said Ethel, who was never at loss what to do with herself, and when people felt ill and "out of sorts" always proved better than a dose of medicin; "we will take a row on the lake." "But where can we get our boat?" asked Isabella, still disposed to take a gloomy view of the position. "The gardener that Miss Leslie, the principal of the school, employs for the lawns, promised to lend me his little boat, 'The Mary Jane.' His cottage is not far from the grounds; come, Belle." Isabella walked somewhat silently beside her companion, for she had not yet recovered her cheerfulness. But Ethel, as though to make up for her companion's silence, chatted away serenely, never offended when her questions remained unanswered, until Isabella, beginning to be ashamed of herself, exclaimed contritely: "You are an angel, Ethel, and I am a horrid cross thing. But I believe I got up wrong this morning, for despite the lovely day and the vacation I feel irritable and cross."

The boat was soon procured, and it did not take the girls long to reach a beautiful little nook far up the lake that they took a fancy to, and climbing up the bank, found a pretty rustic bench in the midst of the beautiful wild nook that looked as though it was never inhabited by anyone except the birds and other children of nature. Ethel immediately claimed it, and declared that it was placed there for her especial benefit. Isabella rather timidly followed her more adventuresome friend's example, but soon, absorbed in gazing at the fair scene, forgot her fears. Ethel drew a deep breath of appreciation and delight. "How beautiful!" she exclaimed; "I feel more like quoting Byron than talking political economy. But business is business; go on, Belle." Miss Lloyd raised her eyebrows in interrogativ surprise, and asked, "Who said anything about political economy?" "I did," answered Ethel, picking up a piece of slate and making it skim across the lake; "I asked you to tell me some more about 'the wealth of nations.'" "Well, really," said Miss Lloyd, rather pettishly, "you seem so well advanced in the study that I thought you would not require any more explanation. Can't you possibly remember anything more that I said except that it was 'the wealth of nations?'" Ethel smiled; and now, abandoning her former pursuit of skimming stones, was busily engaged in pulling a daisy to pieces, for she always had to be busy at something. "You would not expect anyone to keep trigonometry, geometry, four languages, science of ethnology, say nothing of the higher mathematics, ethics, and that painfully apparent science of economics, all in one's poor cranium together, would you?" she was asking calmly, when Isabella stopped her with an imploring gesture, and to silence her companion more effectually dashed into the subject without more ado. "Well, I hav said that political economy treats of the wealth of nations," she began glibly, as though she was reciting an exercise in her French grammar. "But in order to hav you more thoroughly understand me, it will be necessary to speak of the production of wealth. There was originally two requisits; from these springs a third. Land and labor, then capital. Land in political economy means natural agent, raw material; labor, human exertion. A union of these produces a third factor, capital. The savage gathering fruits or roots for his dinner is the simplest conception of the first or primary requisits, land and labor. But when he gathers these things and stores them while he employs his time making a bow and arrow, he is working upon capital. His food, when gathered to simply satisfy his wants, is wealth. When eaten while engaged upon his bow, it becomes capital. His bow and arrow is wealth; when used to procure game, it becomes capital. Do you perceive the analogy?" asked Isabella, inclining her sunny head to one side questioningly. "Yes," replied Ethel, giving her friend a glance of mock admiration. "What a logician you are to be sure. Here, take this for your invincible logic," and she playfully flung a wild sweet-briar rose in her lap.

(CONCLUDED NEXT WEEK.)

Papa Sang "Bye-Low."

There died not long ago the little daughter of a New York lawyer, who approached the dark river with a composure that was as pathetic as it was unusual. She was the second in the family connection to succumb to diphtheria. A few weeks before she sickened she had known of the illness and death of a young cousin and playmate, and, though not allowed at the bedside or funeral, had been much impressed, and had asked questions which showed that the dismal features of the last rites were full of horror to her.

When she was taken ill it was carefully concealed from her that she had diphtheria, lest she should be frightened. It was a malignant attack, and it ran its course quickly, says the New York *Times*. The crisis approached, and all hope was abandoned. Her father sat by her side, watching her pale face take on a graver pallor that had only one meaning. The little girl's eyes were closed, and in her father's hand her own nerveless fingers were held. A tear wrung from his agony dropped upon them. The child opened her eyes wide.

"Are you crying, papa?" she said, as well as she could speak; "am I so sick, papa? Am I going to die?"

The question was earnest, and the eyes searched his face for hope, but she saw there was none. For a long minute she watched him closely. Who shall say what that look contained? Fear, entreaty, affection, and finally renunciation—for at length, with a little weary sigh, she turned away, putting her face toward the wall, but leaving her hand still fast in his.

"Papa," she said again, after a brief silence, and in the tone there was a touching resignation, "sing 'Bye-low'"—which was a nursery lullaby she had never outgrown.

Although choking with grief, the stricken father complied, and so, holding his hand, with her face still to the wall, and in her ears the crooning familiar melody, the little girl quietly met her death.

Chats With Correspondents.

"PAXTON."—"Elm trees" received and will appear soon. We thank you very much for your kindness. Your little lessons are interesting and impressiv.

WM. L. PALEN.—Thanks for article on "Gold Mines." Anything from your facil pen with which you may favor the Corner, is acceptable.

SADIE ATHENA MAGOON.—Congratulations on prospects changed for the better. May the new home be always the new paradise, and may the happy family liv long to enjoy it. You are sure of this home anyway, while the mansion in the skies is too much in the mist to be of any profit and advantage.

LAURA S. P.—Never mind the rudeness of the ignorant. You can afford to pass it by in silence. Be true to yourself, and true to your honest convictions.

JOHN D.—Yes, it is certainly wrong and very cruel to rob birds' nests or disturb them in any way. How would you like if some powerful creature should come and destroy your home, tear down the house, and kill the children? Take the case home, and put yourself in the bird's place—how would you feel about it? You should care tenderly for the birds, for you are strong and they are weak. Besides, how lovely they make all Nature with their sweet and cheerful songs. They do the best they can, and so should you.

Mr. James Warburton told the other day of a nightingale and its mate who came and built their nest in a grove near Warrington, England. A policeman was appointed to guard the birds, and trains of cars were run to the spot that the people might go and hear the charming song of the nightingale.

Every boy should feel himself an appointed policeman to guard the birds and their young.

Correspondence.

NAPLES, S. D., May 10, 1892.

DEAR MISS WIXON: I will write and let you know that we hav had a snow-storm. Our school is out. I am ten years old. Papa is making arrangements with Mr. J. D. Shaw to come here to lecture. He had Mr. John E. Remsburg to lecture at Henry twice while we lived there. I would like for some little Liberal girl to write to me. I hope this will not go to the waste-basket. I will close for this time.

Yours respectfully,
MAUD S. SHORT.

ATTLEBORO, May 12, 1892.

DEAR EDITOR: I send you my first and last attempt at rhyming. It is an epitaph on McGinty, the late popular idol of the day.

MC'GINTY.

McGinty is drowned
At the bottom of the sea.
And the public is glad
As 'tis fitting it should be.
They put him in a bag,
Then they piled on the stones,
For thus to keep him down
And to smash all his bones.
Then down, down, down went he.

His relativs were there
The pictures of despair,
All clad in black array,
Because he'd passed away,
And they mourned,
And they cried,
To think that he had died
In a bag at the bottom of the sea.

MIRIAM.

NEW ROCHELLE, N. Y., May 11, 1892.

DEAR MISS WIXON: I hav just finished reading the Children's Corner, and I thought the letters very pleasant to read.

My sister and I go to school. I am in B Grammar, two from the highest. You cannot leave this class till you pass in Geography. I hope to pass in June.

We went to hear Anthony Comstock preach in the Methodist church, and he read something from a paper about himself and Colonel Ingersoll, but he only said "Colonel," and said he could not mention his name in the "house of God." Of course I knew who it was, and we all smiled, and then he wanted a collection.

The church was crowded, because they closed all the other churches and all the people had to come to the Methodist church.

Portia, my sister, is twelve, and I am fourteen. I remain,

Your friend,
GERALDINE BROADBELT.

P.S.—Mamma would be so pleased to see you this summer if you come our way.

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News of the Week.

In Russia scurvy is following upon typhus and small-pox. Multitudes of the sick go without food or nursing till death ends their misery.

A Catholic organ says: "When the Fair is over, if Leo XIII. desires a home in the land of the free, Chicago will present him with the exhibition palaces."

The Platte, Missouri, Mississippi, and other rivers hav flooded large sections of the Western states, demolishing buildings, ruining farms, and drowning live stock and over a hundred persons.

The Vatican has again declared that our present schools must be changed into denominational ones receiving state support. "The duty of the hour, therefore," says our leading Catholic organ, "for all the Catholics of the United States, is to get together, and putting out of sight all past controversies, to build up the school system from which God is not banished."

Of the Parliament of Religions to be held in connection with the World's Fair, its manager says: "We believe that the view expressed by Cardinal Gibbons will be realized; that the expectations of the most sanguin will be dwarfed by the gigantic realities; that the Congresses of Religion that shall meet in 1893 will be so noteworthy as to make an epoch in history."

Of Deeming, the murderer of his two wives and four children, who was hanged at Melbourne, Aus., on the 23d, it is related that on a voyage just before his arrest he attracted notice by his frequent exclamations on the sinfulness of the sailors' profanity. His last hours were devoted largely to praying for forgivness and reading in the Bible, especially in Revelation. His last words were, "Lord Jesus, receive my spirit."

Rev. Dr. Cutter, of New York, has sent a letter to the members of the police, exhorting them to go to Sunday-school, worship God, and become Christians. Most of the police are Catholics anyway, but Inspector Williams, who perhaps is not very religious, took offense, and said, "Take 3,500 ministers and 3,500 police and put them side by side and you will find a deal more sin on the ministers' side than on ours."

Some New York preachers recommend that a Protestant congress be held at Chicago during the Fair, to offset the influence of the Catholic congress there. The Catholic church, they say, has planned the capture of the Fair, and has already acquired the domination of several committees and begun manipulating them in its interests. It has "so planned as to convey to the people in the Western world that Romanism has been the top, bottom, and sides of the civilization and progress of this country."

Among the memories of our early history which the Columbian celebration causes to be recalled numerously, Catholics bring forward the fact that Washington forbid the celebration of "Pope Day" in the army. On this day, November 5th, every year, it had been customary to parade effigies of the pope and the devil through Boston streets amid jeers of Protestants, and finally to burn them with execrations. Washington apprehended that this would disunite Catholics from our cause in the struggle against England.

Archbishop Katzer has decreed for the archdiocese of Milwaukee: "Masons, Carbonari, Odd Fellows, Sons of Temperance, unless they hav *in act* left the secret society, are to be deprived of ecclesiastical burial." As to other societies: "We forbid their members, 'in a body,' or with badges and regalia, to be present, march, or perform any rites or ceremonies at the funeral, with the exception perhaps of the union known as 'the Grand Army of the Republic,' because this society is considered rather as a military and patriotic society. In this case, even, all rites and ceremonies must be excluded that are not military."

Mgr. O'Reilly, the priest of the New York church where the relic of the Virgin Mary's mother has been on exhibition, lately gave his congregation a history of it. He said that immediately after the crucifixion there was a violent persecution of all who had followed Jesus, and especially of all who were related to him. Even the dead were not safe. And as the body of St. Anna, the mother of the Virgin, was the most precious body of all, it was taken away for safety. It was carefully guarded and brought to Constantinople, and from there to Apt, where it is now buried in the great cathedral. The popes ordered an arm to be taken from this body, and that was carried to Rome. From this arm came the relic. "The proof that this is part of the body of St. Anna," said Mgr. O'Reilly, "is the fact that miracles are performed through it."

Can Infidels Be Saved?

Whatever their lot may be in the uncertain "world to come," the following letters show that in this world they can be *saved to* many years of usefulness, and *saved from* unnecessary tortures by applied science.

An old, true, and tried standard-bearer of Liberalism, Mr. C. B. Reynolds, consents to the publication of the following letter:

Fremont, Wash., April 16, 1892.

Dr. E. B. Foote, Sr., *My dear, good friend:* I am rejoiced to be able to report that your help has been most efficacious. From a sad condition of the worst form of chronic dyspepsia, and acute rheumatism in my right shoulder that made it very painful to write and next to impossible to raise my right hand to my head, having exhausted hope and patience in trying sure remedies, your generous help and skill hav rescued me and given me a new lease of life with comfort. Doubtless I should have made better headway in recovery only my duties were such that I could not conveniently take the remedies with regularity. Only your generous, kindly interest in me prompted me to persevere. I am free from the demon dyspepsia, and have but slight inconvenience from lingering rheumatism.

Mrs. Reynolds and Gertie join in grateful thanks for your restoring my health, and I add, for all the kind interest you hav evinced in my work, and the cheer, help and encouragement you have afforded me.

Your grateful friend and faithful coworker for Reason, Right and Truth,

C. B. Reynolds.



A budding Infidel, C. W. Cockrell, Jr., of Salmon City. Ida., as he was left, crippled and helpless, by the grip.

His father's letter to The Truth Seeker, as published over a year ago:

Salmon City, Ida., March 1, 1891.

Mr. Editor: We have had a great deal of sickness in our family within the last year, and Christians have had the audacity to tell us it is all on account of our belief. Our little boy has not walked for a year, on account of sickness, only by the aid of crutches, and he could not do that well until we treated him under Dr. E. B. Foote, of New York city. I think in another month our son will be able to walk about without the aid of any crutches or cane. Now, if the Christians' God afflicted our son in this way because his parents did not believe in that old Jewish history of wholesale murder, robbery, and rapine, why does he idle around and let Dr. Foote outgeneral him in one of his most pleasant pastimes, that of visiting the sins of the parents on their children? Truly Dr. Foote is a wonderful man. And if what the so-called Christians say is true, he, Dr. Foote, is more wonderful than ever. I would advise anyone in bad health or disabled in any way to advise with Dr. Foote. He will do just what he tells you he can do. If God knows all things, past, present, and future, he knew such men as Dr. Foote would exist. Why did he allow such grand, great, and good men as he to spring up and down his mighty work of revenge? The fact is, it is all a fable, and no thinking man or woman that pretends to believe it does actually believe it. We see occurrences every day that refute that old book of riddles and falsehoods. If God made something out of nothing, he might have been thoughtful enough to procure a patent-right on the invention and sell out to some energetic man that could carry on the work after our mighty maker chose to retire from this little globe, so that many persons in the United States, and in fact, all over the world, would not be in a suffering condition, and helpless. But instead of doing so, he retired from this sphere, perched himself upon his magnificent throne of luxury, and peeps down upon this world of failure and destitution without ever one look of sympathy.

C. W. Cockrell.

The mother's letter six months after the above:

Oct. 20, 1891.

Dr. E. B. Foote, *Dear Sir:* Kindest of friends, for such you have been to me and mine. One year ago to-day my son took his first dose of medicine under your treatment. At that time he was paralyzed from his hips down; his feet were drawn up to the body; it required all my strength to pull one of his legs out straight, and it caused him great pain to do so. He suffered all the time but about every three days he would have a day of more acute suffering. We expected his death at any hour. His weight was fifty pounds. He could not creep or move one inch either way when put on rugs on the floor, and had to be carried about like a babe.

Fifteen months ago he was *given up to die* by our doctors, who thought his case was hopeless. As a last resort we procured treatment from you, and to the great joy and surprise of both myself and family, he soon began to improve. He gradually grew better, and after two months of the treatment he began to move about and try to creep. We had made for him a pair of crutches that were fifteen inches long. Think how glad I, his mother, was the day he could slide around on those crutches, sitting flat down on the floor. We made new crutches at different times, each pair a little longer, until he had eight pair—and one cane. *He has now discarded all and walks without the aid of anything.*

His general health is good. He weighs seventy-two pounds—the most he ever weighed. He is now going to school. We procured altogether nine months' treatment. His case was considered a very remarkable one and was known by hundreds of people in this state, who regard his recovery as *hardly less than a miracle.* In this limited space I cannot of course go into details. I might write on and on for days and weeks and could not tell you how grateful I feel to you. Words are meaningless in trying to pen them and have you read and understand me.

I am perfectly happy now, as though a great dark cloud were lifted from my path. To think of traveling down life's dreary road with a cripled and afflicted child, one that every passer-by looked upon as a pitiful object, was a bitter thought, I tell you. How changed things are now! everything looks so much brighter. My child is in good health, has resumed his studies, and I have every hope of his being a well, strong man. Wishing you and everyone under your care every prosperity, I am, sincerely,

May Cockrell.

HOW IT WAS DONE.

Abridging the letter by the omission of much unnecessary fulsome praise of the doctor, we have quoted enough of it to show how gradual the process of recovery was. In this age of physiological science and the medical arts we do not look for miraculous cures. To make a cripple walk with a word of the mouth or a wave of the hand is the method of miraculous cures. Not possessing supernatural powers the physician of to-day must be content with helping nature to bring about a gradual recovery by means of rational treatment employed in accordance with rather than in contravention of natural law. In the treatment of this boy's case is illustrated the value of our ideas, for the result justified the means and the means were entirely in accord with our theory as to *autotoxæmia.* Remedies were first directed to cleanse the stomach and bowels (the twenty-five feet of alimentary canal) to remove one great source of impurity by substituting digestion for fermentation or decay, so that there should be produced therein more true food substance and less stercoræmic poisons. At the same time mild measures were prescribed to arouse the skin and kidney functions, to coax these organs to quicken their work of casting out poisons which were causing sick headaches, heart spasms, rheumatism, and contracted muscles. As the work of elimination was slowly increased, so that the poisons began to be cast out faster than they were formed, these symptoms gradually lessened until they disappeared entirely. If the boy had been daily subjected to a hypodermic injection of strychnine sufficient to tetanize him, he would have been no more certainly the victim of poison than he was when through the complicated disorder of his own blood-making processes, the blood became so overstocked with home-made poisons as to be more of an irritant than a nutrient wherever it went. The blood thus poisoned beclouded the brain and brought on sick headaches; it goaded the heart's muscles to agonizing spasms, and so twisted the muscles of the limbs with painful spasms that they became contracted and would not relax. The indications of the case were simply to cleanse the blood as already described. Fortunately the latent energies of the boy were not exhausted, his own recuperative power responded slowly and surely, all his vital functions were coaxed to better action, and as they learned to work together again harmoniously, the balance was again restored, which we call health or wholeness; the digestion became good, the elimination regular and sufficient, the blood clean, the muscles limber, the nerves comfortable, and the brain ready for resuming school work.

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THERE is not a good code of laws in any single country. The reason is obvious: laws hav been made for particular purposes, according to time, place, exigencies, and not with general and systematic views. —*Voltaire.*

LIKE the wife of Ulysses, who undid at night what her industrious fingers had wrought by day, Nature amuses herself with an eternal building-up and destroying, the beginning of which is like its end, and the end like the beginning.—*Büchner.*

IT can no longer be doubtful that the world progresses in a manner that has no resemblance to human design; nay, that its essential method is such that, measured by the standard of human reason, it can only be regarded as the blindest chance.—*Lange.*

THE relations of human life are too complicated to be accurately and clearly understood, and, as a consequence, rules of action vary from age to age. The ideas of right and wrong change with the experience of the race, and this change is wrought by the gradual ascertaining of consequences—of results. For this reason the religion of one age fails to meet the standard of another, precisely as the laws that satisfied our ancestors are repealed by us; so that, in spite of all efforts, religion itself is subject to gradual and perpetual change.—*Ingersoll.*

IF there be any *ill* in the universe from mere *chance*, then a designing principle or mind, whether good or bad, cannot be the cause of *all* things; and consequently, if there be supposed a designing principle, who is the cause only of good, but cannot prevent the ill which happens from chance, or from a contrary ill design, then there can be supposed in reality no such thing as a superior good design, or mind, other than what is impotent and defectiv; for not to correct or totally exclude that ill of chance, or of a contrary ill design, must proceed either from *impotency or ill-will.* —*Shaftesbury.*

IT is not the Bible and the pretensions it makes for itself that I assail; it is the Bible and the pretensions in regard to it put forth by Protestant Christianity. Taken for what it really is—a collection of more or less connected tracts belonging to times more or less remote, and reflecting as it does the deed and motiv of ages and races that are no more—it is a deeply-interesting antiquarian study. But here its use and its merit end. That there is anything divine and supernatural about it more than there are about the Vedas and the Koran and the *Times* newspaper is an utterly untenable hypothesis. When, a century or two hence, the student looks back upon it, all the warping prejudices in its favor forgotten, it will be to him all but incredible that such a bundle of heterogeneous tracts was ever regarded as one homogeneous volume, upon which a definit religious system could be founded. It will appear to him that the impudence and ingenuity which could find a religious system in such a mass of self-contradicting platitude and exploded absurdity could hav found a religious system in a wheelbarrow or in a bag of nails.—*Saladin in God and His Book.*

THE age of the world is great enough for our imaginations, even according to the Mosaic account, without borrowing any years from the geologist. From Adam and Eve at one sheer leap down to the deluge, and then through the ancient monarchies, through Babylon and Thebes, Brahma and Abraham, to Greece and the Argonauts; whence we might start again with Orpheus and the Trojan war, the Pyramids and the Olympic games and Homer and Athens, for our stages; and after a breathing-space at the building of Rome, continue our journey down through Christ to—America. It is a wearisome while. And yet the lives of but sixty old women, such as liv under the hill, say of a century each, strung together, are sufficient to reach over the whole ground. Taking hold of hands they would span the interval from Eve to my own mother. A respectable tea-party merely—whose gossip would be Universal History. The fourth old woman from myself suckled Columbus—the ninth was nurse to the Norman Conqueror—the nineteenth was the Virgin Mary—the twenty-fourth the Cumæan Sibyl—the thirtieth was at the Trojan war and Helen her name—the thirty-eighth was Queen Semiramis—the sixtieth was Eve the mother of mankind So much for the

Old woman that livs under the hill,
And if she's not gone she livs there still.

It will not take a very great-grandmother of hers to be in at the death of Time.—*Thoreau.*

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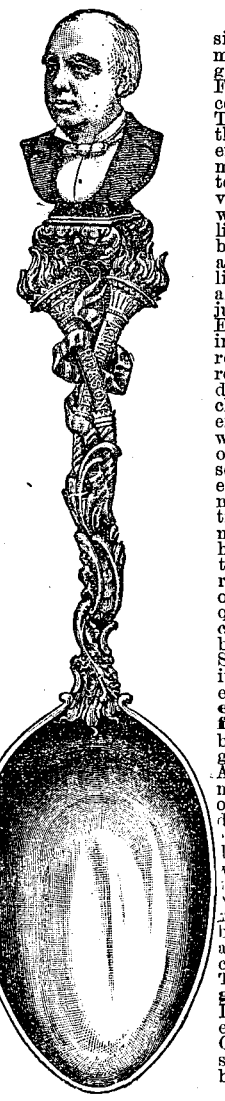
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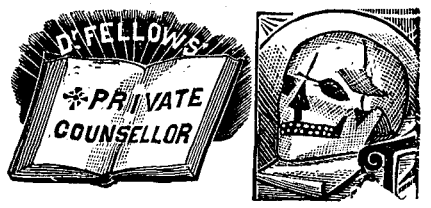
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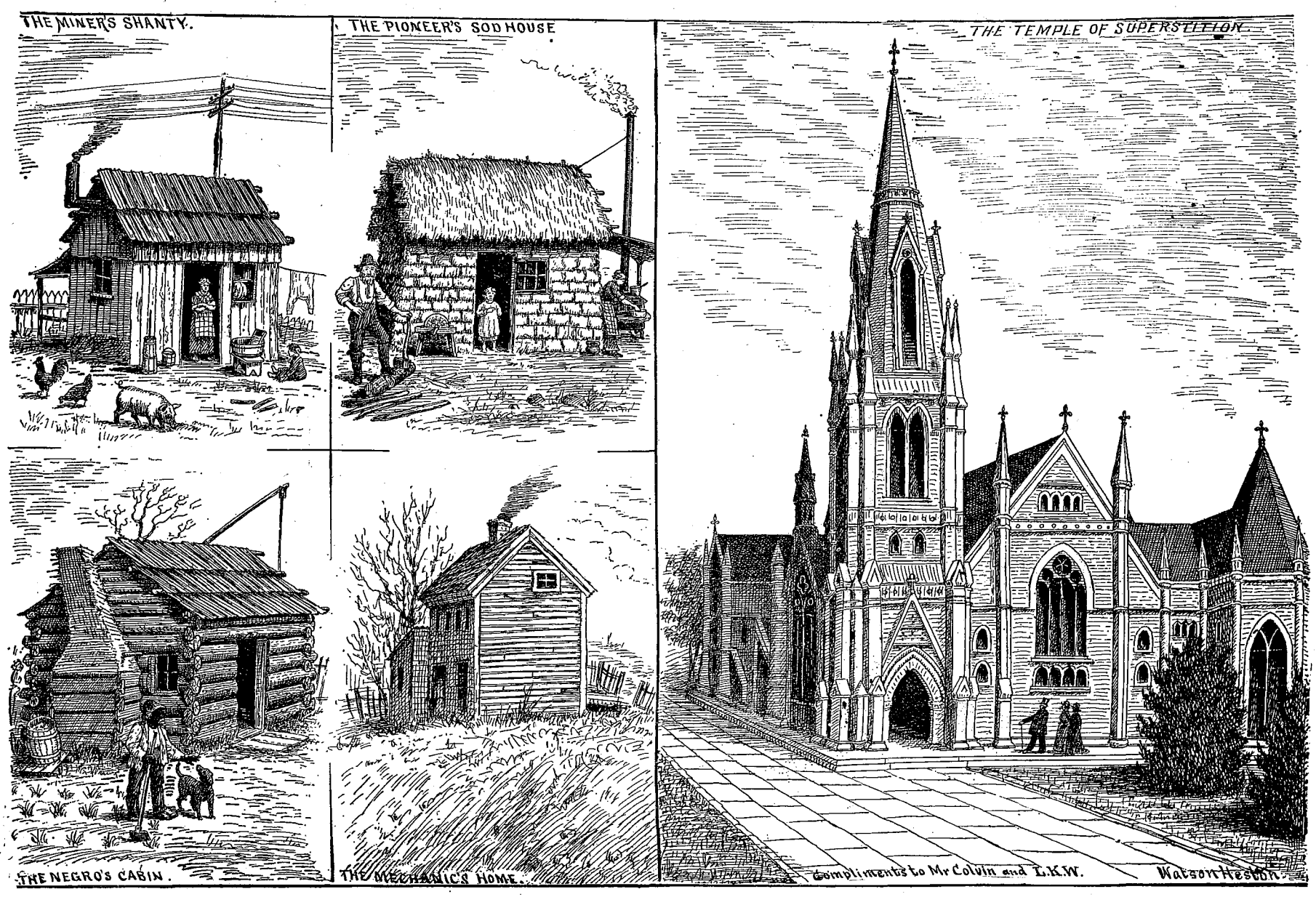
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Sunday Deviltry.

That the Sunday question is the most important matter for present consideration it needs but a glance through the papers of but a week to determin. The reasons for this are plain enough. The attempt of the pharisaical bigots to close the World's Fair precipitated the discussion, but back of that lies the fact that the clergy consider the enforced keeping of the day necessary to their religious existence, and consequently are prepared to go all lengths to prevent their business from being destroyed, and the other fact that the people are leaving Puritanism behind them and are rightly beginning to consider Sunday laws as tyranny. For many months now the question has been agitated and the excitement is increasing instead of abating.

Down in Tennessee, on the 26th of last month, five Seventh Day Adventists were arraigned for working on Sunday. What the court did with them we hav not yet learned.

Over in Hudson county, N. J., there is a Sunday-closing association, in league with the ministers, which is working vigorously for closing the stores as well as the saloons on Sunday. Circular letters hav been sent to all the pastors in Jersey City and Hoboken with the request that they be read from the pulpits on Sunday. The circulars state that in this movement the association desires to enlist the sympathy and coöperation of all pastors. The circular was read from most of the pulpits last Sunday and the pastors spoke vigorously in commendation of the movement.

In the District of Columbia the Sabbatarians are working for the enactment by Congress of

"A BILL

"Prohibiting the delivery and sale of ice within the District of Columbia on the Sabbath day, commonly known as Sunday.

"*Be it enacted by the Senate and House of Representativs of the United States of America in Congress assembled,* That from and after the passage of this act it shall be unlawful to sell or deliver ice in any quantity or quantities, by means of wagons or other vehicles, on the public streets or thoroughfares or at depots or offices within the District of Columbia on the Sabbath day, commonly known as Sunday.

"Section 2. That any person or corporation violating the provisions of this act shall be liable to a penalty of not less than twenty-five dollars nor more than fifty dollars for each offense, upon conviction in the police court of the District of Columbia.

"Sec. 3. That all acts or parts of acts inconsistent with this act be, and the same are hereby repealed."

In Chicago the clothing clerks and the clergy are in league. They want everybody boycotted who sells or buys anything on Sunday. Steps were taken at a recent meeting to affiliate the clerks with the Trades and Labor assembly of Chicago and to apply the methods of the great Central Labor organization to the problem of Sunday closing. At this meeting addresses were made by Rev. Dr. Withrow, of the Third Presbyterian church; Rev. Dr. Lawrence, of the Second Baptist church, and Rev. A. H. Henry. Resolutions were adopted condemning the practice of employers in opening their shops at all on Sunday, and appointing a committee of ten to request clothing-dealers to conform with the desire of the meeting.

At Mount Pleasant, Tex., as referred to last week, charges hav been preferred against twenty Seventh Day Adventists for Sunday labor.

Through the efforts of the Sabbatarians nine states hav decided to close their exhibits at the World's Fair on Sunday. Iowa is the only state which has acted on the question and decided for right and liberty.

The Pittsburgh presbytery of the Reformed Presbyterian church recently made this utterance: "The Sunday newspapers stand convicted before the people of this commonwealth of lawlessness—taken repeatedly in the very act. They hav strenuously denied this charge heretofore, but they can deny it no longer without outdoing Ananias. Always a moral nuisance and an insidious corrupter of morals, the Sunday newspaper is now a legal nuisance as well. Having no regard for the divine law of the fourth Commandment, it is but natural that it should treat the civil law with equal contempt. We heartily commend the Pittsburgh Law and Order League for its courageous efforts to suppress the Sunday newspaper, and we urge upon all the people under the care of this presbytery to giv to the movement hearty moral and financial support. And we further recommend them not to patronize any paper that issues a Sunday edition. We take great pleasure in commending the manly utterances of the Pittsburgh *Commercial Gazette* in favor of the maintenance of the Sabbath and of the present Sabbath law of this commonwealth. The presbytery also adopted the following:

"*Resolved,* That all pastors be directed to preach upon the subject of the Sunday newspaper, and that the sessions of the various congregations throughout western Pennsylvania shall act as committees to secure funds to aid the Law and Order League."

Similar resolutions hav been passed by the Methodist preachers and by the Presbyterian and United Presbyterian preachers at this seat of the Sunday newspaper war, and some twenty informations for violation of the Sunday law of Pennsylvania hav been lodged against newsdealers by the Law and Order League. The owners of a steamer making Sunday excursions having been prosecuted by the League hav sold the vessel "because of the Blue laws."

In welcoming Archbishop Ireland at a reception given him by the National Temperance Society, Dr. Cuyler said: "We remember, my dear sir, how the Catholic Sheridan and the Protestant Grant led together our hosts to victory. So now opposition to a common foe enlists us in a common conflict. Let us coöperate with Catholics in temperance and Sabbath reform, even though we must contend against them in regard to education and religion."

The Central presbytery of Dakota is reported as having memorialized the Presbyterian general assembly, which meets at Portland, Ore., that "in case the gates should be opened on Sunday the assembly should earnestly request all its ministers and people to absent themselvs from the Fair."

The Sunday Observance Committee of Keyport, N. J., held a meeting recently, at which reports from various committees were listened to. The committee to wait upon Mr. Cornell, of the Keyport Steamboat Company, to ask him not to run his boat to New York on Sunday during the summer, reported that Mr. Cornell claimed that the Sabbath committee should see the farmers in reference to the receiving and shipping of produce on Sunday. The committee resolved to enforce the law upon those who had their places of business open on the previous Sunday.

These are but a few of the hundreds of instances of Sunday deviltry which one sees who reads a considerable number of daily and weekly newspapers. New York city is tolerably free from this intolerance, but the police court records show that the laws are still used to harass small storekeepers who strive to get along in the world by selling goods on Constantine's day. A policeman two weeks ago arrested a man for selling him a glass of milk. The justice promptly discharged the hideous criminal. If we had preserved all the records of such cases for the past six months, the bare mention of them would fill pages of THE TRUTH SEEKER. No other phase of religious news would hav taken so much space, except perhaps the records of "ministerial conduct."

This Sunday deviltry has been greatly helped along by the decision of Judge Brewer of the United States Supreme Court in the case of the Church of the Holy Trinity. This church had been found guilty by a lower court of violating the law against imported contract labor by hiring the Rev. E. Walpole Warren from London. Judge Brewer reversed the decision, writing also an opinion which has cheered the Sabbatarians greatly. This decision comes, they say, "just in time to checkmate the fallacies of the old Tripoli treaty and the postmaster-general's sophistries of 1829, which are being industriously used to prevent Congress from closing the World's Fair on the Sabbath. This document outranks and so outlaws them both as to the relation of Christianity to our civil government. It is, therefore, legitimate to close the Exposition gates, not only because of the Sunday toil and traffic and turmoil the opening would cause, but also because 'this is a Christian nation.' This decision enables National Reformers to say anew, with fresh force, that if 'this is a Christian nation,' it should call itself so in its Constitution."

In this, we believe, they argue wrongly, for treaties are by the Constitution a part of the supreme law of the land, and no judge can upset them by an *obiter dictum* judgment in a case violating statute only. But the opinion handed down with the decision is of great interest, as showing how easily a churchman can twist matters to the advantage of his church. He begins by affirming that the citizens of the United States are a "religious people." Of this he satisfies himself by saying that "from the discovery of this continent to the present hour there is a single voice making this affirmation. The commission to Christopher Columbus, prior to his sail westward, is from 'Ferdinand and Isabella, by the grace of God king

and queen of Castile,' and recites that 'it is hoped that by God's assistance some of the continents and islands of the ocean will be discovered.'" After quoting the pious outrages of the colonial grants and charters (and he might just as well hav quoted also the language of the old bills of lading), the deistical parts of the Declaration of Independence, and referring to the clauses recognizing "God" in many of the state constitutions, he says:

"There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of private persons; they are organic utterances; they speak the voice of the entire people. While because of a general recognition of this truth the question has seldom been presented to the courts, yet we find that in *Updegraph* v. *The Commonwealth* (11 Serg. & Rawle, 394, 400) it was decided that 'Christianity, general Christianity, is, and always has been, a part of the common law of Pennsylvania; . . . not Christianity with an established church, and tithes, and spiritual courts; but Christianity with liberty of conscience to all men.' And in *The People* v. *Ruggles* (8 Johns. 290, 294, 295), Chancellor Kent, the great commentator on American law, speaking as chief justice of the supreme court of New York, said: 'The people of this state, in common with the people of this country, profess the general doctrins of Christianity as the rule of their faith and practice; and to scandalize the author of these doctrins is not only, in a religious point of view, extremely impious, but, even in respect to the obligations due to society, is a gross violation of decency and good order. . . . The free, equal, and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; but to revile, with malicious and blasphemous contempt, the religion professed by almost the whole community, is an abuse of that right. Nor are we bound, by any expressions in the Constitution, as some hav strangely supposed, either not to punish at all, or to punish indiscriminately, the like attacks upon the religion of Mohammed or of the Grand Lama; and for this plain reason, that the case assumes that we are a Christian people, and the morality of the country is deeply ingrafted upon Christianity, and not upon the doctrins or worship of those impostors.' And in the famous case of *Vidal* v. *Girard's Executors* (2 How. 127, 198), this court, while sustaining the will of Mr. Girard, with its provision for the creation of a college into which no minister should be permitted to enter, observed: 'It is also said, and truly, that the Christian religion is a part of the common law of Pennsylvania.'

"If we pass beyond these matters to a view of American life as expressed by its laws, its business, its customs, and its society, we find everywhere a clear recognition of the same truth. Among other matters note the following: The form of oath universally prevailing, concluding with an appeal to the almighty; the custom of opening sessions of all deliberativ bodies and most conventions with prayer; the prefatory words of all wills, 'In the name of God, amen;' the laws respecting the observance of the Sabbath; with the general cessation of all secular business, and the closing of courts, legislatures, and other similar public assemblies on that day; the churches and church organizations which abound in every city, town, and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations, with general support, and aiming to establish Christian missions in every quarter of the globe. These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation. In the face of all these facts, shall it be believed that a Congress of the United States intended to make it a misdemeanor for a church of this country to contract for the services of a Christian minister residing in another nation?

"Suppose in the Congress that passed this act some member had offered a bill which in terms declared that, if any Roman Catholic church in this country should contract with Cardinal Manning to come to this country and enter into its service as pastor and priest; or any Episcopal church should enter into a like contract with Canon Farrar; or any Baptist church should make similar arrangements with Rev. Mr. Spurgeon; or any Jewish synagog with some eminent rabbi, such contract should be adjudged unlawful and void, and the church making it be subject to prosecution and punishment, can it be believed that it would hav received a minute of approving thought or a single vote? Yet it is contended that such was in effect the meaning of the statute. The construction invoked cannot be accepted as correct. It is a case where there was presented a definit evil, in view of which the legislature used general terms with the purpose of reaching all phases of that evil, and thereafter, unexpectedly, it is developed that the general language thus employed is broad enough to reach cases and acts, which the whole history and life of the country affirm could not hav been intentionally legislated against. It is the duty of the courts, under those circumstances, to say that, however broad the language of the statute may be, the act, although within the letter, is not within the intention of the legislature, and therefore cannot be within the statute.

"The judgment will be reversed, and the case remanded for further proceedings in accordance with this opinion."

Leaving it to the lawyers to deal with his quibbles *seriatim*, it can readily be seen even by a layman that he is wrong in taking the expressions of a few men for the sentiment of others; for of all things plain in the organization, or federation, of the states, it is that the intent of the founders of the general government was to avoid the impression that this is a "Christian" government in any sense; that while all were to be protected in their right to freedom of worship, no one religion—*not* no one *sectarianism*—was to be elevated above another. The Christian was *not* to use the federal government to persecute the Mohammedan simply because he was a follower of Mohammed any more than the follower of the false prophet was to imprison the disciple of the Nazarene fanatic. The founders of this republic, permeated with the philosophy of the French Encyclopedists, intelligent men who knew the history of the various religions and the bloody wars between their devotees, strove to make this a purely secular government. To stimulate them they had the hundreds of sectarian quarrels fresh in mind. They knew what had been done by the Puritans, and they knew the nature of the religion which prompted the infamous deeds. Many of these founders were only deists, like Washington, Franklin, and Paine, and at least one of the most influential of their number, Thomas Jefferson, was what the church even now calls an Infidel—a Materialist. Judge Brewer's opinion, therefore, is absurd, being wholly out of line with the facts. Nevertheless, it affords the Sabbatarians great comfort, and they are using it industriously to further their legal Sunday deviltry.

If the Liberals could form local societies sufficiently numerous to combat these tyrannous acts in all towns it would be the proper thing to do. As the case seems to stand, however, the best that can be done is to work against the closing of the World's Fair, as that is a national enterprise and all citizens hav an equal interest in it. If, too, the Sabbatarians can be defeated in this matter, it will hav a tremendous influence in other places, even though the rule for that could not affect state and municipal laws. But considering the activity of the revivified Puritans, no efforts should be spared to overcome them in the one case on which above all others they hav concentrated their devilish talents. An open Fair in 1893 means a great deal more liberty in the future than the churchmen hav allowed us in the past.

The Work Cut Out for the Priests.

The Roman authorities at Rome hav supplemented their decision in the Faribault and Stillwater cases by another letter addressed to each bishop in the United States. The points of the letter are only two in number. The first is that the "holy see," by its decision, has put an end to the discussion; the second is that the bishops must, at the first opportunity, consider how to deal with "the many Catholic children who, according to trustworthy statistics, attend the public schools in preference to parochial schools."

This amounts practically to what would be described in expressiv American language as a command to the bishops to shut up, say nothing, and saw wood. The Roman authorities know that at present it is no time for bickering, because the church is making progress which might be retarded by internal dissensions. The authorities also know that in spite of this progress the church is losing a good many young victims by reason of their attendance of the public schools. To save these, add to them by getting the children of Protestants into schools controled or taught by ecclesiastics, and keep their grip in politics, is the work to which the energies of the priests of all degrees must be bent. Performing it is what the letter-writers call a "union of intellect and energy," to be "the more consolidated and safeguarded, insomuch as at the present time more errors than ever are abroad, and there are many enemies to combat and numerous obstacles and difficulties continually arising which it is necessary to vanquish."

It is safe to say that there will be no more schools patterned after the one at Faribault, but that the building of parochial schools will continue, as will also the effort to divide the school funds among the various religious sects which maintain so-called secular schools.

The Government Exhibit to Be Closed on Sundays.

It is lamentable to know that there are enough bigots in the House of Representativs to propose a law that the national government's exhibition at the World's Fair shall be closed on Sundays, and enough hypocrits among the Congressmen to pass it.

But it is encouraging to know that the Sabbatarians who brought the pressure to bear upon the lawmakers obtained only a small portion of their outrageous demand, which was that the government should giv the Fair no money at all unless the managers signed an agreement that the whole exhibition should be shut up on Sundays. Of this attempted bulldozing the *Times* says: "It would be hard to surpass such an exhibition of a meanly tyrannical spirit as this amendment. It is a threat to prevent the representation of the government of the United States at the World's Fair unless the managers of the Fair shall conform to the notions of propriety entertained by the majority of the House of Representativs, which has no sort of responsibility in the premises, and not even entertained by these legislators, but supposed by them to be entertained by their constituents." Of the debate on the matter and the final resolution to close the government exhibit the same paper says: "There is something ignoble in the tone of the debate in the House upon the appropriation for the World's Fair. It is really not to be supposed that the members who took part in it would be especially grieved or wounded if the Exhibition were opened to the public on Sunday. That is a matter which may very safely be left to the managers of the Fair. An individual exhibitor who stipulates that his exhibit shall not be shown when other exhibits are shown would be regarded as a churl, or, if he put his refusal upon religious grounds, as a bigot. It is only a very small proportion of Christians who are so rigid Sabbatarians as the Jews. The orthodox Jews in every country make considerable sacrifices, eager for money as they are supposed to be, in order to observe their Sabbath. Yet no Jewish exhibitor at a World's Fair that we know of has refused to allow his exhibit to be shown along with the rest on Saturdays. It is a matter of common civility and propriety for every exhibitor to submit to whatever rules are adopted by the governing body of the Fair. Of course, if a man thinks he is imperiling his salvation, or anybody else's, by allowing his wares to be exhibited on Sunday, it is his duty to refuse permission. But does anybody suppose that the majority of the House of Representativs was actuated by a respect for the fourth Commandment and a belief in its binding force upon Christians in coupling an appropriation for the representation of the government with a condition that the exhibit should not be opened to the public on Sunday? They were simply 'pandering to the better element' and pretending scruples that they did not feel."

In the East.

News and Notes.

Larchmont extends delightful visions along the pathway of the Secular Pilgrim. Bunyan's Pilgrim as he approached the gates of heaven looked not on anything more enchanting, be it when the sunshine fills the air or the silver rain is dropping. The sea is before you. You hear its music on the soft sands and rocky shore. Against the distant sky the hills are glimmering in blue and gold. The expanse of waters rolls its burden of a thousand ships. The red light of the Boston steamers flares like a comet—then fades in the misty deep. An ever-changing panorama of land and ocean, with splendid color and charming form, givs exhilaration to each moment.

On a slope by the ever-singing waters, with a beautiful grove in front through whose interlacing green the blue sea flashes, Dr. Foote, Sr., enjoys the

life that now is, mingling with labor the leisure of ample years. A varied home circle radiates amidst nature's loveliest scenes. Here I find myself on Wednesday evening, quitting the city's enormous roar, reveling in a delicious quiet, and drinking in to my heart's core the beauty of the exquisit sunset and gorgeously approaching night. Then from the "cool moon's uncertain shower" and darkening clouds and thunders of the unresting tide we pass to the sparkling fireside, the comforts of home—and music's noble cheer, and thought's unquenchable hope.

On Thursday morning, the luminous clouds still flinging in soft and misty splendor the fruitful rain, the doctor and myself drive over to the Paine farm, and the monument which still looms by the roadside like some gray hermit of unconquerable spirit, who speaks of martyrdom of liberty, of the shining years

When humanity shall be
Good and great and joyous, beautiful and free.

We wander to the house upon the hill, the old house where Paine himself lived. We enter the little room where he wrote, a room with one window through which crashed the bullet of the enemy, as the legend says, but which reached not the heart of the illustrious patriot.

This farm will some day become a part of the vast metropolis itself. It is excellently situated on the gently rolling "Quaker hills," and fine residences will eventually environ the humble homestead of the mighty philosopher. Civilization sweeps on, but may this landmark be preserved, and with it the unpretentious but priceless monument.

It has been rumored that the farm, which consists of about two hundred acres, has been sold to a Western syndicate for stock-raising purposes, etc. But this is not true. The farm is still in possession of Mr. See, who has lived here for twenty-seven years. The land, however, is in market. Would it not be a good idea to form a Liberal syndicate, purchase this farm, reserve the homestead, and finally on that eminence, overlooking the spacious city and far-encircling sea, build a memorial hall to the lofty genius who first breathed in words that burn the spirit of American Liberty? I hope that this will be done—that here can be a home for Liberalism—a shrine more noble than ever was built by church or king.

On Thursday afternoon I journey to the beautiful orthodox town of Meriden—a real Yankee town—where thrift and enterprise prevail and the church bell peals.

After much tribulation I at last shake hands with N. F. Griswold, our stanch worker here, than whom no one has done more for the Liberal cause throughout the country. He is well known for his generous assistance to many a struggling effort. He is one of the prominent business men of the place; has lived here for over thirty years and built up an immense establishment. I had long corresponded with him, and had expected to meet him before this, but fate seemed determined that we should not join forces. But we did at last, and we put forth our level best to shake the orthodox bones. It rained, however, on the night of the lecture, Thursday. Besides, the orthodox churches held their prayer-meetings on that evening; and other things made it difficult to secure an audience such as we desired and expected. However, we made the campaign, and I guess it will count for something in the long run. But Meriden is not a promising field. The church element is potent. The old-time Connecticut theology remains, and the Liberals are indifferent. They hav an idea that it "does not pay" to do anything. Perhaps a few earthquakes like what we hav in California might stir up these staid New England towns to the fact that the world moves and that we must move with it, or "go under."

However, friend Griswold doesn't find himself all alone. There are TRUTH SEEKER subscribers here—Mr. Morse and others—and they are ready to help. I presume that under more favorable circumstances a larger audience could be got together, and Freethought made welcome in this large and prosperous city, where the modern spirit is by no means at a discount. It will take time and patience, that is all, to win the victory.

One could not, anyway, be discouraged with such a hospitable ally as Mr. Griswold, and Mrs. Griswold also—a genial and cultivated lady, who is not afraid to do her part in the world's reform. I was welcomed in their beautiful home—and with all the ups and downs of the pioneer service, Meriden will be to me a delightful memory. I cannot but hope some future day the colors will fly brilliantly. With such generous companions the camp-fires will not go out.

From orthodox New England I go to orthodox Canada, to Toronto, where the horse-cars go not on Sunday, where there are two hundred and four churches, three hundred policemen, and seventy millions of untaxed church property, in a population of about two hundred thousand. However, it is well known that the Secularists hav made a stanch fight here, and perhaps in no city in the world hav more results been attained. Mr. Chas. Watts did an excellent work here. Large audiences greeted him from Sunday to Sunday. Since he has taken his departure for England the labor has not been suspended, although the loss of Mr. Watts has been severely felt. But the Secular element of Toronto is of quite a solid nature, and has a momentum of its own, and there is to be no cessation of the glorious struggle upon which it has entered. In regard to the cars running on Sunday, at a popular election ten thousand votes were cast in favor to fourteen thousand against. At another election undoubtedly the Liberal party will triumph.

Toronto has grown wonderfully since I saw it last, about eight years ago. It is a magnificent city, and has a great future, being situated so as to command a vast portion of the trade of Canada and of the West. As a commercial center it stands in the front rank.

I received a warm greeting from the Liberals of this place. On Sunday evening the hall was packed to its utmost capacity. Mr. J. A. Risser presided in the afternoon, and Mr. A. F. Jury in the evening, introducing the speaker with words of comradeship and cheer. I felt that I was indeed among old friends, and I hav not anywhere had a more enthusiastic welcome.

The Toronto Society cultivates the social element with decided success. It is continually enlarging its sphere; young people are joining and becoming interested in Secular principles. There is growth in Toronto. The Secularists hav a record of which they may well be proud. The reading-room is open every evening, and the Literary and Debating Club meets every Sunday afternoon. Public lectures are given every Sunday evening. The movement is thus self-sustaining. It is the center of the powerful influence in the community.

Mr. C. W. Price, president of the society; Frank Anthony, Jas. Coutts, J. C. Frazer, Fred Denton, Wm. Christie, etc., are among the leading spirits here, with Risser, Jury, Harrison, Stewart, and other "old-timers" whom I met when I first came to Canada. I was pleased to make acquaintance with J. Spencer Ellis, of the *Secular Thought*, who with C. M. Ellis is so gallantly striving to maintain this excellent journal. It was really inspiring to mingle with this pioneer corps of Toronto, who against such almost overwhelming odds hav advanced step by step, who hav won an assured position, and who mean to keep it. Certainly from "across the line" there is splendid cheer.

SAMUEL P. PUTNAM.

Lectures and Meetings.

S. P. PUTNAM's lecture appointments:

Boulder City, Col.,	June 4, 5	Morgan City, Utah,	June 16
Georgetown, Col..	" 6	Echo, Utah.....	" 17
Denver, Col.....	" 7	Reno, Nev.....	" 21
Scofield, Utah.....	" 9, 10	Carson City, Nev.	" 22
Salt Lake, Utah...	" 12, 19	Virginia City, Nev.	" 23
Provo, Utah.....	" 13	Inyo county, Cal.	" 24–27
Murray, Utah.....	" 14	Athens and Cathlamet, Wash.....	July 3, 4
Kaysville, and Farmington, Utah	" 15		

During the months of July and August Mr. Putnam will lecture along the line of the Northern Pacific railroad at Tacoma, Buckley, Davenport, Spangle, Rosalia, Oaksdale, Palouse City, Dayton, Walla Walla, Colville, Wash.; Missoula and Bozeman, Mont.; Albert Lea and other places in Minn.; Eau Claire and vicinity, Wis. All those who desire lectures along this route will please address S. P. Putnam, at Salt Lake, Utah, care of H. P. Mason.

JOHN R. CHARLESWORTH'S lecture appointments:

Waterloo, Ind....	June 4,5,6	Pittsburgh, Pa....	June 19
Butler, Ind.....	" 7, 8	Butler, Pa.....	" 20, 21
Columbus, O.....	" 12	Philadelphia, Pa.	" 26
Cleveland, O.....	" 13, 15		

He expects to lecture in Cairo, Ill.; Shumway, Muscatine, Ia.; Milwaukee, Wis.; Grand Rapids, Mich.; Fort Wayne, Ind., and Auburn, Pa.

LECTURES for June of the Manhattan Liberal Club:

June 3d, "The New National Party," Dr. Charles Stuart Welles.

June 10th, "Rev. Parkhurst and His Methods," T. B. Wakeman.

June 17th, "Reincarnation," Eliza Orchard Connor.

June 24th, Last meeting till October; lecture to be announced later.

W. S. BELL is now in Oregon, where he will lecture in May and June; afterward he goes to Washington. The following are his dates till June 12th:

Cathlamet, Wash..	June 2-4	Deep River, Wash..	June 12
Skamokawa, " ..	" 5, 6		

THE next meeting of the Syrian Society will be held at the house of William M. McLaury, M.D., 244 West 42d street, on Thursday, June 2d, at 8 P.M.

How the Russian Relief Ship Was Received.

From the Lowell, Mass., Times.

The *Times* is permitted to make extracts from a private letter received in Lowell from Capt. R. W. Sargent of the steamship Indiana, which carried Philadelphia's magnificent offering of grain to the starving peasants of Russia. His graphic description of his reception is much better reading than any newspaper account. He says:

"We had a very bad passage out; the men said it was because we were prayed over so much before we started. One of my men was thrown across the deck by the sea and killed in a heavy gale off Rockall. The bad weather and head winds lasted me to the Butt of Lewis (north point of the Hebrides). From there until we got through the Pentland frith had fine weather. Plenty of the scenery William Black writes about, but as everything was white with snow there was not much to it. Passed Norway in a blinding snowstorm, but had good, clear weather in the Kattegat. In the sound and Baltic had snow and fog, clearing just as we got to Libau. So you see we hav not seen much of the beauties of nature. Holy island, Skye, and all that was worth seeing.

"Was four days at Libau, and between working the ship and being entertained, the time was well filled up. We were made very welcome and everyone behaved well, did not disgrace the flag on the ship. Drink was much more plenty than water, but somehow even the sailors and firemen did not get drunk. They went wild over me and I hav been thrown in the air and kissed and hugged—by the men—until I really felt sorry for the waste. They at a dinner gave me a silver loving-cup, and a swell changed watches with me. Mine was a good $100 watch with a silk guard, his a stop, center second repeater, with a double chain that weighs twenty sovereigns. Just as I was about sailing the Russian minister telegraphed, the ship was detained by the czar's orders, as he wished to send me a present. I could do nothing with the police minister, who is the big man in every Russian city, or our consul-general, as they would not take the risk, so I, with good American "gall," telegraphed him, asking him to get me permission to go at once, as I had to sail from Liverpool the 30th with passengers, and every day I was detained would cost the Russian relief fund one thousand roubles; the present could follow. At 5:30 P.M. I got a dispatch telling me I could go, and the police minister got another. I may lose my present by it, but I was not sent there for presents.

"I hav never seen any such drinking as I hav seen in Libau, and never expect to again. The famin work was well done, though. The entertaining was by Libau, which is two thousand miles from the famin district. We began cargo work at 4 P.M., Wednesday; at 8 P.M., Thursday, the first train started for Samora with twenty-seven cars, with through right of way over all trains, including passengers, dressed with American and Russian flags. Sunday evening, the 20th, before the Indiana was out of the harbor, the last pound of her cargo had started by train for the famin district. The director-general of the Russian railways was in Libau, Count Brobinsky, of the czarewitch relief fund; and the consul-general of the United States, Crawford; as well as the United States consul at Riga, P. Bomholdt, who was worth them all, as he is a shipping merchant with houses in St. Petersburg, Riga, and Libau. He is the sort of man to represent the United States. He gave his service while we were there, and as an American, took the cargo from where it was in the ship and put it on the cars as his contribution, say $3,000. He, I think, was the proudest man in Libau when the ship came in the harbor.

"We hav had plenty of religion mixed up with it all. When we got to the dock, the swells were let on board, and two 'popes' had service on the quarter-deck. They blessed the ship and the cargo, then took me, blessed me, took a little broom, sprinkled me pretty well all over with water and oil, held me out the crucifix to kiss (which of course I did). Then the ship was thrown open to the crowd. Sunday I went to the Greek church with the police minister, in state, and had a new mat to stand on. After service I was blessed again, and given a message to my own church in America, 'The Russian church in Libau has prayed for the church in Kittery and sends love and greeting, from the oldest church to the youngest, feeling they are one in the worship of Father, Son, and Holy Ghost.'

"From this I was driven to the farewell reception and dinner, from 12 M. to 5:30 P.M. This was simply the grandest and wildest drinking bout I hav ever seen. When we were ready to haul the gangway ashore, the head pope prayed, blessed the ship and me, kissed me on both cheeks, and it was over. The ladies at the ship gave me "bread and salt"—with a pretty little speech. I hope from this letter and the papers you may get a fair idea of the 'circus.'"

The Columbian Exposition Should Not Be Closed on Sundays.

To the Editor of The Truth Seeker, *Sir:* With your kind permission I will giv the public a few thoughts on this subject, which is causing much discussion and is of much importance as a principle.

Christians generally are making great exertions in favor of the closing of the great Fair on Sunday, which promises to be the greatest and grandest known in the history of the world. And as all nations are invited to exhibit and enjoy the occasion, there should not be any regulations pertaining to preferences in regard to opinions or beliefs in religion, politics, or forms of government. All should feel that each has equal rights in every respect.

As the founders of our government declared that all men were "created equal," and by our Constitution prohibited any preference on account of religious opinions, the same principle should be recognized in all things pertaining to the great Exposition.

Sunday Christians should not ask or be conceded any rights that Jews, Adventists, Seventh Day Baptists, or any other religionists, may not possess.

But Sunday Christians seem determined to control this matter and compel the closing on Sunday. They manifest a disposition to boycott members of Congress, business men, and others who favor opening the Exposition on Sunday. They ask too much, and are hardly honorable or respectful in their manner of asking. It is said by as good authority as the Detroit *Free Press* that a greater number of names are attached to petitions from Michigan than the whole population of the state. A recent letter to me from our member of Congress from this (third) district says that petitions are being received by the wagonload, and they are laid away to must and rot. But intelligent men are not frightened by boycott threats. A strong effort is being made to prevent any further appropriation by Congress unless the bill contains a provision for Sunday closing.

If Congress shall deem a further appropriation just and necessary, it should be made without regard to this question.

In the past, legislators, politicians, and the public press, generally, hav been very timid in regard to expressing opinions contrary to what was thought to be the current of popular opinion in matters pertaining to religion. What Mother Grundy would say was, and still is, a deterrent force much regarded by many who should set an example in all matters of justice, morality, and truth. But thanks to the progressiv spirit of the age, a change for the better is evidently gaining, and there is a more independent spirit asserting itself on all such questions.

As to the authority for Sunday, instead of Saturday, being the Sabbath, Catholics hav stronger grounds for their position than Protestant Christians. The former are sustained by what they consider the infallible authority of the *mother church;* while the latter, who also claim the *Bible* as an in allible guide, cannot find in it one sentence, or word even, making Sunday the Sabbath, or a holy day. In this respect Protestants—to put it mildly—are very inconsistent. And yet they are the most determined in their efforts to hav the Exposition closed on Sunday. The Methodist Episcopal conference, the Young Men's Christian Association, the Woman's Christian Temperance Union, and other organizations, seem determined to accomplish the closing of the Fair on Sunday, and their methods are not altogether honorable. Although they claim to be truly good and honest, some of their acts savor of "ways that are dark and tricks that are vain."

An old adage says that "politics make strange bedfellows;" but more strange is the fellowship existing between the clergy and the distillers, brewers, saloon men, and liquor-dealers generally, especially in Chicago, on this question. All favor Sunday closing, and each for their own special pecuniary benefit.

Sunday as a day of rest should be observed, and laws for the observance of morality and good order should be made and enforced; and it should be a *holiday* for all who choose to hav it such, but under our form of government no laws should be passed making Sunday a *holy day*. It is not in accord with the liberal trend of thought manifested when the United States became a nation.

People of true Liberal ideas should concede to others what they claim for themselvs—the right of opinion on all matters of belief in religion, politics, etc.

Some of our so-called Freethought people are as intolerant as the most bigoted religionist, and in being so are doing themselvs and the cause they advocate a great wrong, and instead of advancing are retarding the cause they would support. A cause is seldom strengthened by compulsory words or acts. Calm, convincing arguments will win when boisterous language and severe measures fail. Show your cause to be truthful, right, and just, if you wish to hav it win. "If you convince a man against his will, he oft remains the same opinion still."

Signatures to petitions on almost any question may be obtained *ad libitum*. Therefore I would suggest that those interested in having the Exposition open on Sunday keep this matter before the people by writing short articles for the public press, giving their best thoughts in a concise form, using mild language devoid of epithets, because epithets are generally resorted to by those who lack arguments of forcible reason, therefore epithets are resorted to for the want of something better. The commissioners who are appointed to make rules and regulations for the Exposition should, and probably will, decide this question; therefore write to them, directing to the secretary, John T. Dickinson, Chicago. The commission will consider the question the 6th of October next.

Converse Close.

Grattan, Mich., May 16, 1892.

What Is Real Liberalism?

The definition of the term Liberalism, in its common conception, appears not only erroneous but generally obscure and contradictory.

It is an indisputable fact that many, if not a large majority, of those who are professedly Liberal in religion are confessedly illiberal in politics and sociology. This, I maintain, is both an inconsistency and a perversion. A given individual of Liberal pretensions is either wholly Liberal or partially Liberal; and, if only partly so, he is not fairly entitled to so broad a distinction.

In almost every contribution to avowedly Liberal journals, there appears one or more expressions of illiberal ideas or the advocacy of illiberal policies.

An advocate of "protection" in a recent tariff discussion, maintains that while an implied Liberal, he yet favors a "protectiv" policy, for the sole and selfish reason that said system is *beneficial to Americans!* The inference that whatever protectiv enactment is beneficial to one nation is in proportion detrimental to others, is too obvious for comment. Such a cause of action is patriotic; but patriotism and Liberalism are mutually antagonistic.

Respecting the question of female suffrage as a Liberal, my espousal of the cause of equal rights is undoubtedly an obligation; while, as a Secularist, I must object on the grounds of the subjection of women in general to the rapacity and tyranny of ecclesiasticism.

Whether this latter course of action is Liberal or illiberal, I am at a loss to decide; but I am of the opinion that, being merely a choice of the lesser of two gigantic evils, it involves the principles of neither.

As a man of Liberal sympathies, I certainly favor free trade; as an American citizen, I indorse protection; and to this extent I am deficient in the totality of those attributes which constitute a pure Liberal. When once a resident of California, I approved of Chinese exclusion, from motivs of a solely egoistic nature; and until my sympathies, now only partly Liberal, hav become sufficiently comprehensiv to embrace humanity as a whole, I certainly do not merit the appellation of Liberal. I hav Liberal sympathies, Liberal ideas, Liberal tendencies; but behind these are the opposing influences of prejudice, favoritism, and egotism, imparted by nature's almost inflexible law, adaptation to environment; and these counter-influences impede the free and proper action of the superior and acquired tendencies. I am only drifting toward Liberalism; I am not yet a Liberal, but I hope I may flatter myself so much as to say that I hav the Liberal virtue, candor, to admit it.

Certain contributors, not strangers to The Truth Seeker, after affirming themselvs unqualified Liberals, declare for the Democratic or Republican party. This, I contend, is not only not Liberal, but the reverse of Liberalism. Party-spirit is possible only where prejudice predominates over intelligence, and savors much more of bigotry than Liberalism. I hav used the term "pure Liberal;" let me not be understood to imply, by this loose expression, that *impure* Liberalism is not a contradiction in terms.

Gladstone, for example, a professed Liberal in both politics and religion, is decidedly illiberal in both. He maintains the inspiration (truth) of the Pentateuch and supports the traditional order of creation when both assumptions are controverted by the inherent discrepancies in the legends themselvs, to say nothing of the unanimous negations of science.

In politics his Liberalism (!) is of a similar tenor. He temporizes with the monarchy when he should oppose it and recommend a republican form of government, as the only Liberal English statesman ever did—Bradlaugh.

I hold that one not a cosmopolitan is not a Liberal; and since the decease of the great British Secularist, we hav only Ingersoll as an exemplary perfect Liberal. Strange as it may seem to many over-zealous Secularists, there is also such a thing as illiberalism in anti-theological opposition. Religion has not a monopoly of fanaticism, though it has the larger proportion.

It is admitted that superstition and Liberalism are incompatible; and, in this connection, it may be pertinent to note that many eminent and intelligent men who profess to oppose superstition are themselvs victims of superstition. Voltaire and Paine were superstitious to the extent of postulating a deity and maintaining the immortality of the "soul," contrary to experience, at variance with science, and impossible of logical demonstration. The god of Thomas Paine was invoked to suppress British tyranny, though he never ventured to speculate on the probable causes of the abeyance of "divine justice" during the tyrannies of the Dark Ages. Both Paine and Voltaire persisted in endowing an imaginary idol with attributes, the exercise of the powers of which is wholly at variance with the existing conditions of human affairs; and whatever is thus unscientific and unphilosophic is, in my estimation, not Liberal.

Aside from the question of reality or unreality, as a Liberal, I exclaim, damn the God who invented the torture of damnation; and damn the God who permits damnation here on earth when it lies within his power to avert it.

I will admit that it is difficult, if not impossible, to clearly and abruptly draw the line of demarkation between Liberalism and illiberalism. An approximation alone is practicable; and this, being a mere matter of individual opinion, will slightly vary in any given instance.

Where justice ends and injustice begins, is not a geometrical problem; but in the absence of a perfect standard, an imperfect and provisional one must suffice.

M. L. Salter.

Bachula, Miss.

The Materialist Is Not a Freethinker.

Because his mind is on a level with his heel. His ideas are not in harmony with nature's laws. I deeply regret to find him with a mind uncultivated, unfit to reason, unable to demonstrate truth as it exists in nature. His five senses are lame. His thoughts are limited to the present existence. He is unacquainted with a former as well as with a future life.

He imagins a sneer at Spiritualism saves him from living a life in the future. He is not aware that Spiritualism is a science, a knowledge, equal to, if not better than, that which drove Kepler from the university for giving the fundamental principle of astronomy. We know that the advocates of truth and science throughout all ages hav suffered loss of liberty and life. Why should Spiritualists be exempted? No one should sneer at the science because it is beyond their conception. What about our former life? Are you prepared to deny it? What about our existence that preceded the day of our birth? Are you prepared to deny it? Why hav we no desire to inhabit again that world which we inhabited a day that preceded our birthday? We begin life not at our birth, but in time that preceded it. Why not reinhabit the former world which we inhabited in days that preceded our birth. If you will call that existence up to memory, as soon as you remember your birthday, you not only confess an existence of the past, but that you hav lived a life in the future ever since. We hav not only evidence here of a future life, but the footprints of our past life are deeply set along the highway we hav traveled. Any person who endeavors to make me believe that he is a man of truth or an advocate of the truth by denying an existence in time that preceded his birth and a life that he has lived ever since, is in my estimation an ignoramus, a lunatic, or a liar. Why should we consider the present life valid and true, and our subsequent life, or a life that preceded our birth, invalid and untrue?

Why should a Freethinker consult a Materialist on a former or future life when he has confessed to know nothing of such state of existence? If the universe has laws; if it has existed at all ages; if we hav in the universe existed at all ages, why should our life end and cease with our present state of existence? If it did not cease at birth or before birth, why should it cease now?

The Materialist is like the Second Adventist. One predicts the end of the world year after year, the other insists that life ceases with the end of the

present existence. Neither has a good mind. Neither can reason nor observe or demonstrate the truth in nature. Of what benefit is the immense space in the universe to human beings of which astronomy teaches us, if it cannot be inhabited? When we see a human body decaying, returning to the dust of mother earth, we ask, what has become of the occupant? If we believe in the existence of invisible beings, why not in the existence of invisible worlds?

If it be true that such immense space exists in the universe, why should it be vacant instead of being full of invisible worlds? Why should these invisible worlds be vacant instead of being inhabited by former earth-inhabitants? The human mind does not originate from mother earth. Nor does it depend for its growth and subsistence upon vegetable, mineral, or animal products of mother earth. They only giv strength to the body, but not to the mind.

The laws of nature are composed of power and of intelligence. The human mind is a part thereof. It borrows its intellect from the father of the universe. It is no longer subject after death to the laws of mother earth. It vacates the body like an image that passes out of a mirror, and renews the battle of life on a higher and moral plane. The body, as it is composed of mother earth, is doomed to decay and return to the dust from whence it came. The method by which the laws of nature permit our birth and our consciousness and growth, and as we hav acquired the knowledge of one world allow us to pass out into another one, is a plan as beautiful as beautiful can be.

Respectfully, AUGUST BUESING.

Still More Economic Opinions.

Your correspondent L. A. Gleason refutes very neatly and completely some of the grand mistakes which are attributed to that grand man, Robert G. Ingersoll, while doubting that so able a man could ever make himself responsible for such absurdities. Mr. Gleason does not remember that no man can possibly be able or grand enough to make it absolutely safe to tie to him in all cases, because even these whose ability the world recognizes and whose integrity is beyond suspicion, are liable to hav their judgment warped by the influences of their early education. So able a man as Gladstone, for instance, occupies some of his time in attempts to shore up the crumbling edifice of theology, impelled thereto, no doubt, by the early teachings of some "sainted" ancestor, instilled into his unreflecting juvenil mind. Mr. Ingersoll probably imbibed his protectionism at a time when he was not much inclined to indulge in reflection, and has since failed to analyze the arguments which—to the uncritical—seem to uphold the system. This hypothesis takes on all the appearances of certainty when it is remembered that this question is the only one on which Mr. Ingersoll is not inclined to argue. He will dogmatize till the warmest place we ever heard of congeals into a skating-rink but of reasons he will giv you none. He will tell you, for instance, that raw material raisers are always poor and ignorant, and that diversified industries are necessary to render a nation rich and intelligent, but he will not attempt to show how protection changes a nation of agriculturists and miners into a nation of manufacturers, nor indeed will he stop to think that the intelligence that he so much admires must precede the diversification of industries he considers desirable. He will say at one time that importation should be restricted to those things that we cannot possibly make, and at another he will remark, with quite as great an air of conviction, that nations are in great danger of becoming, and must become, provincial unless they exchange commodities, and Philip was apparently sober on both occasions. In speaking recently about the World's Fair our favorit said, "So it is of the greatest importance that the inventions of the world should be brought beneath one roof," and never stopped to think that his policy of prohibition against anything we can make here, would prevent us from taking advantage of any invention which can produce at less cost than the machinery we use. He will speak and write the most glowing tributes to liberty and never suspect that "protection" denies the right of a man to dispose of the product of his labor in any market he chooses, and that therefore liberty with a big L can never take up her abode in any country that fosters that inveterate enemy of liberty that is miscalled protection, because the first requisit of a state of freedom is that a man shall hav a right to himself, and this right he never can hav so long as tariffs of any kind prevail.

The object of this paper, however, was not to criticise the protection utterances of Mr. Ingersoll, but to clear the brain of Mr. Gleason of some of the financial cobwebs which seem to obstruct its operations. He says, "If money is not created by law I am at a loss to know how it is created. If you were to place a gold-piece on an anvil and deface the superscription, though in quantity it were not one whit less, its money value is gone."

Money is undoubtedly generally created by law. but the essential thing about money of any kind is value, and over this law has but little effect, for it is regulated by commerce. His defaced gold-piece, if it were of full weight, would hav the same value as money that it had before it was battered, among those who had the means at hand to decide the fineness and weight of the gold contained in the piece, and who knew the market value of that metal. Its value as money would be largely reduced because so few could satisfy themselvs—not having the facilities—in regard to these particulars, that is all. The government stamp as to weight and fineness has been proved by long experience to be reliable and accurate, therefore anyone is willing to accept a coin bearing the proper imprint. That is all the difference. Law, however, does not create all money, for there is no doubt but that every country had money before it had any law. Money is first established by custom, and law is used to confirm it, by regulating the size and shape of the pieces and by indorsing on them the guarantee of the government that the law regulating their coinage has been complied with. In this sense only can money be said to be created by law. Take California, for instance, in '49 and some few years after. They had no coins, yet they had money in the shape of gold-dust. and all transactions were completed at such places as had facilities for testing and weighing this dust, but it was money all the same. The gentleman says the "value of a dollar is its compulsory debt-paying quality, and Congress can and does fix that value." The value of any dollar than one of gold, is just the value of the metal gold that can be obtained in exchange for it. Or if we speak of the present financial situation in this country, it is just the value of a gold dollar, for one will be given for an equal amount in any other kind of money upon application. Therefore its most material function—purchasing power—is beyond the reach of Congress to adjust. If our money had only debt-paying power we should soon stop business, because no one would be able to contract any debts unless sellers would consent to accept the debased money in payment for commodities, which they would not consent to do. Congressional power stops when it has ordained that any given kind of dollar shall hav power to discharge a debt already contracted in a better or poorer dollar; therefore in a general sense Congress cannot giv value to the money it creates. This fact the gentleman states in about the same words I hav used. He follows it up, however, by saying that "to speak of a dollar's worth of silver in a silver dollar without stating a unit of measure, is purest nonsense." The "unit of measure" is so well understood as being gold that it does not need to be stated. Therefore a dollar's worth of silver would be the quantity of silver that a gold dollar would buy, and that should be the weight of a silver dollar, and any other kind is "light, cheap, and poor."

"To sum up all," Mr. Gleason continues, "value is an ideal quality and is regulated by the owner or the one who desires a thing." This may apply to some values but not to that of money having its base on gold, for gold has a real value which is regulated by the demand for that metal for mechanical purposes and the supply which is at hand to meet it. The gentleman further says that "since 1857 the value of foreign coins in this country is nothing." Here he makes the same mistake which occurred when he hammered the twenty-dollar gold-piece, for people who are acquainted with the value of foreign coins will accept them in payment for commodities at but a small discount from their face value.

In conclusion, Mr. Gleason is alarmed lest our money shall work too hard, since "the ratio of increase in our money is infinitesimally small, considering all things." But so long as money can always be had, if one has money's worth to offer as collateral security, there would seem to be no immediate need for apprehension on that score. Besides which, we are, at the present time, increasing the value of our currency at the rate of about four per cent a year (unwisely it would seem) which is certainly no less than the proportion of increase in our population. If Mr. Gleason will consider that money-makers, no less than world-makers, require something more tangible than nothing to make something out of, he will shortly conclude that the governmental fiat is quite as powerless to giv permanent value as the pronunciamento of the alleged creator, "Let there be light," would be to establish an electric light plant.

E. O. ROSCOE.

Our London Letter.

The self-denial week dodge as practiced by the great Booth is seen to be such a profitable business, that it is being imitated by the older established sects, with more or less success; the London Missionary Society had a try recently and netted just on £10,000, so it will no doubt be a recognized matter of plundering the faithful, who generally hav more money than sense. This nice little haul is considered fairly satisfactory for the first year, and the promoter, a Congregational beetle, hopes to do better next time. It is satisfactory to them that the missionary business is rather popular with young gospel-grinders, and the supply can always be well assured, provided the funds are forthcoming, but only in that event taking place.

Notwithstanding all the attractions of a secular nature held out, it appears that the Young Men's Christian Association is steadily on the wane, and this is attributed by the religious correspondent to a daily paper to the very strict confession of faith demanded of all candidates applying for membership. The unfortunate wretch who wishes to join the society has to pass both a written and a *viva voce* examination, and he must be either a rogue or a fool to be able to gain access to the charmed circle.

The Workingmen's Lord's Day Rest Association is rather in a corner. The secretary has been challenged to giv addresses of any trades-unions or workingmen's clubs known to be opposed to the opening of the national collections on Sunday, so that they may be invited to send delegates to the demonstrations shortly to be held on the subject. So far I hav not heard that they hav supplied the required information.

The Established Church of England always poses as the friend of the poor, though it is rather difficult for the outsider to see where the friendship comes in, unless systematic plundering can be considered in that light. The ecclesiastical commissioners are about the largest public-house-owners in the country, and are the largest leviers of coal royalties in the county of Durham, where they drew an amount of £240,000 last year, for which they gave nothing in return. It is scarcely to be wondered at that the miners are not a religious body of men.

The dispute as to the Northampton candidates is still unsettled. Mr. Robertson still maintains his position, and Mr. Mansfield will not giv way. The only wonder about the matter is that a sensible man should hav any desire to enjoy the questionable honor or privilege to sit in the House of Commons.

The May-meetings are now in full sway, but no one except those immediately interested takes any notice of the proceedings. The same old lies are told with all the appearance of truth, the hat goes merrily round, and the opportunity is a good one for country people to enjoy a few days in London sight-seeing, and so they are all satisfied with having successfully served both God and devil at the same time.

Thomas Cooper, formerly Chartist and Secularist lecturer, has not done so badly by his change of coat. Failing to make a decent living out of the former occupations, he shrewdly allowed himself to be converted and went into the Christian Evidence line of business on strictly Paleyan proofs, and has found it altogether a paying game. A Tory minister has given him £200 out of the taxes, and if he still keeps steadfast to his new friends he will no doubt hav a further donation when that is exhausted. Converts from Secularism are much sought after, and find conversion a satisfactory and paying game if worked properly.

The Presbyterian church is in a more satisfactory condition than the Church of England as far as regards the salaries of the shepherds. The lowest paid appointment being worth £133, a sum many curates would greatly rejoice in receiving, and the highest upward of £1,000 per annum. The other dissenting sects are a little bit jealous at hearing of such good things, and would no doubt all become Presbyterian parsons, but it is rather difficult to get a job in this somewhat close corporation.

The Berlin newspaper *Das Echo* records the interesting case of one Moritz Guttmann, who, although only nineteen years of age, has been converted and baptized thirty-six times, sometimes as a Protestant and sometimes as a Roman Catholic. He appears to beat the record up to the present, and would no doubt hav scored a higher number still, but unfortunately his career has been closed for a time, and he is in retreat for five years in the House of Correction for robbing a woman of her ornaments. It seems a pity that such a chosen vessel of grace should be so persecuted by mere worldlings, but the righteous are often chastised as a trial of their faith.

J. D.

The Cause in Washington.

The annual convention and election of officers of the Washington Secular Union will be held at the Fremont Opera House, Seattle, on June 5 and 6, 1892.

Meeting at 10:30 A.M., Sunday, June 5th.—Social visit among those attending the convention, forming new and renewing old acquaintances; delegates to hand in credentials to the secretary, etc.; at 2 P.M. session of conference; evening at 8, public lecture. Monday, June 6th, at 2 P.M.—Session of conference and election of officers; evening at 8, public lecture; conference to close with ball on Tuesday night, or with ball or lecture on Monday night, as may be determined by the members in attendance at the conference.

The experience so cogently expressed by Mrs. Todd, secretary Oregon Secular Union, in her recent letter to THE TRUTH SEEKER, is, alas, an o'ertrue recital of discouragements encountered by nearly all the real, activ workers. Despair has many times during the past year gained the ascendency on account of the apathy of avowed Liberals of the state, but I am especially favored of fortune, for in response to appeals for attendance and material aid for the convention, I hav received a very large number of letters containing assurances of appreciation of my labors, and words of cheer and encouragement.

Walla Walla is still to the front, and as usual was the very first to respond with words of hope and the material to inspire it, a draft for $25. With such stanch and tried defenders of the faith as Albert Rosenow, Dr. A. W. Calder, Robert Bauer, Marsh, Martin, Arthur Venn, and kindred spirits to lead in every good word and work of the Walla Walla Liberal Club, there can be no retrocession of the Washington Secular Union.

Stella has proved a bright star of hope with Jas. Jarrel, H. Lawson, and that brave old veteran F. C. Scharnhorst in the lead. The following list was the result of good Father Scharnhorst's efforts: F. C. Scharnhorst, $2; W. M. Anderson, $3; A. Herring, $1; Edward Anderson, $1; Chas. Clark, $1.

From Teanaway, Tumwater, Olympia, Ellensburgh, Davenport, Willipa, Montesano, Everett, Snohomish, Eagle Harbor, Waldron, Roeder, Buckley, East Sound, North Yakima, Kangley, Blaine, and Whatcom I hav received promises of attendance and material aid. Everything looks most promising for a large and most enthusiastic and successful convention.

I solicit indulgence of friends whose letters are unanswered, and certificates of membership slow of arrival. The interest at Tacoma severely taxes my time. I hope to catch up in a few days.

Words of appreciation, cheer, and material help hav not been confined to this state. That noble, generous old veteran in the cause of human liberty and progress, Samos Parsons, of California, despite the infirmities of age, has taken pains to write me letters of cheer and encouragement, and promoted me to the front rank among his list of annual beneficiaries.

I am under obligations to the well-known New York philanthropist and physician Dr. E. B. Foote, Sr. In every time of trouble, gloom, and overburden he has proved the friend, counselor, and helper. His skill as a physician has given me a new lease of life. Chronic dyspepsia—to cure which all remedies had failed, so that life was shrouded in the gloomy darkness of the pessimist—he has dispelled; my digestion is now equal to my appetite, and both are excellent. The tortures of rheumatism in my right shoulder that for so long made writing a suffering almost unbearable, he has entirely cured. His wise and cheering counsel and words of appreciation and genuin help hav many times during the past year dispelled despair and prompted to perseverance and redoubled zeal.

At Duwamish, Kings county, Mr. J. W. Maple, of Duwamish, has erected and dedicated a hall to the service of Liberty, Freethought, and human progress. By his indomitable energy and generous self-sacrifice he provided for a series of seven lectures there that hav aroused great interest. Mrs. Reynolds delivered three and I four. The friends are now arranging for another course of lectures in the vicinity, at South Seattle.

At Tacoma, the city of orthodoxy, some four weeks ago, Mills, the evangelist, commenced revival meetings in a tabernacle, a mammoth barn erected expressly for the occasion, capable of holding three thousand people. For three weeks, each night it was crowded. Mills claims he made two thousand converts. (As evidence of the great good accomplished by such revivals in awakening to a higher sense of duty, inciting to greater benevolence, enlarging the sympathies, and inspiring the converts with desire to promote human happiness and do to others as they would be done by: The mayor called a meeting of the citizens in behalf of the destitute and grief-stricken widows and orphans at Roslyn mines. Time and place were especially to suit the ministers—namely, the Tabernacle, where the vast number of conversions were made. What was the result? Thousands of dollars for superstition but not one cent for the agonized widows and hungry, helpless little orphans. Only little more than three hundred persons present, and fully one-half of them people who never even attended any church. The two thousand converts had given liberally to save their souls, but had not a cent to save the bodies of widows and little orphan children from starvation. And of such is the kingdom of heaven.)

On learning of the revival craze I urged the Liberals of Tacoma to make effort to counteract the pernicious influence, and under the energetic lead of that young Liberal and genuin humanitarian, George Leon, and the dauntless and popular Dr. Angus, a lecture was arranged for at Wheeler's Hall, Sunday, May 1st. It was the last night of the Mills meetings. The most sanguin Liberal hardly hoped for a large attendance. Long before the hour named for the lecture the hall was densely packed; more than three hundred persons were turned away; the stairway was crowded. A general demand was made for another lecture in a larger hall, and the next Sunday evening the Germania Hall was engaged. It has a seating capacity of about twelve hundred. Gallery, aisles, every available space, were occupied. The greatest interest was manifested. Last Sunday, 15th inst., the crowd was, if possible, greater. After the lecture permission was given to ask the lecturer questions, and for one hour and a half this was kept up, and the most earnest attention given. The questions asked evinced deep interest and an honest spirit of investigation, the answers being sometimes received with rapturous applause. Next Sunday, the 22d, our subject will be "The Bible, Its Origin, Authenticity, and Influence." There is the greatest excitement and interest throughout the city.

The Tacoma Secular Union is organized and has most enthusiastic meetings every Tuesday evening at Wheeler Hall, Pacific avenue. Quite a large number of ladies hav joined the Union, and are zealous members.

Let every Liberal of the state take new courage and see to it that each and all do what they can toward helping the good work and maintaining the young giant state of Washington in her proud preeminence as the banner state for Liberalism.

C. B. REYNOLDS,
Sec. Wash. Secular Union.

My Second Campaign.

The basket-picnic held by the Freethinkers of Strasburg resulted in a brilliant success. The weather was all that could be desired, and nature herself seemed to participate in the proceedings.

Through the efforts of Dr. A. York, who had labored unceasingly to make these meetings a success, the interior of our place of meeting had been handsomely decorated with flags and bunting, which gave the place a very interesting appearance. The services were opened out with a rendition from the choir of our beautiful national anthem, "America," after which they gave another one, entitled, "The Village Bells." The choir, consisting of Misses Pearl York, Minnie Simmers, Mrs. Purleigh, Mr. Bernhard and his two daughters, and Dr. York's son, sang splendidly together, and their selections were largely enjoyed and appreciated by the audience. Then came my lecture, followed by more singing and music.

It was indeed a pleasant gathering here among the perfumed breezes of spring, upon the green, velvety sward, listening to the rapture of the birds' songs as they soar upward in the sun's rays. The delight of the beasts in the vigor of their early life, the innocent gambols of the little children, and the merry laughter of those who gathered together in this rustic grove bespoke a glad and joyous welcome to May.

The time had now arrived for lunch. Those who had come from a distance took down their baskets and spread out before them on the ground an appetizing repast.

The time that intervened between the morning and afternoon meetings was spent in dancing by the young folks, and by the older people in pleasant recreation.

Promptly at 2:30 we reopened the proceedings with more vocal and instrumental music, followed by another lecture. This time, however, an additional attraction was given to the meeting by way of a little discussion betwen myself and the Rev. J. R. Spainhouer, a Baptist preacher, who had favored us with his presence. Of course the reverend gentleman had to take issue with what I had said. An invitation being extended to him to occupy our platform, he at once accepted, and made an attempt to criticise my lecture. This brought on a somewhat wild, though lively, discussion, which the audience thoroughly enjoyed.

After the discussion one of our friends asked a lady member of the Baptist church, one who had lately joined and who is in her own estimation very religious and orthodox, what she thought of my lecture. Her reply was that she liked the lecture very well, but would hav thought better of it if that s—— o— a b—— (myself) had not lied. I thought her remarks extremely rich for one a church-member and just converted.

An attempt had been made for the past few months to arrange a joint debate between Mr. Spainhouer and myself, and which should hav taken place at the end of this month, but evidently the reverend gentleman did not feel equal to the occasion, and consequently it had to be given up; although he himself challenged me to a debate December last, which I accepted and which he managed to shuffle out of. Four or five different propositions had been suggested, but nothing satisfactory could be arrived at, consequently the intended debate fell through.

A few more vocal selections were rendered by the choir and the proceedings were brought to a happy and pleasant termination about 5 o'clock. The meeting then dispersed and all wended their way to their respectiv homes.

There being no lecture in the evening, we accepted an invitation given us by the Baptist preacher to attend his church and hear him discourse upon "Proofs for the Existence of God Outside the Bible." So, promptly as the church-bell began to toll forth its dismal notes, calling forth the "dearly beloved" to receive the "bread of life," buttered on both sides, and then to drop their shekels in the baskets, the Freethinkers could be seen following in the wake of the "holy" procession and entering the church. Nearly every Freethinker in the town was present, and for the first time in more than eight years I entered the portals of a church-door and took my seat among the flocks. The preacher, no doubt, congratulated himself upon being favored with such distinguished visitors, and I thought that here was a splendid opportunity for the Lord to utilize the missionary power expended in his behalf, and put religion into the hearts of some of these obdurate heretics. What a fine kettle of fish there would hav been could the preacher only succeed in getting one of his visitors to renounce his wicked skepticism and turn to Jesus. But as yet no converts hav been made.

Of course, the parson prayed; and what a prayer! I thoroughly enjoyed it, and listened to it attentivly. It was a prayer arranged specially for the occasion, but still the reverend gentleman appeared somewhat mixed; doubtless he was fully cognizant of the critical minds he had before him, and he tried hard to infuse as much common sense into it as such a ridiculous proceeding would allow.

At last came the address, which represented a patchwork quilt, a little being taken from Paley, a little more from Butler in his "Analogy," and a small portion from Father Burke. The old watch argument was brought into requisition, the mechanism of the human eye, Burke's steam-engin, and even a first cause was found, as the reverend gentleman said, "somewhere at the beginning," and all of which, he assured us, with a wave of the hand, showed conclusivly that there was design in nature; and design being proved, there must of a necessity be a designer.

Probably the reverend gentleman did not know that these arguments had been refuted over and over again, and in putting them forward he did not realize that he was half a century behind the age. During his discourse he assured his hearers that he knew a "little" of astronomy, and could quote it "right smart" if he wished. Perhaps he did not wish to exhaust himself upon the subject—although he told us something that I had never learned before. Speaking of the motion of the planets in their orbits, he said, "Some of them move within a hair's breadth of each other;" then added, "What would the consequences be should one of them get an inch out of place?" After his delivering himself of this peroration, I looked around the church, and I believe that some of the school-children actually smiled. When I heard the above statement fall from his lips, I felt convinced that the reverend gentleman had indeed spoken the truth when he said that he knew a "little" of astronomy. I had anticipated that the same courtesy would be extended toward me that we had shown toward him in the afternoon, but I had reckoned without my host. No invitation was given to me to say anything in reply; and so, realizing the hurried man-

ner in which he was about to bring the meeting to a close, I instantly rose to my feet and asked that permission should be given to me to say a few words in reply. But vain was the hope. The pulpit has been well stigmatized as the "coward's castle," and the clergy seem in no hurry to remove the name.

At first I thought that my hopes would be realized; but after the preacher had whispered something into the deacon's ear, I was coldly informed that my request could not be granted; the excuse being that it looked so much like rain, and the members wished to get home. This excuse had a show of truth in it, for it certainly did look like rain; for immediately after the meeting a terrific thunderstorm set in, and upon the sequel to this hangs a tale. When I made the request to be allowed to speak in the church, a young lady, who was rehearsing vocal and instrumental music for her home in the skies, cried out with a shrill voice, "I say no!" with the accent on the "no." But I am of the opinion that it would hav been far better for her health and personal comfort had I succeeded in obtaining the privilege that I had desired.

As soon as the meeting was over, this young lady entered her carriage to return home. The storm now broke out in all its fury. There came several severe flashes of lightning in rapid succession. Evidently G. Hovah was mad. Somebody had got to suffer for the sacrilege that had just been perpetrated. One of these flashes scared the horse in this lady's carriage, causing it to bolt. The lady herself was thrown violently from her carriage, breaking one arm, and running some sharp instrument in the other, which penetrated to the bone, and made a wound on her head three or four inches long. The injuries she sustained brought her to such a critical condition that the physicians in attendance almost despaired of her life.

Now, had my request been granted, I would hav detained them just about twenty minutes, in which time the storm would hav been over, and the lady would hav reached home in safety. If G. Hovah meant that for one of us, he must hav been a poor marksman not to come within a quarter of a mile. Perhaps he was in a passion, and being blinded with rage, he did not discover where he had smitten until it was too late, and then he doubtless thought it best to say nothing about it, for he did not even hav sufficient manners to make an apology.

It is perhaps consoling to the lady to know that "the Lord loveth whom he chasteneth," though I hav no special desire to attract his love toward me.

In a conversation I had with the preacher next day, when talking about the accident I suggested that it might hav been a judgment for not allowing me to speak in the church. The reverend gentleman said nothing, but smiled a sickly smile, and went on.

It does seem strange that our meetings should terminate so pleasantly and successfully, and that, too, without the help of God, while they who had been singing his praises in verse, with rhymes tagged on for effect, should meet with such a disaster. If there be a God, this should show conclusivly whose side he is on.

On Monday afternoon, I was driven to Ash Grove, a neighboring little hamlet, about five miles from Strasburg, where arrangements had been made for a lecture in a little hall belonging to the Farmers' Mutual Association.

The clergy, hearing of my intended visit, regarded me as a pestilence coming among them, so special choir practices were arranged to keep the people away; and one of them even had the audacity to write an announcement upon a board in our place of meeting, but it did no harm, so we let it stay. It did not in the least affect our meeting, for we succeeded in getting a pretty fair audience considering how sparsely settled the district was.

It was the first time that these people had ever heard a Freethought lecture, and they listened with evident relish.

Like Oliver Twist, they wanted some more, and I hope that in the near future their wants will be gratified.

The drive out here was splendid, the weather was delightful, and everything terminated in such a manner as to bring gladness to the hearts of all.

Two double carriage-loads went from Strasburg to hear the lecture, and others came on horseback, which speaks for itself regarding the enthusiasm of the Freethinkers in this part of the country, and shows plainly the growing interest in our cause and givs us hope and courage to work for our future success.

Returning to Strasburg, I delivered another lecture on Tuesday evening, by special request, in answer to the discourse given by the Baptist preacher in his church on Sunday.

When the announcements were made that I should answer the reverend gentleman, enthusiasm went up to its highest pitch, and by 8 o'clock the hall was entirely filled; then for one hour and forty-five minutes the audience patiently sat and listened with rapt attention to my criticisms of his sermon.

Our friends were so pleased with my reply that they hav requested me to hav it printed in pamphlet form.

Orthodoxy has received such a shaking-up in this little town within the past few months that it will take them some time to recover from the shock, if they ever do; such onslaughts must hav their effects, if not immediately—they cannot fail to accomplish some good, even if we must wait to see it realized. Soon after my arrival, Miss Minnie Simmers, a young and talented lady, who is the local correspondent to the press, brought me a postal-card, which had been addressed to her, it is thought by a preacher in a neighboring town. The card ran as follows, and I giv it in its original orthography:

MISS MINNIE SIMMERS, Correspondence of the *Clipper*, Strasburg: A Reader of the *Clipper*, asks you or any of Charlesworth's the Infidel's Apostel, to tell him not to forget to preach to his Audience, those words which Thomas Paine said to his Daughter when on his dieing bed, I think they would do you all some good, if he is a truthseeker let him tell the truth.

A READER OF THE CLIPPER.

Upon reading the above, I could scarcely suppress a smile to see what fictitious stories the clergy can invent for the glorification of God; however, I immediately penned the following reply, which Miss Simmers promised to send in her next letter to the press:

MISS MINNIE SIMMERS, Strasburg, Ill., *Dear Miss Simmers:* I am in receipt of a postal addressed to you by a "Reader of the *Clipper*," who desires that I shall not forget to preach my audience those words which Thomas Paine said to his daughter when on his dying bed. The writer appears to think that such a story would do us all some good.

I only wish to say in reply that the "Reader of the *Clipper*" appears to be a little mixed, for I was not aware that Thomas Paine ever had a "daughter." I can assure your correspondent that I am a Truthseeker, and as such I could not preach to my audience that which I know to be false.

My advice to the "Reader of the *Clipper*" is to make perfectly sure that Thomas Paine had a "daughter" before he or she repeats such advice. "Prove all things, and hold fast that which is good."

Respectfully yours, JOHN R. CHARLESWORTH.

Strasburg is certainly coming to the front. Woman suffrage is very popular here, and through the energy and enthusiasm of the talented young correspondent of the *Clipper*, they came within ten votes of electing a lady as county superintendent of schools, and success would hav been certain had it not been for the violent opposition of the church people. The churchmen promised their wives new spring dresses, bonnets, and the like, to bribe them to record their votes against the lady candidate, and then they hav the audacity to tell woman that the church is her best friend. Oh, how long will woman continue to worship these phantoms of darkness! When will she recognize that her best and truest friends are outside the pale of any church or creed? How much longer will she be content to remain a slave of the ignorant and barbaric past?

During my stay here I was once more the guest of Mr. and Mrs. H. Bernhard, where everything was done to add to my comfort and to cheer the heart of the wanderer.

I take leave of our Strasburg friends rejoicing over the newly won conquests, and with many kind wishes for my future success I start off again for other diggings. On Wednesday I take a fond farewell and leave for Des Moines, where I shall spend a few days with our young friend, Franklin Steiner, and lecture in that city on the 8th inst.

JOHN R. CHARLESWORTH,
Secretary Ohio State Secular Union.
154 *N. High street, Columbus, O.*

A Bombastic Ass.

Immediately following Colonel Ingersoll's lecture on "Myths and Miracles" in Cincinnati, a few weeks ago, a challenge to debate was issued by M. C. Lockwood, pastor of the First Baptist church, of that city. Of course Colonel Ingersoll has no time to devote to such amusement, and for that reason the Ohio Liberal Society, of Cincinnati, through its secretary, Andrew Hogg, wrote the said Lockwood a letter agreeing to furnish a debater in place of Colonel Ingersoll, that personage to be J. L. Treuthart, president of the Portsmouth, O., Secular Union. The society proposed to hav the debate on the question, "Is the Bible divinely inspired?" or on any other subject agreeable to Lockwood. He was also to be accorded the privilege of choosing time and place. This letter from the pen of Mr. Hogg was replied to by Lockwood as follows:

MR. ANDREW P. HOGG, *Dear Sir:* Yours of the 16th received. I hav no objection to lecturing for your society, provided they are liberal enough to endure anything which may not agree with their opinions.

Such a debate as you request cannot be of much higher order of interest than that which attaches to a cock-fight, and I am not in the lists, especially as I do not know Mr. Treuthart. If he can say anything worth answering let him say it, and if the public hears it I will answer. I am glad you hav found such a Goliath; send him out and let us look at his armor.

My desire to criticise unbelievers is due entirely to their assuming to be themselvs critics, especially when they are not equipped for criticism.

A word as to the subject of "Inspiration of the Scriptures." In order to debate it a definition would be necessary. A definition is a debated question among theologians; the whole subject is one of speculativ opinion, and does not belong to the experimental facts of the Christian system. To debate it would be useless and profitless. Suppose he challenges the world to debate "*Resolved*, That the Ten Commandments should be abolished," or "*Resolved*, That it would improve the world to forsake its tendency toward the practice of the Sermon on the Mount"—some question of practical religion. If your champion will only say something that has real merit in it along that line I will respond to him. To magnify the importance of some person or persons would not be good policy, as I suspect you can understand. I hav no doubt he is a very worthy gentleman as far as his mistaken notions permit him to be.

M. C. LOCKWOOD.

The Hon. George Light, of Cincinnati, replied to the above and in his characteristic way. He wrote these words:

REV. M. C. LOCKWOOD, Pastor of First Baptist Church, *Dear Sir:* I this day read your letter addressed to Mr. Andrew Hogg, secretary of the Ohio Liberal Society, and I was mortified to see the tactics that you resort to to escape honest discussion.

You speak of "no higher order of interest than that which attaches to a cock-fight." Now, this is exceedingly pueril.

"Such critics," Dean Swift aptly describes, "are like dogs at feasts whose thoughts and stomachs are wholly set upon what the guests fling away, and are apt to snarl most when there are fewest bones."

For you, a minister of the gospel, a supposed mouthpiece of the Lord God, to write such a letter, shows your moral cowardice.

Mr. Treuthart is not a "divine," but an honest man. Not a drone in the hive of industry, a corruption to the body politic, or a clog to the wheel of progress. He is a producer and does not spend his time in hunting fallacious arguments to down common sense and reason. He has looked into the laws of nature, and has truth on his side; and is not afraid to express his honest convictions.

For you—you, a representativ of the crucified God—to back out of an honest discussion is to me surprisingly surprising. "Whosoever shall confess me," etc. (Matt. x, 32, 33). "Be ready always to giv an answer" (1 Peter iii, 15).

"Am I a soldier of the cross,
A follower of the lamb,
And shall I fear to own his cause,
Or blush to speak his name?"

Reason is the lamp of the soul, and it is acknowledged that investigation is the friend of truth.

Your refusal to debate with those holding opposit views indicates either the weakness of your cause or your moral cowardice in refusing to defend it, notwithstanding you proclaim, "Believe, be baptized, or be damned!"

You resort to subterfuge and want definitions of common words and terms. Why not stand up like a man?

You state, "A definition is a debated question among theologians." What is theology? Webster says it is "that branch of heathen theology which taught the genealogy of their deities." Do you class yourself a heathen?

Again you state, "My desire to criticise unbelievers is due entirely to their assuming to be themselvs critics, especially when they are not equipped for criticism." Hide thy face, O man, in the shelter of darkness! Your bumps of self-conceit and assumption retard the rotation of the wheels that revolve in the vacuum that exists where there should be brains. For a champion of the "Lord Jesus Christ and him crucified" you are, in my estimation, as a dummy in front of a tailor-shop. "O to be nothing, nothing!"

Now your lines of lunacy, "*Resolved*, That it would improve the world to forsake the tendency toward the practice of the Sermon on the Mount." Do you not know that this sermon was copied word for word from the writings of Confucius some five hundred years before him who said, "Slaves, be subject to your masters?"

Again, you state, "To magnify the importance of some person or persons would not be good policy." Surely this is comical. You hav endeavored to "break into the papers" and pose before this community as the great John L. Sullivan in the theological arena. As yet you hav never met any but "men of straw." Your talk of debating with Colonel Ingersoll is nonsense and intended only as a means to get your name in the paper and pose for notoriety. The people of Cincinnati hav a good idea of your mental caliber, as is demonstrated by the empty pews you address. Hide thyself, O man, in the eternal darkness of thine own shadow! Rest in oblivion! Do not parade before the public as a debater to down the honest Ingersoll and run away from a country newsdealer. "Prove all things; hold fast to that which is good."

Yours for truth, GEORGE E. LIGHT.

From the above Lockwood seems fit for a Jesuit, a member of the brotherhood of Loyola. To be plain, he is a bombastic ass, and as such should don the "holy" regimentals—scapulary, mass-book, rosary, and cross. And yet I wish him joy.

WILL S. ANDRES.

SEND for catalog of our publications. Sent free on application.

Letters of Friends.

Hear What This Man Would Introduce in Sunday-Schools.

INGLENOOK, CAL., March 24, 1892.

MR. EDITOR: The Illustrated Bible received. It is highly appreciated. Every Sunday-school in the land ought to be supplied with it. That, with Heston's automatic praying-machine, or chaplain, would simplify "preachin'" wonderfully.

Yours for mental liberty,
A. L. HARVEY.

A Missionary Starts for Heathen Wilds.

LORAINE, ILL., May 16, 1892.

MR. EDITOR: Mr. J. E. Remsburg, of Oak Mills, Kan., was here on the 5th of March last, and delivered one lecture and left a good impression for a successful call next fall. I want to canvass the country and call upon the great and small for patronage of your valuable paper and all tracts, etc. Send me a good copy, and I may succeed in good work for my cause.

R. H. WILTZ.

The People Want the Fair Open.

LEONIDAS, MICH., May 17, 1892.

MR. EDITOR: I hav lived in southern Michigan over fifty years, and I feel confident that a large majority of the people are Secular in their opinions, and do not want the World's Exhibition closed on Sunday.

I hav been a reader of THE TRUTH SEEKER for about two years. I find much of the reading-matter interesting and the pictures very illustrativ. Heston is a most wonderful genius. D. MILLARD.

Close of a Worthy Life.

ALMA, COL., May 2, 1892.

MR. EDITOR: Your former subscriber and my esteemed friend, John Sullivan, departed from this life on the 22d of April, at St. Luke's Hospital, Denver, Col. The deceased was kind and generous to a fault, forgetting himself in the efforts to relieve the suffering of others. He was activ in the resistance of error and the spreading of the truth. In belief he was a Materialist. In his youth he was a Roman Catholic, having been sent to their school. His parents were Catholics. He fought in the late war, enlisting in an Iowa company in 1862 and serving until 1865.

Respectfully, JEREMY MACKEY.

Giv to Freethought, Not to Churches.

CLEVELAND, O., May 15, 1892.

MR. EDITOR: Inclosed find $1, for which you will please send me the Bible Picture Book.

In perusing the columns of "Letters of Friends," I see a letter from Brother White, of Columbus, in which he states, "If our Liberal friends would only giv as much to the cause of Freethought as they did to the churches they used to attend, Freethinkers would not hav to take a back seat as they do now." I wish to say that Brother White is right when he says that. It seems to me that that was, and is, the great drawback to the Freethinkers, and unless they take hold of it in a better way than they hav done so far, they certainly will not, and cannot, make headway. I therefore appeal to every Freethinker in Cleveland to become a member of the Cleveland Secular Union and help Brother Charlesworth to make this the grandest move that ever has been brought to the attention of the people. I am,

Yours in liberty and Freethought,
J. ROSENBERG.

Show Up the Church at the Fair.

TYLER, WASH., April 26, 1892.

MR. EDITOR: I hand you herewith $8.70, for which send two copies of "Old Testament Stories Comically Illustrated" and other books as herein mentioned.

I like the idea expressed in many letters written THE TRUTH SEEKER, that we should show up the progress of religion (Christianity) at the World's Fair, with life-size figures of Science and Progress burning at the stake, and with all other instruments of torture used by Christians for Christ's sake; also plenty of Freethought literature, especially plenty of Heston's picture books. Count me in for aid.

There are many Liberals in our community, but, like most of their numbers, they are contented with their belief and keep quiet, and smile on or pity, as the case demands, the many dupes of Christianity among us. There has been quite a strife between the two Methodist churches in our little town, one Free and the other not Free, to see which could gather in the most contributions to Christ; but as usual, the funds had to pass through the hands of Christ's agents, and if the agents do not embezzle the funds Christ has done well in those parts. But the naughty serpent of old has visited our garden, and—from reports—has tempted Eve, and she did partake of the forbidden fruit, and gave to Adam (one of our nice young reverends) and he did partake thereof. At least, Eve's mother (our Eve has a mother) says Adam must marry her Eve. I think Brother Heston's plan a great aid in bringing darkness unto light; and with THE TRUTH SEEKER, a grand epistle.

Yours for liberty, P. K. SPENCER.

Has Had No Time to "Throw Away" on God.

PARKERSBURG, ORE., April 21, 1892.

MR. EDITOR: I hav been a subscriber for many years, and by the grace of God, and nothing else intervening to prevent, I expect to be a subscriber for many years to come. Though I am sixty-nine years old now, I am in splendid condition, and I partly account for my good health as the effects of a contented mind, which comes, I think, from reading THE TRUTH SEEKER. Those long articles on science, religion, politics, Spiritualism, and almost every other subject worth a thought, ought to be food sufficient to satisfy any mind to contentment.

I hav had great experiences during my life. I was born of Methodist parents, when camp-meetings and revivals were "all the go," but I never took to the business very kindly. And in the "year of our Lord" 1846 I enlisted in the Mounted Rifle Regiment, U. S. Army; went to the Mexican war, came home in 1848; started to California January, 1849—hence I was a pioneer to the Golden state; in 1856 came to Oregon; located my home on this beautiful river Coquille in 1857; brought my wife to Oregon, and hav remained here ever since, and raised a family, the youngest of which is twenty-one years old the 6th of this month. When I first came here neighbors were fifty miles apart, and I was fifteen years on my place before it was surveyed. Now you can plainly see that I hav had very little time to throw away on my knees asking God for favors, or begging him to giv the other fellows hell. I hav stood square on the platform, One world at the time. This country has settled up and improved wonderfully since I hav been here. Towns, mills, and all kinds of business enterprises hav sprung up. Thirty-six years ago we paddled our own canoes; now we hav daily mails carried on good, comfortable steamers, and a large fleet of schooners in the lumber trade. Preachers are in every hole and corner, but they make very little headway for God's sake.

Hoping THE TRUTH SEEKER and its Editor may liv forever, I am,

Fraternally yours, D. JNO. LOWE.

Complains of State Meddling.

LEAVENWORTH, KAN., May 16, 1892.

MR. EDITOR: Last Wednesday night, May 11th, I delivered a public lecture on Phrenology in the Opera House at Atchison, Kan., and on the Saturday following I was arrested and fined $20, because I had not taken out a license of $5 for delivering said lecture. I was not asked to pay any license or notified that a license was required, but was set upon in the street by a couple of villainous cutthroats and ruffians belonging to the police department. I was taken before the chief of this gang of highway robbers and blackmailers and hurried through a farce of a trial lasting four minutes, and then I was taken into a back-room where a long-faced, pious Christian pickpocket deftly went through my clothes and robbed me of everything I had—even my lead pencil and handkerchief and all my private papers and letters, and then they locked me up in a dirty cell, and asked if I wanted to wire my friends for aid. They kept me there until they were satisfied that I would not send for any money, then they turned me loose, but kept all my money but $2. They took $22 away from me when they held me up. I consulted three of the ablest lawyers in Atchison about taking the matter up to the higher courts, but all of these attorneys assured me that it would be useless, *as the courts were merely a farce and a travesty on justice, and would not redress any wrong.*

I send you these facts so that they may be published broadcast to the world, and show what a plague-spot Atchison and the whole state of Kansas is. It is nearly the same all over the state. Kansas is the most religion-cursed, bigoted, fanatical state in the Union, and is also the most poverty-stricken and debt-ridden. Kansas is by far the best state in the world to keep away from. The state is overburdened with an immense army of lazy, worthless official pimps who hold the people up and rob them with "ordinances" and alleged "laws" instead of six-shooters. Fully forty per cent of all the buildings in Kansas are empty, because the taxes are so outrageous and the laws are so bigoted and unjust that everyone who can has left the state.

Last December I was ordered out of a public hotel at El Dorado, Kan., for playing a game of solitaire by myself in my own room on Sunday.

The people of Kansas hav gone stark mad on religion, and such a state of intolerance, bigotry, persecution, ignorance, and pious and legalized blackmailing and brigandage, it is hard to imagin. The press of the state is completely subsidized and controled by the fanatic Christians and dishonest politicians, so that the outside world does not know anything about the terrible and shameful state of affairs now in Kansas. The Christians and politicians do not hesitate to send to the pen or murder all whom they cannot control or suppress.

For the inclosed dollar send me the "Bible Stories Comically Illustrated." Send it to Omaha, Neb.

Yours for liberty and justice,
DR. C. W. MAK.

In Mormonism Religion Reaches Its Acme of Evil.

SALT LAKE CITY, UTAH, May 13, 1892.

MR. EDITOR: In your paper of the 7th I saw under the heading, "The Mormons Less Intolerant to Infidels Than the Evangelicals," an article signed by B. S. Jones, of Cisne, Ill. The learned gentleman discusses Mormon belief, and gets it in very fair shape as I hav heard it preached here for many years, but he does not get it all in. As I know it from such brilliant lights as the editor of the *Deseret News* of this city, Elder Charles W. Penrose (for years an exile on account of marrying too much), and from others, the Mormon doctrin is that there is no eternal damnation for anybody except apostates and murderers. All others will be saved in a measure—that is, they will get a certain degree of exaltation—but only those who hav gone into polygamy, men and women who hav gone into matrimony to the extent of one man with three women, will ever attain supreme exaltation, which means reaching the seventh and last degree.

The last pamphlet on blood atonement was issued by Brother Penrose in 1884, and he then stated in that document that it would not do to practice it or even to teach it, because the sentiment of the country was against it.

Mr. Jones writes from a town in Illinois. I wonder how old he is? Did he ever read Ford's History of Illinois? Does he know why the saints felt compelled to get out of Ohio, Missouri, and Illinois within a period of fifteen years, before polygamy ever became a tenet of their faith? Has he ever investigated the peculiar conditions under which Utah is governed and as it has been for years—the territory having been deprived of the privilege of local self-government to an extent unparalleled in this country or any British dependency, except possibly India? Does he know that these people, unlike members of other churches in the states, and of course Freethinkers, and all others, assume the right to be governed by themselvs through their priesthood—to get revelations through that authority from day to day—which even the fanatical, bigoted Catholics do not assert a claim to, and that such government covers everything in life, social, business, political, as well as religious, in nature?

The humbuggery of religion reached its climax in Mormonism. The other religious humbugs do not maintain that they get revelations now or that they hav had any for the past eighteen hundred years; it is only the Church of Jesus Christ of Latter Day Saints that may through its priesthood any day get a revelation on polygamy or anything else and suspend (or abolish) practice of the former, for instance, because according to the testimony of one of its apostles in the church less than two years ago, sixty-five million people are too much for the deity.

Let Brother Jones fire into all religious humbuggery all he may choose to do, but let him remember, in the language of a distinguished journalist here, that polygamy is a mere side-show in the structure of Mormonism—it is merely the nasty cement that has tended to upbuild it; that without polygamy the Mormons felt compelled to get out of three states, and that the fifty thousand gentiles of Utah hav only been able to get a foothold here by the presence of the United States soldiery in sight of our city and a system of local government inaugurated by Uncle Sam akin to that prevalent in a Russian province. HENRY AMES.

From a Clergyman's Daughter.

LA PRAIRIE, MINN., April 24, 1892.

MR. EDITOR: We hav been watching Mr. Putnam's progress across the continent with much interest. We would like very much to hav him come here away up in Itasca county, near the source of the mighty Mississippi, but the place is not large enough at present, and there is not any hall suitable, so we must forego that pleasure until a later date.

I hav often thought I would like to say a few words as to "the conspiracy of silence" which is the present policy of most of the churches. Your readers may remember, some years ago, that Professor Jamieson wrote to THE TRUTH SEEKER that Rev. J. M. Pryse was the ablest defender of Christianity that he had ever met. Many years ago, Professor Jamieson and my father (the clergyman complimented) met in *friendly* debate at Prescott, Wis. The debate was conducted with such courtesy on both sides, yet with such intellectual vigor, that it is still remembered with pleasure by all the fair-minded persons who attended. At the close of the debate some Methodists, who were not satisfied with the courteous and gentlemanly conduct of my father, imported the Rev. Mr. Haddock, who was afterward killed in Iowa I can say nothing of the merits of this debate, as, being but a young girl, I was not permitted to attend, on account of the scurrilous and indecent methods of the Rev. Mr. Haddock. I hav often thought that it was small matter of surprise that his life was taken, and that he was fit material to manufacture a Prohibition martyr from. My father died last year, but had read and appreciated Professor Jamieson's compliment. After the debates he held with Professor Jamieson, he was not encouraged by his brother ministers to meet in open, honorable warfare, but was told to "let those fellows alone," to ignore them, as paying any attention to them only brought them into notice. So father was compelled to "silence" and also to obscurity.

One of the most brilliant and brainy men of the Presbyterian church, he was the pastor of a small church when he died, and his obituary notice was written by a Freethinker, Mr. B. F. Gibble, who was his warm and devoted friend and admirer. Fifty years of devoted work for that church and such was his reward.

Of his eight children but three can be called orthodox. The two sons who proudly wear the name of J. M. Pryse (one James M., and the other John M.) both are Theosophists, one working in London with Mrs. Besant and the other

with Mr. Judge in New York. An article appearing nót long ago in THE TRUTH SEEKER was written by one and edited by the other.

As for myself, I hav been a Freethinker ever since the imprisonment of D. M. Bennett, and on account of diligent perusal of THE TRUTH SEEKER.

An old saying that ministers' children turn out *bad* will maybe take on new meaning when "bad" is construed into meaning Freethought. They see so much of the underhand and unscrupulous methods in vogue in church, so much hypocrisy and lying, that they become disgusted; and if fortunate enough to come in contact with intelligent, upright Freethinkers, they eagerly listen, then begin to read and think, then abandon the religion of emotion for reason and common sense.

Both Mr. Hawkins and I hav had the honor of addressing the Freethinkers of Los Angeles and Phœnix, and miss much the companionship of Liberal meetings and friends, but keep track of them all, through the dear old TRUTH SEEKER.

Pardon this rather personal letter, but I felt like informing you of these facts, thinking they might be of interest as showing how even ministers' children are leaving the fold.

For my father's memory I hav every respect, for his church nothing but disgust.

LIZZIE PRYSE HAWKINS.

Interesting Problem—The Golden Rule Declared Worthless.

CONCORDIA, KAN., May 15, 1892.

MR. EDITOR: To the Golden Rule again. Your correspondent in THE TRUTH SEEKER of May 14th fires entirely over the mark. He does not grasp the thought. His argument—if such it may be called—when synthesized into a theorem would read about as follows:

"If we are just, equitable, and right the Golden Rule will prove beneficent."

My point is that the Golden Rule, *per se, possesses no value.* He says: "In the righteous administration of any law, it is presumed that justice, equity, and fairness are to govern our actions—be the soul of our motivs. Otherwise the law itself would be a stumbling-block to the very object of existence, as it is even now too often made by the carping technicalities of unscrupulous attorneys and the unheroic methods of an accommodating judiciary." Now, the latter part of the passage quoted has the ring of youthful inexperience, and is utterly pointless. How anyone could write the first half and not see the worthlessness of the Golden Rule is a mystery beyond my comprehension. Your correspondent virtually admits that the Rule would be worthless, yea, and a stumbling-block, if we did not possess within ourselvs certain sterling qualities!

That concedes my entire claim. For it is not then the "Rule" that makes one good, but the virtue which he *himself* possesses. What can be plainer?

The hit at lawyers and the judiciary may afford pleasure to those who hav felt their sting, but is not in point.

The same extreme lack of point appears in his asking us to consider the wish of a man whose horse was stolen as well as that of the thief. Now, it ought to be obvious that if the judge hav in mind the one who wants him to affirm, and that other one who says deny, then his order escapes the influence of both, does it not? Not the Golden Rule then, but his conscience, is the motiv power.

The last two-thirds of the argument of your correspondent is so far-fetched, and manifests such bitterness against our judicial system, that I am forced to think he was not thinking of the Rule when he penned it. It is so common to hear a brother Infidel speak of the Golden Rule as originating with Confucius that I beg leave to enter my protest. As ancient a writer as Eschylus, and even others, hav intimated theories which would reduce to the same barbaric idea. My chief objection to the assumption that this barbaric adopted child of Christianity is the crystallization of all morality, is simply that it is false. An exact parallel is found in the argument that this rule must be divine *because* it is in the good book, and when you reply, "But it existed without the book," they answer, "Does that affect its value?" No amount of pettifogging can torture this rule into a scheme of morality. All such statements as, that we hav no absolute standard of right or wrong, are pebbles thrown at the Golden Rule; they do not sustain it.

Fraternally,

B. R. ANDERSON.

Plain Words.

VERA CRUZ, MO., April 7, 1892.

MR. EDITOR: Will you please send me a list of your publications? Also please send me one dozen letters to be sent to the World's Fair directors. We hav a few good, honest Liberals here, and a few of the most contemptible, hidebound, superstitious, hypocritical ignoramuses you ever saw. The only thing that keeps them from following in the line of their ancestral church bigots and burning me at the stake is the fear of the law—that the advancements of morality and science hav made in spite of the driveling, contemptible reign of terror the robbing, murdering, sanctimonious saints hav been trying to hold over the poor miserable dupes of the world that they might the more easily hold them while they fleece them. I love the right, the good, the true, and I love a noble specimen of humanity; but I hate with the venom of the most poisonous fangs the big-mouthed and long-faced brute who will take the form of charity and love for all men and at the same time sneer at, insult, berate, and abuse everything that does not come under him and listen at and believe his contemptible, damnable lies. It is not a want of brain-power that keeps this miserable Bible-and-God stuff in the minds of the people, but a want of honesty and principle. Men and women will not even be honest with themselvs, let alone being honest to those who, a hyena ought to know, should hav the privilege of the same rights they wish to enjoy themselvs. People living at the present day and age of the world hav no excuse for holding their minds in such stultifying, ignominious, God-worshiping conditions. The avenues of investigation are open to every man, woman, and child in the land. Not only are they open for investigation, but people are urged to think and look at the blasting conditions the priests and the preachers are holding over them while they (the priests and the preachers) liv high, wear fine clothes, hav fine houses and furniture, revel in luxury, and lounge in idleness or secret debauchery; and the poor dupes who sit and gape with their mouths wide and believe all that is told them to be sacred truth hav the blessed privilege of paying for it all. And a blessed privilege it is, too. Now, poor dupes of creation, hunt up the other gods of the world and see if yours is any better than they are. Or hunt for your own God and see if you can find him. See if you can find where he is or what he is. Do not come fool on it and say he always was, for that is something you know nothing about. Hunt up the other bibles of the world and see if they are not as good as yours, or some of them even better. And do not tell us, with a sainted air, of the beauties of the Christian religion, while history and your filthy old Bible both show that it has stained every path in its course with blood, rapin, persecution, and debauchery. Be men and grant to every other human being the same privileges. You wish to enjoy yourself. Use your brains or else beat the blasted things out of your head on the first rock you come to, and do not be gulled by a set of loafers simply because they tell you it is blasphemy or wrong to think. Do not be afraid of their lying, murdering, venomous old God, for he will not hurt you himself. But look out for his servants; they are the fellows to watch. Do not be afraid of the hell these fellows talk about or the devil they hold over you. It is all stuff and heathenish nonsense.

Yours for advancement,

S. B. DAVIS.

A Lady's Interesting Personal Experience.

GRAHAMSVILLE, FLA., March 28, 1892.

MR. EDITOR: We are delighted with the "Pictorial Text-Book," and consider it well worth $5 instead of the small sum of $2, postage paid. I am quite sure I would not sell the one I hav for less than $5 if by so doing I must liv without one in the house. I value many of the cartoons at twenty-five cents each, and especially the one, Fishing, and the poem on the opposit side; for, even though the poem is good enough, there is still "more truth than poetry" in it. I think this fishing a mean piece of business anyhow. If the parsons would fish only from the pulpit it would do very well; but it is not so. Neither are they content to be "fishers of men."

They visit the ladies to do them good,
As every generous pastor should.

Although here in the South I think they are more reserved than in my nativ state, Massachusetts. There I was bored by parsons. Some of the fishing was rather agreeable, for parsons hav so little to do and fare so sumptuously, they are full of magnetism; their warm and prolonged handshakes, combined with their neatness and pleasant smiles, act as narcotics. The parsons and parson's daughter fished in vain for me. Hell I could not believe in; "the goodness of God in creating us and prolonging our lives" I took no interest in, for I felt confident that my parents gave me my life and sustained it until I could sustain myself and did not pray or call on God for aid. At the age of seventeen, the death of *my god*, my mother, left me anxious to know where her spirit was, or if I was totally without a mother. The parson took advantage of my dilemma, and pressed my hand longer while he talked of my "need of the savior." A few years later a new parson came to preach in our town. And he was in earnest; he gave my mind little rest. I was now a wife and mother. He came when my husband was away and reasoned and urged till I knelt in prayer with him. If I walked out he would manage to meet me, even when I crossed the street to avoid him. I could not be caught until my babe died and I was worn down physically by care and worry and a desire to meet not only my mother but my babe. By this time I had become so weary of his entreaties that I "confessed the savior." It took but about two months for me to see the folly and understand the "fishing" art. This is why I am especially pleased with the cartoon on page 100, and the poem, "How the Devil Catcheth the Parson." "Crimes of Preachers" givs us much proof of how easily parsons are caught, and yet that book only givs a portion of what might be told. I hav not listened to a religious sermon, not even at a funeral, for about sixteen years, and yet I now and then hear how the fishing is going on and how the fish are kept on the hook or in "the blood of Christ." The parson says, "It is easier to be converted than to remain so; you must not read Ingersoll's works or Thomas Paine's—if you do you will be surely lost."

If Spiritualism is not true I hav no faith or hope in a continuation of consciousness after death: and yet I hav been baptized by immersion. I am fully convinced people are just fooled by the parsons.

A few days since, I sat at work on a Sunday, when a Christian said to me, "Did your mother bring you up to work on Sunday?" I replied, "Yes, and I feel grateful to her that she did."

Long may THE TRUTH SEEKER liv and the "Pictorial Text-Book" flourish, is the wish of

J. A. DOANE.

"The Irresponsible License" of God.

May 11, 1892.

MR. EDITOR: The following is from the *Christian Advocate* of Feb. 5, 1891:

Q. 3355. Who is this Colonel Ingersoll of whom we hear so much? How old is he, and where did he get his title?

A. He is a lawyer, fifty-seven years old August last. His father was a Congregational minister "with such broad views as frequently to cause dissension between himself and his parish." He studied law, settled in Illinois, ran for Congress in 1860 on the Democratic ticket and was defeated; was colonel of the Eighth Illinois Cavalry in the late war in 1862, and was once attorney-general of Illinois. In 1877 he refused the post of minister to Germany, and now livs in New York. A great talker, a bitter foe of Christianity, who does his worst to break down faith in God and the Bible without giving anything but the cold stones of Agnosticism and the serpents of irresponsibility and license in its place.

That is right, Dr. Buckley—keep barking at what you know nothing about and then call it the cold stones of Agnosticism and the serpents of irresponsibility. That miserable method of advocating Methodist Christianity will go further than any other effort toward breaking it in fragments. When misrepresenting other people is the main resort of an advocate it shows that the client has a bad cause in court, or else his case has fallen into flimsy hands. The cold stones of Agnosticism make a much better bed than the hot embers of hell, of which it has been hymned:

When we've been there ten thousand years
The end will be no nigher;
We've no less days to burn and blaze
In that eternal fire.

And the serpents of irresponsible license are lambs of purity in comparison to the beastly and devilish commands of an irresponsible God as written in the Bible.

But Colonel Ingersoll is not offering nothing but the cold stones of Agnosticism and the serpents of irresponsibility and license in place of God and the Bible. If showing what the Bible, and its and the creed's notion of God, are, breaks down faith, then faith ought to be broken down, and he who destroys an error by turning on the light of common sense has conferred a favor, if he does not offer other ideas in its place. As an advocate of justice for man, woman, and child, the justice that confers liberty not to be hoodwinked by priests nor cabletowed by police, but to exercise the highest law, that of nature, which gave them birth, he is the farthest possible from offering either irresponsibility or license, and he would like to hav Methodists and all other holy humbugs stop their license of lying in their God-houses and assume the responsibility of paying taxes on their factories of superstition instead of singing:

Jesus died and paid it all,
All the debt I owe.

On the subject of justice and responsibility I commend to Buckley what he prints from Bleckley in the same issue:

THE PASTOR'S SALARY MUST BE PAID.

Chief-Justice Bleckley of Georgia believes that a religious society which fails to pay its pastor's salary should be made to do so, even though it be necessary to sell the church building and site in order to raise the money. In his opinion in a recent case he says:

"If any debt ought to be paid, it is one contracted for the health of souls—for pious ministrations and holy services. If any class of servants ought to pay, as matter of moral as well as legal duty, the good people of a Christian church are that class. No church can hav any higher obligation resting upon it than that of being just. The study of justice for more than forty years has impressed me with the supreme importance of this grand and noble virtue. Some of the virtues are in the nature of moral luxuries; but this is an absolute necessity of social life. It is the hog and hominy, the bacon and beans of morality, public and private. It is the exact virtue, being mathematical in its nature. Mercy, pity, charity, gratitude, generosity, magnanimity, etc., are the liberal virtues. They flourish partly on voluntary concessions made by the exact virtue, but they hav no right to extort from it any unwilling concession. They can only supplicate or persuade. A man cannot giv in charity, or from pity, hospitality, or magnanimity, the smallest part of what is necessary to enable him to satisfy the demands of justice. It is ignoble to indulge any of the liberal virtues by leaving undischarged any of these imperativ demands against us. On the credit side of justice we can make any sacrifice of it that we will, but on the debit side we can make none whatever. I may burn as an offering my own bull or lamb, but not that which rightfully belongs to another owner. There is nothing more exalted than a strict duty and its performance. What we freely giv cannot be better bestowed than what we pay in the discharge of perfect obligation. The law grants exemption of property to families, but none to private corporations, or collectiv bodies, lay or ecclesiastical. These must pay their debts if they can. All their property, legal and equitable, is subject. We think a court may well constrain this church to do justice. In contemplation of law, justice is not only the cardinal but the pontifical virtue. It is certainly an energetic measure to sell the church to pay the preacher, nor would it be allowable to do so if other means of satisfying the debt were within reach."

By the same token, the gospel-shop should be the first to pay their taxes.

J. P. GUILD.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Twenty Years.

So long, and yet it seems but yesterday,
That thou wert with us here in living clay.
I see thy face, thy speaking lips, and eyes
In whose clear depths shone strength of human ties.

I hear thy footfall on the floor and stair,
Yet all the house is of thy presence bare.
But years the happy past cannot efface,
Nor part thee from the old remembered place.

Still twenty years hav rolled their billows o'er
That day, when thou, dear heart, couldst speak no more.

What changes strange hav marked the time that's flown!
How many dear ones since hav come and gone!
Like birds of passage, lingering but a night—
While yet I looked, they vanished from my sight.

Soon speeding Time will pin the curtain down
Upon the garment I hav worn—life's gown;
And I shall tread the misty way thou went,
When for thee toil and trial all were spent.

In that mysterious, silent city
Comes no harmful thing or need of pity.
Sweetly the glowing stars their vigils keep
Above their placid dust who calmly sleep.

And if, from out all pain or stress of death,
My *Ego* rise to higher, purer breath,
Wherever I shall find myself to be,
That place is heaven if but shared with thee.

But if thy face I nevermore may see,
'Tis better far to sleep eternally.

—*Susan H. Wixon in Christian Register.*

Talks on Political Economy.

Isabella fastened it in her hair, and then resumed condescendingly, "Very good. It is thus we see that all capital is wealth, but all wealth is not capital. All production is the result of these three factors. Now, as these three factors produce wealth, each should receive its share, and such is the case." Emphatically: "We may as well quarrel with astronomy or mathematics in hopes of altering the facts of these sciences as quarrel with political economy. It is simply the result of natural law. As there are but three factors, there should be but three products, rent, wages, and interest. These terms in general usage are hopelessly mixed, and it requires a close study to separate and follow the course of each. This should be the aim of every student of political economy. Factors may produce many and varied combinations, but in themselvs are never interchangeable. Land and labor should never be confounded with capital, and it should be the same with rent, interest, wages. In the division of wealth, the landowner's share is interest, and the laborer's share is wages. Now, if we bear in mind that wages is the reward of human exertion, rent the reward or compensation due the landowner, and interest the reward or compensation due the owner of capital, we arrive at the principle of the science. When the capitalist invests his own capital, and conducts his own business, he receives, aside from the interest of his capital, a compensation for his labor. This is called in political economy wages of superintendence. And aside from this he should receive a compensation for the risk he runs in investing his capital. When he owns the land on which his business is established and the building which his capital has erected, his profits include wages, rent, interest, and compensation for risks. Hence the great apparent inequality in the distribution of wealth. I say apparent, for it is more apparent than real. Nature is full of inequality, and what is true of wealth is also true of health. If people neglect to take advantage, or improve their opportunities, they cannot expect to be well or wealthy. Capital is the result of saving. If the savage man is content to merely satisfy his hunger for the time being, he will always remain a savage. The earnings of labor saved form capital. Of course, to be of much use to its possessor it must be supplemented by intelligence and capability.

"Political economy would aid this by informing us how the various factors work, nd why the result?" Here Isabella paused, and looking at Ethel in a patronizing manner, asked, as if she were addressing a child, "Do you understand, dear?" "Yes," answered Ethel, and looking up mischievously, asked, "Can I ask questions?" "Yes," replied Isabella, gravely, "you may. I believe in children asking questions, for everything is new, and they should receive truthful answers." Ethel smiled, and then becoming earnest, grew warm and eloquent. "You say, land is any natural agent, raw material; and labor applied to this forms wealth, and the wealth, when used to produce more wealth, forms capital, and other profits arising from the use of capital form interest; and rent is the pay due the owner of land. Now, what I wished to ask you is, how can land, that is a natural agent, yield a profit?" Isabella was for a moment nonplused, for she had expected the question to be a little different. But after a moment's thought she answered, readily enough, "Why, by the owner's acquiring a title." "But how can he acquire a title over a natural agent?" asked Ethel. "In various ways," was the answer; "by purchase, a free gift, or inheritance." "You said there were only three factors in the production of wealth," Ethel said, raising her eyebrows, "and here you hav introduced three more?" "But, my dear child," remonstrated Isabella, smiling, "receiving wealth is not producing it." "Well," replied Ethel, "if there be any hindrance to the application of labor to land, that hindrance must constitute a factor, an agent, opposing the natural order. It is very easy to see how the savage may create wealth and form capital, but it is not so easy for civilized man. You speak of the former as acting under natural law, but the latter cannot. Do you perceive the analogy?" asked Ethel in turn, and as Isabella only continued to look at her in amazement, she laughed softly and continued: "In civilized countries land is the property of individual corporations or governments. The laborer is *not* on an equality with the savage, because the latter receives the full fruits of his labor, and the former has to yield the larger share to capital. I now begin to see some propriety in the name 'political economy.' The law of the land can mean nothing but the edict of politicians, and when I consider the advantage capital has over labor, I can readily see the economy for the capitalist. Labor feeds upon land, and capital upon both. The capitalist reminds me of a fable I once read, and it illustrates the point well. It was about an alligator who gave a dinner, and arranged his invited guests so that each was the foe of the other. The duck ate the frog, and was eaten by the fox, who became the prey of the wolf, and he was eaten by the lion, who in turn was devoured by the crocodile. And, like 'The Yarn of the Nancy Bell,' he had eaten them all. I remember the last lines very well.

(CONCLUDED NEXT WEEK.)

Elm-Trees.

The elm is one of the most magnificent of the northern trees. It has all the hardiness of the oak combined with the modesty of the willow. Many trees cannot exhibit these powers of prominence in the forest. They must not be crowded. They want room for expansion. The elm is one of these. It does not wish to be crowded.

The particular tree I wish to write about is an elm that grew on the bottom-land of the Nashua. It was very large, at least fourteen feet in circumference, shading over a large area of ground in the sun's course through the long summer's day. It was known as the Big Elm. Many is the time we hav thrown our weary boyish limbs under the shade of this elm to partake of the lunch prepared for the haymakers at the house. Our fathers and grandfathers had done the same before us. Did they realize the supreme pleasure we did? It was our heaven—our only true god—a god we could see—one we could love and not fear, hence the more love. It would stand between us and the sun; and when Dame Nature thought she had caught us from the house and would giv us a soaking it would shelter us.

There are two varieties of elm, the white and the red. The slippery is found in each, as is also the weeping elm.

One day in the harvest time a laborer assisting us, while eating his lunch, claimed the Big Elm to be a slippery elm. We could not believe it, but on trial we found it true. This man, who spent his leisure time in roaming the forest or fishing in the stream, without education from books was an expert in all things connected with nature. Slippery elm was seldom found in that region. It was highly prized for its medicinal qualities and its exquisit and peculiar flavor when chewing. Doctors, ministers, schoolmasters, and lawyers had searched far and near in that vicinity for years for slippery elm, and would bring up when exhausted and lie down under the big elm and wonder where they could find slippery elm.

Later in life we found there were large forests of slippery elms in St. Lawrence and Franklin counties, in northern New York. We planted an elm sixty-three years since at the forks of the road in our nativ village. We learn it has become quite a tree at this time. It is our wish that, when we surrender up that vitality we never sought, the debris, in pure ashes, may lie below the roots of this tree, that we may appear in summer in its green foliage, sheltered in winter amid the encircling folds of its roots, to reappear each succeeding summer in a more beautiful edition.

Good-bye, children of the Corner. To be learning all we can is nice, and this is the world to study and learn.

OLD MAN PAXTON.

[The elm is indeed a lovely tree, and our friend has written above a very interesting account of certain trees known to him. The elm is historic. On July 3, 1775, Washington took command of the American army beneath an elm-tree that stood on Cambridge common, and for aught we know is still standing. It was alive a few years ago. The famous "Liberty Tree" that stood in Essex street, near Washington street, Boston, is believed to hav been an elm. A tablet marks the spot where once it stood and proudly faced the storm or basked in the glorious sunshine. This tree was planted in 1646 and dedicated to Liberty. There was an old English elm that once stood on Boston common. It is said that Mary Dyer was hanged from a limb of that tree for preaching Quaker doctrins. In 1766 it was pruned by order of the Sons of Liberty.

On the 30th of April last, Arbor day in Massachusetts, the Women's Educational and Industrial Society in Fall River, of which the editor of the Corner has the honor to be president, planted an elm tree in the South park. The society met at the spot designated and there was singing, and also speech-making, by the ladies and invited friends. Then the tree was dedicated to Liberty—the liberty of man, woman, and child. The eldest honorary member of the society, a gentleman of seventy-six, put in the first spadeful of earth, and then the members of the society each followed with a spadeful of earth, and the last one to throw upon the roots a handful of earth was little Nettie Williams, only five years old. She attends the regular meetings of the society and feels that she is a member. She gravely remarked, "I plant a tree; I hope 'twill liv."

This elm was planted in the name and behalf of "Education, Industry, and Independence," which is the motto of the society. It is taking root nicely, and is known as the "Woman's Liberty Tree." —ED. C. C.]

Correspondence.

MCMINNVILLE, ORE., April 3, 1892.

DEAR MISS WIXON AND LITTLE FRIENDS OF THE CORNER: I thought I would write to you again, as Vina and I are all alone to-day and hav nothing else to do. We are going to school now, and I am studying Fourth reader, arithmetic, grammar, spelling, and writing.

We are having some rain at present. It has rained by showers for three or four weeks, and has been wet and muddy, which is very disagreeable to the little ones that go out of doors, and the big ones too.

We hav some little ducks, which are very pretty, and also two little calves, which we think very much of. We hav a big romp and play every evening with them. The color of one of them is jet black and the other one is white.

We had speaking at our school yesterday and I spoke a piece. The title of it was "Little Prue's Opinion." It was in THE TRUTH SEEKER of Feb. 6, 1892.

The teacher said it was a nice piece.

I like to speak pieces that are in THE TRUTH SEEKER.

Well, as my letter is long enough, I will close. Your Liberal friend,

ELIZA A. FARMER.

[Glad to hear from Eliza again.—ED. C. C.]

MCMINNVILLE, ORE., May 3, 1892.

DEAR MISS WIXON AND LITTLE CORNER FRIENDS: I again take the pleasure of writing to the Corner.

My sister and I are going to school now.

I study Fifth reader, arithmetic, grammar, history, geography, physiology, writing, and spelling. We hav a good teacher.

There has been lots of rain this spring. The people that hav lived here thirty or forty years say there was more rain here this winter and spring than has been for many years. But the last two or three days it has been very nice.

The fruit trees are blooming out and the trees are all getting new dresses of green again. The blossoms and flowers fill the air with sweet smells. The little birds of many kinds are flying about from branch to branch and tree to tree, seeking for a place to build their nests.

It may surprise you to hear that we had two inches of snow here the 25th of April, but it is true. We hav had considerable frost this spring, but I do not think any of the fruit is killed by it.

The wild strawberries are getting ripe in the valley, and if you were here we would go and pick all that we could eat, for they are very nice indeed.

The other day I received two letters, one from Kentucky and the other from Iowa.

I never knew or saw the ones who wrote them.

I am going to persuade some of my friends to write to the Children's Corner, for I tell them it is very nice to read their own letters, and also many other nice letters from the boys and girls.

Eliza and I are sisters to J. M. Farmer, who takes that grand paper, THE TRUTH SEEKER. I think the piece in THE TRUTH SEEKER of April 23d, "Talks on Political Economy," by Ida A. Ballou, was quite good.

I read the death of Walt Whitman, and think it was very sad to hear, or at least I was sorry to hear of his death.

This fall I am going to send and get two of your books, "The Story Hour" and "Apples of Gold." I think I would like them very much.

Well, as my letter has grown quite long, I will hasten to a close.

Your Freethinker friend,

LOU VINA FARMER.

P.S.—

May your life be long and happy;
May your enemies be few;
May your friends be just as many
As the drops of sparkling dew.

[It is pleasant to receive such good wishes, and we reciprocate them and trust Vina's life may always be as happy and cheerful as it is now. Wild strawberries! The thought takes me back to childhood days.—ED. C. C.]

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News of the Week.

THE will of Wm. Livingston, of Newark, N.J., is being contested on the grounds that he was addicted to morphine and a believer in Spiritualism.

DURING the last twelve months 150 negroes hav been lynched in the United States, 7 burnt alive, 1 has been flayed alive, and 1 disjointed.

GOLDWIN SMITH reveals that a few weeks ago England came very near declaring war against the United States on the Behring sea question.

ON the 17th ult. a solemn high mass of requiem was celebrated in Havana for the repose of the souls of the victims of the great fire two years ago.

MAYOR EMMICK of Toledo, O., is being denounced by preachers for having said that he favors Sunday baseball as it would keep young men out of saloons.

THE relic of St. Anna, the Virgin Mary's mother, which is to remain at the church of St. Jean Baptiste permanently in place of the one sent to Quebec, will arrive in a few days.

THE general conference of the Methodist Protestant church at Westminster, Md., on the 27th ult., by a vote of 35 to 26 expunged the word "obey" from the marriage service.

IT is thought that Blaine will accept the nomination if pressed. The vice-president on his ticket may be Gresham or Robert Lincoln. Harrison is the only rival who has been advanced openly.

A NUN who was ill treated in the Santa Maria convent at Orta, Italy, has escaped and taken refuge in the home of one of the convent pupils. Ecclesiastics hav requested the police to recapture her, but the latter refuse.

PILGRIMAGES of the Catholics of Germany to Fulda, for the adoration of St. Boniface, will begin June 7th. The chief object of prayer will be the liberation of "the Prisoner of the Vatican" from his "oppression."

INSPECTOR WILLIAMS of the New York police, who resented Rev. Dr. Cutter's request to the police to become Christians, has been asked, "Suppose Dr. Cutter sends a missionary?" He replied, "Well, if the missionary doesn't smoke or chew tobacco he will taste very nice."

ON the 26th ult. the costly steeple of the Baptist church at Bordentown, N. J., was demolished by lightning. The loss is $25,000. The church took fire and threatened neighboring buildings, but by the labors of the fire departments of surrounding towns the untaxed edifice was saved.

ON the night of the 27th ult. a tornado and cloudburst struck Wellington, Kan. Hundreds of buildings were destroyed and many lives lost. The Salvation Army barracks, in which services were being held, was blown away and its inmates were scattered in all directions; two were picked up dying and more dangerously injured.

AT the trial of Confectioner Antonelli at Keyport, N. J., for selling a glass of soda water on Sunday, the charge being brought by Deacon Prall, Lawyer Reilly remarked that he had known hymn-books and prayer-books to be sold on Sundays at churches. The deacon's chief witness was caught in perjury, and the jury decided, "Not guilty."

REPORTERS in disguise hav been visiting Father Adams, the Williamsburgh, N. Y., priest who works miraculous cures by prayer and rubbing with relics. One said that he had no money, and was told never to show his face there again. The next had only twenty-six cents, which the priest demanded. All who go are requested to "make an offering to the priest."

FURTHER news of Deeming's execution reports words muttered by him through the black cap, "Lord, hav mercy upon my soul." A few minutes before execution he kneeled and cried, "Lord, forgiv me for dispatching my wife and family without warning." He left a letter in which he says: "I am dying a fully penitent sinner and Christian." He also left a poem entitled, "To God I Call."

THE United States minister to Russia writes: "The area over which the Russian famin prevails is ten times as large as the state of New York, and contains a population of more than thirty millions. One-half of this vast population . . . is without food or the means of getting it. Add to this the ravages of disease, the sufferings from an especially rigorous winter, the decimation of stock and destruction of material, and the consequent difficulties of recuperation."

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3. Drop final TE in words like quartette, coquette, cigarette, etc. Thus spell cigaret, roset, epaulet, vedet, gazet, etc.
4. Drop final ME in words like programme. Thus spell program, oriflam, gram, etc.
5. Change PH to F in words like phantom, telegraph, phrase, etc. Thus spell alfabet, paragraf, filosofy, fonetic, fotograf, etc.
6. Substitute E for the difthongs Æ and Œ when they have the sound of that letter. Thus spell eolian, esthetic, diarrhea, subpena, esofagus, atheneum, etc.

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IT is beautiful when prosperity is present with intellect, and when sailing, as it were, with a prosperous wind, actions are performed looking to virtue; just as a pilot looks to the motions of the stars.—*Plato.*

WE must admit that we hav never seen a miracle ourselvs, and we must admit that according to our experience, there are no miracles. If we hav mingled with the world, we are compelled to say that we hav known a vast number of persons—including ourselvs—to be mistaken, and many others who hav failed to tell the exact truth. The probabilities are on the side of our experience, and, consequently, against the miraculous.—*Ingersoll.*

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DOUBTS, always doubts,
And dangers ever,
Both while life lasts.
Yet virtue's rigid way
Aye tread, tread aye
In faith, with hope,
Through light and dark,
The straight yet devious way,
The thorny, flowery way,
The narrow way
Along the precipice.
—*Sacred Writings of Buddhism.*

IF the theory of eternal salvation through another's sufferings be abandoned, the fact of the possibility of the present salvation of men through their own efforts remains. Perhaps laziness and selfishness hav had something to do with putting salvation upon God instead of upon our own labors, just as Sydney Smith described English benevolence, saying, "When A sees B in distress, he has a strong desire to compel C to help him." It is easier to say, "God help you," than to lend a hand to a suffering brother. We may all be saviors, offering up ourselvs daily for the good of others; and, by another law of nature, we shall find that such offering blesses him who givs.—*Robt. C. Adams.*

JULES SOURY clearly considers Christ to hav been insane. But, most likely, a mad sinner required a mad savior. Man is so irreclaimably mad that no sane deity would hav taken the trouble to hav redeemed him. The redemption is as insane as the redeemer. Nobody knows for certain whether it was for all the world or only for the elect. Nobody knows exactly what they are to be redeemed from, for hell is altering its name and changing its temperature and getting pretty well exploded. Although the world is every day becoming more sure that there is no hell and ought to be none, to keep men out of this sheol they pay many millions a year to hundreds of thousands of professional impostors and chartered necromancers. A sane man is not at home in this world. He is lost among the fools, like a grain of corn in a bushel of chaff. For ages the world burnt or hanged all its wise men; now it neglects and starves them.—*Saladin in God and His Book.*

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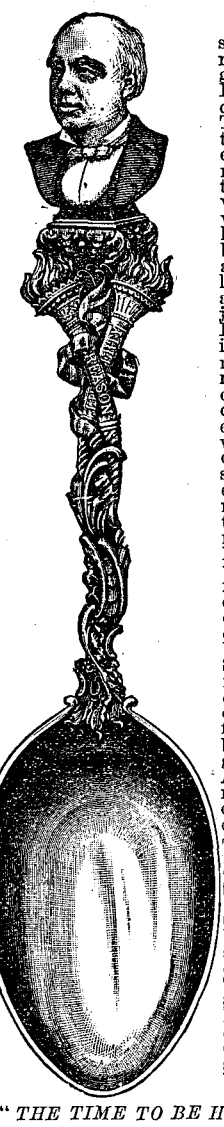
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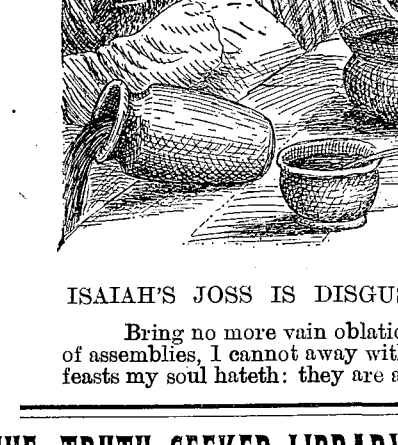
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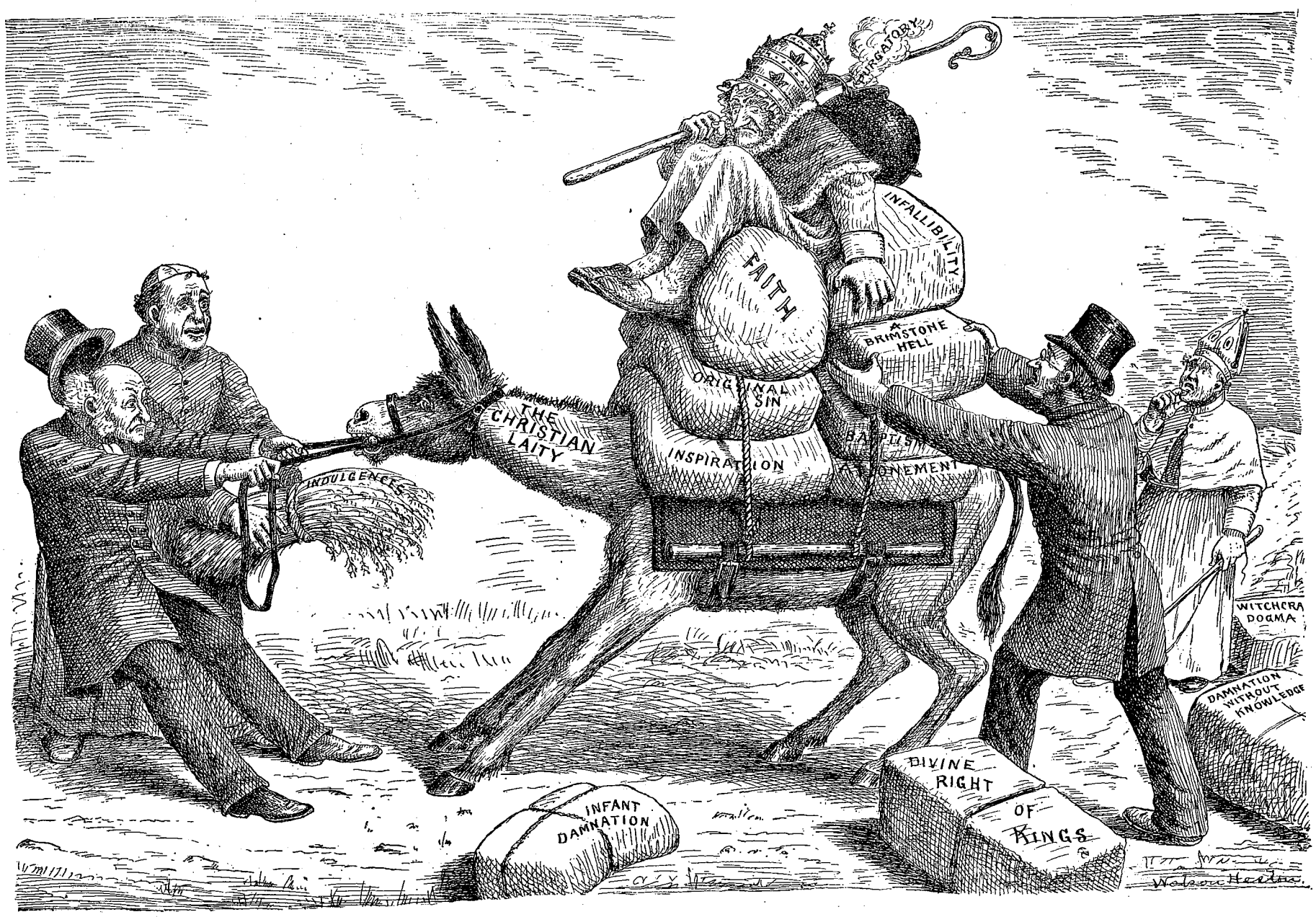
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The crusade of Dr. Parkhurst against the dens of vice in this city has resulted in bringing out other ministers who desire to share in his notoriety. Only two of them, however, hav succeeded in impressing the public with their schemes of reformation.

Dr. De Costa advances the old idea that the way to reform the world is to preach the gospel to it. He would go into these places and pray with the inmates, bring them to Jesus and the paths of sobriety and virtue. Dr. De Costa's method is not novel, and in view of the fact that the inmates of such places are already religious and superstitious, his method would seem also to be very ineffectiv. So far, at least, it has not worked the regeneration of the world.

The other would-be reformer is an Episcopalian by the name of W. S. Rainsford. His branch of the reforming business is the saloons, and these places he would reform by putting them under the control of the church. He wants resorts established where men may meet and drink without "evil associations," where the "environments are pleasant and attractiv" and "viciousness is not taught." He would banish rum and the stronger liquors in favor of beer, light wines, coffee, tea, chocolate, etc., and he would not hav immoderate drinking encouraged. He concedes that men hav "the right to drink," and declares that it is not "sinful to drink" nor to "conduct a drinking resort," provided men are not urged to "drink to excess." If he could "close all the saloons" in New York he would not. He would simply "wipe out the bad saloons" by "elevating them" to a higher "plane." He would, we suppose, hav deacons for bartenders, pretty Sunday-school teachers for waiters, and a sermon thrown in. The scheme is a great one.

Unfortunately for Dr. Rainsford, however, it is impracticable. There are now many just such resorts where beer and light wines are the principal alcoholic beverages sold. Tea, coffee, and chocolate will never become popular drinks, because there is no enthusiasm in them. A tea party is an unconscionably dull affair except for the flirtations. Beer and wine answer the purpose better, and to obtain them there is no need for the church to start saloons. The present German gardens of the better class are almost identical with Dr. Rainsford's ideal, but if anybody thinks that the frequenters of these would stand preaching he greatly mistakes the temper of the people. They want music, life, and light, instead of sermons and moralizing. They resort to these places to make merry, and they would object to having the shadow of hell cast over them by the presence of church officials with solemn faces.

The church has met this plan with determined opposition, and the people whom Dr. Rainsford would "save" would probably oppose it as vigorously, even could a capitalist be found to invest his money in such enterprises. "His propositions," says the *Independent*, "will not find an echo in our evangelical Christianity." They will be received with surprise and regret, and denounced as wild, chimerical, and impossible. It is hard to deal with them patiently. A church in the saloon business, open six days of the week and not closed entirely on the seventh, would be such a church as his Satanic majesty would willingly be archbishop of. We denounce the saloon in its business and its whole influence, and we denounce the new and astonishing proposition of Dr. Rainsford as one which would surely result in evil to the church and to the world."

We fear our Christian friends, particularly the ministers, will hav great trouble in their attempts to directly or indirectly make the world conform to their ideas of what is good for the inhabitants of this sphere. There is an obstinate streak in human nature which makes them desire to do as they please. And it is this streak which has given us all our liberty, and which makes the church's efforts of so little avail. Let the preachers profit by the past and change their tactics. The Forcible Reformers like Dr. Parkhurst and the Doing Goods like Dr. Rainsford are equally repellent to self-respecting individuals.

But, if they will permit us to make one suggestion, we would urge them to teach people the evils attendant upon drinking alcohol and frequenting places of vice; convince them that both are unnecessary to happiness—and then see how the world wags.

A Fine Censor of Morals.

In San Francisco there is a Society for the Suppression of Vice. It is a branch of Comstock and Colgate's New York organization, and its activ agent, C. R. Bennett, is a New York friend of Comstock who went out there to take charge of it. His methods and work are the same as Comstock's, and he has earned many commendations from his New York friend.

This is the girl's mother's story, as found in the *Morning Call:*

"Mrs. Gray told the whole story of her daughter's dishonor, stating in substance that in 1888 she and her daughter joined the Christian church, of which Rev. Dr. Sweeney is pastor, and there Bennett was a leading member, a singer in the choir, and activ in all the affairs of the church. Her daughter, she says, met him, and, he representing himself to be a single man, she became infatuated with him.

"Bennett often came to the house with her and seemed to take a great interest in her. She didn't hav any other gentleman caller. She said her daughter was sick for a short time, but she did not know until lately that it was on account of a criminal operation.

"'The first intimation I had that there was anything wrong in the intimacy between my daughter and Mr. Bennett,' said Mrs. Gray, 'was one day when his wife came to see me. She told me an awful story, for which I was little prepared, I can assure you. 'You don't know my husband,' said Mrs. Bennett. 'He is a base villain, and has been guilty of most atrocious crimes. When we were living in New York he betrayed an orphan girl who lived with us. Mrs. Gray, you hav no idea what I hav to put up with. I am sure he is only designing to ruin your daughter, if he has not already done so.'

"'The next day Mrs. Bennett called upon me again, and said that she told her husband of her visit to me and what he had said. He thereupon struck her in the face, cutting her lip severely. She showed me the wound in evidence of her statement.

"'Meantime I had told my daughter what I had learned about Bennett and questioned her as to their relations. She broke down at once and confessed everything. Several months before she said Bennett had betrayed her in San Francisco. He used to meet my girl on the boat and follow her about everywhere.

"'I asked Ella why she had not trusted her troubles to me before. She replied that Bennett told her that if she ever mentioned it to her parents he would brand it as a lie and prove her a public woman. He said he had the power and could prove anything he wanted.

"'Ella was in a dreadful state of mind and did not know how to get out of Bennett's clutches.

"'The next time he called at the house I charged him with having ruined my daughter. He boldly denied the charge. Then I ordered him to leave my house and never darken our door again with his evil presence.

"'I wanted to protect my daughter's name, so I kept the matter quiet. We did not see Bennett again for over a year.

"'A short time ago my daughter secured a position as typewriter for Mr. and Mrs. Heap in the office of the Boys' and Girls' Aid Society.

"'As soon as Bennett learned she was there he began to make frequent trips to the office. Ella refused to hav anything to do with him, but he persisted and hounded her in every way possible.

"'One day he came into the office and handed Ella a vile letter. Ella threw it on the floor in the presence of Mr. Heap. Then Bennett declared she had better read it, as it was for her own good. At the request of Mr. Heap my daughter opened and began to read the letter. When she came to a passage where Bennett accused her of an assignation with a San Francisco gambler she could read no further and handed it to Mr. Heap.

"'Then the poor girl came home and declared that if there was no way out of Bennett's clutches she wanted to die.

"'All of this time my husband did not even know of our trouble and I only brought myself to tell him when I thought he might save our daughter's life.'

"Mr. Gray corroborated this story in every detail, though he told it more vigorously and interpolated such remarks as 'villain,' 'scoundrel,' 'blackleg,' and other fitting terms frequently."

The *Call* adds to this that while Bennett makes great pretensions to piety he has been before a police court and fined a hundred dollars, and that those best acquainted with him laughed when they heard he had taken a contract from Comstock to put down vice.

Private detectivs and detectivs employed by private societies are usually disreputable people, for the reason that no reputable man will undertake the work. From detecting to blackmailing is an easy transition. It is commonly believed in this city, and in one or two instances proof is at hand, that the "agents" of these societies to prevent or suppress crime or vice are miserable scamps, who ought to be in prison, and Mr. Bennett, of San Francisco, seems to be able to hold his own with them.

A Rebound from Puritanism.

In the good old days when Massachusetts was a colony of Christians the people were great churchgoers. In fact, they were forced to be because the absentee was fined unless he could allege sickness of himself or family, or some other equally severe affliction, as an excuse. The ministers then were important personages in the community, and a church was about the first building erected in a new community.

The Congregational Association of that state has just received a report from its committee on statistics. The report sets forth that for years churchgoing has steadily declined, and that at present two-fifths of the population are non-churchgoers, giving as reasons for it that these two-fifths disbelieve the creeds, dislike the church, and desire to make Sunday a holiday instead of a holy day. But the Springfield *Republican* holds that the committee's estimate is too low, and that less than three-fifths of the grown people of Massachusetts are churchgoers, and points to Springfield itself, a specimen city of the state, in support of its assertions. Between these two estimates it is probably fair to conclude that at least one-half of the Puritans' descendants hav backslid, as the phrase goes up there.

This condition is a natural result of the ancient *régime*. The tighter the bowstring is drawn the farther and stronger will it rebound. If the Puritans had been decent people, and if their descendants who still hold their religion were decently liberal, the church would get more respect from the world's people. The Puritans were too rigid, and the present generation cannot be forced into the church, even though so large a city as Boston put on a puritanical air on the first day of the week. The oldtime ecclesiastics milked the business too dry.

Considering the figures reported by the Congregational Association and the Springfield *Republican*, a journal of this city asks: "Under these circumstances how can the Massachusetts churches be kept up? how long must the ministers preach to empty pews? and how shall religion hold its ground against the inroads of Agnosticism and indifferentism? Can the old order of things be brought back, and what can be done to bring it back?"

We should say that, under the circumstances, and considering the causes, and taking also into account the greater knowledge regarding Christianity possessed by the present generation, the old order of things can never be brought back, and that ultimately the preachers will hav to go to work and earn their own living.

The Puritans.

The Rev. George P. Fisher, of Yale, who valiantly "answered" Colonel Ingersoll's annihilation of Judge Black on the condition that Colonel Ingersoll was not to be allowed by the *North American Review* editor to answer *him*, has written a book on "The Colonial Era." It deals with the English colonies down to 1756, covering the history of the Puritans. A New England man himself, and pious to boot, Mr. Fisher naturally has great reverence for his ancestors. He is all the more to be commended, therefore, for his honest expressions regarding the Puritans, who hav been so greatly, and so erroneously, extolled as defenders of religious freedom. One of the first acts of the Puritans when Boston was established was to discard the English Prayer Book. Considering the matter and the discussion ensuing Mr. Fisher says:

"What has been done, however, was consistent with instructions of the Company. It was intended that there should be uniformity in worship in the settlement. There was no idea of establishing a colony where diverse forms of faith and modes of worship should subsist side by side. Whatever judgment may be passed upon the founders of Massachusetts in this matter, it is clear enough that a struggle for predominance between the rival sects, if such sects had been allowed, would hav immediately ensued.

"Obviously the difficulty back of all such conflicts in those days, whether in England or America, was that, in the absence of a commonly accepted principle of religious liberty, each party, in case its opponent should get the power, had nothing to look for but subjugation. For one party to giv ecclesiastical freedom to its adversary was to forge an instrument for its own destruction."

Of the religious feeling in Connecticut and Massachusetts he says:

"As early as May, 1631, it was determined that none should be admitted to the exercise of political privileges except members of churches. The motiv assigned was that the body of 'the commons may be possessed of good and honest men.' It was a kind of theocratic system of rule.

"The settlers of Massachusetts, in common with Calvinists generally, while they denied to the state the power to control the church within its own province, nevertheless ascribed to the civil authority the right and obligation to promote the unity and well-being of the churches, repress ecclesiastical disorder, and protect orthodox doctrin against heretical assaults.

"While the extravagance of the Quakers had the effect to sharpen the weapons used against them, it must here be always kept in mind that, with the Puritans, to prevent the propagation of what they considered hurtful religious errors was held to be an obligation of civil society."

The Puritanic idea of religious liberty may be gathered from these expressions collated by Mr. Fisher:

"'I look upon toleration,' said President Oakes of Harvard College, in the election sermon in 1673, 'as the first-born of all abominations.' 'It was toleration,' Cotton said, 'that made the world anti-Christian.' Nathaniel Ward, of Ipswich, in that quaint specimen of Puritan humor, 'The Simple Cobbler of Agawam,' writes: 'He that is willing to tolerate any unsound opinion that his own may be tolerated though never so sound, will for a need hang God's Bible at the devil's girdle.'"

By and by, we hope, the effect of too much religion upon our Puritan ancestors will be fully known, and when it is it will be conceded that this country owes nothing to them for the religious liberty we now enjoy. They were narrow and stern and cruel sectarians, intolerably bigoted and fanatical, of no culture, with no broad ideas either in philosophy or politics. Whatever greatness New England has achieved has been in spite of them instead of because of them.

History Repeating Itself.

The South American republics continue to be good models of what all Western European countries were when the Catholic church had power, and the church organization was subsidized by the state. Venezuela is the latest. For some weeks that country has been enjoying a revolution with the odds in favor of the party the church dislikes. One of this party, Palacio, having proclaimed himself dictator, endeavored to stop the strife and restore good order. In this, however, he met the opposition of the church, which did not desire good order with a dictator who regarded the church only as a political force, and not with the reverence of a devotee. So the priests went among the people preaching against the government and urging them to still further rebellion.

Like other zealots, however, the priests hav overdone the thing, and if they persist, as it is to be hoped they will, the union of church and state is likely to be dissolved, as the dictator has threatened the archbishop to that effect, and intimated besides that cells in prison could be easily found for belligerent churchmen. Already one particularly obnoxious priest has been so silenced.

Thus history is ever repeating itself. Every country, without exception, which has maintained a union of church and state has had trouble between the secular and religious forces. The ministers of God claim everything—the right to control their own business and the business of everybody else. That they should do this is inevitable, because they think they are the proclaimers of God's will, which is above all else on earth. It requires many rebuffs and hard knocks to disabuse their minds of this notion. We hope the priests of Venezuela will get these in large quantities.

A Converted Jew.

The contention of the respectable Jews of this city that those of their faith who yield to the solicitations of the Jew-converters are worthless scamps who would do almost anything for money is pretty well established as truth. Such fellows make a business of being converted so soon as they find the Christians willing to pay—and the "missionaries" are nowise backward about offering money, under the pretense of aiding them.

Besides the numerous cases shown up in this city we find in the London *National Reformer* an account of a young Jew who made a business of being baptized, always with good financial results, and had he not taken to stealing might still be swindling the various Christian societies. During the past few years he has been baptized no less than thirty-six times, sometimes as a Catholic, and sometimes in the Protestant religion. He appears to hav been received with such open arms by both the Catholic and the Protestant church that within a short space of time he has made ten thousand francs by his rapid religious changes. Guttmann was apparently rendered reckless by his extraordinary success, and at his last baptism as a Catholic was not content with the present of money which the lady who stood as his sponsor gave him, but took the opportunity when he was left alone in her room to steal some of his patroness's jewelry. This enterprising youth has just been sentenced to five years' imprisonment with hard labor.

It will be difficult for any of Mr. Freshman's converts to excel this Morris Guttmann, who is only nineteen years of age, but some of them push him hard, as he numbers one forger and a few common swindlers and gamblers among his converted flock. None of these, however, hav taken quite so much money out of his mission as Guttmann received. That may be because Mr. Freshman is himself a Jew and knows how to drive close bargains.

The Kentucky Catholics evidently do not intend to be behind their New York and Canadian brethren in the matter of miraculous manifestations. They hav got a woman in Louisville who daily falls into a trance lasting from 3 to 6 P.M., during which time red crosses appear upon her forehead and the letters "I. H. S." on her shoulder. When she is in the trance nothing arouses her to consciousness but a word from her confessor. When he speaks she smiles. "And the world laughs with her."

The legislature of Mississippi is very pious or else the members thereof intend to go into the tract-peddling business. In a list of the "privilege taxes" imposed by that Christian body we find this about book agents: "On each book agent for each county, $5. But the tax on book agents shall not apply to any agent or colporteur of a religious publishing house or Bible society, if books of no other nature than religious books, tracts, and other religious literature be sold by said agents." Five dollars is not much of a subsidy, but everything counts to the agents of the Lord.

The trouble between the Chinese and the missionaries is not yet over. In a Shanghai journal a writer says the Antichristian Chinamen who were executed for rioting are religious martyrs. The Chinese national faith, he urges, has as much right to defend itself and resent arrogant invasion as had the Protestants of the Middle Ages. The same plea of "disturbing public peace," was raised by the Jewish elders before Pontius Pilate against the Christians, and by the Roman Catholics later against the heretics. The forcing of a foreign religion on the nativs by means of imperial edicts and gunboats—for such really is the Chinese view of the situation—is an unreasonable measure, opposed to all principles of religion and international law, and can never succeed. The writer explains that the Christian religion is grossly misrepresented by the missionaries themselvs, through presuming to address the people with a ridiculously imperfect knowledge of the language, whence arise serious misconceptions.

When the Eastern editors were visiting Los Angeles, Cal., the churches of the place were holding revivals, and "the religious excitement ran high." The common council, which seems to hav become infected, requested Mayor Hazzard to proclaim a holiday that the people might attend the religious services and get crazed. He refused the request, telling the councilmen that they would do better to entertain the editors first and attend to religion afterward. In his message he made these sensible remarks: "As a result of the editors' visit to our city our people are making every effort to entertain them to-morrow, and this entertainment does not include religious observances; and to issue the proclamation requested would be an act inconsistent with our duties as officials of the city having in charge the entertainment of our guests. Under

the charter of our city nearly every city official is required to devote his entire time to the duties of his office and is paid therefor, and certainly we, as the legislativ and executiv branches, would not be performing ours in requesting these officials to abandon their offices on that day and devote themselvs to other things not provided for by law and, in my judgment, inhibited by the fundamental law of our land. No matter how praiseworthy the act might be, it is manifestly unfair to request that we officially recognize the work of any church or combination of churches, no matter how numerous, as it involves a violation and neglect of duty and the establishment of an unwise precedent."

In the West.

News and Notes.

Cincinnati is coming grandly to the front. Several years ago it was found pretty difficult to gather an audience, but now the people come flowing in like the waves of the sea. The hall was not only full on Sunday evening, May 29th, but many went away because there was not even standing-room. It was a very appreciativ throng, and the wide scope of subject upon which I entered in the lecture, "Spiritualism, Theosophy, and Infidelity," found hearty welcome. The Spiritualist and the Materialist were there, and the Theosophist and the opposit poles of thought did not "grate harsh discord." The object of this lecture is to survey the world of ideas radiating from the domain of facts, or supposed facts, and to unfold the harmony of the deepest intellectual conclusions of modern times. Through different pathways we may reach the same broad, general conceptions of man and the universe. After the lecture there was a rippling discussion of half an hour, each speaker being allowed five minutes. The various opinions were amply represented, and even the church had its defender. It was an interesting debate and supplemented the lecture with a quite brilliant array of talent. There was a general agreement as to the points made by the speaker of the evening.

The Ohio Liberal Society is a marked success. It started without any flourish of trumpets, and has rapidly won a commanding position in the community. President Ward, Vice-president Geo. E. Light, Andrew Hogg, secretary; Dr. Wilson, and many others hav taken hold of the matter with the courage of their convictions, and are determined that Liberalism shall occupy its real position in the world as the exponent of modern progress.

The platform of the society is broad. There is no creed. There is room for every advanced thinker. Its course of lectures during the past season has covered a vast deal of ground. Cincinnati is fortunate in having a wealth of local talent, and it does nct depend upon speakers from abroad for the success of its meetings.

The friends here are legion. I cannot mention them all. The oldtime veterans, Warren, Harrington, etc., were on hand to greet me, and rejoice in the progress of Freethought. It was a gala occasion indeed, this gathering of so many ardent for the cause. The comradeship of these generous friends of Cincinnati was inspiring. It givs one hope for the future, and labor is made a splendid enjoyment. Long life to this noble battalion carrying our colors on so bravely!

Prof. Edgar Beal, author of one of our most noted books, "The Brain and the Bible," is still the same genial philosopher and keen critic. With him on Sunday afternoon I took a trip over the suburbs of Cincinnati, to Mount Auburn, etc., and truly it was a magnificent panorama that from the vast hights unfolded upon the view as we swept up the sides of the steep incline. The city lay almost at our feet. The broad Ohio rolled along sparkling beneath the massiv arches. The hills were crowned with elegant homes and splendid public buildings. Cincinnati has a population of three hundred thousand people, and has by no means reached the limit of its abounding prosperity.

I am glad to report that the women are side by side with men in the ranks of reform, and adorn it with their genius. Mrs. E. P. Foster, of the *Golden Rule*, touches with a woman's quick perception the questions of the hour, and bravely speaks, especially for those who toil and suffer. Also Miss Louise M. Downtain, of Covington, Ky., who with the pulses of Freethought enters upon the field of journalism —where to-day woman is winning such glowing honors—and whose poetic contributions breathe with the spirit of the times, the music of this world, of joy here and now and not hereafter.

I hav thus found Cincinnati to be not merely one of the art-centers of the world, whose festivals are among the most brilliant events of the year, but to be a grand Freethought home of genial spirits, of cultivated men and women, who, with earnest purpose, are making the flowers and fruit shine in this world, to adorn the pathway of toilers, to giv hope in the place of the oldtime despair, and splendor for the future over the darkness of the past. All hail to the Ohio Liberal Society! It has entered, I am sure, upon a noble career, and our friends at this point may well be proud of the advance which has been made. In spite of many defeats, this is a victory which will giv cheer all along the line.

SAMUEL P. PUTNAM.

English Notes.

DEAR TRUTHSEEKERS: Since writing my last batch of notes I hav had considerable running about in an endeavor to awaken some interest in our movement. It is so difficult, when once branches hav fallen asleep, to get them out of their lethargy. Some people think that under Mr. Bradlaugh the Freethought party was admirably organized and that these new efforts to reach the masses are but so many slurs upon his memory. Well, for the life of me, I can't see it. By sheer personal attraction Mr. Bradlaugh held thousands of people together whom we hav not yet reached and who dropped out of the movement with the old leader's death. If organization it were, it was but the organization of a number of tin tacks which one can cluster adhesivly to a magnetized bar; but break the current or remove the nearest from the magnet and all drop away as easily as lying. So it was with Mr. Bradlaugh's popularity. The working classes loved their leader, but they never fully entered into the missionary spirit which Mr. Foote and his colleagues are to-day inspiring throughout the kingdom. Of this anon.

Sunday week found me recalled to Nottingham, this time to be introduced to Mr. Charlesworth's good lady; and a very pleasant lady she is too. As before, there is a good deal of life in Nottingham; but it just shows the necessity for sweeping reforms in our administration when I say that no effort whatever had been made to announce my coming to the public and poor audiences of course ensued. Propagandism is business and must be conducted on business lines. Just fancy a go-ahead American city engaging a special lecturer at considerable expense and not telling the public about it! And yet they say, "It doesn't pay to hav special lecturers down." I should think not, going about it as they do; but where branches advertise their lectures audiences naturally enough are gotten together.

During the week I explored some towns where no Freethought agency is in existence, but where I felt confident that Freethinking and Freethinkers were not dead.

Judging from experience, I should say the whole of your colliery and manufacturing districts are ready for a vast development of missionary zeal. In the three towns to which I directed my attention I knew of no single Freethinker that I could go to, so I bethought me to raise the question in the train as I journeyed. Conversation was easily raised with my companion in travel and the question was bluntly enough put to him, "Hav you any Freethinkers in Mexbro?" He looked at me with a puzzled air, apparently wondering whether I was a Spanish Inquisitor or a miserable Infidel. Anyhow, he seemed to think it was all right and gave me a most important introduction, with other directions how to set about the work. They all loved Charles Bradlaugh and would like to see the work go on, but since his death they had fallen to pieces somehow.

From Mexbro I came to Barnsley and had the good fortune to travel with a railway man who was evidently acquainted with the local collieries, so I put the same question to him and asked him if he knew the friend I had met at Mexbro.

He did. So I took him to a place where we lunched together, and from him I got some useful hints about Barnsley, the home of a veteran worker in the cause, and promis of considerable personal help. Thus encouraged, I trained again to Penistone, once more attacking a stray passenger. At the very sound of "Freethinker" he seemed to jump for joy, and pressed me to go down and giv them some lectures—weekday or Sunday—and he would do all he could to press on the work. Now, if these three Yorkshire towns are teeming with disorganized truthseekers, probably all the others are in a similar condition; and the question comes home with painful force, What can we do to strengthen the work here? Money can be got, but educated, judicious, and attractiv speakers are as scarce as comets.

In Epworth, the Lincolnshire town where John Wesley was born, I distributed a number of tracts dealing with some Wesleyan ministers who hav given up the dogma of biblical inspiration. Honeycombed though it is with Methodism there was still a little band of twenty workingmen who assembled most evenings to discuss political, theological, and other subjects in a rude sort of way.

Well, I fear these details will not be so interesting to you as they are to us; and yet there is a twofold inducement to write them. In America, thousands of our best men and women hav found happy homes. The good old TRUTH SEEKER finds its way into all sorts of American towns, and maybe some of its readers will be glad to know how things are going on in the old island. Then again, truth-seeking, Freethinking, Secularism, or whatever you like to call it, is not a local institution. It is coextensiv with humanity; and it does us all good, whatever the geographical description of our birthplace, to feel that true hearts the world through are beating in loving sympathy with each other and are taking interest in what each other does. Secularists are no chosen people, no divinely protected race; they are men and women of all colors and all climes, who are trying their hardest to do their best for the present day and generation. That being so, every new place to which the light is carried or in which smoldering embers are rekindled must be a source of joy to all.

I see our old friend's daughter, Miss Mabel Emily Besant, was married to Mr. Ernest Scott, of London, last Saturday. Her brother, Digby Besant, gave the bride away. Miss Besant wore a gown of rich soft silk, plainly made with semi-train, and a "picture" hat of white straw ornamented with ostrich plumes. I don't know much about these sort of things, being an old bachelor, but I dare say the ladies do. There were no bridesmaids, but Miss Agnes Dyke attended the bride. Among those present at the wedding were Mr. Jacob Bright, M.P., and Mrs. Bright. We all wish the young couple every happiness in their new life. Mrs. Scott is a worthy daughter of her mother and will make an excellent wife. I am told that they start at once for Australia, to Mrs. Besant's great sorrow, for her daughter is the pride of her eye; and, after so many years of cruel separation, which our Christian laws enforced because of the mother's Atheism, it does seem a bit hard that they should now be parted for life. It is said that Mr. Scott has had a literary appointment in either Melbourne or Sydney, I forget which, but believe it is Melbourne.

Yours fraternally, SAM STANDRING.

Manchester, May 17, 1892.

Lectures and Meetings.

S. P. PUTNAM'S lecture appointments:

Salt Lake, Utah.	June	12,19	Inyo county, Cal.	June	24–27
Provo, Utah.....	"	13	Athens and Cathlamet, Wash...	July	3, 4
Murray, Utah....	"	14	Woodburn, " ...	"	5
Kaysville, and Farmington, Utah	"	15	Barlow, " ...	"	6
Morgan City, Utah,	"	16	Canby, " ...	"	7
Echo, Utah.....	"	17	Sheridan, " ...	"	8
Reno, Nev.....	"	21	Scappoose, " ...	"	9
Carson City, Nev.	"	22	Tacoma, " ...	"	10
Virginia City, Nev.	"	23			

During the months of July and August Mr. Putnam will lecture along the line of the Northern Pacific railroad at Tacoma, Buckley, Davenport, Spangle, Rosalia, Oaksdale, Palouse City, Dayton, Walla Walla, Colville, Wash.; Missoula and Bozeman, Mont.; Albert Lea and other places in Minn.; Eau Claire and vicinity, Wis. All those who desire lectures along this route will please address S. P. Putnam, at Salt Lake, Utah, care of H. P. Mason.

JOHN PRESCOTT GUILD'S present address is No. 6 East Main street, Meriden, Conn. His many friends among THE TRUTH SEEKER readers, and those desiring his services as a speaker or wishing his pamphlets, "The Flag We Float" and "Gospel According to Garfield," will take notice. He has several small volumes in manuscript which he wishes to bring out soon, and would like to hav any who are interested in his philosophy let him receive an encouraging word from them.

ON Sunday, June 26th, John R. Charlesworth will lecture for Friendship Liberal League, Broad and Wood streets, Philadelphia, at 2:30 P.M.: subject, "The Evil Effects of the Bible on Morality." 7:30 P.M.: subject, "The Philosophy of Secularism." Liberals throughout the state are cordially invited to come and hear this brilliant young orator.

JOHN R. CHARLESWORTH'S lecture appointments:

Columbus, O.....	June	12	Butler, Pa.....	June	20, 21
Cleveland, O.....	"	13, 15	Philadelphia, Pa.	"	26
Pittsburgh, Pa....	"	19			

He expects to lecture in Cairo, Ill.; Shumway, Muscatine, Ia.; Milwaukee, Wis.; Grand Rapids, Mich.; Fort Wayne, Ind., and Auburn, Pa.

LECTURES for June of the Manhattan Liberal Club:

June 10th, "Rev. Parkhurst and His Methods," T. B. Wakeman.

June 17th, "Reincarnation," Eliza Orchard Connor.

June 24th, Last meeting till October; lecture to be announced later.

My Second Campaign.

When the poet made his beautiful lines on spring, he certainly had more favorable circumstances surrounding him than those that greet the ear of the traveler at this season around here. Rain, rain, rain, and still raining; it seems as if old Yahveh had got angry again and forgotten his promis to Noah. All the lowlands are covered with water. The mighty Mississippi has overflowed its banks, levees are washed away, towns and villages are flooded, and traveling on the railroads is rendered extremely unsafe.

Upon leaving Strasburg for Des Moines, I encountered some o the most unpleasant experiences of my life. Riding all day, we did not reach a resting-place until 12 o'clock at night, when we arrived at Keokuk, Ia. Here we found the town flooded, and rain still falling as though some mighty Niagara had burst its banks; and, to make matters worse, no place to sleep in could be found in the whole town. The hotels were filled with guests, most of whom were unable to resume their journey owing to the dangerous condition of the tracks. I had to pass that night on two chairs in the ladies' parlor of a hotel.

Early next morning an attempt was made to resume our journey westward under great difficulties and exceedingly unpleasant conditions. Within the first sixteen miles we encountered three washouts, and were compelled to carry a gang of section-hands on board the train, prepared to dig us out wherever these washouts occurred. Danger signals were flying on every section, warning the engineer to proceed with caution. Red flags were seen in such abundance as would hav infuriated *le mâle de la vache* or hav raised the ire of a Chicago policeman. At one point along the route the track had been rendered so unsafe where the water had washed the soil from under the ties that the passengers crowded out upon the platforms ready to jump off, expecting every moment that the train would be thrown down the embankment.

We reached Ottumwa in safety, although we were nearly half a day behind time, and here we were side-tracked for several hours; the trains from the east and the west were all delayed, and the news was very meager concerning their safety; when we were informed that we might make ourselvs as comfortable as possible, for the probabilities were that we should hav to stay there all day.

Fortunately for me, we were but a short distance from the town, so I secured my grips, obtained a pass-over check, and made my way to more comfortable quarters at the Ballingall Hotel, where for the next two days I remained a guest of our young friend John W. Dayton.

I soon found myself in more congenial circumstances, surrounded by good friends, with whom I decided to stay until the railroads were in a better condition and made more safe.

Mr. Dayton and Mr. A. L. Eaton gave me a cordial welcome to Ottumwa. A substantial repast and a regaling of the inner man soon restored my drooping spirits.

On Friday evening I went, in company with Mr. Eaton, to a concert given by a local musical society, where I had the pleasure of hearing his wife render some excellent vocal compositions. Mrs. Eaton is designated the Adelina Patti of Ottumwa, a title which she richly deserves. She is fortunate in the possession of a rich soprano voice, which, by careful training and cultivation, she uses with splendid effect, and the citizens of Ottumwa are justly proud of her and appreciate her vocal abilities.

Saturday I resumed my journey to Des Moines. The storms had somewhat abated, although rain still continued to fall, and I reached my destination without further mishap. Here I found Franklin Steiner and Mr. Youmans on hand to welcome me to the capital of Iowa.

Our young advocate, Steiner, it is needless to say, is the very life of the Freethinkers of Des Moines. Without him they seem lost, and without his assistance very little Freethought work would be done in this city. All the work of arranging my lectures had been thrown upon him, a task which he nobly performed, and did everything possible to make them a success.

There are many Freethinkers here, but even the enthusiasm of Steiner seems unable to rouse them from their apathy; and yet they seem earnest enough in our cause and appear eager to keep the ball rolling.

Mr. Caldbeck is an avowed Freethinker and one who has not hesitated to make his opinions known. The same may be said of Mr. and Mrs. Zediker, Mr. Youmans, Mr. Teigeins, Mr. Lunt, Mrs. Cross, and several others. Would these few but take courage and show a determination to make our movement a success here, a great deal might be accomplished; for six people with the determination to work will accomplish more than sixty who are indifferent about it. However, the war of intellect still goes on, and it must never cease. It is a necessary war, it is a just war, and one that neither all the churches nor the powers of state can stop. It has been truly said, "When a nation's sword is sheathed its tongue is loose, and when the tongue is tied the pen is engaged."

Then let the great and mighty war of intellect rage; its desolations, its conquests, its results, will prove glories to the people.

On Sunday evening I delivered a lecture before a fair audience in the Grant Club rooms. My audience had undoubtedly been affected by the atmospheric conditions, for rain was still falling, and it was certainly encouraging to see so many who had come to hear my lecture in the face of such unfavorable circumstances. A good discussion followed the lecture, in which Professor Lomas, an ex-Methodist preacher, and Mr. J. Wilcox, a local attorney, criticised what I had said. The debate was kept up until a late hour and was thoroughly enjoyed by all present.

The meeting terminated very pleasantly indeed—although the latter gentleman lost his temper and made an exhibition of exceedingly bad taste. Some people cannot bear to hear the truth, and when it is given to them pointedly are very apt to get mad at it; but they should certainly learn that it is best not to show it.

The few days that I spent here were spent as the guest of Franklin Steiner, and his kind attentions toward me hav endeared him to my memory. Erelong he will be upon the Freethought rostrum himself, and he will undoubtedly be a valuable acquisition to the ranks of our lecturers. Diligent study and a fearless advocacy of truth are the chief qualifications for such an undertaking, and to say that our young friend possesses both would be to say the least about him. And it is to be hoped that when he makes his advent upon our platform he will receive the assistance and encouragement he richly deserves. It is gratifying indeed to find that there are young men preparing themselvs for battling in the cause of human freedom. One by one the heroes of Freethought are passing away and we must hav some one to try and fill the void.

On Wednesday evening we spend a few hours very pleasantly at the home of Mr. and Mrs. Zediker. Mrs. Cross is present with us, who, by her sharp wit and pleasant conversation, enables us to pass away the time to advantage. Our friends tried their utmost to giv me a pleasant impression of the city, but I am afraid that the condition of the streets, which seemed like rivers of mud, will hav a tendency to detract a little from that and will make lasting impressions upon my mind of struggling with rain and mud when trying to cross the streets, only to be removed by another visit to Des Moines under more favorable circumstances—although the many kind attentions I received from the Freethought friends of Des Moines will form another of those happy episodes in my career never to be forgotten.

Early Thursday morning I commence my return trip to the East and leave for Ottumwa. Steiner accompanies me to the depot, and the train steams out amid tender words of farewell and kind wishes for future success.

Arriving in the democratic city of Ottumwa, I repair once more to the Ballingall Hotel, which is undoubtedly the finest hotel in the state of Iowa. Here the genial smiles of Z. L. Frazier greet the traveler by day and words of good cheer from the merry and humorous John Dayton by night.

At this time the G. A. R. is holding an annual convention in the city and in consequence of this the hotel is crowded, but the business tact of those in charge makes them equal to the emergency. Hence, there is an absence of that confusion which usually characterizes such occasions. Between four and five hundred guests are amply housed and fed in this spacious building, and are well cared for by a staff of able attendants, which reflects great credit upon the management.

Bands of music are parading the streets, accompanied by the martial tread of the boys in blue, the houses and stores are gaily decorated with national emblems, and the Ballingall, with its abundant display of decorations, with songs and music, presents a very inviting appearance and makes one forget the cares and sorrows of daily life. In the evening speeches are made from the balconies, and at the request of the proprietor our young friend, Mr. Dayton, made a remarkable display of oratorical ability and welcomed the guests of the house.

On Sunday, May the 15th, I gave two lectures in the courthouse, before large and enthusiastic audiences. In the evening not an empty seat could be found, and the people lined the room at the rear end of the hall. Dr. Davis, one of the Spiritualist friends, presided at both meetings.

There was one face, however, that I missed from my audience, a face that shall nevermore grace our gatherings, having gone upon that long voyage from whence no traveler returns. It was with sorrow that I learned of the death of Mr. McCarrol, one of Ottumwa's most respected citizens. Although a Spiritualist, he was an earnest Liberal, and never hesitated to assist the glorious cause of Freethought, ever eager to assist in the fight against orthodoxy. He has gone, but Mrs. McCarrol and family still follow on the pathway he has made and favored me with their presence at my lectures.

I was pleased to meet with Mr. Tilton, the postmaster, who, by the way, is an old schoolmate of Samuel P. Putnam, and is looking forward to Mr. Putnam's visit to Ottumwa, on the 1st of June. I was pleased to meet once more with Mr. Joseph Wagg, Dr. Wilkinson, Mr. Winn, Mr. Wilson, Miss Pepper, and Miss Henry, and above all our two young friends who are the life and soul of our cause in Ottumwa, John W. Dayton and A. L. Eaton.

Sunday evening I take supper at the home of Miss Pepper, where the time is very pleasantly passed away until the evening creeps upon us, and we repair once more to the field of labor.

The conditions that surround the Freethought lecturers of to-day form a vivid and striking contrast to the treatment they received but a few generations ago. We certainly liv in better times than did our forefathers—times of more enlightenment and public candor in examining into the claims and discoveries of scientists and reformers.

It is sorrowful to reflect upon the sufferings endured in older times by the world's thinkers, for bringing to the public understanding those natural gifts which now command so much admiration. Roger Bacon was forbidden to lecture by an arrogant and tyrannical priesthood, and at the age of sixty-four was thrust into a prison for ten years, for the heinous crime of making concave and convex glasses, the camera obscura, and burning glasses.

Guttenbourg and Faust, the inventors of the art of printing, were looked upon as having sold themselvs to Satan, and were regarded with suspicion and apprehension. Shakspere says:

> In religion, what damned error but some sober brow
> Will bless it and approve it with a text?

And what crime has been too black, but what these despots of faith would not hesitate to perpetrate in the name of God?

But now large audiences greet and applaud the defenders and expounders of Secular truths, honor and adulation encourages them in their work and inspires them with hope for the future.

It is always a pleasure to speak before such audiences as meet the Freethought lecturer in Ottumwa. Intelligence, moral culture, and refinement are stamped indelibly upon them, which givs a luster of glory to the occasion, and givs us the assurance that we are bound to conquer the devotees of superstition in the struggle that is now taking place. Principles and minds are struggling for predominance, and although the drift of the present age is perhaps difficult to prognosticate, still of one thing we are certain, viz., the decay of priestly power. And this grand fact the clericals themselvs are not slow to recognize, as may be instanced by the following quotation from a Presbyterian paper, the *Christian Instructor*, of April 28th:

> It is not without reason that secular papers are to-day calling attention to the decay of the power of the modern pulpit. They see that many ministers are the creatures of the wealthy patrons of their congregations, who use their money in selfish and luxurious living; that they set themselvs to do as *they* wish, preach smooth things and prophesy deceits and bribe the humbler classes by the intoxication of fine display and various excitements. The bearing of a minister toward the gay and the rich and the fashionable has become one of the severest tests of his character, and that many fail miserably under it is clear enough. There are few Nehemiahs that will not even take what is justly their due. Ministers often persuade themselvs by a system of false reasoning that it is right to honor the rich above the poor, that they may induce them to turn their money into the treasury of the church, because money wields a powerful influence in building churches and endowing them, etc. But these are the ways of death. Catholic Rome grasped her power in the same way. None ought to be more jealous of putting themselvs into compromising relation with the rich than clergymen, because it disarms them of the veto power when the crucial time comes, when the unrivaled opportunity comes of being faithful in reproving, rebuking, and exhorting with all long-suffering and doctrin.
>
> When the doctrins of God's holy word should shine forth resplendent as they were intended by the divine author, where do we find very many of the modern clergy to-day? Sadly we write it; but it is true, they are running after sensational music and sensational methods; bowing to the vulgarity of bank-stocks and diamonds, when they could far more effectivly than any other class warn and control without the suspicion of insincerity.

The clergy hav long considered themselvs at an elevated distance above the people, and the degradation of the latter has been made the wealth and grandeur of the former. The ignorance of the one

was held as proof of the wisdom of the other. But who gave them the right of governing their fellows? From whence do they derive their veto power, or even to warn and control? How is it possible then that a system having its origin in such errors could escape the immoralities which this writer so deeply laments, but makes no serious attempts to remove?

But day by day their influence over the people wanes the more, for as the people become more enlightened by science and a genuin knowledge of the operations of nature, they will strike off in a tangent from the gloomy and lurid orbs round which they once moved in passiv obedience. Whilst societies are thus founded upon the fluctuating waves of an unsound public opinion or the fleeting notions of faith, with passions latent but unsubdued, how can they escape the death that awaits them? Whilst Christian associations, then, are but trading conspiracies, every dictate and sympathy of humanity is either torn or held up to the scorn of self-lauding pride. Usurpations then take place, and the basest of men are exalted upon the pinnacle of fame. Vice is triumphant, prosperous, and happy, while virtue is neglected and trampled in the mire. Vice sits with crowns of gold upon its brow, wins adulation and renown, while virtue lies bleeding in the dust.

Thus the clergy are, by their own confession, simply interested in the accumulation of wealth and riches, but what care they for the poor, spirit-broken man? We do not ask them so much to do good, but simply to abstain from harm. We do not ask them by charity or benevolence to bless the world, but to refrain from cursing it. We do ask them, though, not to make our little pleasures less and to leave off striving to convert this world into a miserable hell and then threatening us with another elsewhere.

So far this trip has been far more successful than my previous venture, which is very encouraging for my future success.

From Ottumwa I resume my journey once more and make my way to Manchester, where I am down for three lectures. JOHN R. CHARLESWORTH,
Secretary Ohio State Secular Union.
154 *N. High street, Columbus, O.*

Lot's Wife and the Dead Sea.

Mounts, forests, lakes, were in the. dim past scenes of divers wonders and miracles wrought by their ghostly denizens; and but few of the present generations of men are completely freed from belief in them. The legends of Mt. Sinai, of Mt. Ararat, of the Dead sea, etc., still convey to timid minds a celestial halo. Primitiv man surrounded himself with supernatural folk—good or bad spirits. And he saw supernatural anger in the lightning, heard a dread warning in the howling wind, and felt a demon within him whenever he had the stomach-ache. The imagination of the untutored mind saw angels skipping in the clouds and armies marshaling in the heavens. A rift in the earth's surface caused by an earthquake, from which escaped a sulphurous odor, suggested the idea of a fiery monster beneath. Having as yet no knowledge of natural law, he attributed everything in the least degree unusual to supernatural agency. St. Paul was never out of the phantom world; he had the air filled with spirits—mostly bad ones. There is not a word of his to show that he knew there was any such thing as a natural law. But the still more primitiv man invested tree, streamlet, etc., with suggestiv spirits. He had gods or demons in everything, everywhere. And there are many primitiv folks still breathing.

Pictures drawn by the imagination are poetry. Every child is a poet. To it the doll is a real mother, or a baby that must be properly nursed. The hobby-horse is endowed with life and hears and understands what is said to it. And child-poetry continues with uneducated man. The names and description of things common with our nativ Indians are wonderfully poetic. The banshees of Ireland, the fairies of Scotland, the beautiful legends of Germany that furnish the life of "Faust" and other operas, are all childlike myths. Homer did not originate the Grecian gods and goddesses; but he clothed them in beauty and grandeur, marshaled them in order and action, and gave them most eloquent if not divine speech. The Arabian Nights' Entertainment stories are full of magic, enchantment, and transformations—nothing realistic; and so of the story of Job and many others in the Bible. There is little myth or poetry in demonstrated facts.

Now, the Jew is of the same race as the Arab, and he has appropriated many of the latter's fables. The story of Lot's wife is evidently Arabian. The Dead sea is about twelve miles southeast from Jerusalem, and its south end is just about on the Arabian border. Mount Sinai is a little farther south—in Arabia altogether. The land of Palestine, comprising an extent of territory equal to about that of one of our smallest states, is the scene of many marvels conjured in the mind of the poetic Arab, whose stories of magic are believed to hav been real and true by many credulous persons of to-day. In Arabic the Dead sea is termed *Sea of Lot*—a conclusiv proof that the Lot story is Arabian. This Dead sea is the very center of myths and miracles that furnish everlasting fodder to sustain the priest. Many inspired theologians hav declared it to be a mouth of hell into which Sodom and Gomorrah were cast.

From the time when Christianity was firmly established by the help and authority of the emperor Constantine, on through the dark ages of a thousand years of Christian domination, no old miracle was more relied on as proof of Bible inspiration than that of Lot's wife in salt. It was something visible—go and see it! Along the centuries thousands of the devoted made pilgrimages to see with their own eyes this clear testimony of holy writ, and many Christian affidavits were filed in the sanctuaries affirming the pillar or statue to be standing "to this day." Writings on the sacred subject are innumerable; which shows how important it was thought to be.

On the southern shore of the Dead sea, which is generally low and marshy, is an irregular ridge of rock on which, whenever there is a strong wind, the salt spray falls and forms a coating of salt. In process of time this coating of salt becomes quite thick and portions of it will break off, so that the configurations are constantly changing and sometimes resemble the human form. These changes in form and position were taken by believers as proof that the soul of Lot's wife was still there in conscious existence, that she had a limited power of locomotion, and that she sometimes performed certain physical functions it were impolite to describe.

Until within the present century all Christians, Catholic and Protestant alike, felt that in the pillar of salt standing from Gen. xix "unto this day" as the "monument of an unbelieving soul," they had a divine witness that no Infidel science could confute. But now, when it is clearly shown how the salt columns or stalagmites are formed, and how they are constantly changing in form, size, and number through natural causes, no intelligent person believes there is any more miracle in the concretions of salt than there is in the surrounding mud.

The surface of the Dead sea is lower than that of any other body of water known—being more than thirteen hundred feet below the Mediterranean sea; and its water is eight times as salt as that of the ocean. It has no outlet, and yet receives Jordan's swelling flood and Kedron's brook from the cesspools of Jerusalem. It holds the accumulated filth of ages washed from the sacred mounts near by. Its excessiv saltness prevents fermentation and putrefaction. It is still attractiv to believers in fables.

The Mohammedan has his holy city—Mecca—where Adam first worshiped God after his expulsion from paradise; where this God revealed to the prophet his manner of doing business in this world and in some others; where the devoted pilgrim goes for heavenly favors, etc. The Jew and the Christian likewise hav their holy city—Jerusalem—where, after allowing such holy and wise men as David and Solomon to manage his affairs, God, in a peculiar way, came himself to take an account of stock. St. John expresses an opinion that were all the doings of this God written up the world could not contain the books. If John prospectivly included all that has been done, said, written, and imagined about the *Holy Land*, his calculation was not much of an exaggeration. Christendom is glutted with the stale pious trash. Through the dark centuries of ignorance and superstition millions of Christians blistered their feet in going to their holy city, with the same object and the same result as attended the pilgrims to Mecca. And the Christian pilgrim of to-day hopes to find on the barren hills near Jerusalem a preserved footprint of his God. The priest who goes there on his vacation brings back an interminable thread of small talk.

Some two years ago our own Talmage played the pilgrim—went basking on Jordan's odorous banks and baptizing himself in its holy water. Doubtless he dirtied the water still more and then drank some of it for inspiration. In fact, no preacher of the gospel is fully equipped for the business who has not seen this Holy Land with his own distended eyes, who has not fervently hugged to his heaving bosom a sacred cedar of Lebanon, reverently entered and left his card in a cave miraculously formed to screen a prophet or a robber, taken a sniff at some rat-hole teeming with musty miracles and saints' bones, and who has not in ecstasy kissed the true boulder from which Elijah sprang when he went up higher than a kite. L. G. REED.

They Want It Closed.

Chicago saloonkeepers are in favor of having the World's Fair closed on Sunday. This is one of the things the good people hav overlooked.—*Grand Rapids Gazette.*

Chicago saloonkeepers are earnestly advocating that the World's Fair should be closed on Sundays. Of course that would put money into their tills. But a great many men would be better engaged in examining the exhibits at the Fair than in loafing around in the city bar-rooms.—*Rochester Herald.*

With the gates closed, thousands of men will throng the saloons who would otherwise be on the grounds, and a corresponding volume of drunkenness, disorder, and crime could be expected. But what does the Christian public say to the proposal? Will it side with the saloonkeepers or favor giving the masses the educational opportunities of the Fair on Sundays?—*Troy Press.*

It is amusing enough to read that the saloon men of Chicago are enthusiastic in their support of the movement to close the World's Fair on Sunday. With the big show out of the way their harvest on the Lord's day from the tens of thousands of strangers would be something colossal. The pious people who are working to close the show will not moderate their zeal a jot, however, on account of the strange allies they hav made, for 'tis not their nature to.—*Pioneer Press.*

The Chicago saloonkeepers are united in favor of having the World's Fair closed on Sundays. It must not be supposed, however, that they favor Sunday closing from any high moral standpoint. On the contrary, they know that if the Fair is closed and the sidedoors to their saloons are open, as they undoubtedly will be if the front ones are not, they will fill their tills each Sunday. It would be very much better to hav the great Exposition open on Sundays than to hav the saloons crowded on that day.—*Philadelphia Call.*

Apollonius of Tyana.

The life of Apollonius of Tyana, purporting to hav been written by Philostratus about the year 210, is probably one of the multitude of Benedictine fabrications after the revival of learning. The numerous geographical, historical, and chronological blunders of the author are incompatible with the integrity and antiquity of the book. It describes with great particularity an alleged journey of Apollonius to India *via* Antioch, Nineveh, and Babylon about the middle of the first century. But the learned Asiatic scholar Wilford, who died in 1822, says that Apollonius had no knowledge of the Indian language, nor is it on the whole credible that he was ever in India or Ethiopia, or even at Babylon (Life of Apollonius, Berwick's translation, book iii, chap. xv).

At the ancient city of Ninus, *i. e.*, Nineveh, Apollonius met with Damis, a Ninevite, who, being fond of traveling, offered himself as a guide to Babylon, saying that he knew all the towns and villages on the way, and was acquainted with the languages of the barbarians, viz., the Armenians, Medes, and Persians. "But, my friend," said Apollonius, "I know them all myself, though I never learned them." And while Damis stood amazed at this, Apollonius added: "Do not be surprised at my knowing all tongues, for I know the very thoughts of men, even what they do not say." When Damis heard this he adored him, considering him as a demon. He then became a proselyte and traveling companion to Apollonius, keeping an exact account of all that passed, which appeared in a book he wrote called Apolloniana (book i, chapter xix).

The translator in a note says that the city of Ninus here referred to could not hav been the Nineveh which stood on the banks of the Tigris and was destroyed 700 years B.C., but must hav been another town of that name on the Euphrates; and he quotes a passage from Ammonius Marcellinus to prove the existence of another ancient Nineveh (*vetere Nineve*) in Syria, which he believes was the nativ city of Damis "the Ninevite." But Philostratus distinctly calls Damis an "Assyrian." And Marcellinus elsewhere mentions the great Nineveh which possessed a portion of Persia.

The writings of Marcellinus we believe to be modern forgeries like the Annals of Tacitus, the Letters of Pliny, and probably the greater part of what purports to be ancient and classical Latin literature. Blunders in geography, chronology, and ancient history would inevitably be made by the learned monks of the fourteenth, fifteenth, and sixteenth centuries, who profited by finding, that is to say,

forging, ancient Latin and Greek manuscripts. "So extremely slight," says Mr. Charles Leslie, "is the authority on which Philostratus has introduced his history, that some learned men hav, not without reason, doubted whether there ever was such a man as Apollonius." And after a critical examination of the book we, too, discredit his existence. But even if such a person did liv in the first century, we regard the notion entertained by some as chimerical, that he answers either to Paul of Tarsus or Jesus of Nazareth, both of whom, as we hav discovered and proved, lived and died before the beginning of the Christian era. ANTICHRIST.

The Topolobampo Colony.

A BRIEF EXPLANATION OF THE SITUATION OF THE TOPOLOBAMPO INTEGRAL COÖPERATIV COLONY SITUATED IN SINALOA, MEXICO, BY ONE WHO HAS SPENT FIFTEEN OF THE HAPPIEST MONTHS OF HIS LIFE AMONG HER PEOPLE.

Forasmuch as many hav taken in hand to set forth in order a declaration of those things which are practiced by and believed in amongst us, it seems good to me also, having gained some knowledge from personal observation, to write unto thee, most excellent Macdonald, that thou and THE TRUTH SEEKER family mightst know for a certainty about those things concerning us that are being talked about so much. I came to this colony a year ago last December to observe its workings and report the facts; and if the colony was what might be expected from a band of men and women who had lost faith in God, Christ, and the devil, to remain among them. I find here more than I expected. I hav usually found the Editor of THE TRUTH SEEKER correct, but I am inclined to think you are a little off when you say this is not a Freethought but a Socialistic colony. Everyone here is a Freethinker and believes in individual liberty for man, woman, and child. There is not one theological cremationist among us. We are Infidels and Spiritualists, about half and half, with perhaps twenty Atheists thrown in. There is no dispute among us on religion or politics, but each enjoys his own religion in his own happy way. St. John appeared and danced a jig, and the spirit of a white horse was called up, but we Materialists were of too gross a nature to see these beautiful manifestations. We discuss economics and methods, and propose to see what men and women can do without the assistance of God and J. Christ. I will tell you and THE TRUTH SEEKER family of some things we hav done since I came here: We hav cut a ditch seven miles in length from the river to our patch of land of two hundred thousand acres. This ditch has cost us $185,000, and none of us ever asked God to assist us, but to stand back and watch the dirt fly. We hav built a beautiful wharf at the bay, which is the finest harbor on the coast, and a fine frame storage building top of it. We hav just finished a fine granit custom-house for the government of Mexico, which the colonists get $5,000 for building, and now our port will be open to foreign commerce. We hav kept a corps of surveyors and engineers constantly in the field surveying our land and mapping out the coast, taking soundings and putting in buoys. We hav sent a man to Oregon for four hundred thousand feet of lumber to build us some better houses, burnt several brickkilns, and done some work on the railroad, and more than all we hav demonstrated the fallacy of gold and silver coin as the only medium of exchange, for all this has been done on a basis of a service for a service. All the debts of the individual colonists are settled by the credit-and-debit plan as lined out by Clark Irvine in THE TRUTH SEEKER of Feb. 27, 1892, the general accountant settling in clearing-house style all the accounts. We hav also demonstrated that Freethinkers can organize, and that the moral sentiment can be developed in a much better way than by making prohibitory laws.

The people of Sinaloa hav learned to stand erect, in noble, manly self-respect, unled by priests, uncursed by creeds; their manhood proved by their deeds. Now, the real truth is, God's holy and inspired damnationists hav about come to the conclusion that we Infidels are a-going to demonstrate to the world that it is possible for mankind to liv happy and moral without God, Bibles, churches, holy beads, little sips of wine or little square pieces of bread, holy crosses or wafers, or bones of saints. The gold bugs hav about come to the conclusion, too, that we are about to demonstrate to the world the fallacy of their money system, and so they delight in publishing lies about the starving colonists. THE TRUTH SEEKER was all right when it advised Freethinkers to be careful about investing their money down here; that is what the company wants—for everyone to be careful, study us, study our plans; and if it is so you can come down and see us, I think every one of you will find that we hav adopted nearly all the reforms advocated by the ablest economic writers that hav ever written. Here, in our colony, not one individual owes another a cent. There is not one paying rent; not one ever paid one cent of tax, no one makes a profit in any way. Women help to make the laws that govern them, and get the same wages that men get, and hav the same right to hold office, etc. We hav adopted the eight-hour system, public control of public utilities, free land, and many other reforms, and we are here to stay. What is called profits return to the operativs instead of some capitalist. Long life to the grand old TRUTH SEEKER. A. BUTTERFIELD.

How Angels Got Religion.

"Never heard how we got religion to Angels, stranger? I thought, uv course, everybody 'd heerd that yarn. Tell yer? Why, sure; but let's licker again and I'll reminisce.

"Yer see, 'twas afore Angels got to be sech a big camp as 'twas later on, but it was a rich camp and a mighty wicked one. There were lots uv chaps there who'd jest as soon die in their boots as eat; and every other house was a dance-house, or a saloon, or a gambling-hell. Pretty Pete and his pardner, Five-Ace Bob, was reckoned the wickedest men in the state; and Old Bill Jones, what kept the Golden West Hotel, had a national reputation for cussin'. The idea of a parson striking the camp was never thought uv; but one day I was playing bank into Pete's game when Five-Ace came a-runnin' in 'n' sez: 'Boys, I'll be ——, but there's an ornery cuss of a parson jest rid up to Jones's. He's got a pardner with him, and he 'lows he's goin' to convert the camp.' 'The —— he is,' sez Pete. 'I'll finish the deal and go down and see about that.'

"So we all walked down to Jones', and thar, sure 'nuff, in the bar, talking with Old Bill, wuz the parson, black coat and white tie 'n' all. He was a big, squar'-shouldered chap, with a black beard, and keen gray eyes that looked right through yer. His pardner was only a boy of twenty or so, with yeller, curly ha'r, pink and white gal's face, and big blue eyes. We all walked in, 'n' Pete he stands to the bar 'n' shouts fer all hands ter drink; 'n' to our surprise the parson 'n' the kid both stepped up and called for red licker 'n' drank it. After the drink was finished, the parson sez: 'Gents, as yer see, I'm a minister of the gospel; but I see no harm in any man drinking ez long ez he ain't no drunkard. I drank just now because I want you to see that I am not ashamed to do before yer face what I'd do behind yer back.' 'Right ye are, parson,' sez Pete; 'put it thar;' 'n' they shook hands, and then Pete he up and called off the hull gang—Five-Ace 'n' Lucky Barnes 'n' Dirty Smith 'n' one 'n' all the rest uv 'em. The parson shook hands with all uv us, and sed he was going to hav a meetin' in Shifty Sal's dance-house that night, ez 'twas the biggest room in camp, 'n' ast us all to come, 'n' we sed we would.

"When we got outside Pete sez, 'Boys, you mind me, that devil-dodger 'll capture the camp;' 'n' he did. That night we all went along down to Shifty's, and found the parson and the kid on the platform where the fiddlers ust to sit; and every man in camp wuz in the audience. The parson spoke first. He sed: 'Gents, I want to tell yer first off I don't want any uv yer dust. I've got enuff fer myself and my young friend, 'n' there won't be no rake-off in this yer meetin'-house, 'n' I'm not here to preach against any man's way o' makin' a livin'. I will preach ag'in' drunkenness, and I shall speak privately with the gamblers; but I want to keep you men in mind uv yer homes, 'n' yer mothers, 'n' yer wives, 'n' yer sweethearts, and get yer to lead cleaner lives, so 's when yer meet 'em ag'in yer'll not hav to be 'shamed;' and then he sed we'd hav a song, 'n' the youngster he started in 'n' played a concertina, and sang, 'Yes, We Will Gather at the River;' 'n' there wuzn't one uv us that it didn't remind uv how our mothers ust to dress us up Sundays 'n' and send us to Sunday-school, and stand at the door to watch us down street, and call us back to ast us if we were sure we had our clean pocket-handkerchur; 'n' I tell yer, mister, thar wuzn't a man with dry eyes in the crowd when he'd finished. That young feller had a v'ice like a angel. Pete he sed it wuz a tenner v'ice, but Five-Ace offered to bet him a hundred to fifty it wuz more like a fifteener or a twenty. Pete told Five-Ace he wuz a —— old fool 'n' didn't know what he wuz talkin' about.

"Well, things run along for about a week, 'n' one day Pete come to me and sez: 'Look here, Ralters, this yere camp ain't no jay camp, 'n' we've got to hev a church fer the parson. He's a jim-dandy, and won't ast for nothing. He'd jest natchelly go on prayin' and preachin' 'n' tryin' ter save a couple uv old whisky-soaked souls like yourn and Bill Jones' which ain't wuth powder to blow 'em to ——, 'n' you'd let him go on doin' it in that old shack of Sal's 'n' never make a move. Now, I'm goin' to rustle 'round 'n' dig up dust enuff from the boys, and we'll jest build him a meetin'-house as'll be a credit to the camp;' 'n' in a few days the boys hed a good log meetin'-house built, floored, 'n' benches in it, 'n' everythin'.

"The parson was tickled most to death. Next they built him a house, 'n' he 'n' his pardner moved into it. Then Pete said the gals must go; sed it wuz a dead, rank, snide game to work on the parson ter hev to go down street 'n' be guyed by them hussies ('n' they did guy him awful sometimes, too); so the gals they went. Then Pete sed the church had to be properly organized; hed to hev deacons 'n' church wardens 'n' sextons 'n' things; so Old Bill Jones 'n' Alabam 'n' me wuz made deacons, 'n' Pete 'n' Five-Ace was churchwardens.

"In a month every last man in camp wuz worryin' 'bout his future state. Old Bill Jones came into meetin' one night with his face 'n' hands washed 'n' an old black suit on, 'n' sot down on the anxious bench and ast to be prayed fer. The parson knelt down 'n' put his arm around him, 'n' how he did pray! Before he got through Lucky Barnes, Alabam, 'n' me wuz on the bench, too, 'n' Pete shoved his Chinaman up the aisle by the collar 'n' sot him down 'longside o' me. Pete said he was a high-toned Christian gentleman himself, hed been born 'n' raised a Christian, 'n' wuz a senior churchwarden to boot, and that he'd make a Christian of Ah Foo or spoil a Chinaman.

"That parson prayed most powerful that night. As a off-hand, rough 'n' tumble, free 'n' easy prayer, I never see his beat; he hed the whole aujience in tears, 'n' you might hev heard Pete's amens 'n' glory halleluyers off to Bullet's Flat. Old Jones wuz a-rolling around on the floor 'n' hollering fer to be saved from the devil before the parson were half finished, 'n' he made so much noise that Pete hed to fire a bucket uv water over him to quiet him down. That meetin' wuz so plum full uv the spirit (ez the parson called it) that it never broke up till 12 o'clock, 'n' wouldn't hev broke up then only Pete sed he'd hev to quit, ez his shift to deal faro begun at 12.

"There wuz over twenty perfesses that night, not countin' Pete's Chinaman, 'n' next Sunday we hed a big baptizm in the crick, 'n' forty uv us wuz put through. Pete sed he reckoned Ah Foo hed better be put through every day for a week or so, sence he'd always bin a dod-gasted heathen, but the parson 'lowed onc't wuz enuff, but he giv' him an extra dip jest fer luck; 'n' I never see a more ornery lookin' cuss in my life than that Chinese were when he came out.

"The Chinese laundrymen were ast to jine the church, but they wouldn't savey, 'n' so Pete 'n' Five-Ace, Old Bill 'n' me 'n' Alabam we waited on 'em 'n' told 'em to git, 'n' took 'em down to the crick 'n' baptized 'em jest fer luck. Pete said if they stayed Ah Foo 'ud git to backslidin' fust thing he knowed, 'n' then where'd *his* reputation be.

"Waal, stranger, things run along nice 'n' smooth fer a couple uv months er so till Chris'mus come nigh. The boys hed been a-keepin' mighty straight; there wasn't a man in camp that drunked more'n wuz hullsome fer him; there hedn't bin a shootin' scrape fer weeks. Pete said things wuz gittin' so all-fired ca'm 'n' peaceful that he wouldn't be at all surprized to git up sum fine day 'n' find Ah Foo with wings 'n' feathers on his legs like a Bramah hen. Nary a man packed a gun, 'n' when a gent 'ud forgit 'n' drop a cuss word he'd beg parding. The parson was thick with all the boys. He writ letters for us, advised us about all our biznus, 'n' knew all about everybody's affairs. Lots uv 'em gave him their dust-sack to keep fer 'em, 'n' he knowed where every man hed his cached.

"Along jest afore Chris'mus cum, Pete called a meetin' uv the deacons 'n' church wardens down to his place, 'n' after the sexton, Ah Foo, hed brought in a round of drinks he said: 'Gents, ez chairman *ex-officer* in this yer layout, I move that we giv the parson a little present fer Chris'mus. Yer know he won't take a durn cent from us, 'n' never has. Uv course he has taken a few thousand from time to time to send to orfings 'n' things uv that kind, but not a red for himself or pard; 'n' I move that we make him a little present on Chris'mus day, 'n' it needn't be so —— little, either. Gents in favor 'll say so, and gents wot ain't kin keep mum. Carried, 'n' that settles it. Five-Ace 'n' me 'll take in contributions, 'n' we won't take any less than fifty cases.'

"That wuz two days afore Chris'mus day, 'n' when it cum Pete 'n' Five-Ace hed about five thousand in dust 'n' nuggets fer the parson's present.

Pete assessed Ah Foo a month's pay, 'n' he kicked hard accordin', but 'twer'n't no use.

"The day was bright 'n' clear, 'n' at 'leven o'clock every man in camp wuz at church. The little buildin' looked mighty tasty—all fixed off with pine tassels 'n' red berries we'd got in the woods, 'n' every man wuz dressed out in his best duds. At 'leven exact the parson 'n' the kid, who hed bin standin' at the door shakin' hands 'n' wishin' everybody what cum in merry Chris'mus, cum in 'n' took their seats on the platform. Pete 'n' Five-Ace 'n' Bill Jones 'n' Alabam 'n' me sot on a bench jest in front o' the platform. We wuz all togged out in our best fixin's, 'n' Pete 'n' Five-Ace they sported dimons till yer couldn't rest. Waal, ez usual, the perceedin's opened up with er prayer from the parson; 'n' then we hed singin', 'n' it seemed ter me ez if I never hed heerd sich singin' in all my life afore ez that kid let out o' him that day.

"Then the parson he started in ter jaw, 'n' I must ellow he giv us a great discourse. I never see him so long-winded afore, tho', 'n' Pete was beginnin' to get mighty restless 'n' oneasy, when all uv a suddint we heerd the door open 'n' shet quick 'n' sharp, 'n' everyone turned round to find a great big black-bearded cuss at the door a coverin' the hull gang uv us with a double-bar'led shotgun, 'n' jest a standin' thar cool 'n' silent. 'Face round here, yer —— —— fools,' yelled somebody in a sharp, quick, biznus-meanin' v'ice, 'n' all hands faced round to find the parson holding 'em up with another shotgun—own brother to the one the other cuss hed. 'I don't want a word out er yer,' he sed. 'Yer see my game now, don't yer? Thar ain't a gun in the house 'cept the ones you see, 'n' if any gent makes any row in this yer meetin' I'll fill his hide so plum full o' holes 't won't hold his bones. The kid will now take up the collection, 'n' ez it's the first one we ever hev taken up yer must make it a liber'l one, see?' The kid started out with a gunnysack, 'n' went through the very last man in the crowd. He took everything, even to the rings on our fingers. The parson hed the drop, 'n' we knew it 'n' never kicked, but jest giv' up our stuff like lambs.

"After the kid hed finished, he took the sack outside, 'n' thet's the last we ever seed o' him. Then the parson he sez: ''N' now, gents, I must say adoo, ez I must be a-travelin', for I hev another meetin' to attend this eve'. I want to say, tho', afore I go, thet you're the orneriest gang of —— —— fools I ever played fur suckers. A few friends uv mine hev taken the liberty, while yer've been to meetin' this blessed Chris'mus day, uv goin' through yer cabins 'n' diggin' up yer little caches uv dust 'n' uther val'ables. Yer stock hez all been stampeded, 'n' yer guns yer'll find somewhar at the bottom uv the crick. My friend at the door will hold yer level while I walk out, 'n' we will then keep yer quiet fer a few minutes longer through ther winder jest so 's we can git a nice cumf'table start;' 'n' so they did. What c'u'd we do? The parson walked out, grinning all over himself, 'n' he 'n' his pals they nailed up the door 'n' winders (thar wuz only two), 'n' very soon after they hed finished we heerd the clatter o' huffs 'n' knowed they wuz gone.

"I must draw a veil over the rest uv thet day's purceedin's, stranger. Ther langwidge used by ther boys wuz too awful to repeat; but 'twaz jest ez this parson sed, when we got out o' thet meetin'-house we found every animal on the location gone, 'n' the only arms left wuz knives 'n' clubs; yet we'd hev gone after 'em with nothin' but our hands, but we couldn't follow afoot. How much did they get? I don't rightly know, but not fur frum fifty thousand. The hull camp wuz stone-broke, all excep' Ah Foo, 'n' he wuz the only one uv us as hed sense enuff not to tell thet durned parson whar he cached his stuff. Pete 'n' Five-Ace wuz so everlastin' hurt at the hull biznus that they shut up the 'Bird o' Prey,' borrowed Ah Foo's sack, 'n' left for the bay to try 'n' find thet parson; but they never did find him, 'n' no one ever heard uv him again."—*George Brooke in Short Stories.*

The Danger of the German People.

In a paper in the *Open Court* on the new course of German Politics and the purport of its world-conceptions, Ernst Haeckel says:

Canossa is the watchword at Berlin. The first step taken by the Prussian government in ushering in the new counter reformation is the plan of the new public school bill which the cabinet of Caprivi proposed in January, 1892, to the Prussian parliament. As generally known now, its vital point lies in this, that the public school, which is the basis of national education, shall be withdrawn from the control of science and be surrendered to the papistic hierarchy. Objections might be made that Prussia is a state in which Catholics and Protestants enjoy equal rights, and that they will both exercise their separate authority over the schools, but Protestantism of whatever color it may be lacks entirely, and necessarily must lack, that great hierarchic organization which has given power to the Roman Catholic church for more than a millennium, and which givs her an unparalleled power in our civilization at the present day. Therefore Roman Catholicism, or briefly, papism, will conquer in the struggle for dominion any other church that stands with it on equal rights, and as it pretends to be the only saving church, will also claim absolute control over the state. We need only compare the triumphant rejoicings of ultramontane journals with the heavy anxiety of all independent papers in order to know what grave meaning has the new public school bill.

"Christianity or Atheism," that is the surprising alternativ which the new world-conception proposes. What Christianity was meant to be can be learned from the explanation subsequently made. The new Prussian Christianity, which it is hoped will save her present civilization and protect her from the dangers of Social Democracy, is not that purified morality which has greatly developed in the course of nineteen centuries from the simple doctrins of original Christianity. On the contrary it is the naked belief in miracles, its stubborn dogmatism, and its blind faith in traditional legends and in supernatural events of so-called holy history, the historical reality of which has been long disproved by an impartial scientific criticism.

The remarkable progress of natural philosophy has led the intellectual and spiritual life of civilized nations into entirely new paths. Shall now the fanaticism of different colliding dogmas be reintroduced into our public schools? It almost appears as though the Crusades and the Thirty Years' war were to reappear in a new Prussian edition. But among all these confusions there is a widely separate opinion propounded with noteworthy ingenuousness, that Christian faith will be the best weapon against Social Democracy. The pure original and unadulterated Christianity, however, is most ominously interwoven with Socialistic doctrins, and its first congregations cultivated pure Communism. The fathers hav developed those Communistic ideas so clearly, that we are only astonished that the Social Democracy of to-day does not claim the authority and sanction of these primitiv Christian institutions. The true and really useful weapons in the struggle against the errors of Social Democracy are not found in Christian dogmas but in rational science, and especially its latest and most promising offspring, the modern doctrin of evolution. If the Socialistic leaders attempt to base their Utopian theories upon the doctrin of evolution, and especially upon Darwinism, the theory of selection appears in the light of impartial criticism as an aristocratic principle. It is based upon the selection of the best. The division of labor upon which more than upon anything else the progressiv development of the organized world rests, necessarily produces a constantly increasing diversity of character, a constantly increasing inequality of the individuals, of their education, their activities, and their conditions. Human civilization the higher it rises makes the various classes of workers which coöperate in the complex machinery of society appear the more different and diversified. Communism and that equality of conditions and of work which is aimed at by Social Democracy would be equivalent to a return to barbarism and the brutal primordial state of rude savages. The strange views which Caprivi's cabinet hav propounded stand in decided opposition to the results of modern science; they found their strongest expression in the surprising alternativ of Christianity or Atheism. The late chancellor confesses in childlike simplicity to embrace the "Christian" world-conception of the papistic leaders of the center with whom "he feels in perfect agreement." He has the conviction that religion cannot be taught without dogma; even more, he says, we can hav no other dogmas than those which exist.

What shall philosophy, the queen among the sciences, say concerning this confession! According to the theory of the new course all the serious labor performed by the greatest minds of three thousand years has been done in vain. According to that all the philosophy which ought to be allowed to be taught, is that of the Christian fathers, yet it will be difficult for the government to say which of the many conflicting and irrational opinions shall in the future be considered as the only canon of philosophy.

All the great results of modern science are therewith doomed. Doomed are also all the miserable men who attempted to solve the great problems of existence, not through blind faith, but with the assistance of that divine goddess, reason. We should feel disconsolate over the loss of our temporal and eternal salvation if we had not fortunately come into good company. Goethe, Lessing, Kant, Spinoza, Shakspere, Newton, Humboldt, Darwin, Frederick the II. of the Hohenzollerns, and Frederick the II. of the Hohenstauffens, they all roast eternally in the hell of helpless Atheism. And here we pass over in silence all those non-Christian philosophers and scientists of other civilized nations to whom we look up with reverence as stars of the first magnitude. But more still, even Moses and the prophets, and also Buddha, Confucius, Zoroaster, Mohammed, in brief all the God-inspired founders of non-Christian religions, they also are all miserable Atheists, for the historical phrase of Caprivi, "Either Christians or Atheists," applies to them also.

The public school bill has been withdrawn. But the danger that threatened our educational system is not yet passed, and uncertainty prevails as to what the future will bring, and our souls are still full of anxiety and expectation.

Isis Unveiled.

AN OPEN LETTER.

Dr. Alexander Wilder, *Dear Sir:* When "Isis Unveiled" was published in 1877 I corresponded with Madam H. P. Blavatsky and paid her for a copy of the book. She was a learned woman—could write Greek and Hebrew—but in one of her letters she said: "My only curse is that I know English so imperfectly. I am going to study it now that I hav nothing better to do."

I then inferred and believed that she had an editor for "Isis Unveiled." Recently I hav been credibly informed that you were the editor, and further, that you did not believe that she was the real author of the work, but that she came in possession of some manuscripts of Baron Palm, a learned Russian, who had died in New York and was cremated.

I now beg you to state what you know or believe in regard to the authorship of the book.

Respectfully, W. H. Burr.

Washington, D. C., May 26, 1892.

AN OPEN LETTER.

Washington, D. C., May 25, 1892.

Rev. Dr. Parkhurst, *Respected Sir:* Many years ago, when I was a sincere Presbyterian, I never saw a preacher with even side-whiskers, nor a layman with a mustache or full beard. A Unitarian was regarded as no better than an Infidel. And an orthodox preacher who would hav dared to animadvert on the character of the Old Testament saints as sinful, would hav been in danger of deposition.

I attended a meeting at the church of the Covenant the other night in this city. Prayer was offered by a Unitarian, followed by a written discourse delivered by an unshaven Presbyterian, who was frequently applauded, and you made your hearers laugh outright when you spoke of sinful Solomon, libidinous David, and tricky Jacob.

Verily "the sun do move," and so do the Presbyterians. But I moved too fast long ago to remain in the bonds of orthodoxy.

Admiring your courage in fighting the Tammany tiger, I nevertheless do not approve of Jesuitical tactics as a means of moral reform.

Respectfully, W. H. Burr.

While the inherited ideas of church leaders were thus unfavorable to any proper development of medical science, there were two bodies of men outside the church who, though largely fettered by superstition, were far less so than the monks and students of ecclesiastical schools: these were the Jews and the Mohammedans. . . . As to the Arabians, we find them from the tenth to the fourteenth century, especially in Spain, giving much thought to medicin, and to chemistry as subsidiary to it. About the beginning of the ninth century, when the greater Christian writers were supporting fetich by theology, Almamon, the Moslem, declared, "They are the elect of God, his best and most useful servants, whose lives are devoted to the improvement of their rational faculties." The influence of Avicenna, the translator of the works of Aristotle, from the beginning of the eleventh century extended throughout all Europe. The Arabians were indeed much fettered by tradition in medical science, but their translations of Hippocrates and Galen preserved to the world the best thus far developed in medicin, and still better were their contributions to pharmacy; these remain of value to the present hour.—*Ex-President White of Cornell University.*

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Letters of Friends.

A Question as Unsettleable as Theology.

NORTHVILLE, MICH., May 9, 1892.

MR. EDITOR: In THE TRUTH SEEKER of April 30th, Mr. Wm. B. Lewis says that chess always comes from wheat, and that it is incapable of propagating its species.

Chess and wheat are entirely distinct plants. The scientific name of chess is *Bromus secalinus;* that of wheat, *Triticum vulgare.* Chess livs from one to two years, while wheat never livs more than one. In chess the head is open and spreading as in oats, while in wheat it is a dense spike and somewhat four-sided.

The seed of chess retains its vitality a long time and this will account for its appearing where wheat has been trampled down, eaten off, *etc.*, thus giving it a chance to grow.

Some one spoke through these columns of having seen wheat and chess on the same stalk. This was probably a case where some of the pollen from a chess plant had fertilized some of the flowers of a wheat plant, or *vice versa*, thus producing a cross or hybrid. Some of the grains on the stalk would be pure wheat or chess, as the case might be, while the others would be crosses between the two.

If Mr. Lewis will send me some pure chess that he is sure grew from a wheat stalk, I will send him some chess that will grow; or I will send him some anyway if he will send me an addressed envelope.

Yours for science and truth,

GEO. H. GIBSON.

"Can Freethinkers Organize?"

PITTSBURGH, PA., May 8, 1892.

MR. EDITOR: In your issue of May 7th you make rather an elaborate effort editorially upon the text, "Can Freethinkers organize?" and to my mind entirely unnecessary, for this reason. The press and literature to-day are teeming with writings from the pens of many noble men and women advocating Freethought, then why tie down men to any particular creed, sect, or faction? So soon as you do this you are working against your own interests as a Freethinker.

The nucleus for such has been formed long, long ago, and yet man has deliberately left of his own accord, in traveling the musty old roads of theology. You hav had Shaksperes, Galileos, Brunos, Paines, Ingersolls, Licks, Girards, etc., and thousands of others, whose great thoughts go still traveling on down the roads of time; such men held *practical* views, and do more good for the dissemination of ideas than all your Freethinkers' (so called) *organized* efforts combined.

Question: are the theologians supported by *men?* I say, no, but by a great lot of hypocrits. The "wherewith" is donated to these theologians thoughtlessly, and without any aim at all. So what good does it do in the end?

It is true these things cost money, but that does not buy *brains*, and to my view the application of "the survival of the fittest" comes in here as conveniently as on anything else, and human mental slavery becomes a thing of the past.

S. P. Putnam, W. S. Bell, John Charlesworth, Wakeman, Ingersoll, etc.—such grand masters of language do more than all else of *organized* "sectism" to propagate the idea, as we are living now in an age of transcendentalism. Respectfully,

HENRY E. JUERGENS.

Pointed Talk on the World's Fair.

OMEGA, NEB., March 14, 1892.

MR. EDITOR: As a great many Liberals of the country are in favor of making our cause known at the World's Fair, and hav stated their willingness to furnish a share of the needed cash, by contribution, let us see what we *can* do.

I will propose a plan of *action*. Let every interested person visit his Liberal friends and get them to guarantee all they feel able to giv for an exhibit, and then add all he can giv; then write the amount on a postal card and send it to me. I will make a statement of all amounts sent to me, and forward the same to THE TRUTH SEEKER for publication. Let the work commence at once. Send in all you can *positivly* guarantee will be paid when wanted.

If it is more convenient for a person willing to donate to make two payments, let one be made, say Sept. 1, 1892, and the other Feb. 1, 1893.

Send no money to me, only the *amount* you will giv when called upon. Then if we can raise *enough* let us appoint a committee to take charge of the work to be done, and of the funds as paid in.

I will make a weekly statement after I receive the first card, until May 1st. Then if we find we can go ahead with a fair show of success let us do so by all means.

Let us at least build a good lecture-hall and reading-room, and hang up a few pictures and erect a few statues in honor of those who hav struck for Mental Liberty. Employ some good speakers and let the world know that we mean business in an honorable way, and are not ashamed of our cause.

Now, fellow-Freethinkers, as I see no one else who has confidence that we can pull together, I impose this task of finding out on myself. Let us go to the World's Fair with our colors flying, and a place of our own to go into and escape the howls of the sky-pilots who will be there spouting "vocal fumes of sheol" into the ears of all who can hear.

Now, to use a schoolboy phrase, let us "put up" and come out as brave men for our cause, "or *shut up*," and hang our heads, giv the road all to him who will defend it (the sky-pilot), and swear we are neither men nor Freethinkers.

I will pledge $20, in two payments, for the cause of Mental Liberty. Let us act!

Very truly, E. E. WISNER.

History of an Evolution from Christianity.

GROVE, TEX., Feb. 27, 1892.

MR. EDITOR: I want the Picture Book, and will send next month for it.

I want to tell the story of my conversion to Liberalism, if it will not take up too much space of your valuable paper.

My father is a Methodist. My mother was a Campbellite. My first religious belief was that of my mother. I thought it was my duty, in order to get the crown and harp, to be put under the water—and, by the way, that was done before my mustache had grown. I read, "He that believes and is baptized shall be saved, and he that believes not shall be damned." But after a while I asked myself, Believe what? The answer of course is, Believe the Ghost was Christ's father, and his mother was a virgin *after his birth;* that he was killed and buried and in about twenty-nine hours rose out of the grave and ascended, or went in some direction, to heaven. Well, I tried to believe it, or rather I tried to exercise no reason on this point. After a while I began to think. They told me God had certain attributes, viz., mercy, power, knowledge, and wisdom, and was infinit in all of these. I thought if he was all-powerful he could make us and giv us such attributes and surround us with such conditions as to make our eternal happiness certain. His infinit mercy would hinder his making any other place for his children than a place of happiness, and his wisdom would enable him to make no blunders in fixing our environments. I reasoned that our free agency amounted to nothing, as it only came too late to do us any good—just after the deity had exercised his free will in fixing our environments without having consulted us in the least. Then, I thought that we should be left in no doubt as to what our conditions would be in the next life in heaven. At the same time I began to find many Bible contradictions and absurdities, as I thought, and still think.

I had adopted the Agnostic's creed before I saw it formulated. I hav tried to enthrone my reason above all churches, creeds, and Gods in the universe.

I am the only avowed Agnostic in my neighborhood. I teach, and am continually, when not in school, debating with orthodox friends. But by the thoughts I hav gathered from the literature of Freethought, they are no match for me.

They sometimes tell me that it would not do for people to believe there was no hell, as they would not care to perpetrate all kinds of crime. I tell them I think the person's character very base if he does good only because he is afraid of punishment, and the church people degrade their deity in making him accept such homage.

Though I differ with my neighbors on religious beliefs and tell them flatly I do not believe in any power higher than nature, they respect me and call me a competent teacher.

I was amused when I read Talmage's sermon of last week. He did not hav the manhood to own that the miserable deformities of orthodox Christianity were so completely exposed by Colonel Ingersoll in his Christmas Sermon and the answer to the attacks made by the critics, that it was now necessary to remodel, or build anew, the whole structure of the Presbyterian creed. Your Liberal friend and admirer,

A. A. BRADLEY.

Some Theological Follies Spitted On a Lance of Logic.

GOLDEN, IA., Jan. 25, 1892.

MR. EDITOR: I herewith inclose $5—$3 for a renewal of my subscription to that grand exponent of Freethought and advocate of intellectual freedom, THE TRUTH SEEKER; $1 for the Bible Picture Book, and $1 for Volney's "Ruins."

As Pat would say, "I am troubled in my mind"—especially when thinking on theological matters. I went to church—common sense forgiv me—and listened to a preacher who is a physical and theological bantam, and therefore pugnacious, and who took as a text, "Whatsoever ye ask in my name, in faith believing, it shall be done unto you." He proved that this was true by quoting other passages from the same source, very much as one would prove that a cabbage is a rose, by reiterating the statement in other words. After he had proved, to his satisfaction, that beyond all doubt or cavil this was a glorious and divine truth, and told his hearers to always remember that "Whatsoever ye will," etc., he asked the deacon to pass round a subscription paper to get money to insure the church against fire and lightning, and such is the obtuseness of my mind that I could not perceive the connection. I could not see how the text applied—could not make the preaching consistent with the practice. Certainly it was not improper to ask the Lord to protect his own property. I know but one way out of the difficulty. It is this: I hav only been born once, and the pious solemnly assure me that it is necessary to be born at least twice before one can grasp divine truths.

We hav a pious doctor who, as a member of an orthodox church, professes to believe that the lives of all men are in the keeping of God, yet he administers drugs and advises hygienic practices to lengthen out the span, and attributes his escape from death by lightning to a rubber coat which he wore during a thunder-storm. If that was the end of his allotted time couldn't the Lord hit him coat or no coat?

Either my head is wrong or Christians are inconsistent.

It seems to me that no one need be deceived by the priests, for all religions—so-called—are admittedly false in this: all seek the accomplishment of certain natural ends through supernatural agencies.

Nature is sufficient for the attainment of all natural objects, and there is not in all history a well-authenticated case where any natural end was ever gained without her aid.

Yours for natural helps, hopes, hearts, and minds, and natural rights for all mankind, R. N. HOWE.

We Mustn't "Monkey With" God's Business.

COOK, NEB., May 17, 1892.

MR. EDITOR: The fools are not all dead yet, as the following will show. Standing a few days ago on the corner of the street with several others, discussing weather probabilities—we were having so much rain—a gentleman remarked that he believed the Lord was sending the rain as a judgment upon the people for meddling with his (the Lord's) business. "Congress," says he, "has appropriated thousands of dollars to experiment in rain-making where the Lord does not want rain, and now the Lord is going to send rain till the people get enough, so they will not monkey with the Lord's business any more." I afterward learned that the gentleman was a clergyman by the name of Thompson. What a terrible nightmare of superstition! Will the people ever outgrow it? So many apparently intelligent beings, and yet so ignorant, so easily frightened away from any form of investigation that might open their eyes to the real.

When Mrs. Drake opened up the first oil well in Pennsylvania an old lady said, "What are we coming to? Here God has stored away this oil for the purpose of burning up the world, and now it will be all used up, and God's plans will come to naught." And then the old "gal" fell to crying as though her heart would break. The old lady was as sincere as any God-worshiper could be. She actually believed that God intended to get up a grand exhibition at some future time, and one of the acts in the program was to burn up the world, and all this oil was held in store for that purpose. Sympathy for her God's prospectiv failure in carrying out his designs was too great a strain on her nerves, so her sorrow found relief in her tears.

Surely there hav been mysteries enough solved to satisfy all thinkers that there is no such thing as mystery; that all is governed by law and without law there is nothing, so all we hav to do is to discover the law and knowledge takes the place of belief, facts crowd out mystery, the ghost-dancers' (priests') occupation is gone. This the priests cannot endure, so they will continue to deceive; and the deceived will continue to shield the deceivers, because their intellect is too weak to stand alone, and it is easier to worship the fetich they hav than to seek out another or to free themselvs from all forms of fetichism and worship Truth.

Both the Picture Books are "dandies." But there are people who tremble for fear of God's wrath if they but look at them for a moment. One lady is so afraid of God she shakes like an aspen if you speak to her about them. Her son-in-law took them to her house. W. P. BROOKS.

Lying Preachers and Woman-Oppressing Bible.

NORTH BENTON, O., March 2, 1892.

MR. EDITOR: I cannot liv without THE TRUTH SEEKER, and the cartoons are the banner to the regiment.

I attended a funeral a few days ago of what they call a sanctified Christian, and was present when the subject died. She died in great agony. At the funeral the preacher extolled the subject to the third heaven. That is where they say perfection rests. During his remarks he told of a circumstance that took place when one of the doctors of divinity was going to one of his appointments. He heard of a sick Infidel, and thought he would stop and see him. He called and made his errand known. The Infidel gave him a cordial reception, and told him he was welcome to his hospitality; he did not wish to hav religious subjects talked of, but he was welcome to all the hospitalities of the house as a friend. The doctor sat down and told the Infidel he was going to preach to a large congregation, and asked him if he should preach Christ and him crucified to his congregation or preach Infidelity. He said the Infidel commenced sniffling and crying, and during his sobs said, "Preach Christ and him crucified to the congregation." The preacher's name is Ringsberry, and he livs in Mount Union, Stark county, O., and preaches for the Methodist people. I wrote to him, stating the case as above, and asked him to please giv me the address of the doctor and also the address of the Infidel, and if he could not do that, giv me the post-office where the thing occurred as near as possible, inclosing stamp to pay return charges; but so far hav received no answer. I presume he is hunting up the place.

Will you please tell us why it becomes necessary to tell such stories as that to substantiate a thing already proved to be a fact, as they claim?

A religious conference at Akron, O., by an almost unanimous vote declared that women had no right to take part in the government of the church or vote on church government. About the next

resolution was an exhortation for mothers to instruct their children and see that they brought their tribute in the shape of a penny or more to Sunday-school and other purposes. The ladies are good enough to contribute to the Lord's embassadors and get them up good meals, but hav not sense enough to take part in church government. If that is not taxation without representation I do not know what is.

A short time ago it was proposed to prepare a Bible for women, or a woman's Bible. It was suggested that all passages which refer to or deal with women in any way whatsoever should be printed in the order in which they come in the Bible, thus giving woman an opportunity to read in a few pages her whole Bible—all which applies directly to her. The compilers had gone only a very little way when they discovered that the book when finished would be very small, but that it would be excluded from the United States mail on the ground of obscenity. Almost without exception the direct messages from Jehovah to or for or about women are of such a nature that they are to-day considered too indecent to transmit through the post-office. This is the God woman is asked to worship as divine. It is simply monstrous. There is, however, not a Christian woman in a thousand who knows what the Bible teaches for her. They do not read it. Certain chapters or verses they go over frequently, which are substituted for the whole book. They do not know that it teaches slavery for women and sale of daughters by fathers for the vilest purposes.

Yours truly, CHESTER BEDELL.

Why Christians Outnumber Freethinkers.

ASTORIA, ORE., May 1, 1892.

MR. EDITOR: I am so much pleased with your excellent paper that I wish to hav my subscription extended. I feel that you are doing what Jesus endeavored to do eighteen hundred years ago, *i. e.*, trying to better the condition of mankind; only you are trying in the more enlightened age and way. Jesus, as Mr. Ingersoll said, was a noble character. He was earnest and honest. His name should not be ridiculed; neither should his pronoun be written with a capital letter any more than that of George Washington. We should remember that eighteen hundred years hav passed since he lived, and that man should hav learned something in that time. Under the light of art and science you hav a better chance to seek for and advocate the truth than they had who lived in the dark days of ignorance. Can we blame them for making mistakes when they were tools in the iron grasp of ignorance? Since the beginning men, both Christian and Infidel, hav had a rough time shinning it up the bare trunk of the tree of knowledge; we are just grasping the first limbs, and should and will make more rapid progress in the future.

In my opinion, creeds were the pioneers of truth; they were a necessary stage to the advancement of knowledge. Their advocates were enthusiastic and earnest; they struggled, suffered, and did the best they knew. They hav been great factors in civilizing nations. They hav filled their niche, and will fade away before reason and truth as darkness fades into light before the brightness of the sun.

Should the Freethinker ridicule Christians for their inability to break from the strong chains of superstition that bind them? Should we not giv them full credit for the good they hav done, and be more generous and rational than they, who would punish forever and ever the errors of ignorance?

I hope that no Freethinker will ever use that unjust weapon, ridicule, but earnestly use the salt of reason until all are saved from the effect of mistakes—for mistakes will produce mistakes as surely as the seeds of weeds will produce weeds. Good reasoning is to the brain of man what a well-tuned instrument is to music, or perfectly cut stone and timbers are to architecture. Ridicule a man's honest opinion and he feels that you hav wronged him, and is very apt to think, at least, that the perpetrator lacks one factor of being a gentleman—that of gentleness.

Not one word of ridicule do I find in that lecture of Helen Gardener's, "Pulpit, Pew, and Cradle"—not one word that is not fair, and just, and true as truth itself. Would that all mothers on earth might read, understand, and believe it, that they might teach their children truth and ideas that would not "shock their minds," instead of mistakes that were written eighteen hundred years ago. Well do Christians know what they are doing when they follow the teaching of Jesus, "Suffer little children to come unto me," etc. Jesus, I think, simply knew that childhood was the time to impress what he no doubt thought to be the true path to walk in through life. With Miss Gardener's permission, Freethinkers all over the land should endeavor to hav the lecture published in every county paper, and by subscription, if necessary, pay a fair price for it. Then mothers *would* read, and recognize, such argument from so gifted, noble, worthy a champion of their rights and freedom.

I heard a good story the other day which I think illustrates why there are not more Freethinkers. A worthy doctor and a quack were practicing in the same village. They met on the street, and the worthy doctor asked of the quack why it was that he—the quack—received nearly all the calls for medical assistance. "Come," said the quack, "to this doorway and closely observe ten people as they pass. Now," said he, "how many do you pronounce well read and posted on human nature?" Answer: "Oh, not more than one." Quack: "There is the answer to your first question—you get one and I get nine. See?" Moral: If Christians would read THE TRUTH SEEKER they would be better posted on truth and the Bible.

P. F. HALFERTY.

Foregleams of the Radiant Future.

SALINA, UTAH, May 12, E.M. 292.

MR. EDITOR: Thus far I hav kept silent about writing to my friends through the columns of THE TRUTH SEEKER, but take a great pleasure in reading the letters of those who are numbered with the reformers of this age. Mr. Heston, I must say, is an artist in all that the word implies. And when I peruse the Freethought journals of the day—and I am a subscriber to three—my heart swells with the vivid hopes that I may yet grasp the hand of Colonel Ingersoll and Heston. May the animating powers of nature support and buoy them up until Freethought will be as popular in the enlightened nations of earth as superstition has been in the past.

I kindly solicit space in the columns of your paper that I may present a few thoughts and personal experiences. I was born and raised in the Christian religion; to comply with the earnest requests of my parents I was baptized when eleven years of age. At the age of twelve, one night just before the opening of prayer-meeting, one of the Twelve Apostles of the Reorganized Church of Jesus Christ of Latter Day Saints (?) sat in front of me with the holy book open on his lap. All at once the "spirit" moved him, and arising to his feet he laid his hands upon my head and said: "Brother Charles, you hav embraced the *only* true and everlasting gospel in these, the last days. If you continue faithful in the gospel you've embraced, you will in the future become one of the great men of the nation and church, and be the instrument in the hands of God in bringing souls to the folds of Christ." There arose in my mind a great desire to know for myself whether or not I was in the only true church, and as yet to me there had been no evidence of the Holy Spirit that other members of the church talked so much about and of which they claimed a knowledge. So I asked my father one day, "If I go to God in faith and fervently implore him to answer my petitions, will I receive any answer?" He says, "I promis you, my son, in the name of Israel's God, you will." I prayed, and continued to do so for about three years, from two to five times daily, in private and in family invocations; kept good company; did not profane his holy name; was temperate as much as it was possible to be at that age; was a faithful attendant at church. But alas! of no avail. I did not receive a word, not even a sign of any kind. If there be a God and his ears are closed to the humble, fervent, and innocent implorations of a child who desires to know and do his will, it would be of little use for case-hardened sinners to approach him. If I am damned to eternal torture for unbelief, I will ever censure God for my condemnation. Since then scores of penitent prayers hav been wafted toward the Great Unknown Quantity in my behalf, beseeching his oblivious majesty to persuade me to flee from the wrath to come.

But I thank nature's god that my existence occurred at this period of intellectual enlightenment and scientific progress—that the environments are such that although idolatry and superstition inhabit the minds of many, we are permitted to manifest the product of our reason.

Superstition is a knavish monster incubated in the credulous minds of ancient barbarians, fostered by the clergy for the mercenary emoluments obtained from pious dupes and some, to all appearance, *non compos mentis*. It dethrones reason, stultifies the intellect, checks investigation, and impedes progress.

But we can see dawning in the twilight of the future universal mental emancipation from the servil thraldom of the dogmas and creeds of the past, and with pride view the gem of our adoration, Freethought. It is the paramount desire of my heart to witness the day Infidelity will usurp superstition's influence in the minds of all the civilized world; reason and logic be our master and guide; investigation the magnetic power inviting every soul to search for Truth.

By making others happy we ourselvs will be happy; this life will be a celestial existence; death in every sense will be deprived of its terrors. We who strive to conform to the aspiring precepts of Freethought and ethical culture can stand at the threshold of eternity with the consolation that our mundane life has not been a failure. As ever,

Yours in the glorious bonds of Freethought, C. E. WEST, M.D.

Anti-Protection.

EUREKA, CAL., April 28, 1892.

MR. EDITOR: I see in THE TRUTH SEEKER of April 16th that one Richard Lechner has taken it upon himself to defend Colonel Ingersoll. How deeply the colonel feels himself indebted to him I know not, but of all writers I know of, Colonel Ingersoll is certainly the most able to defend himself; and to see a dwarf defend a giant is a somewhat ludicrous sight. Yet, as Mr. Lechner is evidently sincere, I hope Mr. Ingersoll will not be offended at him. But allow me to set Mr. Lechner right on some points.

Mr. Lechner confounds protection with a tariff for revenue. Few people, perhaps, would object to a tariff for revenue. The government must be supported by taxation either direct or indirect. Direct taxation seems always more burdensome than indirect, as we see nothing coming back for the money we pay out; therefore it would seem best to support government by a tariff rather than by direct taxation. But this is not all. In all nations there is a class of people who reap the benefits of government who, if taxes were levied directly for its support, would pay nothing toward it; but an indirect tax reaches all. A tariff for revenue then may be considered just; but humanity demands that such a tariff should fall upon the poorer classes as lightly as possible, while a tariff for protection acts in the opposit way; it takes the bread out of the poor men's mouth and givs it to the millionaires. A protectiv tariff means to put such an outrageous amount of duty upon a certain article of commerce as to prevent its being imported, in order to protect the manufacturer of that article at home. This looks well on the surface, but it will not stand inspection. If the protected article costs more labor to produce it in the United States than elsewhere, the extra labor so spent is wasted, and Mr. Groh's calculations are right. If the facilities of production are equal, then our manufacturers need no protection, as they save the freight and handling incident to importation; but if our facilities to produce an article are better than elsewhere, and such is the case with most protected articles, our manufacturers will derive an immense profit from the sale of those articles as they hav a monopoly of selling them, foreign goods being in a measure prohibited on account of the protectiv tariff.

Right here lies the trouble in our republic; right here lies the cause of so many millionaires springing up in our midst during our protectiv policy; right here lies the germ of a few shrewd men gathering up the wealth of the country while countless thousands lack the necessaries of life. The laborer is not, cannot be protected, as labor depends upon supply and demand. Yet, while the laborer must always remain unprotected, he is obliged to pay to the manufacturers of articles he cannot do without an enormous price, which without protection he could procure almost for half the amount.

That our iron industries hav increased enormously of late years I freely concede, but that proves nothing in favor of Mr. Lechner's theory, as they would hav increased as much without protection, the only difference being while with protection the money has found its way into the pockets of a few individuals, without protection it would hav remained among the laboring classes. I know no country in the world that has better facilities to produce iron and steel than the United States; and if nature has favored a nation in such a way that it can produce a certain article of commerce cheaper than any other nation, no government can stop the production of that article; the people would rebel if they were not allowed to produce it. But goverment can, by a protectiv tariff, direct the profits of that industry so as to flow into the pockets of a certain class; and this the government is doing.

Mr. Lechner says that English farmers want our cereals taxed. If so, it proves nothing but that English farmers are as big bloodsuckers as our protected monopolists. But does he consider who would pay the tax? The tax would be paid by the poor laborer and mechanic in the advanced price of the bread he eats, and the farmer would not pay his hired help one penny more on account of his acquired monopoly.

Mr. Lechner's fears are likewise ungrounded when he predicts that but for protection we would lose our home market. There is no danger of mechanics turning farmers, although I hav been fool enough to do so. There is no class of people who work harder for what they get than the farmers; therefore, most people shun the farm, and since mechanics must eat, protection or none, there will always be a certain amount of home consumption.

Finally, Mr. Lechner winds up with lamenting that we do not hav to pay about $5 for a pair of overalls. These are not his words, but that is about what they mean. If England can buy our raw cotton, ship it to England, manufacture it into cloth, and return it to the United States as cotton goods, pay duty on them, pay the freight twice across the ocean, take the risk of shipwreck, pay for all the handling, and still make a profit, then there is something rotten in the United States. And right here I will draw attention to one of Mr. Ingersoll's mistakes. He claims that protection improves the intellect of those who are protected. The very fact that England does buy our raw cotton, and returns it to us in manufactured goods, notwithstanding all the drawbacks I hav enumerated, shows that the English manufacturer is more intelligent than the American. So Mr. Ingersoll must be wrong on that point.

In conclusion, I would say: Tariff for revenue is justifiable, since the government must be supported in some way, but tariff for protection is a political trap to catch the unwary, and a curse to the nation. Liberals ought not to be dupes of politicians any more than of preachers. Before an election we are told by either party that unless its candidates are elected the nation is ruined. But no matter which party wins, after election everything goes on as usual and we never know the difference. It is the same with the tariff. If the protectiv tariff was abolished we would not notice the difference for a while, as the tariff is an indirect tax, but in course of a few years we would find the laboring classes better off, since the millions which under our protectiv system go to the manufacturers would remain in the pockets of the working classes.

ROBERT GUNTHER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight.
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Hodge, the Cat.

Burly and big his books among
Good Samuel Johnson sat,
With frowning brows and wig askew,
His snuff-strewn waistcoat far from new;
So stern and menacing his air
That neither "Black Sam" nor the maid
To knock or interrupt him dare—
Yet close beside him, unafraid,
Sat Hodge, the cat.

"This participle," the doctor wrote,
"The modern scholar cavils at,
But"—even as he penned the word
A soft protesting note was heard.
The doctor fumbled with his pen,
The dawning thought took wings and flew.
The sound repeated came again—
It was a faint reminding "mew!"
From Hodge, the cat.

"Poor Pussy!" said the learned man,
Giving the glossy fur a pat,
"It is your dinner-time, I know,
And—well, perhaps I ought to go;
For if Sam every day were sent
Off from his work your fish to buy,
Why—men are men—he might resent,
And starve or kick you on the sly—
Eh! Hodge, my cat?"

The dictionary was laid down—
The doctor tied his vast cravat,
And down the buzzing street he strode,
Taking an often-trodden road,
And halted at a well-known stall;
"Fishmonger," spoke the doctor gruff,
"Giv me six oysters—that is all;
Hodge knows when he has had enough—
Hodge is my cat."

Then home; Puss dined, and while in sleep
He chased a visionary rat,
His master sat him down again,
Rewrote his page, renibbed his pen:
Each *i* was dotted, each *t* was crossed;
He labored on for all to read,
Nor deemed that time was waste or lost
Spent in supplying the small need
Of Hodge, the cat.

That dear old doctor! fierce of mien,
Untidy, arbitrary, fat,
What gentle thoughts his name enfold!
So generous of his scanty gold,
So quick to love, so hot to scorn,
Kind to all sufferers under heaven—
A tenderer despot ne'er was born;
His big heart held a corner even
For Hodge, the cat.

—*Susan Coolidge.*

Visit to a Gold Mine.

Up among the clouds, on the very crest of the Rockies, nine thousand feet above the sea, is situated what is known as the "Little Kingdom of Gilpin," one of the best-known mining camps in the world.

This camp is reached from Denver by a narrow-gage railroad, which winds in and out through a canyon for over thirty miles. The scenery along this railroad is some of the grandest in the world. The road is built along the banks of a creek which flows through the canyon. In places the road is built on trestle-work, as the space between the creek and the upright walls of granit is too narrow for even a narrow-gage road. Having reached Black Hawk, after a three hours' ride up grade, we see all around us great mountains towering to the sky; here and there we see small buildings built on their sloping sides, and near each building we see a pile of refuse rock. These are all the external evidences of the mines which exist below. The buildings are shaft-houses, in which is placed the machinery with which the ore is raised to the surface of the earth. The pile of rock is composed of rock and other refuse which has been taken out of the mine before they could get at the paying ore.

There are two kinds of mining; one is known as placer mining, the other as lode mining. Placer mining consists in washing gold-bearing dirt by means of water, whereby they obtain the particles of gold which the dirt contained. Lode mining is the digging out of the gold-bearing ore which lies imbedded in the mountains. After a great deal of hard climbing we reach one of the shaft-houses, and having first obtained permission from the mining boss, we prepared to descend into the bowels of the earth. The mine we visited is the deepest mine in this mining district; the incline is over eighteen hundred feet long. The shaft or incline is about six feet high and varies in width from three to five feet; a track is laid in the shaft, on which the miniature cars are run in which the ore is hauled to the surface. In going down into the mine we had to lie on our sides, as the cars reach so near the roof that there is not space enough for us to sit erect. As soon as we were a few feet down we left daylight behind and had to depend on tallow candles for our light. Gradually the rope was played out from the shaft-house, and soon we reached the bottom of the shaft. Here the track diverges in several directions, and runs on a level for thousands of feet into the drifts. As the ore is taken out of the drifts the track is extended so as to be convenient in loading the cars.

At the bottom of the shaft are two gigantic steam pumps which are kept going night and day to keep the mine free from water; one of the greatest expenses in deep mining is to keep the water from flooding the mine.

Walking along the drift about a thousand feet we came to where the miners are at work. The men work two and two together—one man holds and turns the drill, while the other strikes it with the hammer. When they hav a sufficient number of holes drilled they proceed to load them with dynamite and fire them all at once. The noise made by the explosion is terrific, as there is no place for the sound to escape. One blast generally loosens several tons of ore, which is then broken up, loaded in the cars, and hauled to the surface, where it is sorted, part sent to the stamp mill and the rest to the smelters, as the case may be; the poorest ore is generally smelted, while the better ore is run through the stamp mill, whereby the gold is extracted at a less expense than smelting. The ore varies greatly as to the quantity of mineral it contains. Some of it hardly pays the expense of mining, while other ore is very rich.

A very curious superstition exists among the miners out here. They believe that if anyone whistles in a mine it will bring bad luck, so visitors are requested to be careful and not whistle while they are in the mine. The miners work only eight hours, so it requires only three sets of men to keep the mine going.

The men work Sundays, holidays, and all, no stops being allowed on any account. When they shift, the men flock out of the mine like ants from an anthill; but they soon disappear again, and then the mountains look deserted until the next shift.

The miners are men recruited from all classes of people, and follow mining only until they make a little money; then they giv up mining and go at some other work; for in spite of the big wages which the miners receive, they all prefer to work aboveground and hav the sun in place of a tallow candle as an illuminator.

Having explored several drifts, we signaled the shaft-house to hoist us up. When we came to the surface we were ready to fully appreciate the value of sunlight after being thus deprived of it for an hour.

Having seen all the inner workings of the place where great fortunes are dug from the bosom of Mother Earth, we are ready to start on our return to our home at Denver.

WM. L. PALM.

Denver, Col., May 11, 1892.

He Was "In It" That Time.

A benevolent-looking gentleman of clerical appearance stopped at the bridge entrance and got a paper from one of the street gamins that hover about in that locality like bees before a hive. The happy urchin had scurried off for change and was soon lost to view with a "Hi, Jimmie, giv me de coppers." The benevolent gentleman waited a moment and then, concluding that he was perhaps face to face with an illustration of frail humanity wrestling in the throes of heavy temptation, started for the cars. He had gotten but a short distance when he felt a tugging at the tail of his coat. Looking around he saw the bright face of the little chap and his change in the boy's extended fist.

"Here's yer coppers, boss."

"Are you always as honest as this?" said the gentleman.

"'Cept when I ain't in it," piped the little fellow.

The gentleman took the hint, and the newsboy was "in it" to the extent of a handful of pennies.

School Hours in Switzerland.

The Swiss school hours are very long—twenty-seven hours a week for the primary classes, and only eight weeks' vacation in the year. The studies in these earlier classes comprehend religion, good manners, German, arithmetic, elements of geometry, natural history, geography, history, singing, drawing, gymnastics, and for the girls, female industry. The girls may skip the geometry class, if the parents so choose. In the secondary schools, where the pupils are from twelve to fifteen years old, the studies are mostly a continuation and repetition of those passed in the primary schools, except that natural history is enlarged upon greatly, especially in its bearings on farming and other industries. More attention, too, is given to gymnastics and drill. These classes are attended thirty-three hours a week, and forty-four weeks in the year, exclusiv of much time spent in gymnastics. The course is for three years.

Correspondence.

CEDAR BLUFFS, KAN., May 25, 1892.

DEAR MISS WIXON: I never wrote to the Corner before. I like to read the letters. We hav taken THE TRUTH SEEKER for a good many years, and like it very much. I am eleven years old, and read in the Fifth reader. I liv in the country, and go to school in a sort of schoolhouse. Last term we had a religious teacher, and I asked her to tell me where the soul was, and she said the brain was the seat of it.

I like very much to read books. I hav read lots of Mrs. Alcott's books, among the rest "Little Women." I never had a chance to read "Little Men," but I want to. My father has got the "Life of Paine," and the rest of his books. I mean to read them when I am old enough to understand them. I read Ingersoll's lectures in the *Ironclad Age* every week. I would like to hav some correspondence with THE TRUTH SEEKER girls.

Yours sincerely, INEZ E. PLUMB.

ST. JOHN, WASH., May 15, 1892.

MISS WIXON, *Dear Friend:* I thought I would write to the Corner to-day, as I had nothing else to do.

I liv on a farm six miles from St. John. We are having a fine spring for grain, and I think there is no doubt of a good crop next fall. I am not attending school now, as we are having vacation.

My father has been a subscriber of THE TRUTH SEEKER for some time, and I take great pleasure in reading it myself. I would like some of the readers of the Corner to correspond with me.

Well, for fear I am making my letter too long, and taking up too much of your valuable space, I will close.

Hoping to hear from some of the readers of the Corner soon, also that this letter escapes the waste-basket, I remain,

Your Liberal friend,
RAYMOND E. WHITE.

P.S.—My address is, St. John, Whitman county, Washington. Box No. 47.

GENEVA, NEB., May 2, 1892.

DEAR MISS WIXON: I thought I would write to the Corner. I am thirteen years old, and I like to read the Corner very much. I liv in the country, six miles from town. There are two churches within one mile of where we liv. We go to church sometimes, but not very often. We go just to be a-going. We can't comprehend the mysterious stories that the preachers tell.

I can remember the time when my father was a shouting Methodist. And we children could not enjoy ourselvs. But now he has changed to be a Freethinker, and we go to dances and enjoy ourselvs very much better. I like reading the "Pictorial Text-Book" and also the Bible Text-Book. We hav both, but we don't hav them very long at a time. We lend them to the people in town.

As this is my first attempt at writing to the Corner, if you think there is anything worth publishing, do so, and I will write again.

Yours respectfully,
HATTIE EDNA BELL.

[An interesting letter.—ED. C. C.]

CARTHAGE, MO., May 15, 1892.

DEAR MISS WIXON: This is my first letter to the Corner. I am thirteen years old. I like to read the Corner better than any part of the paper. My father has taken THE TRUTH SEEKER for a number of years, and is very much pleased with it. I hav lots of pets around me. I hav a mountain burra, which I think very much of. I can hitch her to the cart and drive her and ride her. I hav also six cats and two crows. They are common crows, and they are very mischievous. They can talk better than a parrot. I will tell you what they can say. They say "Otto," which is one of my brother's names. One says, "Otto make lots of wood;" "Otto plow;" "Otto and the boys wake up;" and calls the dog, "Here, Zip; here, Zip; here, here, here;" and calls the cows, "Sook, Sook," and "Helloa." And he says "Ho" to the teams, and laughs like the average darky, and likes little girls, but he does not like boys. Lots of people come from town to hear him, for he is a great curiosity. If I see this in print I will write again.

Your friend, MATILDA F. ROTSCH.

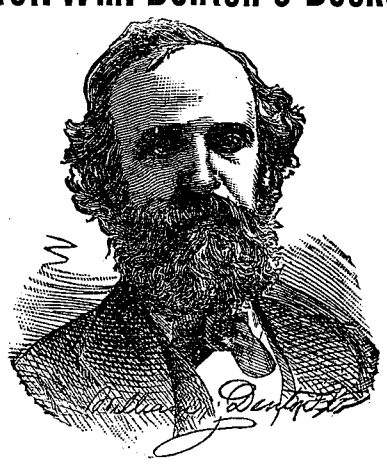
EAGLEVILLE, CAL., May 18, 1892.

DEAR MISS WIXON AND CHILDREN'S CORNER: I am a little girl seven years old, and I get my mamma to write this letter for the Corner. I send you a picture of our home taken about July 1, 1891. You will see the snow on the mountains and the mountain stream that flows by our house the year around. We keep hotel, and hav a farm also. We hav to irrigate our farm in this country. We hav nice horses and cows, and hav sheep on the range. We do not feed them; just hav men herd them on the hills winter and summer. They hav them on the high mountains you see with the snow on in the summer-time, and on the desert in the winter. Mamma and little sister and I went to camp with papa and saw the lambs that came this spring. Papa cut their tails off, and there was over twenty-six hundred, such a nice lot. Papa has two large bands of sheep and lambs. Papa is fixing up our home. We hav just been here a year, so I will send you another picture some time. I hav "The Story Hour," such a nice book.

Your friend, HAZEL SCOTT.

[Hazel—what a sensible little woman she is! The picture is beautiful, and we thank you and mamma for sending it. If ever we come to California we shall try to see that lovely spot, and hope to find Hazel at home when we call.—ED. C. C.]

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News of the Week.

A LARGE part of Creede, Col., was burnt last Sunday.

THE Salvation Army barracks at Flushing, N. Y., was attempted to be burnt on the 4th.

IN the church of Our Lady of Good Council, Brooklyn, a few days ago, several hours were devoted to the ceremony of blessing and sealing a casket containing relics of saints, and depositing it beneath the altar.

FATHER CRONIN, editor of the *Catholic Union and Times*, says that his visit to Blaine was not in answer to a call from the latter to communicate the probable effect of the Ducey letter on Catholics, and had no political purpose.

LAST Sunday a cloudburst converted Oil creek in western Pennsylvania into a torrent, a dam broke, oil leaked from tanks upon the water and became ignited, and the fiery flood swept through Titusville and Oil City, burning to death or drowning a hundred persons.

EX-GOVERNOR KNOTT of Kentucky said to a reporter a few days ago: "The future does not seem bright to me. People in this country to-day hav no conception to how great a degree wealth is being concentrated in the hands of the few, and to what an alarming extent legislation is being controled to advance private gain."

THE United Presbyterian assembly at Pittsburgh resolved that among last year's events "the most significant thing is the decision of the United States Supreme Court that we are a Christian nation. The president has no longer a valid excuse for refusing the recognition of Christianity in his annual Thanksgiving proclamation."

FEAR that if Ireland were self-governed she would oppress the Protestant minority in Ulster county, is working against the granting of Home Rule. Viscount Bury said in a late speech: "There is as much difference in Ulster and the south of Ireland as there is between—France and Germany, shall I say? Shall we, then, stand by and see Ulster annexed by the rest of Ireland, and subjected to—God knows what? I trow not."

BLAINE is the favorit at the convention about to nominate a Republican presidential candidate at Minneapolis. He resigned his office of secretary of state last Saturday, but has not declared that he will accept the presidential nomination. The chief arguments used against him are those of protectionists against his reciprocity policy, and charges of servility to the Irish. McKinley, Cullom, Rusk, Sherman, and Whitelaw Reid are possible dark horses.

CATHOLICS are triumphant over the miraculous cures wrought by the relic of the Virgin Mary's mother at the church of St. Jean Baptiste, New York. The *Freeman's Journal* (R. C.) says: "These are not 'stories' from medieval times or from remote countries or from ignorant persons. They are events which hav occurred within the last ten days here in the city of New York, and which are attested and vouched for by people of education and respectability. They hav been subjected to the scrutiny of the American reporter, whose capacity for hunting up facts is proverbial. The daily papers hav given a number of cases with particulars that will enable anyone who may be doubtful to investigate for himself without incurring greater trouble or cost than a call at a few New York addresses. The happy recipients of the miraculous blessings of the relic are delighted to tell everybody how and where they hav been relieved of their bodily afflictions. The deaf hav been made to hear, the dumb to speak, the blind to see, and the lame to get up and walk."

IN Kojetein, Germany, the old story concerning ritual murders has been revived as an excuse for a fresh attack upon the Jews Moses Fuchs and Barbara Misera disappeared, and a servant started the usual report that they had been sacrificed in Jewish religious rites. There was nothing to indicate the probability of the charge, but the people at once raised the familiar outcry and began to loot Jewish shops. The Jewish families barricaded their doors and covered their windows while mobs paraded the streets and threw sticks and stones at every Jew they met Windows were smashed throughout the Jewish quarter, doors were forced and much property was stolen or destroyed. The police charged the mobs without success. The fire brigade turned on the hose after everything else had failed, and wet down the crowd until they dispersed. In the evening the police found the body of the Misera girl in the river. In her pocket was a letter which showed that she committed suicide. The anti-Semitic agitators still contend that Fuchs was murdered by Jews, and more trouble is feared.

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IGNORANCE is the greatest danger that can threaten a ship of state. There are more vessels lost in fogs than in storms.—*Anon.*

FEAR of unpopularity is allayed by the sentiment expressed in the words of F. A. Lange, "Never has the thoughtful observer the right to be silent, merely because he knows that for the present there are but few who listen to him."—*Robt. C. Adams.*

"THE living organism," says Professor Matteucci, "is a machine, like the steam engin or electro-magnetic machine; that is to say, a system in which chemical affinities, especially the union of the oxygen of the air with the materials of alimentation, produce heat, electricity, and muscular work." He might hav added, "and mental work too," for we know that without chemical, mechanical, and physical changes, not only no movement can exist, but no feeling, no thought, and no volition either.—*Büchner.*

THE Good how can we trust?
Only the Wise are just.
The Good we use,
The Wise we cannot choose.
These there are none above.
The Good they know and love,
But are not known again
By those of lesser ken.
They do not charm us with their eyes,
But they transfix us with their advice.
No partial sympathy they feel
With private woe or private weal,
But with the universe joy and sigh,
Whose knowledge is their sympathy.
—*Thoreau.*

THE effect of testimony depends on the intelligence and honesty of the witness and the intelligence of him who weighs. A man living in a community where the supernatural is expected, where the miraculous is supposed to be of almost daily occurrence, will, as a rule, believe that all wonderful things are the result of supernatural agencies. He will expect providential interference, and, as a consequence, his mind will pursue the path of least resistance, and will account for all phenomena by what to him is the easiest method. Such people, with the best intentions, honestly bear false witness. They hav been imposed upon by appearances, and are victims of delusion and illusion.—*Ingersoll.*

A MILLION pulpits still preach a gospel that inculcates the vanity of industrial pursuits. "Take no thought of the morrow, for the morrow shall take thought for the things of itself." "Take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? For after all these do the gentiles seek." As a practical comment on the wisdom of those precepts, nations, cities, and corporations vie in the restless pursuit of wealth, and a thousand lessons of daily life admonish the young citizen of our industrial world to take earnest and constant thought of the morrow; nay, the mere attempt to disregard those lessons would be followed by the punishment of the shiftless vagrant.—*Prof. Oswald.*

WOULD it not hav been as well [asks Saladin of God] to hav done me the honor to ask me whether I had any desire to be "created?" If you had explained to me that the "creating" of me and things like me would hav caused you and your family so much trouble and annoyance, including your bother in getting up the Flood and the fatigue your son was put to in flying down here and flying back to heaven again, I should hav politely declined to be "created" at all. I do not care to put gods and the like to trouble on my account. If you had explained to me that you intended to "create" me a sort of tub that could stand upon its own bottom, I might hav consented to be "created." But you hav fashioned me into an automatic squirrel, revolving in my wheel forever, cracking my nuts, and indulging in my silly chattering and squeals while I am shut in from the pleroma of the Universe by the cage of the Esoteric with its bars of Mystery. You hav made nearly all men, O Lord, dull owls, that eat much and think nothing and believe the incredible. And, for your glory and amusement, you hav made a restless and sporadic few who eat little and think much, and whose brain-hammers ever clang upon the anvil of Fate, amid sweat and fire, forging empirical keys to turn the bolt of the lock of the Unknowable. O had I been blest with the stupidity not to inquire, or not curst with the Tantalus cup of ever inquiring in vain!—*Saladin in God and His Book.*

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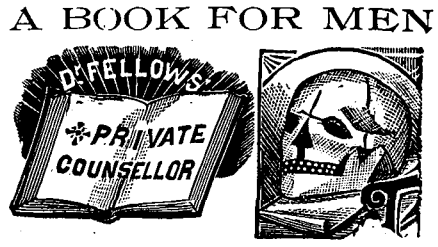
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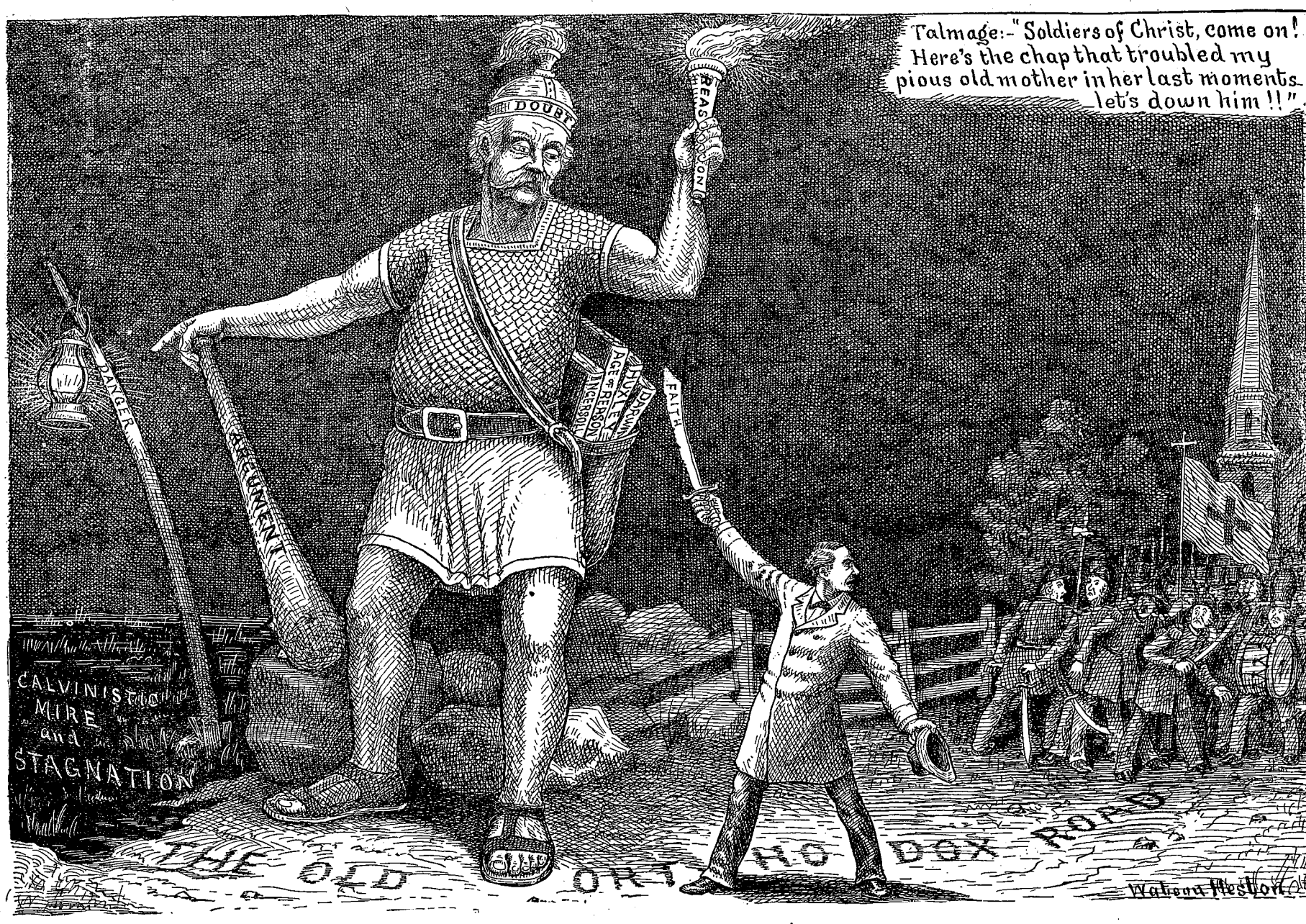
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Some Wonderful Cures.

The wrist of St. Ann, the alleged mother of the alleged Virgin Mary, who is alleged to hav been the mother of the Christian's alleged savior, has been taken to Canada, glass case and all, and placed in a church there, where it will no doubt prove to be as good an investment as it was in this city.

And it has by no means gone unadvertised. At that the priests can giv the vendors of patent medicins many points. The cures performed by it in this city are all used as testimonials, and are as remarkable as any told in the advertising columns of the religious weeklies.

Case No. 1. Mrs. Rhoda E. White, of No. 1,051 Park avenue, who livs with her brother, Mgr. Bernard O'Reilly, the chosen biographer of His Holiness Leo XIII., was attacked last December by the grip. For many weeks she lay in bed unable to change her position without the aid of servants. The relic was brought to her bedside and she kissed the box in which it was held. On the day following she was taken to the church, carried to the altar, and touched by Father Tetreau with the relic. That night she slept soundly and awoke the next morning apparently completely restored to health. An almost total deafness had disappeared. This was on May 5th, and she has been entirely well since then.

Case No. 2. Miss Ann Stetson, of No. 158 West Twenty-fourth street, had suffered for a long time with an ulcer on her right ankle. She went to the church of St. Jean Baptiste and venerated the relic. The day after, the ulcer disappeared and she was completely well.

Case No. 3. Miss Mamie McCullough, of No. 1,482 Third avenue, had almost lost her voice from tonsilitis. Her throat was so bad that the doctor advised her to submit to an operation. He intended to cut out portions of her tonsils. She went to the church and kissed the relic to see if it would help her. She could feel no change, and that afternoon she was out riding with some friends. She told them she had kissed the relic. "You don't believe in that, do you?" asked one of the girls. Mamie began to argue with them and to say that she believed in St. Ann. She felt something break in her throat and instantly felt she was well. She found she could sing, and she has been well since then.

Case No. 4. A woman socially prominent in San Francisco who venerated the relic. She was stopping at the Hoffman House, but would not permit her name to be published. She had an abscess on her side which no medical treatment would cure. She had consulted specialists in Europe, but they could not help her. After she had visited the relic the abscess went away. It entirely disappeared. In this case there was an organic change—an actual restoration of the bodily substance. It cannot be explained on any theory of imagination or suggestion. It was a manifestation of divine power.

These wonderful cures are all printed in the *Herald* and vouched for by eminent churchmen of the Roman Catholic faith. Skeptics are referred to this as the minister referred the Sunday-school scholars to the stone he had brought from Mount Ararat to show the reality of Noah's flood. The mountain is there, and these cures are printed and vouched for.

A Great Scheme.

The Methodists are now taking their turn at trying to subordinate the state to the church—and make the state pay for it. They want more chaplains in the army and navy. The churchmen hav Secretary of War Elkins and Secretary of the Navy Tracy to use their influence to provide more military and naval ministers, and they propose that all applications sent by Methodists to the war department and the navy department for appointment as chaplains shall be submitted to a board of three Methodist bishops, and that no selection shall be made from the Methodist candidates without the approval of the board. Presumably the other sects would also maintain a board to pass on the appointments from their ranks.

This is a very neat little scheme to elevate the church into a coördinate power—and a little more. It would be such a recognition of the Protestants as the pope claims for Rome. Next they will ask for examining boards of clergy to pass on the religious qualifications of government employees, and anyone who neglected his church—or the contribution-box—could not draw pay from Uncle Sam.

It is a much greater scheme than having a Presbyterian elder for president and a Sunday-school superintendent for a postmaster-general.

Swindling Religious Concerns.

This city pays to various sectarian charitable societies about a million dollars a year. The amounts to each are computed at the rate of two dollars a week for each child supported. Comptroller Myers, whose duty it is to look after the city's interest, has discovered, in connection with these payments, what a daily paper designates as either a gigantic swindling scheme on the part of these institutions, or a "simple error in bookkeeping."

The money to pay the subsidy comes from the excise fund, under the laws of 1882. Application is made for its benefit monthly, accompanied by a sworn statement of the number of children in each of the several institutions. Mr. Myers noticed that there was a discrepancy in the statement of four of the institutions. This led to an examination, which revealed the fact that the city had paid for many thousand days' board which had never been furnished. About eight thousand dollars in all has thus been paid into two institutions—one Catholic and one Hebrew. Further information is refused until all has been investigated.

Mr. Myers has given it as his opinion that the error is simply clerical. Naturally. Mr. Myers was elected by Tammany, and that is all that need be said on the subject. But if he thinks he can make honest people believe that the managers of one institution did not know within forty-six hundred dollars' worth, and another within thirty-six hundred dollars' worth, of the children under their care, he miscalculates the capacity of the public to figure. One sum represents twenty-three hundred and the other eighteen hundred weeks' board, and a manager or clerk who could make errors of such proportions could never obtain such position. It is a good deal more probable that it is a gigantic swindle rather than a "simple error in bookkeeping."

The Adventist Trials in Tennessee.

The following is a copy of the indictment found against the Seventh Day Adventists of Henry county, Tenn., for working on Sunday:

"STATE OF TENNESSEE,
HENRY COUNTY.

"JAN. TERM, A.D. 1892.

"The grand jurors of the state of Tennessee, elected, empaneled, sworn, and charged to inquire in and for the body of the county of Henry, in the state aforesaid, upon their oath, present that ——— ———, late of said county, laborer, heretofore to wit on the 8th day of Nov., A.D. 1891, that day being Sunday, and divers other Sundays before that date and up to the taking of this inquisition, in the county of Henry, aforesaid, then and there, unlawfully, openly, publicly, notoriously, and unceasingly did engage in his secular business, and did perform and follow his common avocations of life on Sundays by working on the farm, plowing, hoeing, chopping, hauling wood, mauling rails, and doing various and divers other kinds of work on Sundays, said work not being necessary or a matter of charity, and it was and is to the great annoyance and disturbance of the people, to the evil example of society, prejudicial to public morals and a public nuisance to the citizens of the county and against the peace and dignity of the state.

"J. W. LEWIS, Attorney-General.

"Sec. Count.—And the grand jurors aforesaid, upon their oaths aforesaid, do further present that the said W. S. Lowry, on the days and dates aforesaid, and in manner and form as aforesaid, was guilty of a public nuisance by said working on Sunday, to the prejudice of society, and against the peace and dignity of the state.

"J. W. LEWIS, Attorney-General."

Five men in all were put on trial week before last, at Paris, before the same judge who tried R. M. King. The prisoners argued their own cases, and were tried separately, each defendant having the privilege of cross-examining the witnesses and making a statement of his belief, manner of life, and practice touching the observance of the "Sabba'h." They all told the court that if they were fined they would not pay, but would go to jail instead. As the law allows only twenty-five cents a day in working out a fine, and pays the jailor forty cents per diem for boarding prisoners, this would saddle considerable expense upon the county—and the heavier the fine the greater the expense. One of the men was discharged and four were fined one dollar each and costs, with a threat to make it heavier next time. Both the judge and the prosecuting attorney said that Sunday labor by the Adventists must be stopped, and it is reported that the grand jury hav found other indictments for more recent offenses. Opinions among the Adventists differ as to whether this is the beginning of a "furious storm of persecution," or "virtually an arraignment of the law as unworthy to remain on the

statute books." The attitude of Judge Swiggart and the attorney would seem to indicate the former. That the judge is a bigot was proved in the King case. And in these cases the prosecution tried the defendants, not as individuals, but as members of the Seventh Day Adventist church. This is shown by some of his questions; for instance, one witness was asked: "Do you know anything of the workings of the Seventh Day Adventist church?" Another was asked, "Are you a member of the Seventh Day Adventist church?" "Is it the habit of that church to do secular business on Sunday?" This question was asked of every witness until the judge objected to it and told the attorney to confine his questions to the practice of the individual defendant. However, in his plea to the jury the attorney returned to the same idea, saying, "I am sorry that we hav among us this class of people."

The indictments were that the Sunday labor constituted a nuisance, but not only was there no evidence to support the charge, but every witness testified that he was not annoyed by it. The convictions therefore show clearly that the prosecution of these people is a religious persecution, and the pretense of punishing "civil"-law breakers and not desecrators of a holy day is fully exposed. And though both judge and prosecuting attorney maintained the pretense the attorney made the trial one of religious belief by asking witnesses as to their church relations, the practice of the Seventh Day Adventist church, and by seeking to make it appear that one of the defendants did work on Sunday because he did not go to church on that day.

Thomas Paine's Farm and Body.

The *Investigator* prints this: "Mr. John Power sends us the following, and suggests that it would be well to hav it settled once for all where the remains of Paine were finally deposited:

"'A few religious people and a few thousand sporting people will be glad to learn that the handsome Westchester county estate known as the "Tom Paine Farm" has just been sold to a company which will make it a stock-farm with a one-mile trotting-course.

"'The history of this farm takes everybody back to the Revolutionary period, or to the close of it, when the state of New York, desirous of expressing its appreciation of the great service which Paine rendered to the patriotic cause during the war, purchased and presented the best farm procurable to the famous author of "The Rights of Man."

"'Paine wasn't much of a farmer, and, according to all written and traditional accounts, he spent most of his time looking over his broad acres and wondering what next to do with them. He was buried by the side of the road which runs through his estate; but his remains were afterward taken up and carried to England, where some of his admirers thought he was held in higher respect than in the country whose cause he espoused. But there seems to hav been some mistake about it, for England failed to find a proper resting-place for them, and no one knows where they are now.

"'The monument erected over them still remains, and it is a strange fact, and illustrativ of the change of opinion which has come in religious matters during the lifetime of the past two generations, that the monument is cared for by an extremely orthodox Presbyterian deacon. Relic-hunters hav chipped it most mercilessly; but a few years ago, a lot of men, who regarded the great Revolutionary writer more for what he did than for what he tried to undo, restored the monument to its original condition; and the inscriptions upon it to-day, although not a word has been changed from the original, do not excite disapprobation in the most orthodox religious mind.'"—*Once a Week.*

"Mr. Power thinks Ernestine L. Rose of England might furnish the information desired, or Mr. Geo. J. Holyoake. We shall be glad to print anything reliable on this matter, and would ask our English readers to giv us the particulars in regard to the final disposition of the remains of Thomas Paine, if they are able to do so."

The Paine farm in New Rochelle is still owned by Mr. See, though we believe some would-be purchasers hold an option on it. But the title to the farm does not include the title to the little square plot where the monument stands, and Mr. See says himself that he cannot sell that, nor can anyone acquire a title, as no one seems to own it. The matter ought to be looked into and a title gotten from the town and held by some incorporated Freethought body.

Nobody in England knows anything about where the body of Paine was finally deposited. There are several stories current, but none of any pretension to truth.

A Royalist Prayer.

This is the prayer that one of the preachers made one day at the Republican convention:

"Almighty God, who hath promised to giv wisdom to all who reverently seek thee, who alone pourest into the hearts of men that most excellent gift of charity, we ask thy blessing upon this convention. Help them to realize that government is a sacred trust from God, who alone has the right to govern, and that his love hath given to every nation the right to say in what form that trust shall be clothed. Grant, heavenly father, that the one whom we may choose shall be a man after thine own heart, a lover of righteousness, the defender of the poor and the needy, and the guardian of the nation's honor. Giv to this people an understanding heart to obey thee, that truth and justice, religion and piety, peace and happiness, may be established among us for all generations. Grant this for the sake of thy son, Jesus Christ, in whose words we sum up our petitions. Our father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as in heaven. Giv us this day our daily bread, and forgiv us our trespasses as we forgiv those who trespass against us, and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, forever and ever. Amen."

Bishop Whipple, an Episcopalian, did that. It is full of his sectarian prayer-book phrases, down to the Lord's prayer, and probably offended some of the Methodists present. But what an unregenerate American wants to know, you know, is, if God alone has the right to govern, why the delegates were trying to nominate presidential candidates? The American idea is that the people do the governing, or should.

This prayer was that of a royalist, a believer in the divine right of rulers who receive the sanction of the priests who claim to speak for God. It might hav been appropriate in England or Germany or Russia, but it was harshly out of place in a convention of republicans.

Evangelicals Working for Infidelity.

The general assembly of the Presbyterian church recently held at Portland, Ore., has sent the Briggs case back to the New York presbytery to be tried. That body once dismissed it on a technicality, glad to get rid of it so easily, but Briggs's orthodox enemies would not let it rest, but appealed to the synod and then to the general assembly before the synod had considered it. As the assembly ranks the synod, Professor Briggs must be tried.

Of course the friends of Professor Briggs do not like this procedure at all, especially as the assembly coupled with its decision a censure of the Union Theological Seminary—which censure may practically amount to a boycott—and they are protesting vigorously. They claim that the assembly had no right to take the case away from the synod. They call the act a strange perversion of law, maintaining that the rule of appeal is the same in ecclesiastical courts as in civil courts, viz., that cases shall go up step by step, and the action of the assembly they assert to be subversiv of justice to accused ministers. On this point Dr. H. M. Field, of the *Evangelist*, says:

"How easily might such a liberty be used to further the ends of personal malignity! Unfortunately, among ministers, as in other professions, there appears now and then one who makes himself notorious as an accuser of his brethren, and what is to prevent his trumping up a charge against some one against whom he has a grudge, and if his own presbytery, who know the man, dismiss it with contempt, what is to prevent his jumping over the synod and rushing to the general assembly. Once there, it is easy for a noisy disturber of the peace to raise a party, and if he cannot carry the assembly, he can at least, by the perpetual ringing of his charges, injure, if he does not ruin, the fair name of a faithful minister of Christ. We say not that this is likely to occur, but that it may occur. The recent disregard of all restraints, the overriding of all barriers, shows that anything is possible in these revolutionary times, for such they are, and the strangest feature of all is, that the very men who boast of their conservatism are the leaders of the revolution, the *sans culottes*, who shout for the guillotin. It is not for the sake of Dr. Briggs, but for the protection of every one of us, that we desire that the barriers of law should be reëstablished so firmly that they cannot be broken down."

The anti-Briggs men, on the other hand, seem to care less how they get at the heretic than for the fact that they *do* get at him. They want to try him and expel him, and they hav no doubt as to the final result. The New York *Observer*, which is as orthodox as the belief in the devil, says of the case and the action of the assembly:

"It is evident that the expectation of the majority of those who hav directed this course is that upon a thorough trial of the case the charges of heresy will be established. His heresy is already so well settled in the minds of his opponents, by the professor's inaugural address and other addresses and writings before and since, that no other result seems possible to them. . . . They hav not allowed technicalities and objections to obscure the main question at issue, and even if they cannot read Hebrew and are not experts in higher criticism, they nevertheless know what they believe and what is hostil to their faith. They find that the teachings of Dr. Briggs are opposed to their faith, and therefore they demand that he shall cease to be a teacher in the Presbyterian church. It does not change their minds to call them ignorant, incompetent to decide questions of this sort, bigoted, and illiberal. Presbyterians hav been accustomed to hear such charges from Infidels, and are well acquainted with the intolerant style of so-called Liberals and unbelievers. . . .

"Judging from the past, it may be expected that every possible effort will be made to prevent the case from coming to trial on its merits. The accused has everything to gain and nothing to lose by delay, and it can hardly be expected that he will neglect to avail himself of every resource. An individual has in such a trial great advantages over a numerous body like the presbytery, and in the presbytery of New York Dr. Briggs has a number of men who sympathize with his views, and a larger number who do not desire to see him ecclesiastically branded as a heretic. They will giv him, as they did before, every chance to explain or modify or withdraw his heretical views, and they will not condemn him unheard, though they hav not a particle of sympathy with his doctrins. Hence the trial may be protracted, and as there is a possibility of two appeals and of other delaying contingencies, the end may be far off. What that end will be, however, so far as the decision upon the question whether the teaching of Dr. Briggs is in accord with the faith of the Presbyterian church in these United States is concerned, is certain."

When Professor Briggs won his case on a technicality before the New York presbytery the public was greatly disappointed. They desired to see the issue fought out. In this Freethinkers sympathized with them, because all divisions and fights in the church ultimately make for freedom of thought, and thereby help to destroy ecclesiastical supremacy and Christianity itself. It was therefore a cause for regret when the controversy was smoothed over, and its reopening of the battle is equally a cause for rejoicing. Christianity is such a bundle of superstitions, and the clergy ride the people so hard, that even a slight illumination of the one and a partial downfall of the other are direct and long steps on the pathway of progress. Dr. Briggs's heresy is not very violent, and its best result will be the split it makes in the Presbyterian church. It consists in:

1. His declaration that "there are historically three great foundations of divine truth—the Bible, the church, and the reason"—thus making the church and the reason each to be an independent and sufficient fountain of divine truth.

2. His affirmation that, in the case of some, the holy scriptures are not sufficient to giv that knowledge of God and his will which is necessary unto salvation.

3. His opinion that some may turn from the supreme authority of the word of God and find the knowledge of him through the reason.

4. His opinion that the temperaments and environments of men determin which of these ways of access to God they may pursue.

5. Questioning the full inspiration of the scriptures.

6. Asserting that Moses was not the author of the Pentateuch, and that Isaiah was not the author of half of the book which bears his name.

7. Teaching that predictiv prophecy has been reversed by history, and that much of it has not been and never can be fulfilled.

8. For teaching the doctrin of an intermediate existence after death, or a second probation.

There is not much heresy in these declarations; they are more a violation of the dogmatic assertions of the Confession of Faith than of Christian standards. They constitute, however, a very sharp

wedge, which, when driven home, splits the Bible into fragments, because if the Pentateuch is not a reputable and authoritativ work, the foundation of the New Testament is seriously undermined; and if its authorship is unknown, of course no one can claim divine inspiration for it, and without that it is of no possible religious value. The *Observer* and other church authorities realize this and intend to stamp out the heresy in order to save their business. It will be an interesting struggle, very bitter, between the two wings, and cannot fail to command great interest, even though occurring in the midst of a great presidential contest. Whichever way the presbytery decides an appeal to the synod will be taken, and from that to the general assembly. These appeals will be on the main issue, whether Professor Briggs is a heretic, and not on points of ecclesiastical law; and so the controversy will be prolonged till the people get at least a little education in creed-making. From the standpoint of orthodoxy Professor Briggs's opponents are very unwise, but from the Infidel standpoint they are doing a mighty good thing.

The Anthony Comstock of San Francisco, Mr. C. R. Bennett, who has been accused of ruining a young woman, has been expelled from his church without a dissenting vote. The elders who examined into the charges declare him guilty, and it is to be hoped that the courts will giv him an equally impartial trial. If they do the penitentiary will probably be his home for a long time.

In the West.

News and Notes.

It rained and rained when I arrived at Ottumwa. The place has an energetic nucleus of Liberals, and excellent work has been accomplished. There was disappointment this time though, on account of the impossibility of securing a suitable hall. The lecture was adjourned until a more favorable occasion. Ottumwa has a population of twelve thousand, and audiences of five or six hundred hav been gathered together. This shows a vigorous Liberal element in the community.

John W. Dayton; Mr. Eaton Allen, of Creston; Postmaster Tilton; Mr. Smith; Mr. Thompson, in the labor reform movement; Wm. Lindsay, and others, are among those I met in my brief sojourn. If the rain ever stops I hope to visit Ottumwa again. Unfortunate circumstances will occur and we must make the best of them. I could not, however, hav struck a better company than at Ottumwa to make the hours of waiting pass by with sparkling zest. I did not regret the "lay-off."

The train I intended to travel by was delayed thirteen hours. There was a break in the road. The waters were rushing by fearfully and it looked for the time being as if it would take a day or two, if not a week, to repair the damages. But by Thursday morning I was speeding on my way and on Friday was in Denver safe and sound, at a hight of five thousand feet from the mighty floods of the Mississippi valley. The great mountains towered before me white and glorious, and the green plains, beginning to shine with fruit, stretched away into the effulgent horizon. Denver, proud and prosperous, queen city of the hills, greets one with the music and splendor of its crowded thoroughfares. It has been nearly four years since I was here, and the city is still on the move to empire. Ingersoll has just given two lectures to crowded houses and the effect is still apparent. The people are talking about the great Infidel. All the pulpits resound with praise or blame. A marked progress, however, is evident. Ingersoll is treated with respect by the theologian.

A new movement has been started by Professor Casey—originally a "Christian Science" movement, but under the direction of the professor evidently progressing to broad and Liberal fields. Professor Casey is thoroughly honest, and will not, I think, smother his convictions for the sake of popularity. He is a thinker, and is not afraid to see things differently to-morrow from what he sees them to-day. I guess his motto is, "Don't be consistent, but be simply true." Call his movement by whatever name one will, it is for the advancement of the world on some lines if not all.

I find friend Truss the same genial, learned, and instructiv philosopher as in days past, and together in cordial mental sympathy we hav discussed nearly all the problems of the universe, but hav not yet settled them. We hav concluded that it is a pretty big job, and we are willing to wait until we know more. I hav enjoyed in my short sojourn at Denver the hospitality of Mr. and Mrs. Truss, and, although a brightness has gone out of their home, the light of humanity still illuminates. When I was here before little Darwin was alive—a beautiful boy, wise beyond his years, for he was the almost constant companion of his father in his blindness. He has passed away in the awful tragedy of death, and no words can speak the sorrow and the loss. We can simply endure, that is all, and meet the eternal fate with brave and buoyant spirit.

The shadow has passed over another home. The son and daughter-in-law of Mr. and Mrs. Shed hav both died since I was here. I remember them, husband and wife, fondly devoted, gracious in hospitality, and now in life's morning they hav reached the end. How deeply the mystery of existence thrills as we think of these changes, as we pass from light to shadow and from shadow to light, and the universe grows more wonderful as we suffer and still hope on. It seems as if I was in a new world this time as I come to Denver. The stream of time has swept along with such diverse currents.

The soldiers, John G. Jenkins, Charles Roth, etc., are still here, and Denver has a familiar look in spite of the "flood of years." It has been a great pleasure to meet these comrades again, although I only make a flying visit.

Arriving in Denver on Friday, June 3d, the same day I plunge into the heart of the mountains, and reach Blackhawk, where I lecture in the evening. Things didn't roll along quite smoothly, and I didn't hav quite so large an audience as I expected. However, I hope to try it again some time and make a greater success. There is good material at Blackhawk. After the lecture I thought I would see how near I could get to hades without meeting the devil himself. So I donned the miner's suit, and with friends Belcher and Wessel mounted the grimy car, and rode down two thousand feet into the bowels of the earth. It was a weird journey. The lights were dimly burning. The heavy beams hung overhead. The waters trickled with a kind of ghostly shiver, and deep in the darkness throbbed and glittered the mighty engins as if they were keeping up an everlasting war with "chaos and old night."

Saturday I return to Denver, and shifting my journey's route push on to Boulder City. This is one of the handsomest places in Colorado, and for a residence city cannot be surpassed. The state University is here, and makes, with its new buildings, a splendid appearance. The mountains round about are unrivaled in their magnificent ruggedness, and present delightful and sublime views that seem exhaustless in their variety.

Dr. Coman is our frontiersman here, and he does keep things on the move when he sets about it. He is constantly buying and distributing Freethought literature. He believes in education. There is a sturdy Liberal cohort to stand by and help him when the signal comes. I had large audiences. On Sunday evening the hall was as full as it could hold. After the lecture steps were taken for further organization. On this matter it is best for Liberals to work slow and sure. The difficulties must be frankly met. As a spirit Liberalism is wonderfully prevalent, but for its body there must be years and perhaps centuries of growth.

Sunday morning with Mr. and Mrs. Neil McKenzie and Dr. Coman I enjoyed a ride about Boulder, and was more than ever impressed with its excellent location and the natural beauties by which it is surrounded. This is a fruit-bearing country, and the orchards, and vineyards, and cultivated fields present a brilliant contrast to the mighty mountains that rise like a huge barrier along the western sky. In the afternoon I went up Gregory canyon. This was one of the most blood-curdling rides I ever took. I seemed constantly on the brink of hell and ready to tumble in. The road was narrow, winding, going upward like a vast stairway, with huge hills and huge chasms on either side. I had the doctor with me and felt comparativly safe, for he was an old hand at traveling through this terrific country. Besides, if there were any broken heads, he could mend them. I came to the conclusion that he was better than "God" for the present emergency. I hung on to the carriage and he hung on to the horses as they rose above us almost perpendicularly. I remarked to the doctor as I looked at the road, hardly wide enough, it seemed to me, for our own conveyance, "If we met a team how could we get by? One of us would hav to roll off, I think." "Oh," said the doctor, "there's always a chance." Just then we wound round a declivity and right before us a big two-horse wagon loomed. I thought we were caught sure; unless by some method of "Christian Science" we could drive right through each other, I did not see any way out of it. But a mountaineer can do almost anything. The doctor just shoved his carriage against the precipice and stuck the hind wheels into a crevice, while the other man said, "All right." But I shut my eyes as he went by, for it did seem to me that he would tumble into the abyss. He went within an inch of the awful chasm and slid by our carriage with the greatest facility, but I really would not hav believed it if I had not seen it. On we went two or three thousand feet skyward, and more magnificent prospects never unfolded to the wandering eye. Deep gulfs at your feet, mighty rocks above snowy peaks, and far away the immense plain with villages upon its bosom, and sparkling lakes, groves, the winding river—an effulgent, wonderful picture in the glory of the sunset. It was an entrancing journey with a dash of danger. The descent of these tremendous hills was what took my breath away. It seemed as if I was going right down the roof of a house. I could look over the heads of the horses directly into a yawning abyss. As the doctor said, such a view was what made the blood circulate and gave one a new sensation. I do not know whether I would want to try that trip again or not, but I would not hav missed it. It was one of the grandest experiences of nature's sublimest and most beautiful scenes that I hav ever had. Mountains, mountains, plains, plains, the sweet and the terrible, the gentle and the stupendous, mingling in marvelous array as, like a balloon almost, we floated up and down in that glorious atmosphere.

It was a surprise and pleasure indeed to meet at Boulder Mr. and Mrs. Austin, formerly of Rochester, N. Y. They are now living at Boulder, hav built a beautiful home, and the Liberal spirit is still bright in heart and hope. Longmont sent a good delegation—Mrs. Georgiana Rice, Mr. Coffin, Mr. Young, and others.

It is impossible to mention all that I met at Boulder. There are many here, and the list is beyond my space; but this campaign has been a successful one, and I shall not forget the host of friends at Boulder. I must thank Mr. and Mrs. Neil D. McKenzie for their kindly hospitality. They are stanch Liberals and do much to aid our cause.

Monday morning I bid good-bye to Boulder. My next point is Georgetown. I lecture here on Monday evening. It is a romantic journey to this bright burg away up among the mountains. It is a winding way. The river dashes now on this side and now on that side of the railway, while the vast boulders tower along. On and on we whirl into the rocky recesses. It looks at times as if the engin was plunging right into the massiv hillsides, but suddenly the vista opens and we sweep around the curve and another wild panorama opens upon the view.

I giv one lecture at Georgetown, the first I hav ever given here. The attendance was large. There is a big Liberal element in this place. There are some earnest workers—Mr. and Mrs. T. S. Old, Mr. Hayward, Mr. Landers, J. W. Forest, J. A. Thompson, Mr. Lyons, Mr. Young, etc. Landlord Dupuy of Hotel de Paris is a Radical reformer, and knows how to giv a good square meal besides. I am sure that Georgetown could be made one of the best points in the state. Silver Plume, up in the clouds, nearly sent a solid delegation to join with the Georgetown phalanx. I was pleased to meet with these strenuous allies, also with B. F. Southgate, a Vermont Yankee, who keeps our colors flying. The list is long here of those who will stand up and be counted. I cannot name them every one, but I shall remember the splendid welcome which they hav given me, and the promis of the future.

Georgetown is in one of the richest districts of the state. The mountains hug the city close. There is scarcely room to build. The hills are like immense walls. They are nearly straight up and down, and make an imposing framework for this lively mining camp. It is eighty-five hundred feet above the level of the sea.

Amid these scenes of beauty and grandeur I am writing these "News and Notes," in a miner's home—that of Mr. and Mrs. T. S. Old. The flowers are in the window, pictures upon the wall, Freethought books in the library, THE TRUTH SEEKER upon the table. Without there is a cloudless dome. The sunshine is gorgeous, summer's warmth is in the air. And yet as I look toward the mountain wall almost in front of the door, I see the snow gleaming in the trees that tuft the lofty summit, and on the bare rocks. Summer and winter are blending here, and in the splendor of one we see the desolate grandeur of the other. I glance from beautiful flowers to cold hights that appear but a few minutes' walk away.

SAMUEL P. PUTNAM.

Georgetown, Miner's Home, June 7, 1892.

Letters to Workingmen.

PATENT-RIGHT.

As I said in a former letter, the greatest obstacle to the no-government idea is the theory of protection; and in no instance is this theory more pronounced than in that of protecting inventiv genius. The idea is that unless the man of genius cannot be pecuniarily benefited by having a monopoly of the manufactory and sale of the article invented he would never exercise his talent. This is a mistake. Man's actions are always prompted by his pleasure, and pleasure always follows the bent of natural inclination. Genius prompts invention, and pleasure greets success. If wealth be added the pleasure may be enhanced by increasing the facilities for working and leisure for thinking, but wealth of itself is no incentiv to true genius. But if it were, the laws governing the issue of patents are of no importance or consequence to the man of genius. Genius, industry, sobriety, and integrity as such are in no wise assisted, protected, or promoted by the laws—a strong statement, but one I believe you will admit after a careful study of the question. The only factors that bring advantages by the laws are invasiv power, cunning, and rascality. The effect of "the law" is to giv one an undue advantage over another. The generous and the kind desire no advantage. The vicious and the tyrannous seek it to justify invasiv acts. Show me a mean, contemptible man and I will show you a great stickler for "the law."

> No rogue e'er felt the halter draw
> With good opinion of the law,

is often quoted to prove the contrary, but like many other sayings it proves nothing. The fact is, the rogue has an excellent "opinion of the law." It is the judge's opinion he takes exception to. He had hoped to "stand within the law," and that his lawyer's opinion would prevail. Do not misunderstand me, friends; I speak of law as the acts of legislature, written statutes. Against ethical law, the unwritten law, the natural law, I hav no objections. It is only when man claiming sovereignty over his fellows writes out his interpretations and is empowered to enforce the same that I demur. For a man who seeks to establish a standard for others is much more, as I hav endeavored to show by his political methods, the representativ of rogues than honest men. Covetousness is the author of legality. Legality was established to secure the possession of that which nature never granted and to deny the rights which nature has granted to every human being. "A patent," says Chambers' Encyclopedia, "is an exclusiv right granted . . . to an individual to manufacture and sell a chattel or article of commerce of his own invention. . . . When a patent has been granted, if it is of such a nature as to lead to competition, infringements are almost matters of course, and the only mode of discovering and checking the infringement is so tedious, costly, and ineffectiv that inventors generally pass their lives in constant litigation, fighting in detail a succession of imitators, who often hav nothing to lose by defeat and therefore entail all the greater burden on the legitimate manufacturers. . . . Many manufacturers hav boldly advocated the abolition of the patent system altogether on the plea that the good results, whatever they may be, are overbalanced by the bad." Let me here extract a little from an interview with Mr. Edison as reported by Frank G. Carpenter. The Wizard of Menlo Park said: "Our patent system puts a premium on rascality. I hav taken out seven hundred patents for my inventions, but I hav never had one minute's protection. . . . I hav never made one cent out of my inventions. All I hav made has been out of manufacturing. . . . I believe I would be $600,000 better off if I had never taken out a patent. What I hav made has been because I hav understood the inventions better and hav been able to manipulate the manufacturing of them better than the pirates. *I could not hav made anything had I not had large capital to back me*, and the ordinary inventor has no protection whatever. His certificate of patent is merely a certificate to the poorhouse, and hundreds of inventors are ruined. They spend all they hav in getting out their inventions and they die poor." The sentence I hav placed in italics tells the story. It is a matter to be taken advantage of by capital, and capital is the beneficiary whether employed by the inventor, the "pirate," or the company who has purchased the right. So far as genius is concerned, it has not the shadow of a chance. But capital is not the only beneficiary; it is a source of great profit to the court, the lawyer, and the politician. Patent laws, like all other laws, are molded by lawyers and tempered by politicians for their own utility, and while their inefficacy is admitted by all, the great majority seem to think the principle is right and that by using the politician as the monkey did the cat's paw they may pull out real chestnuts from the fire. But, friends, the principle is too much of a "chestnut," and it is you and not the politicians who are being used as the cat's paw.

I want you to consider the monopolies founded upon the patent laws, exacting a large price for articles which but for the exclusiv right might be manufactured at prices which the laborer could afford. And I want you to realize that vendors and manufacturers who are enabled by those laws to monopolize certain avenues of trade can render no reason why they should be thus favored, as the great majority of them came into possession of the right by the use of money or fraud, or both, the poor devil whose brain gave birth to the idea being bought off for a few shillings. I hav in mind this moment one such, now laboring by the day to support his family. I knew him when a prosperous grocer, engaged upon perfecting a mechanical contrivance for elevating and drying grain, neglecting his store in his study. His business declined as his invention progressed, and when his model was perfected his money was gone. He placed it on exhibition at the rooms of the board of trade. Some men of means became interested, the sole right to manufacture and sell was obtained, and the invention has enriched some half dozen men, while the inventor is working for $1.50 a day.

I want you to dwell upon another point. It is this: The patent laws are preventing and obstructing progress instead of promoting it, as its defenders would hav us believe. In fact, you will find that the tendency of all laws is to defeat the avowed object for which they were constructed. All monopolies restrict and prevent labor, reduce wages, and increase the price of commodities, create idleness, producing tramps, vice, and crime. I believe it can be demonstrated that the world produces enough to giv abundance and to satisfy the wants of every living soul, and the only reason why poverty exists may be found in the fact that laws and customs hav given favored ones a monopoly of the means of living. The natural desire to excel and domineer over one's fellows and the opportunity to rise above and keep in subjection a lower order of human beings hav created those laws and customs.

Opportunity favors individuals. The animal instinct comes into play through the struggle for existence and the survival of the fittest. Monopoly is the animal, the ignorant, brutal nature of man. *Liberty*, quoting from *To-day*, says: "More than fifty years ago Mr. Babbage predicted that if a new power were to be discovered that could be generated in a central place in sufficient quantities and then distributed wherever it was wanted, the age of domestic manufacture would return. The huge factory would tend to disappear and the small factory would multiply everywhere." I want you to think of this—how very important for your happiness this would be. It is the large factory, the monopoly of labor-saving machinery, that causes the centralization of wealth that destroys the efficacy of trades by the division of laborers into the various departments, and is making wage-slavery the only means of existence of a large majority of mankind. And what prevents the establishment of domestic manufacturing? Is it not the monopoly of the factors required through the laws of patent-right?

In the article above quoted a Mr. Cook Taylor, an English inspector of factories, expresses the opinion "that we are on the verge of the discovery of a power which can be distributed in workingmen's homes, and which will result in the return of the laborer to his cottage and his family." While Dr. Albrecht, a German statistician, also predicts "that with the improvement of electric motors and the cheapening of electricity, there will be a great increase of small shops and possibly a return to the day of small industries." Again, I ask what prevents this "cheapening of electricity" and return of "small industries?" If the patent monopoly, in which we may include the land monopoly and money monopoly, could be removed, then every man could be a capitalist, every man and woman could be independent. Wage-slavery, with its attendant poverty, drunkenness, and prostitution, would become the exception and not as now the rule. I am sure that a study of the intricate problems of sociology will bring out more and more the importance of liberty in the realms of thought and action. As Voltairine de Cleyre has said, "Follow your logic out, cannot you see that true economy lies in liberty?" It is liberty and not protection that will bring about the decentralization of wealth and industry which I regard as the hope of the world. Patents—that is to say, exclusiv rights—iusure profits, and profits (taking from another without rendering an equivalent) is robbery. Patents inaugurate rents—not economic rent, but profitable rent—robbery. Patents engender interest, and interest—taking what in equity is not ours—again robbery. And this, in short, is expressed in Proudhon's celebrated saying, "Property is robbery," meaning legal exclusiv rights, which are issued as letters patent.

A. L. Ballou.

Buffalo, N. Y.

Christian Barbarism.—Dr. Parkhurst.

I hav just read in the last week's Truth Seeker an item of news that I will copy, as I think it will do no harm if each reader of that paper shall read it more than once: "During the last twelve months one hundred and fifty negroes hav been lynched in the United States, seven hav been burnt alive, one has been flayed alive, and one disjointed." I am sure if such atrocities can be enacted in these United States, we need spend no more time in discussing whether or not we are a Christian nation; surely it is proved. Our American Indians scalp and burn alive, but I hav yet to hear of their flaying alive or disjointing; and surely we do not hear of other savages reveling in such horrible cruelty.

We know that the Christian's God is a monster of cruelty, creating people just for the enjoyment of roasting them through an eternity, and as the author of physical nature, one would think that for the last several months he had been holding high carnival in that floods and fires, lightning and earthquakes, hav been of every-day occurrence. Such teaching has had its legitimate effect, and we can find any number of people who, if they do not actually flay a negro alive, excuse the perpetrator and say, Oh, well, the nigger outraged a white woman. I wonder if some of Dr. Parkhurst's friends (or is *followers* the better word?) hav ever outraged a woman—perhaps a colored woman. Dr. Parkhurst's case is too much, I think, even for a Christian. Imagin Mrs. Parkhurst taking a sister church-member to accompany her and, for the sake of proving a wrong, going to a saloon, taking a drink, and then persuading some of the young men to denude themselvs of their clothing, and then frolicking with them.

Yes, Mr. Editor, I am fully convinced that this is a Christian nation, that our government is Christian, and that it is decidedly Christian to shut up the great Exposition every seventh day. I hope that with the other specimens of cruelty exhibited with which Christians hav tortured each other, we may hav a picture of this late transaction in New York, if it can be given without shocking the feelings of Anthony Comstock, the Christian detectiv, who figured in much the same way near New York some years ago.

The proprietress of the house by Dr. Parkhurst's testimony was sent to prison. Where are the gentlemen who, by their patronage, made the house a profitable business?

I hav not seen my name in The Truth Seeker of late, not because I am not in heart and soul with it in its work, but I am growing old, and younger people need the space. I do not like to feel that I cannot still work for liberty, but if one has not done all possible in seventy-five years there is little hope of very much to come.

I am, very truly yours for the world's progress,

Lucy N. Colman.

412 *Gifford st., Syracuse, N. Y.*, June 5, 1892.

Legal Tender.

"We the people pay to our national government one million dollars every day in taxes" (McKinley speech in Ohio). That is true. And what does government do with the money? It pays it right back to the people again. It pays one hundred millions in pensions; another hundred to the army, navy, contractors, Indians, and the like, and the remainder goes to Congress, civil servants, improvements, interest on debt, etc. We are all the time paying in to government and it is all the time paying out to us. But what is the money used for? It is used to pay for services done or commodities delivered.

The real fact is, government wants us to furnish produce, goods, and do labor. But as it is unhandy for all of us to do this, a part of us act as soldiers, sailors, laborers, contractors, servants, and the remainder of us hand over to the government the goods, clothing, and other things that these few require to liv on—but instead of doing it directly we giv to government the money pieces and government givs the money pieces to those it employs so that they may get what they want with them. And that is all that is doing the world over with money. A piece of money is but a certificate entitling the holder to call on any person to giv the holder any service or any article he holds himself out as dealing in. Its sole value is in the confidence generally given to it. Take away that confidence and it is

worthless, whether it be gold, silver, diamond, or paper. "Nothing is worth anything except in opinion."

Now, seeing we owe taxes to government and the money is but a certificate, why does not government issue its certificates to its creditors who may call on us or any of us for what they may want, instead of going to private persons and borrowing the certificates and giving interest? Was there ever a greater absurdity put in practice? Here is just what it is: suppose I owe you a hundred dollars and you owe me the same. To pay my debt to you I go and borrow the money of some one and you also go and borrow of that same one to pay me. We both leave unused the real, true, and only money which ever was, is, or could be in the transaction—that is, our own intermoving credits.

And that is just what all governments and peoples are legally doing about money. By custom or permission the vast business of mankind is moving through the use of these credit-on-paper signs. But by law this real money is not money at all save by the will of gold-owners. Let the least accident or confusion occur and all the innumerable debts must be paid in gold—the paper signs must be settled with gold signs. It is as though no one should use any but licensed vehicles for carrying although by custom ninety-eight per cent of all carrying were done by unlicensed ones, and suddenly the law is sternly enforced. What a grand opportunity for the licensed vehicle men. What a dreadful calamity by our own folly! Now, the money sign carries the exchange while the vehicle carries the thing. The one is as much a vehicle as the other. And one of the most doleful errors ever man fell into is that same one about gold or any other thing being naturally money to the exclusion of all other things. It is just as bad if we issue one kind of paper as the sole legal tender yet permit other paper (or metal) to circulate as non-legal tender. We did that during the war and the sixty millions paper full legal tender ruled and depreciated the many hundred millions not full legal tender. The former circulated as gold and not a dollar of real gold was in circulation. If you doubt that, read the "Black Friday Proceedings." "HOLT."

Oregon, Mo.

This Convention Wants Sunday Opening.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In order to show you that the People's party movement in this country is not altogether composed of bigots, I send you a copy of the resolutions passed at a recent county convention held here, wherein you will find among others one favoring the opening of the World's Fair on Sunday. This convention represented forty-five hundred voters and was composed of one hundred delegates from different sections of the county. A more resolute body of men is seldom seen gathered. That the people of this section are ready to throw off the shackles of religious and political bigotry is certain. "Men of thought, men of action, clear the way."

Come, brother Freethinkers, let us assist the struggling masses in their efforts to gain liberty and happiness, and dethrone preacher and shylock.

Yours truly, ELIAS STEENERSON.

Crookston, Minn., June 4, 1892.

PLATFORM OF THE PEOPLE'S PARTY OF POLK COUNTY, MINNESOTA, ADOPTED BY THE CONVENTION HELD AT CROOKSTON, MAY 24, 1892.

We, the delegates of the People's party in the county convention assembled, do promulgate and prescribe the following principles:

1. That we reaffirm the principles of the People's party as formulated and adopted at St. Louis, Feb. 24, 1892.
2. We are unqualifiedly opposed to the creation and maintenance of an office-holding class and to all forms and usages leading to political corruption.
3. In order to destroy the power of legislativ lobbies we favor the adoption of a referendum to be patterned after that in operation in the republic of Switzerland.
4. We favor the passage of a lien law which will absolutely protect wage-workers from the fraudulent withholding of their wages, and giv to them the first lien upon the product of their labor.
5. That we demand a national law prohibiting the employment of the so-called Pinkerton's bands or any other similar institution for the purpose of intimidating citizens who are fighting for the right to the product of their own labor.
6. That we favor the opening of the World's Columbian Exposition every day of the week.
7. That we demand that the government of the United States take immediate steps to foreclose the mortgage on the Pacific railroads as a preparatory measure looking toward the nationalization of the railroads of the country.
8. That we ask that the government provide sufficient elevator facilities at the headwaters of the Great Lakes to supply wants of all grain-shippers.
9. That we condemn option gambling in all its forms.
10. Believing that the national government is and should be principally interested in improving all our navigable rivers, we therefore ask that Congress make adequate appropriations in order to improve the navigation of the Red and Red Lake rivers.
11. That since private enterprise cannot accomplish a public improvement extending over a large portion of our state, we demand that the state legislature make appropriation of a sufficient amount to establish a good system of drainage where required in the Red river valley and other parts of the state.
12. We denounce the scheme of establishing a national park in the northern part of our state as being detrimental to the development of the natural resources of the northern part of the state and ruinous to the industries of the Red river valley.
13. That we are in favor of the preservation of our forests by prohibiting the cutting of timber below certain dimensions in all sections of the country.
14. That we utterly repudiate any scheme of fusion with other political parties.

MINORITY REPORT ADOPTED.

WHEREAS, We are unqualifiedly opposed to the establishment and maintenance of an office-holding class, and also to all forms and usages leading to political corruption, as they are inimical to the free and untrammeled expression of public opinion in matters of government, and

WHEREAS, Under the present laws of Minnesota, adequate protection is not guaranteed laborers and mechanics against swindling contractors and employers, therefore be it

Resolved, That we favor such constitutional amendments, both state and national, as shall absolutely prohibit an ex-official holding office within two years from the expiration of his official term, also that any office-holder convicted of political agitation during his term of office shall forfeit both his office and salary. Be it further

Resolved, That we favor the adoption of a referendum to be patterned after that in operation in the republic of Switzerland, and be it further

Resolved, That we favor the passage of a lien law which will absolutely protect the wage-workers from fraudulent withholding of their wages and giv to them the first lien, whatever the work, and be it further

Resolved, That the so-called Pinkerton bands, or any other similar bands, be extinguished in both the state and nation.

H. G. MITCHELL, Chairman,
JOHN E. OPPEGAARD, Secretary.

How Shall Women Dress?

A REJECTED COMMUNICATION.

Editor Cincinnati Herald: In the Woman's Column of your issue of February 19th, I read: "I believe in dress reform for women. I believe that girls and women should dress for health, comfort, and convenience. But their garments in material and make-up should be distinctivly feminin. Whenever a woman tries to look like a man she'll lose much that makes her charming to men, even with her most thoughtful friends amongst the opposit sex."

To where this writer ends with "health, comfort, convenience," I sturdily indorse, but I hav my "but" as well as said writer, and it looms up like an eternally snow-capped mountain where he or she advises woman to hav "her garments distinctivly feminin in material and make-up or otherwise she will lose much that makes her charming to man, even with her most thoughtful friends amongst the opposit sex." In the wind-up here a threat can be construed, hence it smells of man's impertinent habit of dictating to woman, even in concerns most personal to herself; and if it be a man that has thus written, it adds one more to my list of objections, to say nothing of the colossal conceit in presuming to know how all kinds of men will be affected for all time by something that so far is practically new and untried. Judging by the many varying, opposing, and contradictory methods of "charming" that the world presents to our view, we hav a right to assume that men will be only temporarily affected by the change under discussion, as they are by the change of hats on themselvs. It would be hard to convince a savage that "charming" was possible other than by a tattooed face and body, and it seems as if we in our clothing are as much wedded to our ideas of "charming" as the savage is to his.

I hav not heard that the Eskimo women were suffering by their similarity in garb to men, though encompassed by a climate cold enough to freeze off the nose of a brass monkey.

As no kind of slavery is any longer legally admitted in this country, it follows that a woman is as much entitled to individual sovereignty as a man, and hence, cannot too jealously exercise the right to dress as she pleases, though it seems to me the best course in the long run would be for her by garb to aim at something more enduring and trustworthy for happiness than what is commonly implied in "charming." I believe it will be granted that there is a cruel side to sexual love and that it is sufficiently indicated when termed "lust," or a desire for gratification regardless of the cost to another. Well, I think it ought to be considered that there may be a possible tendency in "distinctivly feminin dress" to unduly develop this cruel side in men; for what do we know about this all-important subject of which the scientific study has been so long tabooed?

And I also think it will not be disputed that pure saving sexual love is that condition of mind in a person who would rather die than harm a hair on the head of the one beloved; and I would ask what better means can there be to hav this beautiful saving flower of love all-pervading than to thoroughly familiarize our children, from boyhood to manhood, with how women are charged with all the burden, pain, and danger of perpetuating human life? Familiarizing them on the principle that the nearer and more constant our consciousness or our knowledge is of the evil effects of our acts the greater will be our self-restraint. A man may be sorry for, but he does not reproach himself if ignorant or unconscious of the evil effects of his acts. Further, if men are indelibly impressed with the fact that women are the same as themselvs in being all contradictory, with some weak, some vicious, and some noble-minded, and that all hav the same desires, appetites, and passions, they will then see what a dirty, cowardly shame it is to charge woman not only with the restraint of herself but with the restraint of man as well, and they will also see that that which is not sinful in man to do or know is neither sinful in woman to do or know. And, in my opinion, to instill this knowledge, it will be necessary to hav boys and girls, men and women, constantly associated together, whether for pleasure or work, outdoor or indoor; but this close comradeship is not possible until woman utterly discards skirts. Because, with skirts, she can neither jump, nor run, nor climb; if she approaches a fire, some puff of wind, a stumbling or heedless child, or rubbing cat or dog, or some unconscious movement of her own body, and behold! her light, outflowing, spreading skirts are instantly aflame; if on a vicious or runaway horse it is nearly sure death; if falling in swimming water she is more helpless and unmanageable than a log; if riding or walking, she is halted and torn by every straggling twig and briar. And she is neither protected from cold nor from creeping things. To sum up: compared to man's the present garb of woman is a constant menace to her health, life, and limb, besides practically condemning her to a convict life from not daring to move out from between four walls. If the barbaric origin of skirts, as developed by historical research and inductiv reasoning, was generally admitted, such origin would be alone sufficient to make woman indignantly discard them and hasten to don pants securely buttoned up man-fashion.

Step out, you skulking Adam, and take your medicin. GEO. T. BONDIES.

Forney, Tex., February, 1892.

WHY IT WAS REJECTED.

MR. GEO. T. BONDIES, Forney, Tex., *Dear Sir:* I return you your manuscript, not because you disagreed with me, but because you misapprehend my meaning. I only intended to convey one idea and, I think, ninety-nine out of a hundred would understand that at a single reading, that women in a struggle for freedom should remain women and not ape a man. There are actually differences between the sexes outside of those recognized by law. There are many women, I am sorry to say, who, in their struggle for independence, are aping the very worst there is in man. In fact, they are dissatisfied with God because he did not make them men. I know a female physician in Kansas who wears a man's hat, coat, shirt, collar, necktie, and maybe his pants, I don't know, and walks along the street with the swagger of a sport and occasionally stops and sees how far she can spit. That woman does not deserve the respect of either sex any more than the man would who wore the voice, clothes, etc., of a woman. Masculin women will never be popular, neither will effeminate men. Jenness Miller has proved that a woman may dress for health, comfort, and convenience and be as graceful as a Greek goddess. I hav gone as far as any man in the direction of national freedom for women. I not only believe in their rights to vote and to fill any position for which they are mentally qualified, but I believe in their absolute freedom in all their relations of life including the marriage state, but I shall never like the woman who abuses her freedom by an attempt to ape men. The gentle qualities of a true woman are the greatest conserving moral force in the world. I am an old bachelor, and I would remain an old bachelor until I was as old as Methusaleh's grandmother before I would marry a woman who would wear pants like Dr. Mary Walker. I am willing that women should be musicians, lawyers, physicians, artists, anything that she is capable of being, but I shall never liv long enough to be satisfied in seeing women driving drays, working in livery stables, digging wells, serving in the army and navy, etc. It is not their work; they are not adapted to it; they never ought to be expected to perform it. But a woman can fill any mental position that a man can, and do it

well, but in the line of physical labor there is quite a difference of adaptation between the sexes.

Now, in the last half of your letter you present some good ideas, but you did it in harsh language. The fine art in the reform movement is to say things in a way that will not shock that class to whom you must necessarily look for leaders in all great reforms.

There is one trouble with reformers. The most of them want to throw rocks, and smash windows, and raise the devil generally. I was just as bad as anyone for a while, but I got mighty hungry at it and concluded in the future to put a little of the graces of rhetoric into my work. Since I commenced that I hav succeeded admirably. The great trouble with reformers is that they go too far. The Anarchists want everybody to do as they please, even though they please to raise the devil. I want to teach people to use their liberty, to do what is right, true, and practicable. I think you hav the capacity to do some good work. I trust you will take this letter kindly and modify your ideas and your language and sail into the work.

Yours kindly, M. W. WILKINS.

WHAT THE WRITER REPLIED TO THE EDITOR.

FORNEY, TEX., March 28, 1892.

M. W. WILKINS, Editor *Herald*, Cincinnati, O., *Dear Sir:* I hav just received my manuscript of matter on woman's dress reform and your letter, of the 25th inst., accompanying it. And now, my dear fellow, I will hav to endeavor to work up a little storm for the purpose of clearing the mental atmosphere between us. Take it, I beg of you, with the easy good nature that flows from the consciousness of being able to return as good blows as are sent you. So straighten up for the first. And it is in reminding that, though it is implied in your letter that you are an old hand "at the bellows" of reform, you nevertheless violated newspaper ethics in, silently, retaining my manuscript for something like a month when, it is now evident, you had no intention, at any time, of publishing its matter. As to the harshness you charge me with, I may hav been too ready at taking it for granted that you would see that I meant to be purely impersonal and that your editorial paragraph was merely used as a peg to hang my matter upon. In other words, that I was striking *over* your shoulders at all men who believed as you preached on woman's dress. If you had been less *ex cathedra* in your style of announcement, I would hav found it awkward to hav expressed myself according to the vigor of my desires. In fact, I halfway expected to find you privately agreeing with me and, like a certain Quaker on a certain occasion, ready to secretly reward me for my rude assault. But alas! that I should be so self-deceived as to your intention of not inviting a fight, hippodrome or real. And now after this apologetic explanation, I hope you will smooth your corrugated front and smile blandly while taking a few more of my love pats.

Being myself vain and conceited as it is possible to be, I not only forgiv your patronization of me but thank you for considerable amusement thereby, and you hav my gracious permission to laugh as heartily at me as I am laughing at you. Still, I pray you, venerable Mentor, describe and tell your Telemachus where are to be found "that class to whom we must necessarily look for leaders in all great reforms." Hav they never had a diapered babyhood? And hav they such distinguishing peculiarities as three eyes—two in the front and one in the rear? Or possibly they are so ethereal as not to require anything so gross as eating but liv and wax strong on scent alone? I want to know because you imply that my way of saying things shocks them; and, by these precedents, you must readily perceive how quick I will bend the knee when once convinced of there being persons or things peculiarly and singularly set apart for leadership in human affairs. You must feel that I would be incapable of carping at their being monstrosities and hence far removed from common, every-day folks like you and myself. No, perish the thought! In the mean while I am so dazed by the anticipated revelation of this class of infallible leaders that you will hav to pardon my limping attention to other matters in your letter. For instance, where you would make it a crime for women to ape (as you term it) men in garb or deportment, thus seeming to forget that language and all other things, that you know and do yourself, come mainly from the aping faculty common to us all. Besides, what right hav you to assume that a woman is solely aping men when she can advance so many substantial reasons for similarity of garb? And even if she was confessedly aping, it would be, in my opinion, an outrage for you to offensivly object as long as she did not attempt to force you to wear her discarded skirts and frilled pantalets. As to your objection to a woman spitting as far as she can, pardon me for also assuming that you are opposed to man's continuing, by the ideas conveyed in such terms as "unladylike," "gross," "vulgar," "disreputable," etc., to practically forbid woman's spitting at all, to the great injury of her health and fouling of her breath—and thence suggesting that you might be in favor of arresting and fining her if she went beyond the demure use of a spittoon tied under chin when walking or driving on a public thoroughfare; but even this arrangement would hav its drawbacks and hence I am in favor that man utterly cease, in any manner, whether by word, look, or gesture, attempting to make woman any longer ashamed of having a mouth and a nose.

Thanking you for another opportunity of airing my thoughts, I remain,

Yours kindly, GEO. T. BONDIES.

My Second Campaign.

On my way to Manchester I stopped off at Ryan, upon the invitation of Chas. Hickethier, and spent the earlier portion of the day with him, going on to Manchester by a later train. Upon my arrival at the latter place, I held a telegraphic correspondence with E. L. Farrington, of Waverly, Ia., announcing the death of his father, the Hon. M. Farrington, and requesting that I should attend the funeral and conduct the services.

Great efforts had been made to hav my course of lectures successful in Manchester, and upon my arrival I found the Liberals eagerly anticipating my advent in the town. Manchester appears to be a thriving town of about six thousand inhabitants, but it is extremely orthodox. There are but few outspoken Liberals in the place, while many who are favorably inclined toward Freethought are held somewhat in check by the public sentiment. Still, there are a few that not all the powers of hell could swerve from the path of duty and right, men who hav stood by our cause through all its trials, who hav shared the glories of its triumphs and suffered in its defeats.

The lectures were given in the city hall, a magnificent building for the size of the town, and upon the first night a good-sized audience assembled therein to hear me talk against the dogmatic assertions of the church. Mr. Howe very ably presided at each meeting.

The audience listened very attentivly throughout the whole proceedings, and at the conclusion manifested certain signs of appreciation.

Thus Freethought is gradually gaining ground. It is impossible to estimate the good that is accomplished by these lectures; already the clergy feel their effects, and in many instances are driven to stand upon the defensiv. This is just what we want—we must drive them to the platform, and compel them to work instead of praying, to become teachers instead of preachers.

Immediately at the close of my lecture, I repaired to the depot, and ten minutes later I was on my way to Waverly, to perform the last sad offices of respect and to pay the last tribute of affection over the remains of an aged but valuable ally in the glorious cause of human freedom, M. Farrington. One by one our friends are lying down to sleep, to sleep the last long sleep of death. One by one they are passing on to join the innumerable caravan of those who hav already mingled with the dust. But some men, like some stars, outshine the rest, and stand as a beacon-light about the pitfalls of the rocky path of life's highway, a beacon around which others seem to cluster and to gain their strength. This brave Freethinker has gone; he has entered upon that voyage from whence no traveler has ever returned. His death has left a void that cannot be easily filled. A kind father, a loving husband, a true-hearted and generous friend, he won the love, honor, and respect of all who knew him.

The Hon. Matthew Farrington was born at Poughkeepsie, in the state of New York, on Sept. 18, 1822. From his early youth he was an ardent advocate of physical and mental liberty. Before he had even attained his majority he allied himself with the Abolition movement, and became an enthusiastic follower of William Lloyd Garrison. At this period in his career, he made a solemn vow that he would never accept an office whereby he would be compelled to take an oath to support the Constitution of the United States, nor even to cast a vote for any candidate so long as that Constitution recognized the infamous doctrin of human slavery, a vow which he faithfully kept, and all his life he strictly adhered to the principles inculcated therein.

In his younger days he followed the profession of pupil-teacher, when eventually he settled down in Bremen county, Ia., with his wife, Anna L. Willis, in the year 1851. He then took up farming for a livelihood, and at the time of his death was one of the oldest settlers in that section. When the emancipation was proclaimed and slavery no longer regarded as a divine right by the American government, he felt that he was released from his vows and took an activ interest in the political welfare of his country.

He first allied himself with the Republican party, but subsequently became an enthusiastic supporter of the Greenback movement, and later he affiliated with the Democratic body, and was an ardent admirer of the principles of that party until his death.

His services were duly recognized by his fellowmen, and amply rewarded by placing him in positions of trust.

During the years 1871–72 he was supervisor of Bremen county. He was also made the president of the Iowa State League, in which capacity he served for three years. He was, again, the president of the Farmers' Mutual Fire Insurance Company, and president of the Liberal League of northern Iowa. He was an efficient speaker, and an able debater, and has held joint discussions upon political and religious topics with some of the ablest men in the state of Iowa.

Always an enthusiastic Freethinker, he never hesitated to avow his honest thoughts, and was ever ready to defend them from the attacks of orthodoxy. Well does he know the price of being an advocate of mental freedom. Urged by his friends to accept the nomination for county representativ, he finally consented and was placed upon the ticket, but was defeated by about one hundred votes. Even some of his own personal friends had voted against him for no other reason than being a Freethinker. But never for one moment did he falter, and went on through life undaunted, fully determined never to sacrifice an intellectual principle for the sake of political preferment. It was not the praise of the people he sought, for he constantly rebuked them. It was their welfare that he studied.

But now this brave and noble Freethinker has gone, gone back to the arms of nature from whence he came. True to his principles in life, he remained steadfast to them in death. His couch was never desecrated by the polluting touch of the priest. Fully conscious of what was taking place, he died without a murmur on his lips, or even a sigh of regret. He approached the grave like one who

> Wraps the drapery of his couch
> About him, and lies down to pleasant dreams.

The funeral services were held at 9 o'clock in the morning of the 19th of May. Fully one hundred people had gathered together to listen to the secular services, and to take the last look upon the face of him who had just gone. Two secular hymns were sung, after which I gave an address; then commenced the weary procession of the funeral cortege to the cemetery, which lay at a distance of nine miles from the Farrington residence. Being such a popular and well-known man, I gave another short oration at the side of the grave for the benefit of those who could not conveniently attend the services at the house. The services over, I returned to Manchester, where I lectured again the same evening.

Owing to the severity of the storms I did not arrive at my destination until 9 o'clock, but late as it was Chas. Hickethier and Mr. Howe were at the depot to meet me. The audience, knowing the cause of my delay, sat in the hall and patiently awaited my appearance, and in a brief space of time I was on the platform again battling musty creeds and fighting superstition.

My audience had increased a little over the first night, and upon the occasion of my third lecture it increased still more, and began to manifest a little interest in the lecture and frequently exhibited signs of enthusiasm.

I was very pleased indeed at the success that followed my efforts in Manchester; our friends were enthusiastic over them, and I heartily acquiesced in their desires and wishes that I should visit Manchester again in the near future.

Saturday morning I leave the state of Iowa, with its floods, swamps, and rains, and once more crossing the now swollen, turbulent, and angry waters of the Mississippi river, I enter the state of Illinois, and finally reach Chicago a few hours late. However, I speedily wend my way to the home of E. A. Stevens, whose hospitable doors are always open to the Freethought wanderers as they travel to and fro. Mr. Stevens is away from home, but his wife gave me a pleasant welcome to Chicago, and bade me make myself thoroughly at home, an injunction which I obeyed to the very letter.

All is now bustle and excitement in this great Western metropolis; improvements are being made upon every side in anticipation of the great World's

Fair. Large blocks are being razed to the ground and handsome, massiv structures are being reared in their places. A new elevated railroad, after the fashion of New York, has been erected and will be put in operation within the next few days.

While here I visit all of my old friends and acquaintances, but as my brother-in-arms, S. P. Putnam, has said so much concerning them, he has left me very little to say in addition. I will state that he has expressed exactly my sentiments.

Of course, I pay a visit to A. D. O'Neil, and if he is a "right bower," his excellent wife is most assuredly a good *left*, and I believe they are both known as excellent *jokers*. In fact, all of the friends that greet the Liberal lecturer in Chicago are "trumps," and they know how to use him to advantage.

On Tuesday afternoon I spend a few hours with Judges Bennett and Russell, the attorneys who carried on the fight against the Roman Catholic church inaugurated here a few years ago by our late secretary, E. A. Stevens, and which would hav undoubtedly ended in a gigantic triumph for our party had he not been prevented from continuing the case against them. These two lawyers are both devoted to our cause, and are earnest in their labors for Freethought.

Wednesday evening we spend very pleasantly indeed, at the home of Miss Ida Black, where, after a sumptuous dinner, we are entertained by vocal and instrumental music. Mr. McElroy is with us and charms us with some excellent vocal compositions. Sunday, May 29th, turns out to be a beautiful day and we accept the invitation of George L. Robertson to drive out to the World's Fair grounds and inspect the great buildings now in course of erection for the celebration of that great event. Mr. and Mrs. Robertson, Mr. and Mrs. Rojalm, Mrs. Stevens, and myself form the party, and after a few hours' ride along Michigan avenue and South Park boulevard with their handsome and palatial residences we arrive at the grounds.

It is Sunday, but many workmen are busily engaged completing these immense structures. The blow of a hammer resounding on the air, the buzz of saws, the whirr of machinery, bespeak the activ interest of the people of Chicago in this great undertaking.

The Fair grounds are thronged with visitors, handsome equipages are rolling through the parks and entering the grounds, for which an admission fee of twenty-five cents is charged. This grand fact, the present opening of the Fair grounds and the thousands that flock there already on the first day of each week, speaks out in unmistakable language concerning the intentions of the directors with regard to Sunday opening, and shows distinctly the grand success that would attend the permanent opening thereof and the financial failure that would result from its closing.

But this is not what the preachers desire; they want to close the Fair, while the liquor stores, churches, and other houses of ill fame shall be allowed to keep open and do a flourishing business in consequence.

We visit the grounds, and, after a picnic lunch upon the grassy lawns, we return home, and Sunday evening was pleasantly spent at the house of Mr. Robertson.

Monday morning, amid pleasant farewells and wishes for success, I take my leave of Chicago once more and continue my travels. So I start off again, this time to Angola, Ind., where I shall giv two lectures.

JOHN R. CHARLESWORTH,
Secretary Ohio State Secular Union.
154 *N. High street, Columbus, O.*

A Rejoinder.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of May 28th there appears a venomous attack on Colonel Ingersoll in general and the Jews as a class in particular. Colonel Ingersoll needs no apologist. His honesty, patriotism, love of his fellow-men, and political integrity are irreproachable, and Mr. Jones is in the position of a pigmy trying to upheave a mountain. It is not my purpose to defend Mr. Ingersoll's political convictions; however, I am sure, whatever they be, they are honest and emanate from studying the different issues. The question whether we should hav unlimited coinage of silver and thereby go to financial ruin, or continue our currency on a metallic standard, which prevails among the nations with which we exchange, is one about which legislators differ, the same as they do on the tariff and other momentous questions.

But Mr. Jones has a theory (which is not to be found in any book of political economy or finance) which he calls the "Jew system of finance," and proceeds to lay his particular grievance, and all the evils which afflict mankind, at the feet of the Jews. I fail to find a single reputable writer who claims that the Jews hav a different "system" than the Mohammedans, Christians, and other folk. The "system" emanates from Mr. Jones's capacious intellect, and hence must be refuted before it evolves itself into a fixed science and becomes a standard work on finance.

I will say for the benefit of Mr. Jones and others who are equally as illiberal, that history vindicates all his ribald attacks on a much-maligned people; and also that anti-Semitism is not fashionable in this country just at present. Thanks to our progressiv civilization, such sentiments will never take root on American soil. He says: "And every person acquainted with history knows the Christian church, or followers of the Nazarene, until the sixteenth century after the Christian era stood uncompromisingly on that position and absolutely refused to tolerate the practice of taking interest or usury. The Jew was persistent then as now in it, as much so as he is in his religion. . . . But when the united churches and states in Europe and this continent began to tremble for fear the common people would secure their civil, religious, political, and industrial liberty, the priest, minister, noble, and royalty, and the old Jew shylock, entered into an unholy alliance to keep them in subjection. . . . In brief, old shylock the Jew has converted what we usually call Christendom—clergy, noble, and state—over to his religion of mammon, usury, and churchianity. . . . The Jew, who for eighteen hundred years has been destitute of a country, and always has been and is devoid of patriotism; who has not faith in God or man—nothing but a handful or tillful of gold or silver," etc.

I am at a loss to know what historian has branded a whole people a lot of parasites, cowards, knaves, and thieves. Were Mr. Jones's conclusions correct, the civilized world would be justified in extirpating the whole Jewish race. But their charge has been answered so often that it seems useless to pay any attention to this class of writers who quote "history." But it is necessary, in order not to poison the minds of less thinking people, to challenge such tirades in the name of humanity and Liberalism.

The history of the Jews is full of bitterness and woe. Originally being an agricultural and pastoral people, they were nearly extirpated by their Roman conquerers, who were enraged at their rebellious spirit, and at last were scattered all over the world. Being dispersed in small bands in barbarous Europe, they were not strong enough to wrest the land from its older inhabitants, like the Huns, Sclavs, Turks, and more numerous races who established their supremacy by the sword. They were not allowed to own land where they at last found asylum, and the most oppressiv laws were made and enforced against them. History is full of barbarous persecutions of this race; and were it not for their extraordinary vitality and the fortitude with which they can bear persecution, they would long ago hav become extinct like other ancient races.

But what I said above is medieval history, and I want to confine myself to modern times.

Since the French Revolution there has come a change for the better for all mankind; and progressiv and representativ governments prevail in all Europe, with the exception of Russia. We are evoluting. True, we hav not reached the millennium, whatever that may be; but that cannot be accomplished in one year, or in ten, or in fifty. The Jew takes his place among his fellow-citizens, and is one of them in spirit and action. In those countries in Europe where he has gained complete political freedom, he has always been ready to defend the state. As proof of this we hav only to read the histories of European wars since the French Revolution. The proportion of Jews in the armies was fully equal to that of citizens of other religions. In the patriotic struggle of Hungary for independence the Jews of that country united their fortunes with Kossuth. After the Russians invaded the country and overwhelmed the revolutionists by sheer numbers, the emperor of Austria was so angered at the Jews for having taken part in the struggle that he immediately imposed an old and obnoxious tax on all the Jews in the empire.

Some of the leading statesmen in France in this century hav been men of Hebraic blood. Castelar, of Spain; Laskhar, of Germany; Gambetta, of France; and Disraeli, of England, were all of Jewish extraction.

It is nonsensical to blame the inequities of our civilization on the Jews. Admitting that a few Jews in Europe hav succeeded in distancing all others in the mad race for wealth, how does this make all Jews "financiers?" What about the wealthy class in this country? Does not Mr. Jones know that twenty-five thousand people of the United States own nine-tenths of all the wealth? Is he acquainted with the condition of the poverty-stricken masses in Great Britain, where enormous fortunes are concentrated in a few hands? If he is embittered against modern exploitation, let him condemn the system which puts nine-tenths of the race at the mercy of a few taskmasters. His virulent remarks are out of place. In the race for life we all hav a show. Some are fleet-footed and distance those who lag or fall by the wayside. Till the whole social system is changed all is fair and legitimate. But when in the future the social system undergoes a change for the better, as it eventually must, then the robbery will cease and a new and happier "system of finance" will prevail.

"JACQUES GAUTIER."
Pittsburgh, Pa., June 11, 1892.

The Illogic of a Christian.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* What do you think of a "Christian" who allows himself to produce children, knowing that they run many more chances of going to hell than to heaven, and yet cruel-hearted enough, for his own pleasure, to bring human beings into the world to run chances of damnation? Do you not think that if a Christian really believed what he professes to believe he would hesitate before taking to himself a wife, and becoming responsible for the eternal torture of human souls? It seems to me more charitable to suppose that a Christian does not believe what he professes to believe about damnation—only thinks he believes it—than to suppose he really believes it and yet is cruel enough to condemn souls to a probable or possible everlasting hell-fire.

If a "Christian" man believes in damnation and produces children, he is a fiend, and hence cannot be a Christian. If a "Christian" man does not believe in damnation, he is not a Christian because he does not believe. Therefore there can be no such thing as a married Christian. And yet how many there are who profess to be!

WM. C. MILES.
Philadelphia, Pa.

Lectures and Meetings.

S. P. PUTNAM'S lecture appointments:

Salt Lake, Utah.	June,	19	Inyo county, Cal.	June	24–27
Provo, Utah.....	"	13	Athens and Cathlamet, Wash...	July	3, 4
Murray, Utah....	"	14	Woodburn, " ... "		5
Kaysville, and Farmington, Utah	"	15	Barlow, " ... "		6
MorganCity, Utah,	"	16	Canby, " ... "		7
Echo, Utah.....	"	17	Sheridan, " ... "		8
Reno, Nev.....	"	21	Scappoose, " ... "		9
Carson City, Nev.	"	22	Tacoma, " ... "		10
Virginia City, Nev.	"	23			

During the months of July and August Mr. Putnam will lecture along the line of the Northern Pacific railroad at Tacoma, Buckley, Davenport, Spangle, Rosalia, Oaksdale, Palouse City, Dayton, Walla Walla, Colville, Wash.; Missoula and Bozeman, Mont.; Albert Lea and other places in Minn.; Eau Claire and vicinity, Wis. All those who desire lectures along this route will please address S. P. Putnam, at Salt Lake, Utah, care of H. P. Mason.

JOHN R. CHARLESWORTH'S lecture appointments:

Pittsburgh, Pa....	June	19	Philadelphia, Pa..	June	26
Butler, Pa.....	"	20, 21			

He expects to lecture in Cairo, Ill.; Shumway, Muscatine, Ia.; Milwaukee, Wis.; Grand Rapids, Mich.; Fort Wayne, Ind., and Auburn, Pa.

LECTURES for June of the Manhattan Liberal Club:
June 17th, "Reincarnation," Eliza Orchard Connor.
June 24th, Last meeting till October; lecture to be announced later.

W. S. BELL'S lectures: Tacoma, Seattle, Snohomish, Sultan City, Whatcom, Sehome, Roeder, Lynden, Port Townsend, Port Angeles, Wash.; Victoria and Van Couver, B. C.

Immortality.

This dear old world is good enough for me.
No home beyond the grave mine eyes can see,
But hope to a sweet fancy bids me cling
And whispers, "Love can hear the rustle of a wing."
This may be true. I hope 'tis so.
In every human heart there seems to grow
This flower of hope, love's brightest bloom,
Which throws around the grave its sweet perfume.
But think you I accept eternal life
And pay the price of that unholy strife
That Christians waged against the world of thought,
And from their Bible inspiration sought
To prove the truth of all their various creeds
And justify their dark and bloody deeds?
If I shall liv again beyond the grave,
I ask no blood of Christ my soul to save,
But rather would I sleep as dreamless dust,
So much this Christian God I do distrust,
So much this Christian Bible I detest,
This book they call the father's own bequest,
That I would rather know that all the earth,
That every source of joy, of love, or mirth,
And everything of life that loved the light
Would sleep forever in eternal night,
Than think one soul on which the light of reason fell
Should suffer torment in a Christian hell.

Butte, Mont., May 29, 1892. F. R. BAKER.

Letters of Friends.

One Freethinker Escaping Deathbed Calumny.

FULTON, ILL., May 24, 1892.

MR. EDITOR: My devoted husband, T. S. Andrews, passed away at 11:14 A.M., March 31, 1891. I was too full of grief to giv you all the particulars at that time. He passed away as he lived, a Deist, not a Christian. He was laid away April 3, 1891, in Fulton, Whiteside county, Ill. He was a true Liberal all his life.

MRS. DR. T. S. ANDREWS.

Christian Liars Overreaching Themselvs.

GUSTAVUS, O., May 19, 1892.

MR. EDITOR: That the Christians in their anxiety to close the World's Fair should send in such a surplus of names, is a gigantic farce. There are large sections of the state that hav not been canvassed at all, hence the swindle is so ridiculous that it will serve the ends of justice much better than it could otherwise hav done, as many people will be made to see the enormity of the wrong that never gave the subject a thought heretofore.

Respectfully, MARY A. CLESBY.

Hell-Sent, Hell-Fraught, and Hell-Bound.

ELKTON, MINN., April 8, 1892.

MR. EDITOR: Oh, those pictures are great! Go it, Heston! Press hard! Giv the crank another turn or two! Scatter the hell-fraught, hell-sent, and hell-bound nest of vipers in every direction! Ingersoll and Paine are invulnerable to their poisonous fangs, though more deadly than the one Moses lifted up. Oh, what a blessing it would hav been for the human family had he (Moses) been food for the crocodiles while in the bullrushes, before his name was ever suffered to besmear the pages of history—the deceitful, lustful, thieving tyrant! The devil himself would shrink in holy horror from the crimes perpetrated by the holy men of God.

M. FLEMING.

Incensed at Christian Injnries.

VERA CRUZ, MO., May 25, 1892.

MR. EDITOR: Your letters protesting against closing the World's Fair on Sunday are all gone, and did not go half around. Please send me two or three dozen more. I think I can hav them all signed and sent in. I want to down the hidebound, lying, robbing, villainous, hypocritical church bigots if it is possible, and am going to do my part toward giving them a back seat. I am lied on, talked about, and insulted by a gang of brutes here where I liv now, till I hav—like C. B. Reynolds—got to be considerably in earnest, and if there is anything that I can find that will help to snow the contemptible villains under I am going to be caught giving it a lift.

Respectfully yours, S. B. DAVIS.

Arming Himself With Good Literature.

CHEMAWA, O., May 29, 1892.

MR. EDITOR: I now proceed to write my first letter to the brave TRUTH SEEKER, though my father has been taking it for a long time. We receive it on Thursday, and it is a wonder some of us are not made cross-eyed at the other side of the week by looking with both eyes for that day.

I hav received the "Old Testament Stories Comically Illustrated," and it is worth five times what it cost—so most who see it say. But if you would make a book containing the pictures which hav been printed on the front of THE TRUTH SEEKER I would surely send for one or more.

Last spring I used to go to church, and it was fun as I was going to tell my Christian friends of the minister's contradictions in his own words.

Yours for Mental Liberty,

FRANK BEATY.

[The book which our friend desiderates is already in existence, in the shape of the "Freethinkers' Pictorial Text-Book."—ED. T. S.]

The Clergy Havn't Time to Discuss.

WOODBURN, ORE., May 16, 1892.

MR. EDITOR: Prof. W. S. Bell, of Oakland, Cal., lectured here the evenings of the 7th and 8th inst.; and to good audiences, considering that this is a village of churches, and the clergy understand that their position is untenable; consequently they endeavor by any means, fair or foul, to keep the faithful from hearing anything on the other side.

We hav in this place a few outspoken Freethinkers, whom the clergymen, as a rule, treat very respectfully—but generally express their regrets that their time is limited and they are *so sorry* they hav not the time to discuss the question now.

Mr. Bell is entertaining as well as instructiv; holds the attention of his audience to the last; has the happy faculty of illustrating a point in logic by an anecdote which is always appropriate yet never impertinent.

Wishing you success in the good cause in which you are engaged—breaking the fetters of superstition—I am,

Yours respectfully, W. M. CLINE.

California Inquisitors Burn the Picture Book.

LOS ANGELES, CAL., May 17, 1892.

MR. EDITOR: Please send me sixteen Bible Picture Books, with boards, illuminated covers. Send them as soon as you can.

An incident happened in front of my place which I cannot help but write to you. As I am in the news business, I make a good display of THE TRUTH SEEKER and the Bible Picture Books—in fact, of all Liberal newspapers. Last Tuesday a gentleman came along and saw the Bible Picture Book. He got excited and said that it was a shame to display books of that kind; and as he was a good Catholic he wanted to see books of this kind destroyed, and he offered $1 for the book, and also a good ten-cent cigar to any young man that wanted to burn the book on the street. Well, he had no trouble in finding the young man, and the Bible Picture Book was burnt up, much to the satisfaction of the good Catholic. It created quite a little excitement, and I sold all the books I had on hand. I want fifteen more as soon as I can get them. You will hear again from the good Liberal truth seekers about this occurrence, as I think this a good article for any good writer to write about. Yours truly,

MAX ROTH.

Has Man a Right to Freedom in Land and in Trade?

TURNER, ORE., May 28, 1892.

MR. EDITOR: In your paper of the 21st inst. I note communications on "Coffee Growing and Prices" by "Holt," also by Edward Q. Norton on "The Single Tax." I am "pleased" (as the preachers say of their God) to see these matters discussed in THE TRUTH SEEKER, because they touch fundamental principles with which all citizens, be they Freethinkers or not, are interested. I am particularly interested in the last paragraph of Mr. Norton's article: "And meanwhile waits for Colonel Ingersoll to reply to the question as to whether freedom to trade and freedom to think are not both essential rights of the individual." Good for you, Brother Norton! Who next? This question should be answered, not as by political partisans, for there is no politics in it, but as a fundamental principle. *Has*, or *has not*, every individual born on this planet a *right*, by reason of being so born, to hav a portion of the earth's surface to liv on; a right to his or her share of the natural opportunities to make a living by personal exertion; a right to trade wherever and with whomsoever he or she pleases; or in other words, a right, an "inalienable right," to "life, liberty, and the pursuit of happiness?" And if not, what do our "Bill of Rights," our declarations of principles of government, mean? What is "free government" anyway? Leaders in the Freethought army should answer these questions. F. S. MATTESON.

Useful Recipe—How to Tell a Christian.

FLAT CREEK, LA., May 23, 292.

MR. EDITOR: In your issue of the 14th inst. Mr. Frank Cook quotes from the famous chatterer, Mr. Talmage, the following words: "Avoid as you would shipfe er and small-pox people who lack faith." This admonition was intended for people who do not lack faith, but are full of it. Now, I propose to amend this admonition so as to make it read: Avoid as you would ship-fever and small-pox preachers of the gospel who lack faith in the gospel. Now, how can we distinguish believers from unbelievers? Mr. Talmage does not tell us, but Jesus does. Jesus had more sense than to require us to take a man's word as evidence of his faith, and he gave certain tests by which we may know believers. He says: "If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the roots and be thou planted in the sea; and it should obey you" (Luke xvii, 6). "And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye hav faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing be impossible unto you" (Matt. xvii, 20). "And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark xvi, 17-20).

Now, I will say, If any come among you preaching and claiming to be a minister of Christ and the Lord is not working with him and confirming his preaching by the above signs, avoid him as you would the ship-fever and the small-pox. He is a hypocrit and impostor, and is preaching for your dollars and fried chicken.

P. F. SHUMAKER.

The Zulu's Belief Proves Neither His Spooks Nor His Gods.

MERIDEN, CONN., June 1, 1892.

MR. EDITOR: Last Sunday I listened to a Zulu who spoke in Springfield, Mass., on the character and customs of his people. He represented them as steeped in superstition; believing in witchcraft, in love-potions, and in spirit possession of persons, sticks, and animals; and dwelling in low-built wickups; wearing only an apron—from which degradation only Christianity could giv them ambition to rise. He told how desperately they fought against British invasion; once with only spears rushing over their own slain in the face of musket and cannon and driving the trained soldiery.

He claimed that his people, though untaught, believed in a supreme spirit, and therefore that the educated Atheist had no excuse. It is not very plain how the savages' belief in one God proves him any more than their belief in spookism proves that. Either one may or may not be true for all that such testimony evinces. Yet this is the central argument of Christendom, and the converted Ethiopian student of Oberlin only voiced his lesson from the European text of another superstition.

I thought that in point of character the odds were in favor of the Zulus, who fought as patriots, as compared to the hired Christian robbers from the English empire, which, not content with India, half of North America, and the profits of the opium trade forced upon the Heathen Chinee, warred with the pagan niggers that it might put a diamond belt around its possessions; and the more in favor of the benighted Africans since until the advent of the enlightened soldiers they had dwelt in sobriety, and though they bought as many wives as they could, they had no houses of ill-fame, and needed not even doors to keep out thieves.

JOHN P. GUILD.

This Letter Is Worth Two or Three Readings.

MINNEAPOLIS, MINN., March 15, 1892.

MR. EDITOR: I am a new subscriber, and I want to say that I cannot realize how I got along without THE TRUTH SEEKER. I believe it must be better now than ever before. I am agreeably surprised to find so many familiar literary workers contributing to its pages.

I want to say a word on Freethinkers' organizations. I hav found out that it is almost impossible to sustain Liberal organizations. Freethinking seems to "destroy the power of cohering," as you say. Freethinkers agree on some things, such as the Demands and the tearing down of the old superstitions and dogmas, but when it comes to a system of positiv philosophy they cannot. Our society here failed, but I attributed it to the fact that we hav so many Liberal churches. I believe that one of the causes of the lack of coherency is that their work has been nearly all of a negativ character. I hav looked for the ethical societies to be more successful than the Freethinker societies, but I am inclined to think that, although their work has been *more* positiv, they lack a real basis.

If Freethinkers cannot agree as to the primal causes of the phenomena of the universe they surely can agree that the thing for them to do is to learn all they can of secondary causes and effects; these they can know scientifically, and such knowledge will enable them to relation themselvs properly with the rest of the universe. Now, is it not a fact that a society for the purpose of enhancing the welfare of its members and humanity can only do it by studying nature and the order of nature so that the individual may know his duties to himself and to society?

Let Liberal societies adopt this scientific method. We know that every cause has its effect, and we should endeavor to regulate causes so that there will be the desired effect.

Let a philosophy of living here on earth take the place of religion and theology. Liberals can surely agree that the welfare of humanity is the only aim that they can hav. Fraternally yours,

LEROY BERRIER.

Advertisement—Wanted: Holy Relics.

PORTVILLE, N. Y., Feb. 14, 1892.

MR. EDITOR: I saw in THE TRUTH SEEKER of January 27th that some of our Catholic friends hav some very old relics. Now, I hav what I suppose to be the oldest piece of wood in existence. It is said to be the original branch of the tree of knowledge, from which Eve picked the forbidden fruit. It was afterward broken off by Cain and used to kill Abel; was afterward kept in the family until at last it fell to Moses and Aaron, and every Bible-reader is familiar with the wonderful tricks it performed in Egypt and the wilderness; and it was used as a brazen serpent, in which form it came to me. It still retains its large brazen eyes.

Now, I will giv $5,000,000 for the use of the relics which I will name, and I will include my own relic in the lot. I want them for five months during the Columbian Exposition at Chicago, and it seems as though our Christian friends ought to easily furnish them. I must hav positiv proof of their genuinness. Here they are: One handful of nothing from which God made the world, one view of Adam and Eve as they appeared in the garden of Eden, a picture of Cain's wife, a piece of the ark, a brick from the tower of Babel, a piece of the burning bush, a horn of the golden calf that Aaron made, the cloven foot of the devil, a view of the part of Jehovah that Moses saw, a piece of Jacob's ladder, a lump of salt from Lot's wife, one bottle of the Egyptian darkness, one view of David dancing before the ark of God, Judah's staff and signet that he gave to James, one of the patriarch's bones from the cave of Macphelah, one of the wheels of Elijah's chariot, a view of the Holy Ghost as he appeared to the Virgin Mary, a piece of the true cross, a small vial of the Virgin's milk, a picture of Mary Magdalene as she appeared before the seven devils were cast out, one of the rams' horns with which the priests blew down the walls of Jericho, the three asses on which Christ rode into Jerusalem, one of the horns of the altar, the two tables of the law. But I will name no more here, but if I can get as many more I will double the price. But I positivly must hav proof that they are genuin.

JOHN R. COATS.

Endeavor To Solve the Money Problem.

ONTARIO, CAN., Feb. 1, 1892.

MR. EDITOR: In your issue of Jan. 2, 1892, appears a letter by W. P. Brooks on the subject of money, in reply to which I would like to make a few remarks. I had

thought that the advocates of an irredeemable currency had become extinct. But it appears that there are a few people yet who think that all government has to do to make a piece of paper valuable is to put a stamp upon it.

One of the reasons why there are so many opinions regarding this subject is, because they do not understand what money is. And to discuss the subject intelligently we must get down to fundamental principles.

I will now endeavor to explain what I believe money is. Man, in order to prolong his existence on this earth, must labor. Now, money is nothing more nor less than a *certificate that labor has been performed.*

If the above is a true definition of money, then irredeemable paper is not money.

True, the advocates of irredeemable paper will tell you that the fact of the government stamping it a legal tender makes it money, and that the law makes it able to perform all the functions of money. But right here the question of confidence comes in. Suppose the government should issue greenbacks until W. P. Brooks himself should cry Enough, what guarantee hav we that the paper money would not depreciate, or that gold would not run up in value? True enough, the money would be good for paying all debts, but what about new contracts? Suppose I should become suspicious, and should come to the conclusion that it would be just as well not to hav too much of this money about me, and W. P. Brooks should come to me to buy a horse, and I should tell him he could hav the horse for $100 in gold, or $120 in paper, what is he going to do about it?

W. P. Brooks, in his illustration of the purchase of postage-stamps, uses this language: "But, sir, when you bought your stamps, you paid a dollar tax to the government." This dollar is in no sense a tax. Genuin labor is given in exchange for it. The stamps themselvs were the receipts given by the government, and were used by the government as evidence that the citizen had paid for carrying the letters to their destination.

W. P. Brooks says in another place in his letter: "There is not one-twentieth enough money in circulation to do the business of the country." This is simply an assertion, without any evidence of its truthfulness. Is it a fact that W. P. Brooks cannot get all the money he wants by offering good security? What good would it do a man if there were a million dollars lying idle in every post-office in the United States, if he had no collateral?

W. P. Brooks, in another place in his letter, calls "hard" money a myth. Now, if gold and silver should suddenly drop out of existence, by what standard would he put a value upon his paper dollar? I take it that gold is used for a standard of value because it is not subject to fluctuations in value. No matter what revolutions take place, the price of gold remains the same. Respectfully, H.

Struggles Against the Catholic Monster.

MINNEAPOLIS, MINN., May 15, 1892.

MR. EDITOR: I inclose you a clipping from the *Pioneer Press* having to do with action taken on the school question at Stillwater. You will see by it that we are not asleep. LEROY BERRIER.

Shortly after the Stillwater board of education met last evening a dozen or more prominent citizens appeared with the following petition signed by one hundred and five representativ citizens:

"We, the undersigned citizens of Stillwater, believing that all classes of our citizens should receive equal treatment in the management of the public schools, and that no religious sectarianism or class favoritism should be allowed therein, do hereby express our extreme dissatisfaction with the manner in which the schools of the city hav been and are still being managed with reference to the conduct by you of the parochial schools of St. Michael's parish, the employment of Roman Catholic nuns as teachers in the public schools and the entire or partial gathering together in separate schools of Roman Catholic children to be taught by nuns without regard to residence, believing the course being pursued by you to be opposed to the true spirit and best interests of the American public school system; and we do respectfully protest against a further continuance of the present plan and request you to take such steps as may be deemed best, either by the entire abrogation of your present arrangement with said parish, the discharge of said nuns or a request of their resignation and the classification and distribution of all pupils on one common basis without regard to religious opinions, to exclude from every school all sectarian teaching and influence by symbol, garb or otherwise, and restore our school system to its former satisfactory and efficient condition; and in view of the present situation we respectfully request you, as the representativs of the public, to state as definitly as possible your intentions for the future in reference to the matters herein mentioned, and especially as to whether the employment of nuns as teachers, the present use of the property of said parish for school purposes, or the present method of distribution of pupils is to be continued throughout the current school year, and also whether those of your members whose terms do not expire with the present year will support a further continuance of such arrangement."

The meeting was the most spirited ever held here in connection with the school question. The matter was thoroughly discussed, but the board did nothing but accept the petition. President Clapp stated that he would not consider that or any similar petition, because it was misleading in several respects and did not set forth the facts. The meeting lasted until midnight. The next step will be to enjoin the county authorities from paying over any of the school funds.

Some Wanderings Through the Wildernesses of Theology.

UKIAH, CAL., April 27, 1892.

MR. EDITOR: On Easter Sunday, 17th inst., the inhabitants of Ukiah and vicinity were favored with an Easter celebration by the Knights Templar from Santa Rosa, some fifty miles south of Ukiah, coming on a special train and being joined by the few resident members of Ukiah—making in all some two hundred. Taking it altogether it was a splendid affair. The concourse of people was too great to be accommodated in any one building in Ukiah, consequently the county fair tent was utilized as a shelter for the concourse of inhabitants who were attracted to this grand display and exhibition of grand-appearing men in rich and superb costume and accoutered in costly glittering uniforms and armor. The immense pavilion was filled to its utmost capacity. The services were conducted by President Emery, D.D., of the Pacific Methodist College of Santa Rosa, "who preached a powerful and eloquent sermon"—so our town papers say. Choice music was rendered by a choir of our choicest singers. As to the display of oratory and eloquence, so far as I am capable of judging, it appeared to be quite creditable; but as to its being a very "powerful," convincing sermon, I was very much at a loss to discover or feel the effects of any decided powerful influence. Of course, whatever others may hav felt is not for me to know; I can only speak for myself. After all the parade and splendor connected with this exhibition, I could not accept it in any other than a rather humiliating light, except as a kind of romantic affair for the purpose of recreation and pastime. Think of a special train of cars being called into requisition to escort a college president and two hundred Templars fifty miles, and a pavilion erected for the accommodation of a thousand people, with a choice choir of music, all for the purpose of giving a college president the opportunity of rehearsing the story of the fall of man, reciting the Lord's prayer, reading a portion of the Sermon on the Mount, and reciting the Ten Commandments (omitting Jonah and the whale), all of which no doubt could hav been creditably performed by any smart Sunday-school boy of ten years. But he told us one secret that certainly would puzzle older heads to harmonize or unravel, notwithstanding all his logic on the creation, fall of man, and the life and death and resurrection of Christ, as the first fruits of them that slept, having in his hand the keys of death, hell, and the grave. The speaker here was quite delinquent, altogether reticent, utterly failing in an attempt to explain to our benighted intellect how it happened, with this golden opportunity of securely locking up these three horribly dreaded prisonhouses of the human race and casting the keys into the bottomless pit, how and why this golden opportunity of indemnifying mankind against these dreaded evils was overlooked and neglected by the savior of our race. On this we are not informed. And he being the first fruits of them that slept, what of the millions who had fallen asleep before his time? Is theirs an endless sleep? Or will all this *ex-post-facto* proceeding of the man Christ, "descending to earth from the throne of the father, born of the Virgin Mary, crucified, dead and buried under Pontius Pilate, descended into hell, rose again the third day, ascended up to heaven, where he sitteth at the right hand of God the Father making continued intercession for us," hav the retroactiv effect to indemnify the millions and billions who lived and died before his advent on this earth? But the speaker did not attempt to explain. Therefore, we are left in the dark as to the final fate and destiny of all the antediluvians, including all the race up to the time of the resurrection of Christ, he being the first fruits of them that slept. Although we are told that during his mission on earth in the case of Lazarus and others, he restored them to life.

Here, again, is a problem, as to how he can be termed the first fruits of the resurrection. In speaking of the creation of man, the speaker did not say, in just so many words, that he was created immortal, but he did repeatedly say that God did not design or intend him to die, but man's disobedience brought death into the world. Which, as it appears to me, is equivalent to saying that God's design was unquestionably thwarted, no matter what the process may hav been. Or shall we say man is an immortal mortal?

On account of this "powerful sermon," he was called upon to preach a night sermon in the Methodist South church. I regret not having heard this discourse, as he may hav explained some of these mysteries. I should hav been pleased to hear him unravel the solecism of the immortal-mortal race of man.

THOMAS MCCOWEN.

Tidings from a New League.

JACKSONVILLE, FLA., March 4, 1892.

MR. EDITOR: About six months ago a few Freethinkers banded together, rented a nice hall to be occupied two hours each Sunday, and there met and organized in the simplest manner the Liberal League of Jacksonville, Fla. At each subsequent meeting interest and numbers increased. Two months since, it was my privilege, and, I may add, joy, to meet with them. Though unknown to all but one or two, I was invited to address them. Still more, at the conclusion of my remarks a motion was carried unanimously that I be received as a free honorary member. None more than I could hav appreciated this courtesy and compliment. No church in this or any other city would thus honor a brother on the free list. The iron-clad creed, from the Catholic down to the lowest Protestant, shackles the thought, the order, and the entire administration. Their inspired apostle Paul ordered the women into silence in all the churches, and the men hav improved on the command by ruling all to the same subserviency, unless ordained to the ministry. No one is allowed at the close of the sermon to ask the preacher questions or gainsay before the audience one thing he has said. Thus, like the blind, dumb horse in the mill-sweep, do they go round and round week after week without the first inch of progress.

The League is doing a good and most enjoyable work. It is pleasant and profitable to get together once a week, and now the idea is getting in to form a class auxiliary to study natural philosophy, astronomy, and especially evolution. There is the more need of the natural sciences being taught here than in communities farther north. Religion in the old slaveholding states has a stronger hold, and investigation and science hav so much the less. Still, it is cheering to find common sense asserting itself in minds accepted as Bible-believers, and at times in church-members. Recently a woman told me she was a Catholic, and asked if I did not believe it was the oldest and truest church. I answered, "Yes, if the Bible is to be received as inspired; but," said I, "do you accredit the priests, or even the pope, with miraculous inspiration?" She did not know. "Then," said I, "they hav given you the bread in communion?" "Yes," she replied, "but not the wine." "Did not your taste tell you that it was just the same bread after the consecrating prayer that it was before?" "Yes." "Then how can you believe it was transubstantiated into the flesh of Christ?" "Well," said she, "to speak the truth, I don't believe it;" and she virtually admitted that many things were taught by the priest which she could not accept, asking me to call again and induce her daughter to learn more at home. I entertain a hope of getting simple common sense, saving truth, to work in the family like leaven in meal.

This comes in connection with what was urged in our last meeting, viz., to speak out boldly yet kindly our Freethought sentiments. Truth is powerful, and will prevail only as it is thus spoken and written. Had there been a few more Paines, Humes, Gibbons, Voltaires, and Abner Kneelands preceding the Spanish Inquisition, the St. Bartholomew massacre, and the witch-burning in New England, these horrors had been spared. Indeed, had the honest, common-sense persons living previous to those horrors spoken out their minds and wisely argued down the dreadful superstition, the fiendish tortures and murders might hav been prevented or at least modified. That we are now exempt from the danger of having them repeated is due to light and reason having been brought from under the bushel. The fear of offending the superstitious or losing their patronage should never creep into the brains of truth lovers, nor will it ever padlock the brave. Patrick Henry's immortal exclamation should nerve the patriots and philanthropists. "Giv me liberty or giv me death" will yet inspire the words and deeds of true men and women. The result, too, will be in our times as then, that liberty will be achieved and "truth crushed to earth will rise again."

Even from the churches we may learn the wisdom of using the means to accomplish the end. They sing, they pray, they exhort, they preach, and they pay, in season and out of season. They profess to visit the sick, them that are in prison; clothe the naked, and feed the hungry. Falsely and yet assiduously they claim to be the exclusiv donators and administrators of these charities. Then they monopolize the Sunday-school to train the young in their superstition. Years ago the Liberal, Mo., Freethinkers held their Sunday-school in the natural sciences, and soon the Christians retired to build an outside village. So will it be wherever wisdom, prudence, and perseverance are found in charge of truth. When, years ago, Garrison went into Boston destitute of about all but a humane heart, and a knowledge of and a zeal for the rights of his fellowmen, he was denounced as a fanatic and finally experienced the strong argument of a halter about his neck to cause him to adorn a lamp-post. Nevertheless, he rather strengthened than weakened by the means employed to crush his truth. The result came when "liberty was proclaimed throughout all our land and to all the inhabitants thereof." Then the old church-members woke from their Rip Van Winkle fifty years' nap, rubbed open their eyes, and said, "We hav always been antislavery, and now swear by the Union." From this we must except the candor and honor of Jeff Davis.

But to our League. Though not going fast, it does go surely. The ground conquered is held, and the territory weekly enlarged. It will not be out of place to name in this connection a few of the older members. The officers are: J. A. Turner, president; James Douglas, secretary; J. G. T. Betts, treasurer; Capt. John Rhodes, librarian. Among the members are three lawyers, one judge, two more captains, two editors, one publisher, one learned ex-Unitarian minister, and Mrs. Gardener, an author, with myself an honorary member.

Last Sunday the social and legal rights of women were discussed, the subject interesting all present to the point of having it continued at our next meeting. By sending two or three extra copies of THE TRUTH SEEKER to Captain Rhodes or myself—publishing this little contribution—some more of our members will become its readers. W. PERKINS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

For You, My Friend, For You.

I've culled this bunch of grass and flowers,
For you, my friend, for you;
Moist they are, with summer showers,
For you, my friend, for you.

They grew on hillside and the plain,
For you, my friend, for you;
They bring the scents of wooded lane,
For you, my friend, for you.

Heart's warmest love goes with these flowers,
For you, my friend, for you;
'Twould make all days sweet charmed hours,
For you, my friend, for you.

S. H. W.

Talks on Political Economy.

They ran something like this:

"Economy with me
Is chief of all," said he,
"And I'm very glad to see
There's nothing wasted."

Isabella's blue eyes sparkled in the sunlight as she turned toward her friend and said: "Where hav you received all this extraordinary information, may I ask?" "Certainly," replied Ethel. "I took your advice and opened a correspondence with papa, and he did not disappoint me," she said, leaning back against the mossy seat, fixing her dark eyes upon the blue lake, "but gave me lots of valuable information, and sent me books on the same subject. I hav just been reading Henry George's 'Progress and Poverty,' and would hav developed into an ardent single-taxer had it not been for another valuable book that papa sent me, called 'Social Wealth,' written by Mr. J. K. Ingalls, of Glenora, N. Y. Mr. George has met an equal, I think, in Mr. Ingalls. And I feel justified in saying that I think his book ought to be in the hands of every student of political economy. I will let you hav it, Belle, if you will remind me of it when we go home." "Thanks," said Isabella, "I shall be very glad to hav it. But did you get those revolutionary ideas from him, or your father? I hope I hav not offended you, Ethel, by calling your ideas revolutionary, but, oh, my dear, though I shrink from applying such an epithet to you, nevertheless your ideas are alarmingly Socialistic; and let me warn you, Ethel, you are treading on dangerous ground, and if you are not careful you will sink under the oppressiv weight of your own ideas. Believe me, dear, your supposed Truth is only an *ignis fatuus*, a will-o'-the-wispish light, that if you follow in your blind way will lure you on over treacherous quicksand to instant destruction."

Ethel laughed. "Do not needlessly distress yourself, Isabella. I do not propose ever developing into a Socialist. But I shall search for truth, wherever she is, and don't worry about my being lured into swamps of despair, for I shall not grope about in the dark, but make my investigations in the light of day. But enough of allegories. Come, Isabella, you must admit that your sentiments, if they are carefully worded, are nevertheless a little inconsistent. You say that wealth was the result of labor applied to land, and we find that land cannot be so applied until the laborer has acquired a title to the land, which makes him a capitalist, and givs him exclusiv right to that natural agent, which is needful to sustain the very life of the laborer." "It is just as I thought. But that is part of the cares teachers hav to bear!" exclaimed Miss Lloyd with a little deprecating gesture. "They teach and explain, and then if the student wanders from the teaching and gets lost or hopelessly confused, they blame the instructor. Ethel, can you not see that if the laborer is dependent on the capitalist for the privilege to toil, the capitalist is also dependent on the laborer to work his capital, else he must lose what he has gained, by the gradual consumption of his capital?"

"No," answered Ethel; "I confess I cannot see, because the capitalist employs the laborer to increase his wealth, not being able or willing to get machinery, or do it himself. There is no parallel in the dependency, not because the capitalist has the added advantage of his capital, but because he has the advantage of a privilege denied the laborer, a right to land, a property not in nature, but in law. It strikes me as being very unjust to the laborer. For you deprive him of his life when, as Shakspere says, 'You take the means whereby I liv.' I should like to impress you, Isabella, with the injustice in the distribution of wealth, and although political economy is not responsible for this injustice, it seems to offer an apology by throwing the blame, if there is any blame, upon nature, when it is in man, his customs and laws. There is no title to be obtained of land in nature. The only right in nature is the right of toil. The bow and arrow the savage makes is his; the game he captures is his. There is no need of any law to establish his claim, but the forests, the river, the air, and the sunshine hav no owner. Henry George has given the best definition of property I hav seen yet. He says: 'The right of ownership that springs from labor excludes the possibility of any other right of ownership.'" Ethel would hav said more, but Isabella, rising, tried to stifle a yawn and reminded her that it was late. Both girls rose and went down to the lake. After a long pause Isabella said: "All your sentiments are very impracticable, Ethel, as you will find as you advance in your study. Encourage your ideas toward the practical, Ethel, not toward the ideal. That is very impracticable, very." Concluding with this sage advice Isabella said no more. Ethel ventured no reply, except a dimpling smile which was of itself very expressiv, and the conversation drifted into tropics. As we are not interested in that, we will leave the young girls for the present.

IDA BALLOU.

Correspondence.

BALTIMORE, MD., June 1, 1892.

DEAR MISS WIXON: I hav just finished reading the Children's Corner, and I thought the letters very pleasant to read. I do not go to school; I am living out with Mr. F. A. Everitt. I used to go to Sunday-school, but since I came to Mr. Everitt's I hav become a Freethinker. The girls think I am not going to heaven. Freethinkers are better than church-members. I am thirteen years old. I must close now. If this escapes the waste-basket I will write again.

Yours respectfully,
ANNIE D. KAHL.

[Annie should tell the girls that this world is good enough for anybody; and if there is a better one somewhere else she will get there if anyone does.—ED. C. C.]

OAK MILLS, KAN., June 1, 1892.

DEAR MISS WIXON: While I hav a few moments to spare, I thought I would try and write my second letter to the Corner. I hav just finished reading the Corner, and read some very interesting letters in it. It has been raining here several days, after a week or more of sunshine, and the thunder is now rumbling at a far-off distance, as though we were going to hav some more, but I hope it will not find its way here. I think the good Lord has lost his stopper this spring and could not find it, as it has rained almost every day since the first of spring. Strawberries are getting ripe. I wish you and your Corner friends could be here while they last. We hav three or four acres, and they are very fine this year. I hav composed another piece of music. It is a waltz. I hav named it the Louis Stapper waltz, after my teacher. I am going to compose another before long, and name it after our great orator, Colonel Ingersoll. I am teaching a class in music this spring. I like teaching. I think it is so nice to giv the young ladies lessons. I am going to get the "Alpine Storm" when I go to town, and learn it, for fear we hav drouth this summer. Well, as they hav called me to supper, and I am ready to eat, I will close, with love to the Corner friends.

Your Liberal friend,
JOHN J. I. REMSBURG.

P.S.—The rain has come again, and it is just pouring down.

Proper Use of the Word Taste.

Discriminate in the use of taste. When taste is used transitivly it should not be followed by of. Do not say, "taste of the meat," "taste of the preserves;" omit of. The same rule applies to smell. The intransitiv verbs taste and smell are often followed by of, as, "the bread tastes of fish;" it "smells of creosote."

A Competent Witness.

In one of our courts recently a nine-year-old boy was placed on the witness-stand, but before he began to testify the defendant's counsel objected and would not allow him to giv his evidence, asking the court to pass on his intelligence and his idea of the responsibility of an oath.

"Question him on those points," was the judge's reply.

"How old are you?" began the lawyer.

"Nine years old."

"Work or go to school?"

"Do both—sell papers and flowers."

"Do you know what an oath is?"

"Tell the truth in this case, sure."

"Now, if you should not state the truth and tell a lie, what would become of you in the next world?"

The boy, after hesitating awhile, answered:

"I don't know what will become of me in this world, let alone the next."

"Proceed, Mr. Attorney," said the judge; "the boy seems to hav more than ordinary intelligence."—*Boston Herald.*

Why Not?

F. M. H. "hopes to see something in the Children's Corner about the foul play involved in preventing the Chicago children from seeing the World's Fair on the only day that many of them could go. Why do not children generally petition as a body?"

[This is a pertinent question, but probably a petition from the children would receive no more serious attention than like petitions from their elders. Besides, the children are generally of the same way of thinking as their parents and guardians, and, if they opposed the opening of the Fair grounds on Sunday, their children would also.

Nevertheless, there are children of Liberals who think otherwise, and we would like to see a petition from the children of Chicago asking admission to the Fair on Sundays. They hav rights that should be respected.—ED. C. C.]

A Chinese Joke.

The love of fun is not unknown among the serious-looking Chinese, who during the last few years hav been collecting in some parts of our Australian colonies. A storekeeper wishing to advertise his articles in the Chinese language, engaged a Chinaman to paint him a sign, expecting of course that it would be a very enticing one. It did not answer his expectations, however, for the only perceptible effect it had on "the relations of the sun and moon," as the Chinese term themselvs, was to excite a grin of the broadest dimensions. At length the storekeeper, by a considerable bribe, obtained a translation in English of the advertisement, and found it read as follows: "Don't buy anything here; storekeeper a rogue."

What the Little Folks Are Saying.

Three-year-old Pansy asks her mother to read a story. Mother replies: "My eyes ache. I cannot read to-day." Pansy: "Don't read wif your eyes; read wif your mouf."

A grandfather coming to read his paper, found that he had mislaid his spectacles, and thereupon declared: "I hav lost my glasses somewhere, and can't read the paper." A little three-and-a-half-year-old girl, desiring to assist him, answered: "G'an'pa, you go outside and look froo ze window, and I'll hold ze paper up so you can read it."

Little George's mamma was suffering very acutely with neuralgia, when a friend called one afternoon and suggested that she would get relief by smelling a little ammonia, when the small boy popped his curly head from underneath the table and said: "We've got no harmonia, ours is a piano, and I don't tink dat smells much."

Jamie took the largest banana in the dish the other day when the fruit was passed to him. He did this before his grandmamma had been helped. He looked ashamed when he saw her take the small one, but he was glad that his was so big. But when he took off the skin the fruit was black and unfit to eat. His papa's eyes twinkled, and he said: "The largest isn't always the best, is it, Jamie?" And his mamma said, "Selfish boys often lose what they want to get."

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News of the Week.

FRESH Antichristian disturbances are reported from Mantchooria, China.

MEDICAL societies of Philadelphia and New York announce that they hav established the contagiousness of consumption.

THE West African Jebus hav made a sacrifice of two hundred persons to conciliate the favor of the gods in their coming battles with the British.

A DAKOTA clergyman has advertised: "Religious doubts and difficulties answered by private letter. State your difficulty clearly and inclose $1 for reply."

THE latest advices from the famin-stricken districts of Russia report the diet as clay, weeds, bread mixed with chopped straw, melon skins, and weed soup.

BISHOP DINGLESTADT, at Münster, Germany, has had a narrow escape from a man who broke into his apartments knife in hand saying that he had a commission from God to kill.

THE pope has announced that he will be an exhibitor at the World's Fair. He will send some objects of interest from the Vatican, and be represented by some distinguished prelate.

ON the 11th Revs. Gustav Laas, Morgan, and T. DeWitt Talmage conducted benediction services over the three million pounds of bread-stuffs to be sent Russia on the British steamship Leo.

FATHER QUIGLEY, of Toledo, has paid his $50 fine for refusing to make reports of his parochial school to the state officers, who by the new law must receive reports of all schools whether public or private.

LONDON bigots hav achieved the victories of inducing the county council to prohibit dance music in the parks on Sunday, and perstuading the city corporation to refuse to open the Guildhall art gallery on that day.

PERSIA and Cashmere are being ravaged by cholera. This is essentially a dirt disease, and its devastations at present, as in Christian lands during the ages of faith, are due solely to disregard of sanitary measures.

THE priest of the church of St. Jean Baptiste, New York, reports $12,000 to $15,000 contributions from visitors of the relic of the Virgin Mary's mother. This sum, he says, will enable him to finish his parish school.

To aid in closing the World's Fair Sundays, Rev. Wilbur Crafts has brought out a huge cyclopedical work called, "A Study of the Origin, Obligation, History, Advantages, and Present State of Sabbath Observance."

CATHOLIC manufacturers of Lille, Roubaix, and Tourcoing, France, united in an association and abetted by priests, are tyrannizing their employees into observance of Catholic disciplin. The case has been brought up in the chamber of deputies.

LADY SOMERSET, a leader of the temperance party in the English elections, urges anti-liquor people to hold great meetings in the parks Sundays, under color of the allegation that their cause is a religious one. The clergy, who prefer full pews to temperance, are denouncing this counsel.

BENJAMIN HARRISON has been nominated by the Republicans for president, and Whitelaw Reid, editor of the New York *Tribune*, for vice-president. Blaine had implicitly entered the contest, and declared himself "a perfectly well man." Harrison was a favorit with the women and the pious at the convention.

AT the assembly of pilgrims at Fulda, Germany, to pray for the restoration of the pope's temporal power, Baron von Ioe spoke of the government of Italy as "so blasphemous and unholy that Christian nations should not be represented by embassadors at its court." He toasted the pope as "King Leo XIII."

THE Rome correspondent of the London *Chronicle* telegraphs: "Archbishop Ireland has left Rome for Paris. He assured his friends before his departure for the United States that he had strongly advised Mr. Blaine to resign from President Harrison's cabinet in order that his hands might be free for the presidency. The Roman Catholics, the archbishop said, strongly favor Mr. Blaine."

CATHOLICS of this country say that, as "under the decision of Leo XIII. the bishops of this country hav the power to make whatever [school] arrangements they deem essential with the local authorities, they will proceed to do so if the Faribault-Stillwater experiments continue to make the present favorable showing. Parochial schools will continue to go up, and in so far as it is possible to incorporate those schools in the public system it will be done."

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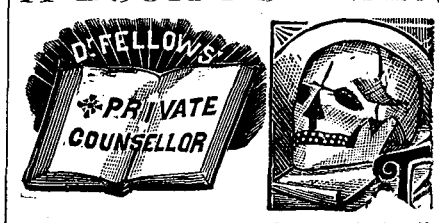
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Those of our readers who have not already signed and obtained signatures to this petition should now cut it out, paste it to a sheet of stout paper, get all the signatures possible, and send it before September 15th to John T Dickinson, Secretary World's Columbian Commission, Rand-McNally building, Chicago, Ill.

To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago, who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

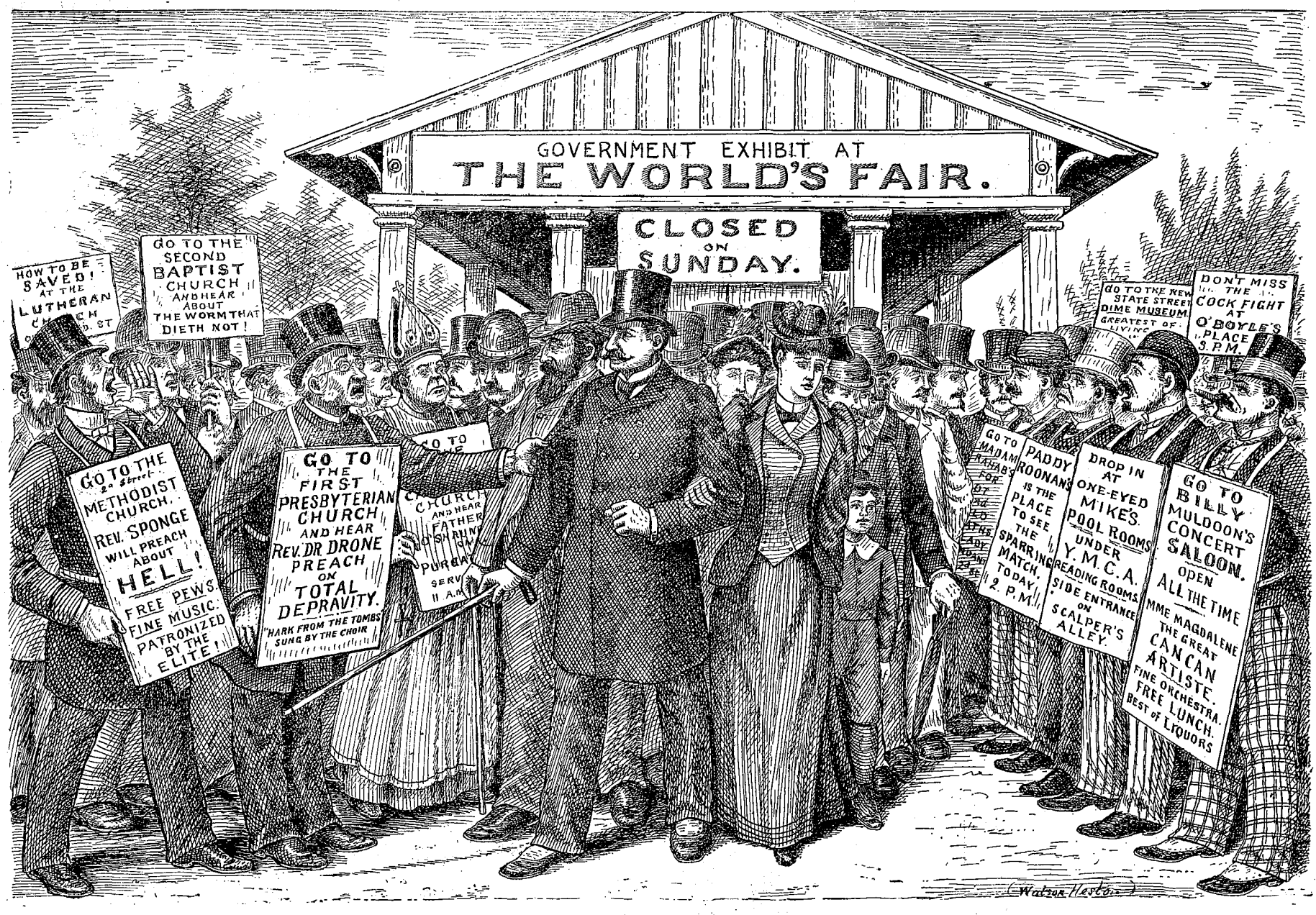
7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

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The Pictorial Text-Book and a Fair Critic.

We giv up a good deal of space this week to a gentle and ladylike criticism of "The Freethinker's Pictorial Text-Book" originally published in the Sandusky, Ohio, *Daily Register*. So far as the encomiums of the book go we hav nothing particularly to say. Their fairness, beauty, and freedom from prejudice must occur to everyone. And the few remarks about the designer of the pictures will be taken by him, we feel sure, as a not undeserved compliment—and by this time he is used to being complimented. With some other remarks of the reviewer, however, we are somewhat concerned.

Our gentle critic tells us that the Bible stands to-day as an *authentic* and well-preserved cosmological record. This statement, it seems to us, who hav duly and carefully studied many of the numerous books on geology, is somewhat deceptiv. Genesis, we believe, states that the Lord created the world in six days, with mornings and evenings. It also givs the order of creation. But geology shows that Genesis is wrong, as everybody knows. What we desire to call the attention of our fair young critic to is that in making the statement that the Bible contains an *authentic* cosmological record she errs. In this perhaps she is not wholly to blame, for she has distinguished examples to follow, but nevertheless she is not without sin; for before writing so cocksurely upon the subject it would be not entirely out of place for her to read what science has said in the matter. Her assertion irresistibly reminds the reader of a similar statement made by England's alleged greatest statesman, in these words:

"First, looking largely at the latter portion of the narrativ, which describes the creation of living organisms, and waiving details, on some of which (as in verse 24) the Septuagint seems to vary from the Hebrew, there is a grand fourfold division, set forth in an orderly succession of times as follows: on the fifth day,

"1. The water-population,

"2. The air-population,

and, on the sixth day,

"3. The land-population of animals,

"4. The land-population consummated in man.

"Now this same fourfold order is understood to hav been so affirmed in our time by natural science that it may be taken as a demonstrated conclusion and established fact."

Mr. Gladstone made these remarks in about the same spirit as that which moved Miss Thorndale. But another eminent Englishman, and one whom all will agree is rather more competent to speak upon the subject than a statesman, objected precisely as we object to Miss Thorndale's misleading assertion. Professor Huxley said, in the politest of manners, what we hesitate to say of a lady of such vast erudition as Miss Thorndale, that he did not know what he was talking about. We hav room to print only his denial of the accuracy of the record, leaving the reader to determin whether he or Mr. Gladstone is the better qualified to speak authoritativly. He said:

"I cannot bring myself to imagin that Mr. Gladstone has made so solemn and authoritativ a statement on a matter of this importance without due inquiry—without being able to found himself upon recognized scientific authority. But I wish he had thought fit to name the source from whence he has derived his information, as in that case I could hav dealt with his authority, and I should hav thereby escaped the appearance of making an attack on Mr. Gladstone himself, which is in every way distasteful to me.

"For I can meet the statement in the last paragraph of the above citation with nothing but a direct negativ. If I know anything at all about the results attained by the natural science of our time, it is 'a demonstrated conclusion and established fact' that the 'fourfold order' given by Mr. Gladstone is not that in which the evidence at our disposal tends to show that the water, air, and land populations of the globe hav made their appearance.

"Perhaps I may be told that Mr. Gladstone does giv his authority—that he cites Cuvier, Sir John Herschel, and Dr. Whewell in support of his case. If that has been Mr. Gladstone's intention in mentioning these eminent names, I may remark that, on this particular question, the only relevant authority is that of Cuvier. But, great as Cuvier was, it is to be remembered that, as Mr. Gladstone incidentally remarks, he cannot now be called a recent authority. In fact, he has been dead more than half a century, and the paleontology of our day is related to that of his very much as the geography of the sixteenth century is related to that of the fourteenth. Since 1832, when Cuvier died, not only a new world, but new worlds, of ancient life hav been discovered; and those who hav most faithfully carried on the work of the chief founder of paleontology hav done most to invalidate the essentially negativ grounds of his speculativ adherence to tradition.

"If Mr. Gladstone's latest information on these matters is derived from the famous discourse prefixed to the *Ossemens Fossiles*, I can understand the position he has taken up; if he has ever opened a respectable modern manual of paleontology or geology, I cannot. For the facts which demolish his whole argument are of the commonest notoriety."

Of this difference of opinion between these two distinguished Englishmen we can readily excuse the former, as his devotion to politics has naturally left him scant time to acquire familiarity with the subject; and we can just as readily find excuses for a belief in the flood story for Miss Thorndale. One who regards Ignatius Donnelly as a scientist can be forgiven for believing anything.

Another point that our fair critic allowed to escape her memory for an instant is that the book of Job is a heathen work, and that the knowledge of the various things therein displayed was not given the author by the Lord. It does not belong to the cosmological record at all, but if it did, the author might be accused, along with the Atheist, of superficiality. Poetry and science rarely agree.

The comparativ merits of Roman and Christian civilization cannot be settled by a sentence against the savage scenes of the arena. There hav been enough bull-fights since in Christian Spain to make the point very dull. And the Romans we believe had no racks and thumbscrews and iron maidens for heretics; nor did they bury them alive or burn them at the stake. We cannot help but think that the Christians who did these things were quite as barbarous as the Romans. The magnanimity of the gospel of Christ is very plainly expressed in these words:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

"Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death."

"If any man come to me and hate not his father and mother, and wife, and children, and brethren, and sisters, and his own life also, he cannot be my disciple."

"Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."

Isn't that magnanimous? isn't that the "issue of Christianity?" or was Christ only a mistaken zealot of an ignorant age? It is one thing for pious people to claim everything for their favorit religion, and another to show that it deserves the credit it gets. Christianity is no more a consolation than is Confucianism, and the Mohammedan religion inspires its devotee with an assurance not even comprehended by Christians. But does that fact prove its truth? Is faith in Mohammed a "clear second sight?" Can faltering humanity, by its aid, grasp the arm of Allah? Through faith in Allah and his prophet Mohammed the weak, the weary, and the troubled Mohammedans are enabled to peep onward hopefully, and even joyfully. In life's darkest hours, when everything worth living for seems vanishing like an evanescent cloud or a beautiful dream, faith in Allah and Mohammed touches, and idealizes, and makes still cognizant the cherished objects which hav passed beyond the Muslim's grasp. Is Allah, then, the divine inspirer of that religion, and is it true because the people believe so?

It's a pathetic tale, that of the sailor on the mast, but what does it amount to? The clergyman should hav sent a life-line instead of a mocking message. His song did the sailor no good, for he was drowned, and the chances are a million to one that the whole story is a lie. Death-bed ecstatic visions are common. Even a healthy person can shut his eyes and hear and see things not real. Imagination is a great thing; and the lesson to be imposed upon the gentle critic of the Text-Book is that she should learn more facts and gush less. It is easy to gush, very easy; but gush over faith and recitals of imaginary death-scenes will never invalidate the statements of the Text-Book nor remove the impressions the pictures leave upon the minds of its readers.

Our English Brethren.

Once a year, around about Whitsunday, the English Secularists hav what the Westerners call a round up, whereat they count noses and make merry and pick out new places in the enemy's walls to attack. This year the meeting was held at Newcastle, with G. W. Foote in the chair, Charles Watts on the platform, and Arthur Moss and Sam Standring, two of our correspondents, circulating around loose like.

The reports made were encouraging. Mr. Foote said that while there hav been times of greater excitement than the present, under the stimulus of persecution, there has seldom, if ever, been a period in which the society has shown so much steady vigor or enjoyed such a gratifying prospect. Each

year, of late, has shown a decided increase in the number of new members joining the society. In 1889–90 the new members numbered 709; in 1890–91 the figure rose to 794; in 1891–92 it has risen to 1,074. Owing to the special subscriptions for the settlement of Mr. Bradlaugh's affairs, and the erection of a monument over his grave; the special subscription in connection with Baskerville Hall, Birmingham; the Bradlaugh Memorial, and the London Hall of Science scheme—the appeals for all of which hav drawn from the Freethought party more than £3,000—there has been a natural falling off in the society's income during the past year. But notwithstanding the reduction of the minimum subscription, and of the amount per member payable by the branches, the balance sheet shows an increase in the total amount of members' subscriptions from £116 7s 2½d last year to £130 4s 9½d this year. There is reason, said Mr. Foote, to hope for a continued increase in this portion of the society's income. New branches were formed in eight towns in England, one at Malta, in the Mediterranean, and a seceding branch has reëntered the fold.

A National Secular Hall Society has been formed for the purpose of providing Secular halls in London and the provinces. Its immediate object is to acquire the eighty-six years' lease of the London Hall of Science, and convert it into a first-class Secular Hall and Institute, so that the place which was the scene of Charles Bradlaugh's chief labors as a Freethinker may continue, under improved conditions, to be the headquarters of the society which he established and so many years presided over. There has been something of a squabble in this matter between the managers of the Secular Society and the heirs of Mr. Bradlaugh. At his death it was proposed to erect a Memorial Hall to him, and subscriptions to that end were solicited. Afterward Mr. Foote thought it better to secure the old Hall of Science, and make that Mr. Bradlaugh's monument. This was opposed by the successors of Mr. Bradlaugh in the conduct of the *National Reformer*, and a rather acrimonious controversy has been the result. It is probable, however, that Mr. Foote will prevail, as his scheme is the more feasible, and, apparently, receives the most support from the subscribers.

Mr. Foote called attention to England's blasphemy laws and their oppressiv bearing upon the Secularists. At the coming elections, he said, every candidate should be furnished with a statement regarding them and asked if he will help to remove the disabilities under which Freethinkers suffer in the present state of English law. The liberty of bequest committee, which is presided over by Mr. G. J. Holyoake, having provided in its draft bill, not only for the right of inquiry, but also for the right of propounding and maintaining its results, the conference agreed that the bill should be heartily supported, although nothing, said Mr. Foote, can fully satisfy our party but the sweeping away of the odious blasphemy laws. It is gratifying, he added, to record that a very large number of Liberal and Radical members of the present House of Commons, and candidates for the next, hav promised to vote for such a bill if it should be introduced. The chief difficulty was to find a member able and willing to take charge of the bill in the house.

During the past year England has not been without its stories of oppression and attempts to muzzle the press similar to those occurring here. Mr. Foote thus gave the instances: "During the past year there hav been two special attacks on the freedom of the press, which it has been left for the Freethought party (as usual) to repel. In the metropolis Mr. H. S. Young was prosecuted for sending a Malthusian tract in a sealed envelope through the post-office. Mr. Lushington, the Bow street magistrate, before whom the case was tried, admitted that the tract was couched in unexceptionable language. Nevertheless he condemned Mr. Young to pay a fine and costs amounting to more than £50. The sentence, however, was appealed against; and owing to the dilatory action of the attorney-general it is still undecided. With Mr. Young's social opinions this society has nothing to do, but it is concerned with his right to express them. Your president, therefore, in conjunction with Dr. C. R. Drysdale, formed a free discussion defense committee, which collected subscriptions and held public meetings to protest against the prosecution. Those meetings had much to do, in all probability, with the more cautious attitude which the authorities hav since assumed. At Newcastle, a Christian gentleman, Mr. H. Loader, was prosecuted for selling a medical work on the population question. The Newcastle Secularists, with the aid of a few Spiritualists, formed a committee, raised funds for Mr. Loader's defense, and held two very successful indignation meetings. Your president addressed the first meeting, which broke the silence of the local press. Dr. Drysdale addressed the second meeting, after Mr. Loader's imprisonment. But the heavy work fell upon the committee, and especially upon Mr. Joseph Brown, its self-sacrificing secretary. Mr. Young's case is put upon the shelf, and although Mr. Loader was taken to jail his term of imprisonment was merciful in comparison with previous sentences. It may be hoped, therefore, that we hav seen the last of these prosecutions. When journals like the Newcastle *Leader* are alive to the importance of ventilating the Malthusian as well as other social questions; when they champion free discussion, and boldly rebuke those who would stifle it, everyone can perceive that the bigotry of presumptuous ignorance, or privileged imposture, is drawing near to its doom."

Before concluding his report Mr. Foote looked over toward this neck o' woods and found things fairly satisfactory, as the Freethought papers in Canada and hereabouts "show a considerable activity in propaganda. Colonel Ingersoll's appearance in the lecture field has stimulated the zeal and energy of the Secular party." A motion was adopted to hav the Society represented at the World's Freethought Congress at Chicago, if possible, and it is to be hoped that Mr. Foote can find time to come over. Mr. Watts, too, and Messrs. Moss and Standring would meet many friends. Another resolution adopted was, "That we the Secularists here assembled desire to express our earnest sympathy with the Freethought workers in Canada and the United States, and that the noble work they are doing in emancipating the minds of men from degrading superstition is watched by us with interest and appreciation."

The treasurer submitted a report showing that the total income, with £217 11s 7d in hand last year, amounted to £596 18s 3½d, and expenditures left a balance of £85 2s 2d. The benevolent fund amounted to £127 18s 9d, and the expenditure left £19 7s 7d in hand. Mr. Foote was reëlected president, and among the vice-presidents whose names are familiar on this side of the ocean are Charles Watts, A. B. Moss, George Standring, J. N. Wheeler, and J. A. Brumage.

There was a little difference of opinion shown on the secretaryship election. Mr. Foote, the practical man, held about the same idea as to this office that some of the practical members of the Secular Union in this country hold. He put it in this way in a resolution: "That the conference select an honorary secretary as before, and leave the executiv to employ and pay an assistant to do the clerical work of the office in London, and that this arrangement take effect three months after the present (1892) conference. He (the president) had all the threads of the society's work connected with his fingers, he knew the old arrangement was no the most efficient one in the present condition of their strength and present condition of their finances." The situation in England is about as here. A secretary selected from the prominent members of the party and put to clerical work costs too much money; but a secretary who only directed could serve without pay, while the amount necessary for clerk hire would be small, thus saving the funds for real work. Mr. Foote's motion, after a lively debate, prevailed.

A notice of a motion to the effect "That it is desirable for all Freethinkers to wear a distinctiv badge, say a pansy," was not moved; and another motion to form a National Secular Temperance Society was put where it will probably die. In formally closing the business portion of the conference Mr. Foote referred to the sharp remarks made by the delegates. Differences of opinion, he said, were not necessarily signs of rending or decay. The stagnant pool would be harmonious enough, its surface was but occasionally broken by the snapping of a turtle or the leaping of a frog; but true, wholesome, fertilizing water runs and leaps and dashes, and their party never could hav the quiescence of the stagnant pool. Let them hav the vehemence of the rushing river. It was easy enough to organize sheep; one dog would organize a thousand; when they came to organize Freethinkers it was a different matter. They had more individuality, or they would never hav become Freethinkers. They sought for truth. They could not hav the flash of the lightning without the meeting of the thunder-clouds, and out of the thunder clash of diverse opinions in honest debate they hoped, and experience justified the hope, there might leap forth the lightning of truth.

In the evening a public meeting was held, and several speakers talked to a crowded house. Two of THE TRUTH SEEKER'S English contributors were among them, Mr. Sam Standring being the first speaker. He said he would confine his remarks to the question of organization. At a conference of that sort one could only speak of those threads which needed pulling together so as to make the whole society throughout the country go forward with a tremendous swing. There were many possibilities, he believed, before the Secular Society, but he did not want to speak so much of possibilities as of practicable things; and the first thing to be done was to make up their minds exactly what it was they wanted. The first thing, he thought, which should be done was to organize the ladies a bit. In Manchester they had some bonnie wenches, but they were not organized. All the branches to-day were largely weak because enough notice was not taken of the lady members of the different branches. Another point which he thought they wanted to consider was a little more self-sacrifice on the part of those w ho might make self-sacrifice not necessarily in money, but in time.

Mr. A. B. Moss said Secularists had made up their mind upon one thing, and that was that it was their bounden duty to do their best to destroy superstition, especially the Christian superstition, and one of the worst features of the Christian superstition was the foolish and cruel idea that unbelief is a crime. While Christians harbored this idea, while they considered that unbelief proceeded from a bad heart instead of from a clear head, Secularists were bound to do their best to destroy such a superstition. Christians had recently modified their beliefs, but he was convinced that these modifications had been brought about by the zealous conduct, the strong criticism, and the enthusiasm of the Freethought party. The idea of Secularists was to destroy all belief in supernaturalism, and his belief was that once superstitious people gave up belief in a personal devil it would not be long before they gave up belief in a personal God. When they had given up so much it would not be long before they gave up belief in miracles, and then religion would be only a question of conduct. That was exactly what they wanted Christians to understand. If human beings were to hav any religion at all, it was not to be a religion based upon supernaturalism, but upon human conduct, the issues of which can be decided here and now. The Secularists' creed was that this life is the only life of which we hav any knowledge, and that human conduct here is good just in proportion as it is useful, and it is useful without regard to any considerations of a future life.

Charles Watts, in his speech, seemed to be pretty much himself. He congratulated the conference on the excellent work which had been done that day. An attempt had been made to consolidate and extend the influence of Secular forces. There was a necessity for that work because they had evils in their midst that theology had failed to correct, and from the fact that there were many earnest and sincere men and women who could no longer prostrate their reason at the shrine of ancient tradition. The great requirement of the age was a more comprehensiv standard of right—of faith based not upon the conjectures of the future, but upon the experi-

ence of the past. The voice of all history was that so far as society had progressed and broken away from the fetters of a dark and ignorant past it had been achieved not by theology, but by secular effort.

Mr. Foote pronounced the benediction, derisivly controverting the statements that the Freethought movement had received its deathblow either in the loss of Mr. Bradlaugh or the defection of Mrs. Besant from Freethought to Theosophy. He went on to discuss what it was the Freethought party lived for. First of all, he took it, it lived to win the right of equal freedom for all to think, speak, and act in their own fashion. The party also lived for the Secularization of life. They held that deed was higher than creed, and conduct than belief. Let them, as Mr. Watts had said, leave conjectures about the future and deal with the realities of the present. They were trying, and bit by bit they were succeeding, in driving the priests out of the school. Why should they suborn the child's mind in the interests of the priests' dogmas? Were the priests afraid if they let it grow up unbiased it would never in its maturity accept their creed? If so, their creed should be cast into oblivion and contempt. If not, then they must let the child's mind hav a chance. They wanted also to further Secularize life on the lines of Charles Bradlaugh by making equal laws. All these things were to be done by the force of education. Then, having done their best for the human race here, they might face any hereafter if there be such; and if there should be no hereafter the consciousness of duty done would tint with rainbow and orient colors the mists of death far more surely than any expected glories from the vague and mystic land of dreams.

On behalf of the Freethinkers of this country we extend to our brethren in the mother country assurances of cordial regards, and a hope to see them over here at the World's Fair, even though they may not look at some of the exhibits on Sundays.

Judge Lawrence Denies Colonel Ingersoll's Motion.

In his answer to Colonel Ingersoll's complaint for libel the Rev. A. C. Dixon set up as a defense these three points:

1. That in February, 1878, Colonel Ingersoll, as chairman of a committee, presented a petition to Congress for the repeal of sections 1,785, 3,878, 3,893, 5,389, and 2,491 of the United States Revised Statutes, which in part prohibit the transmission of obscene literature and other articles through the mails. The petition contained about seventy thousand names and was twenty-one hundred feet long. The Society for the Suppression of Vice appeared against the petition and it was killed.

It is claimed also in this defense that Colonel Ingersoll addressed a convention of the National Liberal League of Cincinnati in September, 1878, having the same purpose in view, and was one of those to issue the following card:

"A convention for a free people to make a free land, free thought, free speech, free ballot, and free mails, which must be secured by a secular republican emancipation from church domination."

It is also averred in this regard that when D. M. Bennett was convicted in this city for violation of these laws in a paper he published, Colonel Ingersoll offered resolutions of sympathy with Bennett at a meeting, and said that he was convicted "by religious bigotry and ignorant zeal." He had also petitioned the president to pardon Bennett.

2. That in 1882 a book was issued at Chicago entitled "Thinkers, Principally upon Social Science; What They Think and Why," by Van Buren Denslow, LL.D. Colonel Ingersoll wrote an introduction to the book, in which he commended it, and said: "In my judgment this book, filled with original thought, will hasten the coming of the blessed time."

Mr. Dixon says that in commending this book Colonel Ingersoll must be responsible for the following propositions which the author makes:

"1. That it is right and proper to lie.

"2. That it is right and proper to steal.

"3. That it is right and proper to be unchaste."

Mr. Dixon also holds Colonel Ingersoll responsible for this statement of the author in this book:

"So, the laws forbidding unchastity were framed by those who in the earlier periods of civilization could afford to own women, for the protection of their property rights in them against the poor who could not. It will be observed that in the Jewish Decalog the rule 'Thou shalt not covet thy neighbor's wife' is introductory to the kindred rule, 'nor his ox, nor his ass, nor anything that is thy neighbor's.' The will and preference of the wife in question is no more regarded or assumed to exist than that of the ox, nor does the Decalog forbid a woman to covet her neighbor's husband. The fitness of the existing union is not considered. Chastity begins, therefore, as an element in the law of the strong for the government of the weak, concerning property."

In the last defense, Mr. Dixon says:

"For years he has been making, for pay and otherwise, speeches and writing books and pamphlets attacking Christianity, in which he has blasphemed God, denied the inspiration of the Bible, and sought to weaken the sanctity and authority of the moral law."

The language used by Mr. Dixon, constituting the libel, is this:

"Infidelity fosters impure literature. A few years ago it was found that pictures and impure publications were passing through the mails. Anthony Comstock decided to stop it. On investigation whom should he find representing publishers of impure literature but Colonel Ingersoll, paid to pollute the minds of the young of this generation?"

Recently, before Judge Lawrence in the supreme court, Colonel Ingersoll moved to strike out these three "defenses" on the ground of irrelevancy and not being proper subjects for defense in the action. The motion was denied. Judge Lawrence probably wants to hear a speech from the colonel, and these are the only points Dixon could get in.

In the West.

News and Notes.

A wonderful land indeed unrolls before the vision as one speeds on the Denver & Rio Grande to Salt Lake City. Mountains and plains intermingle and rushing waters gem the wild panorama. The Royal gorge hems one in with crowding ranks of towering and bannered rocks, blazing with color. As the gorgeous daylight, with its limitless pictures, changes into the splendid moonlight, showering a thousand pinnacles, still more lovely scenes attract the view. Into the canyons of the Grand river we roll, and with the swift music of the abounding stream gleam our flashing lights, and round and round we seem to whirl into inextricable chasms, while the gigantic mountains bathed in silver luster unfold and change and mix and mingle like the fantastic imageries of a dream. What witchery it is—the thunder of the train, the silence of the hills, the tumult of the river, the dazzling summits sinking into infinit darkness.

With dawn the lofty and rugged summits disappear, and the gentle valley spreads amid undulating hills. Pleasant valley indeed it is, green and beautiful, overlooked by soft gray hights in the summer's morning.

Scofield is a mining town of somewhat magnificent distances, being about three miles long, with about one thousand people. This was formerly quite a Mormon settlement, and it would scarcely do for the gentile to say his say. But these times hav passed, and the priest can no more rule. There has been discussion and thought and progress. A few Liberals hav dared to express themselvs, to openly debate, to challenge the church and the saints, and so to-day Scofield is one of the best Freethought places in Utah.

I lectured on Thursday, June 9th, to a nearly full house. The Mormon leaders were present, took notes, but had nothing to say in reply—even admitted that they had learned something new, and meant to investigate.

The next day, June 10th, it snowed. Think of that! Several inches fell. There was almost enough for a sleigh-ride. The hills were clothed in white, a picture of winter in the bosom of summer. It was quite delightful.

Along toward evening the gentle storm ceased, and the rays of sunset faintly struggled forth over the white landscape. Tramping through the snow I find the schoolhouse again full of people to listen to what but few of them had ever heard before. I hav seldom addressed a more attentiv or appreciativ audience. Evidently they were willing to hear something novel and giv it a fair field.

After the lecture there was a sociable and dance. There is nothing in this objectionable to the Mormons. Like David, they believe in dancing before the Lord. It is a pious exercise. They open and close all dances with prayer. I do not know whether this performance is an improvement to the prayers or to the dancing. If it makes the prayers more lively, so much the better. Formerly they didn't allow "round dances," but now they do.

I hav not had a more delightful time than at Scofield, although it is somewhat on the verge of civilization. There is plenty of intelligence in a mining camp. Theology does not flourish much there.

M. P. Braffit, through whom I arranged for the lectures at this point, is a "true blue" Liberal. He is the son of Dr. J. H. Braffit, of Pawpaw, Ill., and his enthusiasm for Freethought has a good ancestral fountain. Wherever my friend goes he always puts in a good stroke for Freethought. He has traveled extensivly over this Western country, and has never failed to express his honest convictions. Along with him is Conductor J. M. Morris, who, when he first came to Scofield, did not find much encouragement for Liberal ideas, but he has not flinched although some of the church adherents threatened his life. But it was too late for that. He told them the church could no longer use the sword.

Judge Harkness comes from Thorndyke, Mass., and is a Freethinker from away back. He has been in this country quite a number of years and has exercised a marked influence.

D. Wright is another of our good friends here, and T. J. Lewis and Jos. Patterson, T. M. Donaldson, Dr. Cunningham, D. S. Webb, B. R. Macdonald, F. Strang, A. H. Earl, and others. We can "hold the fort" now at Scofield without much difficulty, although the saints in the past hav had such sway. But their star is disappearing. The rays of Freethought will illumin Pleasant Valley, and the "joss-house" will be no more.

I shall come back to Scofield at the first opportunity, for the welcome to Freethought has been most exhilarating among these "gray and melancholy hills" within whose bosom of fire and smoke toils the dauntless man, victorious over God and devil.

On Sunday morning the valley of the Salt lake unfolds its splendor between the white walls of its mountainous ramparts. A beautiful valley, and no wonder that the saints rested here, as in a paradise to be. It needed no "revelation" to discover the felicities of this happy spot. Salt Lake City is advancing to a proud position. It has now a population of over fifty thousand. It is sure to be a great railroad and manufacturing center. They are talking of railroads now to southern California, and Texas, and the gulf, and this will open a vast country to this "city of the saints," not with the glory of heaven, however, but the riches of earth. Every kind of metal is found in Utah. The angel Maroni is now shining and blowing his golden trumpet from the top of the temple, but he will bring no messenger from the skies, no glitter from above. The wealth and glory of Utah is in the soil, and in its freighted hills, and the pick and the spade will do more than Gabriel's horn.

It has been several years since I was in Salt Lake City, and changes hav taken place. Friends hav come and gone, but a large audience greets me at Salt Lake Theater. Old faces and new faces are there. I lecture on Sunday evening, June 12th, and lecture again next Sunday evening.

There is a numerous Liberal element in this city. The Rev. Mr. Utter, of the Unitarian church, is getting together quite a large assembly. He is a man of fine intellectual power, of eloquent address, and broad and generous sympathies. He is beyond denominational lines, and the Liberals of this place are in cordial alliance with his work. I must thank him for his noble and pleasant words of introduction at my lecture. He was not afraid to stand upon the same platform with me, and to giv me a welcome as a Freethought lecturer to Salt Lake. He almost introduced me as a "Rev." in kindly remembrance of our oldtime fellowship in the Unitarian ranks. Well, I spent some of my happiest years in the Unitarian fold, in which is included so much after all of the beauty and grandeur of human progress. I hav had to step beyond, but memories are delightful of the genial spirits of this splendid humanitarian movement. Mr. Utter is the man for Salt Lake City. He is fearless and sincere in his utterances. He has his own convictions, but is ready to coöperate with the radical worker on diverse lines of thought.

In my "News and Notes" of next week I shall hav more to say of this peculiar city whose history is so unique and interesting, and whose outlook is so attractiv.

SAMUEL P. PUTNAM.

"The Freethinker's Pictorial Text-Book."

Theresa Thorndale in Sandusky Daily Register.

The object of this publication professedly is to illustrate "the absurdity and untruthfulness of the church's claim to be a divine and beneficent institution."

The book is of large size, containing copious extracts from the most pronounced Atheists and Agnostics of the past and present times, including Tom Paine, Voltaire, Robert G. Ingersoll, and others, together with doggerel rhymes by Henry Luttrell, attacking the Bible, the church, and religious belief the world over, in the most virulent and calumnious manner. Extensiv pictorial representations, in glaring colors, are employed to illustrate the text—caricatures at once the vilest, most offensiv, libelous, and diabolical ever conceived by human brain, or executed by artist's pencil. Caricatures which cause the flesh to creep with loathing and disgust, and which exhibit the contorted imagery of a mind insane with baseness and malignity. The arch-fiend himself, with all his inventiv genius inspired by rabid and frothing virulence, and with all the resources of the inferno at command, could never hav designed anything more villainously false and scurrilous than these representations. Nothing in the way of illustration has been deemed too hideous and exaggerated wherewith to attack and vilify not only the church and religious belief in general, but likewise every collateral institution thereof, which has for its object the relief, the uplifting, and bettering of humanity.

Earnest and disinterested workers, who are giving their best efforts toward the moral and spiritual advancement of the race, are made—individually and collectivly—the target of the caricaturist, possessed as it were of a frantic and satanic eagerness to tear down, to raze, to destroy.

Upon one hand the church is charged with ignorance and superstition, while upon the other, the magnificent schools and colleges founded by churches, and which stand as monuments of intellectual growth and advancement, are blindly assailed. Hospitals under church supervision, missions, home and foreign, and every Christian enterprise along that line, receive the besmirching touch; likewise the Young Men's Christian Association, which is accomplishing in our cities a work so praiseworthy and successful in the establishment of reading-rooms, lyceums, lecture courses, gymnasiums, and in seeking in every possible way to shield young men and boys from corrupting influences and directing and sustaining them in paths of manly virtue and integrity.

The band of patient, long-suffering women representing the Women's Christian Temperance Union, who, in "the name of God," are so earnestly and arduously working to save husbands, fathers, brothers, and sons from drunkards' graves, and their home from ruin, are not forgotten by the caricaturist, neither sex nor consideration of the wrongs inflicted thereon affording protection.

Even the Sunday-school, wherein the young are taught the rudimentary principles of virtue and morality, has not escaped the vile and slanderous dart. Had the compilers of the "Freethinker's Text-Book" confined their attacks to the formalism and conventionality; the individual fraud and hypocrisy known and acknowledged to exist in the church as in every other organization, had their criticisms borne the stamp of cool, unprejudiced, and truthful reasoning, these criticisms and attacks might appear more justifiable; but the sweeping and indiscriminate assault upon the adherents of religious belief as a body shows a narrowness and pusillanimity in keeping with the character of the work.

Antagonism, if fair, honest, and honorable, is entitled to respectful consideration, but an antagonism which is a mere vent of spleen, of vituperation, of false accusations and degraded witticism, is utterly beneath the notice of those who are made its object. To the oblivion of silence and contempt, therefore, would we consign the "Freethinker's Text-Book," but for one consideration—namely, the baleful and unhallowed influence which its gross perversions and misrepresentations exert upon society at large.

The person who is widely and intelligently read, is in no danger of contamination from a perusal of this book. His practiced mind readily detects the sophistry employed, and after winnowing therefrom a vast amount of chaff, finds little remaining. To his mind—capable of a true estimate—the projected shafts of ridicule are formidable in appearance only, and fall harmlessly, the weapons of a groveling and despicable foe.

The individual, however, of narrow research, of limited reasoning powers, or whose moral and spiritual nature has become vitiated, becomes a ready victim to its poisonous inculcations. Its most deplorable effects, however, are those exerted upon the minds of the young, the character of youth being molded by every surrounding influence, and like a sensitized plate receiving impressions of all objects focused upon it. Children are more readily attracted by pictorial representations than older persons, and when these representations are hideous distortions of truth and virtue, the result can be but the sowing of seed which in after years must yield a harvestage of Dead sea fruit. Such a book in a home will blight and destroy the healthful, hopeful, and beautiful ideals of life and create youthful and hardened cynics than which nothing can be more painful or revolting. In bringing into his family a venomed rattlesnake as a pet or plaything, the head of a household does a less unwise act than in introducing this mocking, scurrilous publication wherewith to poison the minds of his children. To destroy the idea of immortality means to brutalize. With nothing for which to hope but a brief and precarious present existence, with no prospect of future reward or punishment—the cause and effect of present acts—to nerve and inspire to a life of virtue or restrain from criminality, the average man rapidly descends to a common level with that of things which cling to the earth element; and that creep and crawl thereon, having no higher aspiration than "to eat, drink, and be merry." To such a level does the "Freethinker's Text-Book" seek to reduce its adherents.

For the sake of individuals liable to become prejudiced by cunningly devised and seemingly plausible sophistries the writer proposes, therefore, to answer as many of the insinuations against religion and the Bible contained in this book as is possible within the limited compass of a newspaper article. Following the trend of blind conceit, cavilers at religious belief are disposed to arrogate exclusivly to themselvs the fruits of scientific research, overlooking through ignorance or ignoring through malice the fact that religion has claims in the scientific field prior to their own and of a magnitude far greater.

Modern science is to-day unlocking many historic and symbolic mysteries of the Bible, the significance of which hav hitherto been misconstrued or hav remained shrouded in complete obscurity. For example, the first chapter of Genesis stands preëminent as the exposition of a science supposed by many to be of modern origin—namely, geology. Considering the age in which it was written, the crudities and imperfections of the existing languages, the possible mutilations of translators—the agreement of this scripture with modern theories is remarkable, and it stands to-day conspicuous as an authentic and well-preserved cosmological record. The fact that old-time Bible-readers failed to comprehend the now clearly demonstrable problem of the earth's structure, as chronicled in these sacred writings, serves only to illustrate the weakness and superficiality of finite reasoning and the vastness incommensurable of the infinit. Says the Psalmist: "Canst thou, by searching, find out God? Canst thou find out the almighty to perfection? Behold, it is higher than heaven, what canst thou do, deeper than hell, what canst thou know?" And so all along the ages, poor humanity has stumbled over these high and deep things of God, narrowing down the days of creation to the modern signification of the term, forgetting the declaration of holy writ, that "with God a day is as a thousand years, and a thousand years as a day;" or in other words, an indefinit period of duration. Concerning the mighty cataclysm, biblically known as the "deluge," legends of which still exist among all tribes and nations of the globe—many of whom never heard of the Bible—the old-time reader again stumbled. "The windows of heaven were opened and the fountains of the great deep were broken up." The passage puzzled him. He vaguely wondered what was meant by "fountains of the great deep" and their "breaking up," never for an instant realizing that a great convulsion of nature, with perhaps the sinking of a continent, was involved therein. To this passage modern science furnishes the key.

Noah's ark and its construction also gave him trouble, as it is still giving trouble to the big, overgrown children of the Atheistic school. "How could the deluge hav submerged the whole world, and how could the ark hav contained all the animals and things said to hav been herded therein?"

They forget, or perhaps never knew, that "the world" is used in a relativ rather than an absolute sense. That up to the time of Ptolemy "the world," so far as known, comprised but a small portion of southern Asia, the northern part of Africa, or Lybia, and Europe-Europa. The world of the antediluvians may hav been far more limited in extent even than this. It may hav been the "Lost Atlantis" of which Plato tells, and of which the scientist Ignatius Donnelly treats at length. The animal life of an obviously limited world could not hav been extensiv, and a vessel such as described could hav easily contained a full representation of each species.

Over "Jonah and the whale" and other symbolic writings of the Old Testament, blunder both the old-time believer and the modern unbeliever, and each gets his nose bumped in a manner which seems almost ludicrous, both construing literally and neither comprehending.

Archeological research and discovery is throwing light upon many a mysterious and apparently meaningless passage of scripture writing. The claims of religion and the Bible in the scientific field are thus being fully substantiated, and it is noteworthy that some of our most distinguished scholars and scientists are believers in the Bible records. Among examples near home may be cited Professor Wright, of Oberlin College, one of the ablest geologists in America, a firm believer in Christianity and an earnest advocate thereof. A smattering of ideas supposed to be scientific, is what ails very many of the Atheists and Agnostics of to-day. Says Watts:

> A little learning is a dangerous thing,
> Drink deep, or taste not the Pierian spring,
> For shallow drafts intoxicate the brain,
> While drinking deeply sobers us again.

To the Freethinker's charge that the Bible was written by "unscientific and illiterate men," what say Professor Wright and other Christian scientists? What say scholars and critics the world over? Treating on the subject of sublimity in his "Advanced Course of Composition and Rhetoric," G. P. Quackenbos thus observes, concerning the literary merits of this book:

"The grandest of all passages are found in the earliest of books, the Bible. What can transcend in grandeur the following descriptions?" Which query is followed by copious quotations from the sacred writings.

Literary critics from ancient time to the present day hav concurred in attributing the highest sublimity and poetic beauty to biblical writers, as exampled in the books of Job, Psalms, Isaiah, Habakkuk, and portions of the New Testament.

That the Bible writer was posted on the sciences of astronomy and geology, and had made a general study of practical philosophy; that he knew something of the laws of gravitation, even in that obscure age, is further evidenced by observations such as these:

Canst thou bind the sweet influences of Pleiades or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons?

Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

He stretcheth out the north over the empty place, and *hangeth the earth upon nothing.*

Hast thou entered into the springs of the sea, or hast thou walked in search of the depth? Hav the gates of death been opened unto thee, or hast thou seen the doors of the shadow of death?

Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail?

Doth the hawk fly by thy wisdom and stretch her wings toward the south? Doth the eagle mount up at thy command and make her nest on high? She dwelleth and abideth on the rock, the crag of the rock and the strong place; from thence she seeketh the prey, and her eyes behold afar off.

In corroboration of the scientist's theory that the center of the earth is an ocean of flame and that the planet is liable to speed to final destruction as a rushing, burning comet, the Bible says: "The earth, *being* on fire, shall melt with fervent heat;" and again it is quaintly but logically observed: "As for the earth, out of it cometh bread and under it is turned up as it were fire."

Here is a combination of beauty, sublimity, and philosophical inquiry which would do credit to even the modern thinker.

St. Paul was a scholar of note, and so logical, so forcible, and eloquent was his defense before King Agrippa, that almost was that hard-hearted Roman persuaded to an adoption of the Christian's faith.

Notwithstanding his assumption of scientific enlightenment, the Atheist exhibits a superficiality and obtuseness commensurate only with his arrogance. While admitting the established facts of science relativ to the indestructibility of matter, he yet assumes that the mind, or spiritual being which thinks, feels, and aspires; that most subtle, all-powerful, incomprehensible force of all known forces, which from its very nature is most fitted to survive, this he ignorantly and ignobly consigns to annihilation.

The claim of Christianity as a civilizing and enlightening influence is repudiated by "The Freethinker's Text-Book," which cites by way of comparison the superior civilization of ancient Rome

under pagan rule and Rome of to-day under the sway of Christianity. Where, we ask, in all the annals of history can be found a more revolting record of profligacy and moral debauchery than existed among the ancient Romans? or where such wanton cruelty as characterized this nation from ruler to subject? No more execrable name than that of Nero blackens the page of the past, and the very appellation of Roman stands to-day as a synonym of all that is hard, stern, cruel, and despotic. A model populace, indeed, was that which could laugh and applaud the dying groans of their fellow-beings pitted in the arena against savage beasts, and gloat over flowing blood and death agonies. A civilization devoid of spiritualizing and humanizing influences is but refined barbarism.

The bigotry and intolerance of historic churches, and the religious persecutions which were carried on by some of its representativs, are charged against the faith. The gospel of Christ, we answer, has nothing in common with bigotry and intolerance; it is free, magnanimous, and wide as the world. The doctrin of "universal brotherhood" claimed by the Theosophist and grafted upon his esoteric sciences is but the essence of Christianity as recognized by its true followers. Because the mistaken zealots of an ignorant age did wrong it is as unreasonable that the system itself should be condemned, as that it should fall into disrepute because of the fraud and hypocrisy which to-day masquerade beneath it.

The fact that traitors in disguise touch elbows with true soldiers in the ranks of an army may retard and injure the cause, but should not reflect discredit thereon.

Prison convicts and rogues in general, as charged by the Freethinker, often profess a leaning toward this or that church, when in reality they are its covert enemies. From the fact that murderers and cutthroats generally seek religious consolation before commission to the gallows, the Freethinker classifies them as "representativ Christians." For reply it may be briefly said that the blackest criminal who yields his neck to the halter is not like the average Atheist; when arrives the hour supreme, and life with all its objects is slipping from his grasp, instinctivly he reaches toward the only power that can aid, the divinity, which all his life he professed to deny.

> For almost everyone, when age,
> Disease, or sorrow strikes him,
> Inclines to think there is a God,
> Or something very like him.

With all deferences to any and every religious system which has for its object the upbuilding of humanity, there does not exist a religious power more elevating and satisfying than that of Christianity, when comprehended in its brightest spiritual sense.

Faith, denominated by the uncomprehending critic "blind," is in reality a clear second sight, a spiritual discernment, as convincing to the inner consciousness as visual sight to the outer perception, and is known to those, and only to those, who hav felt its inspiring power. By its aid faltering humanity may grasp for sustenance the arm of Omnipotence. Through faith, the weak, the weary, and the troubled are enabled to peep onward hopefully, and even joyfully. In life's darkest hours, when everything worth living for seems vanishing like an evanescent cloud or a beautiful dream, faith touches, and idealizes, and makes still cognizant the cherished objects which hav passed beyond our grasp. In the great moral struggles of men and nations how many a glorious victory has been scored on the side of faith.

Lost in the gloaming; groping blindly over dangerous and uncertain ground, it is faith which kindles a hopeful ray and inspires the wanderer as he sings:

> Lead, kindly Light! amid the encircling gloom,
> Lead thou me on.
> The night is dark and I am far from home;
> Lead thou me on.
> . . . . . .
> So long thy power has kept me, sure it still
> Will lead me on;
> O'er moor and fen, o'er crag and torrent, till
> The night is gone.

The sublimity of faith transcends all other elements of sublimity. It was this which inspired the great masterpieces of renowned artists; all that livs and speaks from the printed page. Faith tipped with inspiration the pen of Handel when he composed that greatest of musical compositions, "I Know That My Redeemer Liveth." It is faith that thrills and vibrates in Longfellow's "Psalm of Life," and that givs such transcendent beauty and depth to the poems of Whittier.

One of the most thrilling songs ever written, and which exemplifies the sublimity of the Christian faith, was composed from an incident which occurred some years ago on the coast of Wales. Off a wild and rugged promontory a vessel had been driven upon sunken rocks. A storm of unprecedented fury swept the sea, and realizing the utter inability of human aid to reach her, the peasantry gathered with blanched faces on the shore to watch the inevitable breaking up of the doomed ship. Through leveled glasses they saw her canvas torn away and her rigging swept by the board. They saw the great waves mount her sides and numbered the crew as one by one they were picked up and carried overboard. They saw the masts, main and mizzen, go crashing into the sea, until but one remained, and clinging to the crosstrees the last survivor of the wreck. In the crowd on shore was a clergyman, and to him was handed a speaking trumpet, with the words, "Send him a message."

He hesitated, not knowing what to say; then placing the trumpet to his lips, he shouted:

"Look to Jesus! Can you hear?"

In a moment came back the answer,

"Aye, aye, sir!"

Then, clearly, above the roar of wind and sea, they heard him singing:

> Jesus, lover of my soul,
> Let me to thy bosom fly;
> While the billows round me roll,
> While the tempest still is high.

Impressed by the strange and awful grandeur of the situation, and the power of a faith that could signally triumph in such an hour, the group on shore listened spell-bound:

> Other refuge hav I none,
> Hangs my helpless soul on thee,
> Leave, oh, leave me not——

The mast swayed and toppled, and in a moment the sailor had plunged to a death which for him had lost its terrors.

As an example of sustaining faith may be cited an occurrence in which again figures the grand old hymn above quoted. The occasion was the very recent death of a young lady—well known to the writer of this article—in one of the northern counties of Ohio. To the last Emma C—— was in the full possession of her reasoning faculties. Shortly before her final dissolution she exclaimed:

"O mother, I hear them singing!"

"Whom do you mean?"

"The angels in heaven. They are singing, 'Jesus, Lover of My Soul.'"

Then, clasping her hands, she joined her feeble voice with that of the invisible choir, singing the hymn to its close.

A moment later she said, "O mother, I see a beautiful stream of water; it is clear as crystal," and she motioned as if dipping it up with her hands. Her closing moments were the embodiment of peace serene; of joy ecstatic, when from the portals of the great unknown the curtains were swung backward and faith bid her enter.

These are but samples of multitudinous instances, falling constantly beneath our notice, of the uplifting, upholding, and comforting power of the Christian faith in hours which try men's souls. With St. Paul many a failing voice has been led by faith to exclaim:

> For I am persuaded that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor hight, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Grim-featured death cannot be glossed into attractivness by even the seductiv rhetoric of an Ingersoll. Despite the acknowledged strength and beauty of his eloquence, he leaves a void unfilled. Despite his deep and absorbing love of kindred and friends, he offers no hope of reunion with them in the great hereafter. The very best he givs us to expect is a brief and uncertain present career, with a black oblivion beyond.

A religion which enables its earnest and true followers to liv nobly and courageously and to die rapturously is a triumphant success, where so-called Freethought and Atheism fail utterly.

Put-in Bay, May 18, 1892.

What Is Man?

To the Editor of The Truth Seeker, *Sir*: There is a little frisky bantam rooster in town, kept for the amusement of children and passers-by, who when accosted will flap his wings, turn right about face, and fight the biggest man in town. He does not stand a ghost of a chance to "lick," but actions plainly indicate that he thinks he is as good as "any other man."

August Buesing, in your issue of the 4th inst., assails Materialists in like manner. He bristles all over with fight and conceit, and insists (indirectly) that *his* head is level, his ideas are in harmony with nature's laws, his mind is cultivated fit to reason and to demonstrate the truth as it exists in nature, but not the minds of Materialists. *His* five senses are acute, his thoughts are not limited to present existence, and he is acquainted with a former and a future life; all of which, however, he sadly fails to prove—kikirikih!—a bantam rooster still.

He scornfully resents sneers, but in his short effusion embodies more sneers and abuse of Materialists than I hav used in nearly forty years of friendly intercourse with Spiritualists.

Recognizing the necessity of proving a former *eternal* life to prove a future eternal life, he points to our very limited prenatal existence, and after expressing the strange desire (no accounting for taste) again to inhabit that world which we inhabited the day preceding our birthday (!) he exclaims defiantly: "Any person who denies an existence in time that preceded his birth is, in my estimation, an ignoramus, a lunatic, or a liar!" And now thinks, after this brilliant *coup de* bantam rooster, he has proved that we hav "existed in the universe in all ages." Kikirikih!

Not desiring or expecting to transform a member of the genus fowl into a thinking man, yet, having gained a text for a very important subject, I desire, upon this occasion, to make clear to your readers, beyond cavil and dispute, that man, as such being, did begin in time, and consequently, as such being, must end in time.

There is no such thing in existence, abstractly speaking, as a man. If there was he would indeed be eternal, for existence implies eternal existence; neither can the sum total of all existence be lessened or increased to the amount of a single atom. But there exist, so to speak, certain forms of matter composed of certain aggregations of atoms, which we call "man," but separate and apart from these aggregated physical and chemical elements such forms hav no existence. When such particular aggregations of matter constitute a man, youth, child, infant, fetus, germ, we name these forms accordingly and know them as such while they exist as such, but when the material constituents of such forms are again scattered to the four winds of heaven and identical particles constitute other forms, the previous forms, of course, hav vanished forever.

Here is a seed. It was born of a flower, which in turn evolved from a seed. But had conditions not favored the maturing of the flower, this identical seed would not now exist. We plant it and it soon loses its original form. It unites with other elements, grows, and daily changes. The forms of to-day, to-morrow will be no more. Now it buds and blossoms and is covered with magnificent flowers in profusion. Alas! that those beautiful forms cannot exist forever. But it cannot be. Eternal change is the inexorable law of nature. All forms are transient, changing even when not perceived by man. But see, what are these? Little sacks containing many duplicate seeds of the original seed planted. Thus nature ever supplies with prolific hand the means to perpetuate the species. Soon the flowers wither; an early frost will destroy the last vestige of the organic form. It is dead. Living, vital, potent, inorganic matter, however, remains, ever struggling and finding new affinities, then to mingle and giv life to new forms. But the original flower is no more.

So the form of man is but transient. In fact, he changes daily—no two days the same man. And thus we lose our infants, children, youths, and maidens, though death does not snatch them from us. The form of man is preceded by the form of a youth; the youth by a boy; the boy by an infant; the infant by a fetus; the fetus by a germ or seed, the latter originating—growing—when the parents arrived at ages of man- and womanhood and when their forms developed such germs. As the matured flower developed the seed to perpetuate the species, so the matured man (and such man only) develops the seed to perpetuate the human race.

The origin or beginning of the form of man is therefore not an unsolved problem, the period of his prenatal life or preëxistence is not an uncertain fact. It is absolute and self-evident. The form of man begins when his parents mature and develop the seeds or germs which eventually evolve into the form of man. He individually could not exist if his parents did not mature such germs, and the human race would soon vanish with the cessation of such processes.

That the form of each individual man, then, does begin in time, and does not begin until the growth of the seed is complete, and does not exist during all the ages of beginningless time prior to such time, must be conceded, but this concession necessi-

tates the like dictum of logic that *what begins in time must end in time.*

Man is but a *form* of matter. There are no eternal forms. Hence man cannot be eternal.

There is no analogy in nature for an immortal form. The pyramids, the world, the sun, stars and systems, hav no existence as such or *per se;* all are but mutable forms of immutable matter, the former ever changing, the latter alone eternal and forever the same. And all these forms at one time were not—other forms preceded them—and all these forms at some time in the remote future will not be, but other forms—non-existent now—will continue the evoluting and involuting process forever.

Thus all forms begin, grow to maturity—never stand still—then the disintegrating processes begin and continue their work of destruction till the last vestige of such forms has vanished, and so on forever.

And the form of man *is* man. When the fetus or seed, such a form was not man, but what such names indicate. It is the matured living organism—and nothing more or less—which constitutes the man. This organism *is* man, and man necessitates such organism or he doesn't exist. The functions of man—life, mind, his senses, etc.—are dependent upon such organism—effect and cause—and in the absence of such form cannot continue. All the sciences—chemistry, physiology, anatomy, phrenology, and others—are based upon this fact, and are a farce if such functions can exist without necessitating the complex, living, breathing, physical form of man. If the anatomy, brain, nervous system, organs, etc., are a necessity to man during life, what folly to insist that such man can continue to exist during all eternity without them.

And Brother Perry's "proofs" are childish problems beside the overwhelming enigma: How man can exist when all which constituted him a man has assumed other form? OTTO WETTSTEIN.

Rochelle, Ill.

The Materialist Resembles the Laborer Who Clears the Ground for a New Temple.

The Materialist has always contended that it was the duty of every man to sneer at faith and at an everlasting life. He maintains that the human body is the master, the governor of the mind.

Truth is an element which the Materialist can neither handle nor analyze. Should he for this reason hav a right to deny its existence?

Truth is my yardstick—a measure which I apply to ascertain the grade and quality. The Materialist's limiting his thoughts to the present existence unfits him to be classed among the Freethinkers. In fact, he limits his thoughts, and for this reason he is not a Freethinker. He has neither wit nor a mind that is suitable to reason. His five senses are lame and are too feeble for handling logic and truth. He imagins himself to be a person chockful of wit, well prepared to educate the masses of the world by tearing things down instead of offering them something better. He imagins it great when he blows out the light and permits them to hustle in the dark. He imagins that progress consists in tearing down instead of inventing something superior to what has been in use in the past.

His reasoning would make one believe that a poor man is benefited in tearing down his hut and living for the rest of his days without shelter. Any person who imagins that human progress consists in such rude methods, is, in my estimation, an ignoramus, a lunatic, or a brute. The Materialistic arguments may hav suited the dark ages of the past, but that sort of tearing down without showing any skill in replacing something better in its place is out of season in this age of light, reason, and sunshine. Do not consult a Materialist on a former or future life, because it is beyond his conception. Go to the Spiritualist for truth, reason, and logic.

Jacksonville, Fla. AUGUST BUESING.

Prohibition Party Principles.

There is a class of people in the world who are always expecting dishonesty. They expect to be robbed and mistreated at every turn, and are chagrined and disappointed if such is not the case. They are always expecting disaster—pestilence and famin; earthquake, cyclone, and flood; political crises and financial ruin. These poor souls are sick. They hav dyspepsia or rheumatism, or diseases of other kinds. They are narrow of mind because they suffer in body. They expect the assemblyman from their district to sell his vote when he is offered a good price, because their own stomachs are sour. You may think it is because they would make such a sale of themselvs if they had the chance, but let us be more charitable—let us think it is because of derangement from disease. How can a man think well of a fellow-man if his own liver is paralyzed and his gall, instead of discharging into the proper duct, is being thrown back again into his blood. It goes back to his heart and to his brain, and every part of his body receives a portion of the poison. No wonder he sees in the board of supervisors five fire-eating demons, ready upon a moment's notice to sell their souls for gold—no wonder he sees upon the bench of the superior court monstrous devils dealing out vengeance for money—no wonder he sees in the state legislature only a body of moving putrefaction. He looks at them all through the same "smoked glass, darkly." His eyeballs are yellow with jaundice—poisoned blood—and he must needs look through that poison if he looks at all. Little is the wonder he sees in the uses of innocent wine a dreadful griffin with open jaws ready to swallow the world at one gulp. Looking out from behind his disease and seeing these hallucinations magnified and cast upon the world and sky, is it to be wondered at that he votes with his kind—others as sick as himself—for intemperate measures to govern a healthy people? He cannot see clearly the reason of things. In his affection he forgets that nature's laws are infallible and can not be changed, but is so narrowed down in his mental vision that he believes nature to be the seat and center of disorder. He thinks the human family totally depraved, and fancies that his God naturally hates everything human, and will finally save but a favored few—of which he is one—because of certain family relationship with some of the creatures here below. These people, who are sick, being jealous and unhappy make even their gods jealous and unhappy. Such a man makes for himself a little hell, of which he is the center and chief fireman, but he does it so innocently that we would be less than human if we did not pity him.

As a great man once said, "He mistakes the afternoon of his life for the evening of the world." How unfortunate for progress when a man of broad, cultured mind allows his body to become diseased. To him all nature gradually changes; the sun and moon and stars squint through the yellow mists of his eyeballs, the soft breeze chills his marrow, the song of happy birds jars upon his shattered nerves, the perfume from bursting flowers is nauseating, and nightmares ride him while he tries to rest. The things he used to love seem faded, and those who pleased him once disgust him now. What he says, and does, and writes partakes of his decay. His reason is the first to suffer, and with the loss of that comes fear of something supernatural. The "buggerman" who preyed upon his childhood beacons him again, the world of science has lost a thinker, some branch of superstition gains a dupe, some crafty priest will reap a benefit, and the unfortunate one is pointed to as an example of how great men at last fall in the dirt to worship. Before he dies, perhaps he casts his right of suffrage once upon the side of Prohibition; thus asking that all mankind shall be compelled to see the world through the vail—the yellow-green gall of dissolution—as he is seeing it.

F. H. HEALD.

The State Secular Union of Ohio.

It is with extreme sorrow and regret that I hav to announce the death of our beloved president, Frank Spencer Dean, of Cleveland, O.

His death occurred on the 30th of May last, and the loss of his valued assistance and encouragement will be keenly felt by us, and leaves a void that can not be easily filled.

It was his last wish (also the wish of his affectionate wife) that I should conduct the funeral services, but owing to the delay in transmission of the news of his death, I did not receive it in time to enable me to comply with this, his last request, a circumstance which I deeply lament.

Mr. Dean was one of the most courageous and consistent Freethinkers in the state of Ohio. Never did he hesitate to avow his honest thoughts and to show the world that Freethought is not a passing fancy, but a deep-rooted conviction. His noble life has endeared him to all. Christians and Freethinkers alike were numbered among his friends—friends who loved him living and who loved his memory now that he is gone. And now the most fitting tribute we can pay to his memory is to forget whatever faults he may hav possessed and try only to emulate his virtues.

He leaves a wife and three children to mourn his loss, who faithfully adhere to the principles he taught them in life. But now this kind and loving husband—an indulgent father, a devoted and generous friend—has gone. He has joined that endless procession passing over the dark, stagnant waters, from whence as yet no traveler has ever returned.

Sad is death at all times, but sadder when as now; sadder when death comes in the full meridian of life, while the sun of existence is still high in the heavens and has scarce turned his steps toward the horizon.

Mr. Dean was but thirty-seven years of age, though in that short time he had earned for himself a name that one twice his years might envy. Now that he is gone, may he sleep in peace, sleep forever in his cloudless tomb. There is no need of marble monument exquisitly and elaborately sculptured, for living thoughts are drooping o'er that grave.

Let this suffice, that the once-loved form is laid there to rest. He lived a Freethinker and died true to his principles. He ever strove to make those around him happy; and living a life without hypocrisy, he died without fear. His friends were legion, all of whom deeply lament his loss, who miss his genial smile and beaming face, and who will think of him with love, honor, and respect.

The first quarterly meeting of the executiv committee of the Ohio Secular Union was held in Columbus, June 12th. In consequence of the death of our president, the duties pertaining to that office hav now been placed in the hands of the second vice-president, Mr. Joseph Simpson, of Columbus, in whose favor the first vice-president, S. M. Bower, had waived all rights owing to the pressure of business matters.

The committee hav now adopted a form of charter and members' certificates, which, together with the constitution, are now under way of printing and will be ready for members and local auxiliaries within the next two weeks. It was also decided by a unanimous vote of the committee that the secretary shall prepare a monster petition from the Freethinkers of Ohio in favor of the opening of the World's Fair upon each and every Sunday during its continuance, and to present the same to proper authorities. Also, that he shall appear before the commissioners on the 6th of October and argue before them in favor of its opening upon these days.

A resolution was also passed, requesting that whenever the death of any of our friends, or any member of this Union, shall occur, the secretary shall be immediately notified of the death of such member, when he will be on hand to conduct the funeral obsequies, and read the Secular burial services. In conjunction with this the committee confidently recommends the secretary to perform these offices. The committee feels that this is an important feature in connection with our work, and we earnestly desire that our friends will comply with this request, for we must bury our own dead, without the interference of any priest, or the mumbling of any church creed. A resolution of condolence and sympathy was also carried, and ordered to be forwarded to the widow of our late president.

The committee having now outlined the work of the secretary for the next few months, we must make an appeal to our friends for help. The work cannot be done without financial aid, and those who desire to see this accomplished are asked to assist us.

We must secure the legitimate opening of the World's Fair on Sunday. It is an important movement just now. Let us only secure this and we shall hav achieved the greatest triumph that our party has witnessed during the present century.

The opening of the Fair on Sunday would be a severe blow at church legislation, and the enactment of pious politics. We must not lose this fight through over-confidence, for the Sabbatarians are exerting themselvs to the utmost to secure their objects. Fraud, perjury, and corruption are the weapons they are now using, considering, no doubt, that could they only gain their point the end would justify the means.

Friends, we must meet this in earnest, and we need your assistance to carry on this just war against ecclesiastical domination. The church has ruled long enough. The priest must be taught to keep his hands off the political life of this country.

But to do this, we need your help, and we must hav it, if we are to succeed. Do not keep in the background, but come to your place in the forefront of this great battle for human freedom.

The first society in connection with this Union has now been successfully organized in Cleveland, where the good work will be carried on by ready hands and willing hearts.

I hav also several other places where I am informed that a local auxiliary may be established, and where I shall visit in good time. All Freethinkers who may desire, being willing to help us financially, to become members of the Union, or where a World's Fair petition may be used to advantage, or wherever a local auxiliary can be established, are earnestly requested to communicate with the secretary at once.

The expense of printing charters, certificates, constitutions, etc., has reached a sum in excess of the amount in our treasury, and there is now a small balance due the wrong way. Friends, we once more appeal to you for help, and to giv us the means of strength whereby we can carry on the glorious cause of Freethought.

JOHN R. CHARLESWORTH, Secretary.
JOSEPH SIMPSON, President.
DR. J. B. SCHUELLER, Treasurer.
154 *N. High street, Columbus, O.*

The Saint of New York.

The United States may fairly regard as an event of national interest the inauguration of the City Club of New York. Nearly four hundred gentlemen, of both political parties, mostly of high position, wealth, and ability, organized a society for the purpose of securing for their city real and honest municipal government, which it has never had. The evil they confront is the long subordination of the welfare of the city to national partisanship, its offices being regarded as part of the spoils with which party services are rewarded. These eminent Republicans and Democrats hav pledged themselvs to exclude national politics from municipal affairs and to oppose candidates proposed by Tammany Hall on the one hand or the Republican machine on the other. The real struggle is against Tammany Hall, which holds New York in the hollow of its hand. In so holding this city, Tammany holds also the state, and, in holding the state whose electors are the most numerous, that organization largely controls the nation. But Tammany itself, these gentlemen declare, is held in the hand of its president, called its "boss"—just now a personage named Croker. It is probable that the majority of Americans never heard of Mr. Croker, yet he is the most powerful individual political factor in the United States. When any election is drawing near the Tammany regiment gather in their Hall; the "boss" sticks up before them on a bulletin-board the names of the mayor and alderman, or the governor and state officers, or the president and electors, for whom they are to fight. No one dreams of asking how or why those names are selected. They all go out and work in primary meetings, when those names are always nominated. The nominees are certain of election if municipal, nearly certain if for the state, and hav if national the only chance of carrying the state electors their party can giv. No Democrat opposed by Tammany can carry the state.

The origin and evolution of St. Tammany form the most extraordinary chapter in our national history.*

Tammany was the name of an ancient chieftain of the Delaware tribes, an aboriginal Charlemagne, invested from the early colonial time with a large mythology, in which he figures as the mightiest of warriors and most virtuous of rulers. Early in the American Revolution some officers and soldiers conciliated the aborigins by calling themselvs "sons of Tammany." Among such soldiers was one John Pintard, of New York city, the virtual founder of the organization, which dates from the period of Washington's first inauguration.

There is a tradition that when the first president was about to be sworn into office at Federal Hall, New York, no Bible was found in the building, and Chancellor Livingston sent for one to the Masonic lodge in John street. The Bible (edition of 1767, containing a portrait of George II.) is preserved in that lodge, adorned with inscriptions. The Masonic legend is that Washington kissed the open book, and the very page is shown; a page showing the picture of Issachar as "a strong ass couching down between two burdens." The legend sounds like the invention of some political philosopher who saw Washington between the two burdens of his time, —a radical democracy, and an obstinate devotion to the pomp and circumstance of royalty. The first month of Congress was given up to an acrimonious dispute between Representativs and the Senators about titles. Among the titles proposed for the president were "his majesty," "his electiv majesty," "high mightiness." A committee of the Senate reported in favor of "his highness the president of the United States, and protector of their liberties." "The lower house," as some heady Senators called it, overruled all this, and compelled the vice-president, John Adams, to address the chief magistrate merely as "the president." It also struck out the phrase in which he proposed to thank the president,—"for his most gracious speech." Adams declared that he never would hav "drawn sword" (purely metaphorical, in his case) if he had foreseen such a result. This aristocratic feeling found its center in a powerful organization known as the "Order of Cincinnati," which preserved the hereditary feature, membership being confined to revolutionary officers and their descendants, in primogeniture. Washington was its first president, but had resigned because of the hereditary feature. He was retained on promis that this feature should be abolished, a promis unfulfilled to this day, when, however, the society of the Cincinnati has become so unimportant that few know or care anything about its regulations. Nevertheless, a hundred years ago, led by General Hamilton, Baron Steuben, and other powerful politicians, it filled the democracy with alarm. Tammany was the American answer to the Cincinnati. Its first public appearance was on old May day (May 12th), 1789, when its members masqueraded as Indian chiefs, in paint and feathers, through the streets of New York. They called themselvs "the Sons of St. Tammany, or the Columbian Order." The "saint" was adopted in competition with the foreign saints of other societies in New York—Patrick, Andrew, George. The new society included then people of different parties, like that which was last night organized to resist it, in its turn, as it once resisted the Cincinnati. The society called its place of meeting the "wigwam," its officers grand sachem, sachems, sagamore, wikinskie. Curiously enough it anticipated the French Revolutionists in their wish to alter the names of the seasons, which Tammany distinguished as blossoms, fruits, snows, hunting. The months were "moons." An old Tammanyite letter might be dated "Manhattan, season of fruits, 17th day of the 7th moon, year of discovery 300th, of Independence 16th, of the Institution 3d." Of the grotesque aboriginal features the chief relics now are two large Indian figures are kept in Tammany Hall. When the great "boss" Tweed was plundering the city he regarded these figures apparently as his "mascots" or "pals," and transferred them to his private rooms. (From which they were recovered by Mayor Abraham Hewitt.) But in early times the aboriginal features of St. Tammany were of national importance. In 1790, while New York was still the federal capital, the Indians of the far South gave the whites much trouble (perhaps not so much as they received), and an officer was sent by the president to negotiate with them. The tidings presently came that the chief of the Creeks and twenty-eight warriors were on their way to New York to form a treaty. The sons of St. Tammany, in full paint and feathers, went out to meet the red men, introduced them to the president and ministers, showed them the sights of New York, gave them a banquet and speeches, and stood around them in the Federal Hall when the treaty was signed. The president's last visit to Federal Hall, New York, was to sign that treaty. He went in his new English coach-and-six, with all pomp, even the horses' hoofs painted. Addresses were interchanged, the president gave the chief wampum and a paper of tobacco (substitute for the calumet), and all, including Washington, joined in singing a chorus of peace. The costumed sons of St. Tammany managed this business, and made their mark on the nation. The Cincinnati began to court them.

The leading Tammanyite at this time was the before-mentioned John Pintard. Most of them were tradesmen and mechanics but Pintard was a university man and in fashionable society. He was editor of the leading Republican paper, in which he published the whole of Paine's "Rights of Man." He was also, and at the same time, a member of the city council and the state legislature, which then sat in New York city. The foundation of the historical societies of both Massachusetts and New York (1791) was due to Pintard. The city council gave Tammany a room in its hall to show American antiquities. The St. Tammany Society made its next great impression by a stupendous banquet in celebration of the third centenary of the discovery of America by Columbus. There was set up in its hall an illuminated obelisk. At the base a globe, emerging from chaos, presented America as a wilderness. At the top history, drawing a curtain, revealed a commercial port, and Columbus instructed by Science, who presented him with a compass and pointed to the setting sun. Other figures were Columbus at court; next in chains, where Liberty points him to the gratitude of posterity represented in the obelisk and the Sons of Tammany or the Columbian Order. Near the chained Columbus was the prone eagle and the inscription, "The Ingratitude of Kings;" elsewhere the eagle was seen soaring with a scroll inscribed "The Rights of Man." For some years after, the transparency was exhibited in a museum with living tableaux.

So Tammany took root in New York. As the conflict between the Hamiltonians and the Jeffersonians—the Federalists and Republicans—waxed hot, Tammany called Jefferson its great grand sachem. It was denounced as a "Jacobin" club. It was imitated by other clubs throughout the country. Gradually the earlier society developed what is now called "Tammany Hall." The two now coexist, as wheel within a wheel. The old society preserves its character as a sort of charitable institution. A Tammanyite is not seen forsaken, nor his seed begging bread. The "Hall" was sixty or seventy years ago a place where politicians used to assemble and drink hot flagons, toddy and rum punch. Although they are not distinguished now for hard drinking, a good deal of their power lies in the fact that they are understood to be steadfastly against all the efforts of Prohibitionists to break up the saloons. At the organization of our new "City Club" most of those present were smoking their cigar-calumets, and on the tables were decanters of whisky. Few drank any, but I hav a notion that the chief promoters wished to forestall any charge of Prohibitionism. They mean to fight Tammany, no doubt, with some of its own political fire. Such, then, is the archeological history of St. Tammany, probably little known to most members of that society. It will be seen that the society is to be credited with having checked a monarchical tendency in the beginning of our government. In the relativ importance to-day of the two burdens between which our governmental Issachar couched, and which found their respectiv labels in the "Cincinnati" and "St. Tammany," the political history of the United States may be pondered. But Tammany, while it has lost its aboriginal costume, has developed a tendency to revert to the aboriginal mental condition to which Sir Henry Maine traces all partisanship. The Australian who travels hundreds of miles to join one tribe against another, merely because that tribe has the same "totem" with itself, reappears in the Tammanyite who fights for a candidate with his own badge, or "totem," without particularly caring whether the said nominee is an embezzler or a competent man. The comparison is borrowed from an eminent Democrat who spoke at the City Club. The Hon. Abraham Hewitt, who once resigned his seat in Congress to become mayor of New York, declared that he had owed both of those offices to Tammany, but had discovered by his former connection with that society that their reign was the pure autocracy of a "boss," and entirely subversiv of self-government. Such it has turned out to be. New York is practically without self-government. But, although I hav joined the new club, I do not take an optimist view of its prospects as a municipal reformer. The moral forces of New York are largely mingled with pious fanaticism, and whenever they are aroused spend their thunder and lightning on private vices with which law has nothing to do, or on suppressing Sunday beer, with which it ought to hav nothing to do. We sadly need some political school to teach such men as Comstock, Parkhurst & Co. the meaning of personal liberty, and the baseness of prurient espionage.—*Moncure D. Conway in The Open Court.*

* I am permitted to use in this form researches made for the second volume of the "Memorial History of the City of New York," edited by General Grant Wilson.

Matthew Farrington.

When Matthew Farrington died the Freethought party lost one of its best men, one of its most reliable leaders, one of its bravest fighters. He hated sham, he hated cant, he hated tyranny. He was true to his friends, to liberty and justice, and to himself. He saw clearly, he struck strongly and home, and he never surrendered. The Freethinkers of America hav never had a better exemplar.

E. C. WALKER.

Lectures and Meetings.

S. P. PUTNAM's lecture appointments:

Inyo county, Cal.	June 24–27	Canby, Wash...	July 7
Athens and Cathlamet, Wash...	July 3, 4	Sheridan, " ... "	8
Woodburn, " ... "	5	Scappoose, " ... "	9
Barlow, " ... "	6	Tacoma, " ... "	10

During the months of July and August Mr. Putnam will lecture along the line of the Northern Pacific railroad at Tacoma, Buckley, Davenport, Spangle, Rosalia, Oaksdale, Palouse City, Dayton, Walla Walla, Colville, Wash.; Missoula and Bozeman, Mont.; Albert Lea and other places in Minn.; Eau Claire and vicinity, Wis. All those who desire lectures along this route will please address S. P. Putnam, at Salt Lake, Utah, care of H. P. Mason.

JOHN R. CHARLESWORTH will lecture at Philadelphia, Pa., June 26th. He expects to lecture in Cairo, Ill.; Shumway, Muscatine, Ia.; Milwaukee, Wis.; Grand Rapids, Mich.; Fort Wayne, Ind., and Auburn, Pa.

THE last meeting of this season of the Manhattan Liberal Club will be held June 24th, at 220 East 15th street. The program will consist of music, instrumental and vocal, alternating with very short talks from the stars of the club's regular stock company.

Letters of Friends.

Liberal Society Notice.

CINCINNATI, O., June 7, 1892.

MR. EDITOR: After a very successful course of lectures begun in December last, the Ohio Liberal Society has discontinued its public meetings until some time in the fall, which will be duly announced. Yours truly,

ANDREW P. HOGG, Secretary.

Lays a Brick in the Edifice of Civilization.

MR. EDITOR: In your last issue of THE TRUTH SEEKER I notice that your Literature Fund is overdrawn and exhausted. I therefore take the liberty to remit to you $1 to help to replenish it again, and for expenses to keep the Chicago Columbian Exhibition open on the holy Sabbath day.

Yours truly, F. C. M.

Freethought Must Shine at the Fair.

SHARON, KAN., Feb. 28, 1892.

MR. EDITOR: Find inclosed $5 to be applied as per memorandum inclosed.

Now, Mr. Macdonald, I hav a plan to offer to you and all of our friends in regard to having lectures delivered at Chicago during the World's Fair. To illustrate, lead off, say July 1st, with Colonel Ingersoll, one lecture at night; the next night, the 2d, with T. B. Wakeman; the 3d, with Remsburg; fourth night, S. P. Putnam; fifth, with Charlesworth; sixth, Helen Gardener; seventh, with J. D. Shaw. Then next week repeat, and continue for a month, or longer if the plan works well. This would giv all Freethinkers and others a chance to hear the great lecturers and attend the Fair at the same time. If a month is agreed upon, all that can attend in that month can hav a chance to make the acquaintance of the leaders, and others as well; and most of the Freethinkers could arrange to attend in the same month. You must understand me—I name the speakers above to illustrate only, and not that they shall come in the order I name them, or that they shall be the only speakers. This arrangement would attract attention all over the country. Let it be made known every day by posters on the Fair-grounds and it would require a large hall to accommodate the crowd that would attend. Make the admittance reasonable and thousands will attend. I would like to hear from others on the subject.

Yours, HOMER.

Some Biting Remarks.

BEULAH, COL., Feb. 18, 1892.

MR. EDITOR: Inclosed you will find $2.50, for which please send me a copy of the Bible Pictures, and "Force and Matter," by Dr. Büchner. Some day I will send you a big order for books.

The way you conduct the paper deserves to win approval from all sides, and your patrons seem ready to attest this cheerfully. Keep as close to the main track as possible; these side issues hamper our progress. Let politics alone—we get enough of that in other papers. Tell Mr. Ballou to address a series of letters to the Christian ministers and missionaries and giv us workingmen a rest. His free trade arguments are the silliest bosh ever offered to intelligent readers. And theory is one thing and practice is another.

There are a number of bright boys wasting time and abilities better employed in other directions to prove that fiat money is money. Of course it is money, such as it is. The Texas cow is called cow as well as the shorthorn cow; and the broncho is called a horse as well as the thoroughbred horse, though one is worth $100 where the other will fetch $10. The gold dollar is the ever-fresh, genuin butter, while the other is rank oleomargarine.

To remedy one evil many plans and schemes are proposed that, if adopted, would, perhaps, effect the object, but at the same time erect a dozen other evils to harass society. Some keen-sighted reformers are equipped with such marvelous penetration as to deem it impossible that some new and finely executed stroke cannot be parried by the adversary. This is precisely the case with the single-tax delusion, though the idea is old as Solomon's temple.

But I do not write to invite discussions, as I hav no time to spare to attend to them. Being so fortunate as to hav at my disposal the volumes of papers that reach every Christian home about here, I do not neglect to make the superstitious bones rattle to the best of my abilities.

You hav a splendid lot of correspondents, and it is delightful to peruse their brilliant articles. Let all observe the utmost care in avoiding what is low and vulgar. Of course, if they quote scripture the blame is to some extent shifted on other shoulders.

Were I to suggest a new feature for your paper—if the space left vacant by a diminished supply of Spiritualism, politics, etc., needed filling, let us hav a scientific department in which a brief and condensed report of all inventions, discoveries, and researches would be given, both terrestrial and celestial. Yours sincerely,

GUSTAV E. KREUZKE.

Can Say What They Would Hav Been Whipped For Once.

BROOKHAVEN, MISS., May 3, 1892.

MR. EDITOR: We are getting very Liberal in this part of the state, and what a man would hav been whipped for fifteen years ago in favor of Freethought can be publicly proclaimed on the streets here now.

If you would some time giv us an editorial on church use of state money in Mississippi, I will send you a page of the printed Acts of 1890, showing that $150 was appropriated to Rev. Mr. Sprobes, of Jackson, Miss., a Baptist preacher—and a very large one, too—for preaching to the convicts on Sunday evening. Also where the big Methodist, Bishop Galloway, and Rev. Dr. Sprobes went on the bond of the defaulting treasurer to brace the treasurer up, while both of the learned doctors never owned a cent of property and were supported by the public—although they afterward repented and the treasurer was convicted and is now a convict. But the treasurer was a shining light of the church.

Mr. Putnam and Mr. Remsburg hav lectured here, and we are getting awake, and you will hear from us soon.

I was at Jackson, sixty-five miles north of here, a few weeks ago, and the Freethinkers are waking up, and say when we hav a lecturer here they want him also. We feel that Freethought will, before twenty years, hav the whole country. I scatter any TRUTH SEEKER and everything I can get hold of, and only wish I had it by the cartload to giv.

Yours for Freethought,

ZACK T. HOSKINS.

Feeling "Experience" Rendered by One of the Saved.

MONTREAL, CAN., May 6, 1892.

MR. EDITOR: Your admirable journal is a veritable oasis amid the desert of superstitious and unfathomable literature with which I was wont to be surrounded. In it truly is a great and fertil spot amid the whirling sands and desert storms which blind the eyes of those piteous creatures still hoping for a paradise—and who, let us hope, may all in time reach this free, untainted liberty in the oasis of Freethought. It was the brutal manner in which Christian bosh was administered to my youth that first disgusted me with the whole scheme.

My father was a "sky-pilot" of the more modern make—to wit, one who, while undertaking to pilot poor credulous souls to incomprehensible, or rather, chimerical, realms beyond this universe, deemed it not beneath him to sprawl voluptuously in this world's bliss. He was decidedly despotic, too—a trait which, above all others, parsons—in their own interest, at least—would do well to stifle.

As his son, I learned to curse the day which had all unwittingly created him *mon père*. But I loved him dearly once, with that full, uncompromising filial love which the relations 'twixt parent and child can alone excite. More was he dear to me as being my only parent; my mother having died while I was still in the joyous oblivion of babyhood.

Though I learned, as I say, to curse my father, yet I never forgot he was my progenitor, never that he was but a passion-endowed mortal as we all. In tolerance, therefore, and love, I learned to bear with stoical equanimity what the mere thought of today causes me to shudder in grim fear. I only hope my own sons may, in time to come, learn to be as grateful for the *natural* care of a secular father, as I am indignant at the brutalities and deformations suffered under the *supernatural* philosophy of my originator.

Therefore it is that I urge tolerance upon parents everywhere. If Christian parents, do not thrash your child to death because he cannot giv you the essence of a pulpit oration on those proposed planets, outside our own universe ostensibly, which as a son you hav caused him to swallow, but which the most profound thinkers of the day reject as falsehood and fraud. Search your Bibles, if you will, and I trow naught there can authorize you to half murder your child in the interest of its God, as was my father's wont with me. No, the Bible message is—according to its own enunciation—not to be crammed down our throats, and is *voluntarily* to be accepted. How I shudder at the brutalities to which I was subjected in the cause of this Christ!

And, in effect, this is the only really efficacious mode of maintaining the church. From all times has its propaganda been enforced by terror and bloodshed. What terrible tortures it has devised—and, *in itself*, what a great scheme of horrible torture to man's weak mind and heart.

What a heaven, beyond all these biblical paradises, is that of Secularism! What sunshine and joy has it brought to my formerly miserable life! No brutality is needed for its propagation—nothing but love—the dawning intelligence accepts it unquestioningly. There is nothing foul, bloody, or cruel about it.

'Tis that pure realm of health and love
That truth and reason reign above!

D. MCKINLAY MACARTHUR.

The Preacher Can't Argue, So Throws Mud.

ROGERS, ARK., May 30, 1892.

MR. EDITOR: The debate of Rev. J. Hall and John E. Remsburg closed Saturday. The first proposition, as in the inclosed clipping, was dropped by mutual consent of the speakers, and the discussion was on the inspiration of the Bible. On this proposition Remsburg persuaded Hall to admit that, granting or assuming that there hav been inspired books written, the translations were not inspired, and that the book commonly used and called the Bible contains many errors. On the second proposition Hall left the question on opening his first speech Saturday night and threw mud at a terrible rate. Remsburg declined to follow him on that occasion, but expressed a willingness to compare teachings and morals if they desire to do so, and thereby gained the respect of all good people. Remsburg conducted the debate with masterly skill, and did the cause of humanity much good. There were five sessions on each proposition, making ten in all, and the opera hall was filled each time.

Remsburg's firm stand for order and decency, and his gentlemanly conduct, were highly commended by the people. And its being plain to all thinking persons that his array of proof could not be answered, was what caused Hall to fly the track. Mr. J. N. Hall is regarded as the champion of this country, and he is a keen logician and a forcible speaker. After the debate Remsburg made a neat little speech of thanks, followed by a plea for honesty and good fellowship. Hall followed in the same vein, and the meeting broke up with the best of feeling prevailing.

FREETHINKER.

Rev. J. N. Hall (Baptist), of Fulton, Ky., and J. E. Remsburg (so-called Infidel), of Oak Mills, Kan., will hav a joint discussion in Rogers, commencing on May 24, 1892.

PROPOSITIONS.

"There is a supreme personal being and the Bible is a revelation from him." Hall affirms. Remsburg denies.

"The Christ of theology is a myth, and the four gospels which purport to giv a record of his life and teachings are unworthy of credit." Remsburg affirms. Hall denies.

They are gentlemen of learning, in fact, champions of their respectiv causes.

We predict one of the most interesting debates ever had in Rogers.

The Bible "the Greatest Book on Earth."

DALLAS, TEX., June 6, 1892.

MR. EDITOR: John E. Remsburg, of Oak Mills, Kan., lectured here to a fair-sized audience, both ladies and gentlemen, who appreciated the lecture very highly. I will send you a clipping of the Dallas morning *News* of his lecture, and also the clippings of a sermon of one of the pulpit's pets, and you can see the difference in the reports. The evening paper never condescended enough to notice it at all. M. H. VAN DUSEN.

AN INFIDEL LECTURE.

Mr. John E. Remsburg, of Oak Mills, Kan., delivered a Freethought lecture last night in the auditorium of the city hall to quite a large audience, which included a number of ladies. The speaker was introduced by Mr. E. H. Andrae. For the subject of his lecture he took "Bible Morals," and in language quite eloquent—for the speaker has the reputation among Infidels of only being second to Bob Ingersoll as an Infidel lecturer—he proceeded to berate the good book without restraint and with a seeming chronic aversion to its teachings. He admitted, indeed, that the Sermon of the savior on the Mount was full of beauty, "but," he proceeded, "duty calls to another task." He asserted that it "would be a monstrous wrong to put this book in the public schools," and he acknowledged that he would rather trace his descent to a hyena than to a God who condemns innocent creatures to eternal damnation. He assumed that Christianity taught such condemnation. The lecturer traveled over the same field as Ingersoll, Tom Paine, and others.

THE GREATEST BOOK ON EARTH.

There was a very encouraging attendance of men at the meeting of the Young Men's Christian Association at the First Presbyterian church yesterday afternoon at 4 o'clock.

Rev. A. M. Simms, pastor of the First Baptist church, addressed the meeting, his topic being "The Greatest Book in the World." He said that some men were great because they perform great acts, that some books were great because they grapple with great problems, and that the Bible was the greatest book in the world because it dealt with the greatest of problems. He remarked that the Bible was the greatest book in the world from a purely literary standpoint, its poetry and description being beyond anything ever written by man. Hundreds of other books are annually dumped out of the libraries of the world as so much trash, but the Bible has shown its ability to liv for five thousand years. It has adapted itself to the needs of all classes of people in all ages of the world.

2. Because of its influence over the minds and conduct of man. Wherever it has gone it has elevated the manners, customs, and habits of the people. It has lifted woman from the slave of man to be his equal and companion. It has more influence over the world to-day than ever before, and yet it is two thousand years old in its present form.

3. Because of its authorship. Written by about forty men, ranking from the humblest herdsmen to great rulers and kings, whose lives covered a period of sixteen hundred years. They wrote sixty-six books at different times, under different circumstances, and yet when the whole library was combined into one book, one thought ran throughout the whole, and that thought redemption by the blood of Jesus Christ. The only explanation of it is that God is its author and that he used the forty men to put his thoughts into writing.

4. The Bible is the greatest book in the world, because of what it has passed through. No other book has ever passed through such a fusillade of shot and shell, grape and canister. Every word of it from beginning to end has been fiercely attacked for centuries by enemies. They hav attacked it internally and externally, and still it survives, the same grand old book.

5. Because of its purpose to lift up man—humanity—to save the race.

6. Because it is true, from Genesis to Revelation.

"The Owled," or Owlish, "Story."

OSWEGO, N. Y., June 6, 1892.

MR. EDITOR: For near thirty years I was a constant church attendant. It is the rule of all Christian bigots to giv their experience in the same owled, owled story, that Jesus loves me. As practice makes perfect, I got quite familiar with the devil and his colleagues. But to come before an audience of Freethinkers, that is as far ahead of church bigots as the nineteenth century is in advance of the ninth century, calls for my best trump. My first advance step was through the teachings of Henry George. I am a great advocate of the single-tax doctrin. My second advance step was seeing nearly the first small

pamphlet of Brother Pentecost. I was placed on his subscription list through the generosity of a noble, true woman—for I am in the grand army of those whose watchword is, Blessed be nothing. Well, I was with Brother Pentecost until he announced to the world he would not be a martyr for the advancement of his blind, deluded brothers. The difference was dollars *vs.* duty. Law was in the balance. That showed the man was not for the unfortunate masses, but for a class that is destroying this nation by their power of stolen wealth. My third good fortune was—through the kind, Liberal generosity of Brother H. L. Green, publisher of *Freethinker's Magazine*, I hav been feasting on his rich mental food for the past three years. Some two years ago I received through his office the "Pictorial Text-Book." Well, it takes a good deal to surprise me, but I will say Brother Heston's sermons are a lifelong subject. It is a book that the intelligent mind can never read through. Amusement never ceases under the tuition of Brother Heston. Well, that book has been lent a number of times. With two persons there came a fear that it was their God's command to burn it. The difference—last week it got in the hands of a Dutchman that has a heart that will outweigh Talmage's whole body, and when I wanted my book he put his hand in his pocket and handed me $2 for a book that had been handled for two years. He will show it many times that I would hav no opportunity to.

Oswego is in the same condition as Toronto, Can., and Orange, N. J.—priest-ridden, with five missionaries. With regret I saw so many of our American citizens decorate and build grand arches for the followers of Myth No. 2 to march under. This calls for a question: Will some of your able correspondents tell us how it is that Ireland has no snakes? Or is it only a myth, the same as all other Christian superstitions?

Well, I want a present. You see, March 28th I reach my fifty-sixth mile-post. The kindness of my brother Dutchman enables me to order two brand-new books for my birthday. Inclosed please find $3; send to my address the "Pictorial Text-Book" and the "Old Testament Stories." I hope they will come by mail, for our good postmaster is in harmony with Anthony Comstock. I think they are watching for some obscene literature from your office, or for me, for your paper has got to me without any wrapper. As I hav nothing to lose of this world's goods, for I am laying up treasures where moth and rust doth not corrupt, I am enrolled as a working missionary. Not for the benefit of Jesus, but for my brother man. Not for the life to come, for I am so depraved I expect no better resting-place than mother earth. For I am so Atheistic in my views I can find no God, no hell, no heaven—but plenty of living devils. I think such a being is fit for missionary work and willing to distribute tracts, pamphlets, or any literature that may be sent to my address.

Not wishing to monopolize your paper the first time, I call a halt, with ten thousand thanks for the benefit I hav received from science and evolution.

JASPER J. BROWN.

Who Created God?

NEW YORK, June 7, 1892.

MR. EDITOR: While attending Methodist camp-meeting at Round Lake, near Saratoga, last year, for a couple of weeks, I heard sermons, rantings, experiences, revivals, etc.

One sermon, on "The Idea of God," though well delivered and argumentativ, was poorest attended. When the learned sky-pilot was subsequently asked, "If God created the world, who created God?" he answered, "That is a Freethinker's question, and is simply assumption; otherwise than that, God is All in All." (He meant *nothing* in All!)

Assumption and presumption is certainly all that theology possesses.

THE FAITH OF SKEPTICISM.

A noted skeptic recently lectured in Cincinnati on "Myths and Miracles." Two thousand people listened to him, and paid $1,200 for the privilege. He took the position that Jesus of Nazareth was a mythical personage. He assumed this as a matter of course; he did not attempt to prove it. During Christ's life a new religion was planted in the world. Even Gibbon is obliged to trace its growth and triumph till it erected its standard on the ruins of the capital. The dominant religions of that day gave place to it. Heathen temples were cleansed of their abominations and converted into Christian churches. Law, literature, art, music, and even war felt its genial influence. After eighteen centuries this religion is more vigorous and more aggressiv than ever, and is pressing on like a bannered army to its ultimate destiny, the conquest of the whole world. Did this religion derive its indestructible vitality and its instinct of victory from a myth? That can not be. The only adequate explanation of Christendom is the historic Christ, the son of the highest. Many theories hav been invented to explain his place in the world's history. The theories are not rooted in truth and in fact, and they perish. Meanwhile Christ says, "I am he who lived and was dead, and I am alive forever."

This mythical theory invented by Strauss has been dead for many years. It would be as easy to restore a mummy to life as to restore this theory. It ought to be allowed to rest undisturbed in its grave. Anyone who can believe in this mythical theory ought not to be troubled by miracles. There is not a legend in the Koran, or in the mythologies of Egypt, or Greece, or Rome, or Scandinavia, that is not more credible than this exploded and abandoned theory. The man that can believe that can believe anything. Such faith as the average skeptic has, when he wants to believe, is not found in Israel or in Christendom. — *Christian Standard* (Disciple).

A religious newspaper, called the *Christian Standard* (Disciple), uses very bad logic in trying to call Colonel Ingersoll to account for stating that Jesus was a mythical personage. Christians say that such a statement is mere assumption. The burden of proof is with the religious wiseacres; if they can, let them giv evidence, the positiv proof, that such a man as Jesus lived. Christians cannot, hence their statements are self-evident assumption, indeed. When the historian, Gibbon, traced back to the third century, he found the Christian Constantine both emperor and pope, but in going back further the view grows very dim, till the time when Jesus was supposed to be alive. But the search revealed a very decided truth—Jesus was a myth!

The Presbyterian general assembly, in their recent convention at Portland, Ore., resolved that "Our church holds that the inspired Word, as it came from God, is without error." Notice the phrase, "as it came." Who knows when that time was, or how it came? And hav not the learned scribes and translators contradicted the word in the Word so frequently that most people of reason believe not a word of their Word!

E. J. KIMBALL.

Deep Generalizations.

LEXINGTON, KY., May 27, 1892.

MR. EDITOR: Cardinal Gibbons is a prominent reasoner, who reiterates the idea that religion is the great civilizer of the world. Let us notice first, then, that when good principles are impaired or set aside, the church is the first thing to be contaminated; and though it inveighs against evil in public, it licks the hand of power at every corner, consents to abuses and shameful neglect of the poor, until the masses cry out in indignation and demand reform.

When the wrangling and rivalry of factions betray the existence of evils, the horrified populace will endure it no longer. Fiendish pride and the real coarseness of refined indulgence are then suddenly attacked by the noble and virtuous of both rich and poor—by men who hav souls. Then reform sets in, and in no other way. What has the church done to secure this effect? At the very outset, the church was not considered as a reformer. The gods were more immoral than men. All that raised them above the masses was their inordinate love of power, as well as a furious and arrogant manner of asserting their rights. How did they obtain a foothold upon the necks of men? Instead of appealing to their reason, they and their agents addressed themselvs to every weakness which could fill a contribution-box.

How small religion appears upon the page of history.

Patriotism and the ordinary rights of man hav unsheathed the sword, let loose the thunders of the cannon, pierced the sky with the acclamations of the crowd—not for religion, not for the triumph of the strong—but for liberty for the weakest, for the most trampled and oppressed. Liberty, that musical word, was the true religion of Greece and Rome, when augurs could scarcely meet without being convulsed with laughter; when Cicero scarcely noticed the "immortal gods" except to point a moral, or gild a pill of justice, or necessary retaliation.

The aim of the scientists is to get rid of the spell of religion long enough to reach the ear of the people that they may teach them something that will raise them above the contemptible vices of ignorance, the low tricks of inferior animals, and imbue their minds with all that is of real importance to man.

The sensible poor find the veil of hallucination rudely torn from their eyes, when they notice that ten cents comforts them more than the aid of the infinit God who wanders, yea, trampooses idly through space. The Egyptians considered the ichneumon as a respectable deity only because he devoured the eggs of the crocodile. The great god Anubis, or the holy jackal, soothed the rage of the strong lion by offerings of meat, but jackalism is now supplanted by a faith which refers to nothing useful or agreeable.

Necessity framed our laws and a future state exists only in the brain of the necromancer.

There is no force or expression of intelligence except connected with the attributes of matter. Attraction is motion, heat is fine fancy. A potency must be organized, or we hav no hinge for heaven's gate. Principles ungrasped and not referred to reason belong to the field of hallucination, doubt, and despair. They produce no mentality.

Experience is our only refuge from the world of phantoms.

An aged man is a "bundle of habits."

Inertia is taking the place of force. Look, for instance, at the contrast between a problem in trigonometry, and the same in faith. Faith forces you to surrender your reason to believe a tale invented centuries ago by anybody, but the problem, a triangle between the sun and earth, the angle at the sun is to the base line on earth as the side angle is to the line opposit, which is the distance from the earth to the sun, worked by logarithms—any deception here? The angles of a triangle are equal to two right angles.

I would like a situation as a teacher. Perhaps Mr. Macdonald will giv my address to a friend. ALHAZA.

Clearly Written Views on Labor.

June 1, 1892.

MR. EDITOR: As agitation is the proper method of arriving at a correct understanding of things, I take the opportunity of differing with our sister Mrs. S. C. Todd's views on the labor question. Of course you would not expect women to giv as intelligent ideas on such a question as our brother man, for it is only recently that women hav been permitted to advocate an idea, even though it be ever so good. Therefore, if we women expose our ignorance (as I certainly think the sister has), I hope due allowance will be made us by those who may be our superiors in intelligence on this subject. I noticed in your paper, THE TRUTH SEEKER, of February 13th, that Mrs. Todd opposes the labor question in strong terms. She speaks of our reform journals telling of our oppressed poor, of the wealth being wrung from the sweat of the honest toiler by the rich corporations who rob the honest poor of their hard earnings, and so forth. Now, she seems to scorn the idea, and seems to feel that all our smart men who are posted much better than she on finance are mistaken in regard to this matter, and are agitating the question just to split up the old parties, so as to get themselvs into offices and get their fingers in Uncle Sam's pocket.

Well, be that as it may, my frail idea of the subject is, that the trusts and monopolies are pressing the laboring class down as much as is in their power to do so.

My opponent speaks of a young man who works for $8 per month. She seems to think that is all right; he ought not to complain. Well, I say: Young man, just keep on complaining, until you get justice done you. Of course, I believe in everyone being as economical as circumstances will permit, and thus trying to save something for a rainy day, but the idea of only getting $8 per month—how could he clothe himself comfortably, take a paper or two so as to keep posted on financial and other matters that pertain to his interest?—then allow him several days in a year for sickness, and a doctor's bill to pay in the bargain, with other expenses, a nurse, washing, and so forth, and how much can he save to buy a farm? I do not think he could save enough to buy a decent suit of clothes to get married in. The poor fellow could not afford a good warm overcoat, I am sure. I hav seen many a poor boy so thinly clad I shuddered for him.

I really hope the lines I am penning will be a drop in the bucket to help make life's burdens easier for the oppressed; and I hope the sister will take a peep into the affairs of finances in such a way as will open her eyes and heart to the misery of our fellow-beings. I hope she will yet see there is something that is crowding down the farmers so they cannot afford to pay hired help what they ought to hav.

Another case is of a man and his wife who received large wages, lived grandly, and did not lay up anything for a wet day. That is often the case; many are thoughtless about such things; but that has nothing to do with the principle in question. It is justice to the laboring class that they hav wages sufficient to enable them to clothe themselvs respectably, to go into society, and enjoy a little of this world as they go along. Our sister seems to think that a farmer's family ought not to be anything but drudges (as most of them are); does not wish them to dress well, go to fairs, send their children to even a district school, for they are needed at home to work for fear of coming on the county (for she says they must scrimp and work hard to ever make anything on a farm); and it is out of the question for farmers to send their children to college, or hav a musical instrument in the house; for their children to learn music; must not hav a gun, a dog, or anything for amusement, but work, work, work, every minute from 4 or 5 in the morning until 7, 8, and 9 in the evening; no time to read, or hav any amusement; too tired to enjoy anything but sleep—not even that.

The sister owns that a widow with children has to work very hard to even get a scant living under the pressure of hard times; but she does not explain why they cannot earn a really good living when they work so very hard. The middlemen, bankers, merchants, preachers, and many others, do not hav to work so hard, yet they liv elegantly.

The truth is just here: the middlemen cheat the farmers out of their hard earnings. That is why they cannot lift the mortgages off their farms. Other industries borrow money, yet they do not become bankrupt as the farmers do, and at the same time their families hav a good time and enjoy life, and they come out all right.

Finally, the sister closes her article very eloquently by saying: "O ye reformers, who is to blame?" I say that parents are to blame—or rather, they make a mistake—when they raise a family and do not succeed in teaching them to economize, for economy is beneficial in many ways, and adds to happiness; economy in dress, temperance in diet and other things, brings happiness, and there is no real happiness without it; then, after you succeed in teaching your children these things giv them a good chance in life, and they will not abuse it; then you can pay the farm-hands $25 per month, or even $50, if the farm can afford it, and if farming would get its just dues it could afford to pay as much as a bank or other industries, and you need not fear either but that the hired help would soon hav good homes instead of becoming tramps as many do.

But I do not blame the sister for her narrow views of the labor question, for she looks at it according to the light she has had. So we say, sister, investigate more, and in so doing get more light.

A LIBERAL.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight.
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

We Are All on the Car.

We are all on the car, a-rushing through space;
The seats free for all, every nation and race.
The train keeps its motion, we all come and go;
No call for tickets, we hav none to show.

We all are sure of one single ride,
And each by the rules has got to abide;
We reach the station, and pass from the train;
To hope any longer for life would be vain.

The station of Death, already in view,
Will hold all that stops, whether many or few;
And none will return to friends here again,
After they once hav passed from the train.

No ringing of bells again will they hear,
Nor the shrill whistle, when danger is near;
But they'll quietly rest in Nature's embrace,
And thus will it be with the whole human race.

Then why should we strive to change here our fate.
As we go flying at such rapid rate?
We pull on the rope, the bell we hear ring,
But the train never stops, but keeps on the wing.

We struggle for life from birth till we die,
And why we are here, I cannot tell why.
We come and we go, all nations the same,
Without any choice; then are we to blame?

The black and the white, the low and the high,
Cannot make a change, and all hav to die.
They pass from the train, we'll see them no more,
Unless it may be on the opposit shore.

Then let us remember, though dark be the night,
The train never stops on account of the light;
But when it arrives at the station of Death
We'll pass from the car as we draw the last breath.

G. W. SMITH.

To Friends of the Children's Corner.

DEAR FRIENDS: The editor of the Corner expects to sail in steamship City of Rome from New York, pier 54, on Saturday, July 2d, for Scotland, England, France, and Belgium. She will be absent two months, and perhaps longer. She intends keeping you informed of all her movements, and to tell you all she sees of interest, and in this way she will take you with her across the ocean. She will be pleased to see any of her friends in New York and vicinity who will take the trouble to come on board the ship before sailing. The ship leaves her pier at 11 A.M.

Pleasantness.

"Her ways are ways of pleasantness
And all her paths are paths of peace."

Thus it is that virtue is spoken of, and as we consider the word pleasantness we see what a beautiful meaning it has. It is truly pleasant to know and feel that we are virtuous and good, and to feel that virtue and goodness are increasing among us, to know that pleasantness is becoming more and more the condition of all. To be pleasant is to be cheerful, gay, lively, and sportiv; to be merry, amusing, and witty. A pleasant companion is always welcome. Pleasant days are gladly welcomed. Pleasant places and pleasant occasions are welcomed. To please and be pleased—in all its changes the word is agreeable to us.

Pleasure is the great boon all seek for. Enjoyment, comfort, delight, satisfaction, gladness—all are "ways of pleasantness."

We hav pleasure-boats, pleasure-grounds, and pleasurable occasions. It is well to rejoice and be glad whenever we can, to be pleased and make others feel pleased. A kind word, a friendly deed, or a smile will giv pleasure to another and make us pleased that we hav these things to giv.

May pleasantness abide and be with you all, is the wish of AUNT ELMINA.

A Good Way to Obtain Luck.

"Evening paper, sir?" Such was the cry of a little fellow, about eight years old, the other night as we were hurrying past.

We stopped and began to skirmish around for the nickel, when up came another boy with a larger bundle of papers under his arm, at which the hand first thrust out was withdrawn, and the little fellow to whom it belonged said, "Please, buy his paper."

"Why, I'm dealing with you!"

"Well, sir, he ha'n't sold one, and I hav. It always givs me luck to help a fellow what a'n't had a chance."

The lesson learned from the boy was worth more than the paper.

Not Much Changed.

A party had met at a public table, when the conversation turned on the subject of transmigration. Mr. K—— was a firm believer in the doctrin, and was expatiating largely upon its points, when he was interrupted by a gentleman who was present with:

"K——, what do you suppose yourself to hav been before you were K——?"

"I do not know," replied K——; "I might hav been a hog, for aught I know."

"Well," rejoined his friend, "you hav not altered much—only got up on your hind legs."

The Calendar.

In the blank grammar school yesterday the divisions of time were under consideration in the class. The teacher had explained the origin of the Gregorian calendar, and recounted the difficulties which arose from the Augustan calendar, and noted the reluctance of the Greek church to adopt the reformed arrangement of time. Then he turned to the class, and said:

"Under what calendar are we living now?"

Silence on the part of the class. But presently the smallest boy of the lot piped out shrilly:

"Under the life insurance calendar!"

What the Little Folks Are Saying.

A little chap, four years old, fell into a well where the water was only six inches deep, and remained there three hours before he was discovered. When he was finally rescued, his pent-up wrath knew no bounds. There was no crying about it, but such a volley fell upon the heads of the neglectful parents as never before came from childish lips: "You fink I can 'tay in a well wifout nuffin' to eat, like a f'og. 'F I wasn't no better fadder 'n mudder 'n 'ou, I'd do wifout children."

A little girl of three years, whose papa and mamma were so wise and careful of her that they had never allowed her to eat any but the most healthful food, was one day allowed to take dinner with guests. She was especially interested in the mystery of the pepper-box, an article she had never before noticed. She watched with close attention while one of the gentlemen peppered something, and then, extending her own little plate, said with the utmost politeness, "Please put a little dirt on mine, too."

Little Marjorie is by no means fond of going to church. She has to sit too still, and "the man" talks about things she can not yet understand. "What's it for, mamma?" she asked one day. "What do we go to church for?" Mamma tried to tell her the reasons and concluded by saying: "And when you can't understand what the minister means you must remember he is talking about good and beautiful things, and you must make up your mind to think of something good yourself." That day Marjorie was very quiet in church, and her mother praised her for it on the way home. "I did just as you told me," said the wee maid. "I thought of something good." "What was it, dearie?" "Apple pie!"

L'enfant terrible is even worse than the servant. "I should like to liv next door to you," said a young hopeful to a crusty old bachelor. "And why?" "Because mamma says you are next door to a bear." Visions of a domestic zoölogical garden were evidently floating through the youngster's mind. A little fellow was dining with a friend of his mother. "Charlie," said the hostess anxiously, "can you cut your own meat?" "Can't I?" said the youngster; "I've often cut up quite as tough meat as this at home." "Mamma," says another youngster, at his own table, after gazing long and earnestly at the two guests of the evening, "which of these ladies was it you said was so ugly she'd stop a clock?" At his own table, again, another youth remarks, with a chuckle, "Mother's got all her best things on the table to-night—ain't you, ma? and you needn't kick me under the table, neither. I hain't told a word about borrowin' the napkins."

Correspondence.

FLINT, MICH., June 10, 1892.

MISS SUSAN WIXON, *Dear Girl:* I hope this will find you as well as it leaves me. I hav read THE TRUTH SEEKER for a year, and I believe just as you do, or as the paper says.

Yours truly,
W. H. WARREN.

[Short and sweet. Keep on in the straight Liberal path and you need not fear. Thanks for cards.—ED. C. C.]

NORTH HURON, N. Y., June 1, 1892.

DEAR MISS WIXON: I hav been sick for a week so that I did not go to school, but I am better now, so I will write a few lines for the Corner and let the children know where they can find North Huron, if they should ever want to call and see me. By looking on the map you will find the meridian of Washington passes through Newark, which is just west of North Huron, and in latitude 43° north. The nearest villages are Wolcott, North Rose, Rose, Clyde, and Lyons, the county seat, which is twenty miles southwest of here. Lake Bluff, about two miles west, is bounded on the west by Big Sodus bay and on the north by Lake Ontario, and is one of the finest summer resorts in Wayne county.

Farming is the main business, and as the soil is very productiv, large crops of wheat, barley, corn, oats, and buckwheat are grown successfully; also various kinds of fruit, such as apples, peaches, pears, apricots, cherries, and plums of almost every kind. The trees are now robed with blossoms of almost every color, and the prospect is now that we shall hav the largest crop of fruit ever grown in this section. I am quite busy to-day tending store for Uncle Mort, so I will close by bidding you good-bye for the present.

BERTHA E. WEED.

P. S.—Inclosed you will find a few verses composed by grandpa headed, "We Are All on the Cars," which you can use as you think best.

LEWISPORT, KY., June 8, 1892.

MISS SUSAN H. WIXON: I am an old man, over seventy-seven, and I want to scratch a line for the Children's Corner, having raised three children of our own—the care and nursing of six grandchildren—one son living with his wife and three children, now playing around us as innocent as little lambs, with little beautiful, lovely ways—all of these, as our own, I and their grandmother hav nursed, rocked, kissed, in the same old farmhouse that we built over fifty years ago. These grandchildren carry us back to the days when we were young, nursing our own three babies. Our two daughters we lost in the last eight years—one not married, thirty-four; the other forty-five, leaving us three grandchildren. After the first shock, I never saw the day we would call them back. We can never see them sicken and die any more, nor can they see their aged mother, father, and friends die or suffer. All my family are Freethinkers, not one a church-member. I always told them to go to church and see their friends, bring them home or go with them, as it might suit, but "be careful to put a dime or a quarter in your pocket to pay for your room you occupy in the church house, for I hav not a dime invested in church property."

And now, if I was called on to say the last word to a father and mother raising children: Never, no, never let the church get control of the children. If this is avoided, the chances are, they will be free from the courthouse clan.

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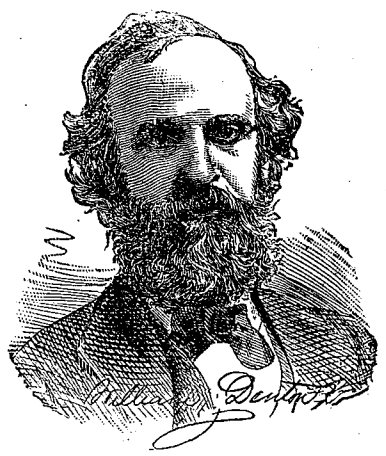
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THE pope is about to issue a brief on Columbus and the Exposition.

FATHER MOLLINGER, of Pittsburgh, Pa., the worker of miraculous cures by prayer and relic, died on the 15th.

EMMONS BLAINE, Ex-Secretary Blaine's son, died on the 18th, of blood-poisoning arising from a bowel complaint.

THIRTY German families hav been expelled from Russia for refusing to embrace the state religion of Greek Catholicism.

THE papacy's adoption of the French republic into favor has alarmed Italy, which fears that France has engaged to restore the temporal power by war.

POULTNEY BIGELOW, the American traveler and author, has been expelled from Russia for writing in American magazines about the czar's misrule.

TALMAGE, who conducted religious services over the relief ship Leo before she left New York for Russia, has sailed for that country and will cant over the distribution of the cargo.

INDIANS about Tishomingo, I. T., are expecting calamities because they hav seen and heard battles of phantom Indians, which hav always harbingered war, pestilence, or famin.

THE Mennonites of the province of Saratoff, Russia, who attempted to practice Christ's injunction of non-resistance, hav been obliged to giv it up and take arms against the marauders whom their course drew upon them.

AN educated Chinese patriot writes that the conduct of Christian nations in forcing a foreign religion on the nativs by threats from governments accompanied by gunboats, is opposed to all principles of religion and international law.

COUNT TOLSTOI, author of the "Kreutzer Sonata," is in peril of arrest by the government for his fearless utterance of radical opinions, on such subjects as the degeneration of the present church from Christ's teachings, the misgovernment that has produced the famin, etc.

HENRY RICE, a negro of Rollo, Mo., is believed by his colored neighbors to hav sold his soul to the devil. He says that he obtained from God no response to prayers for deliverance from wrongs, and tried Satan, who appeared and gave him powers that exempt him from injury. Satan sealed the bargain by printing his hoof on Rice's breast—which now shows a scar in shape like a cloven hoof, appearing to hav been burnt in.

IN a certain part of Rhode Island it is believed that consumption is caused by a mysterious creature called a vampire, who eats the buried corpses of the victims, meanwhile infusing a fatal influence into the bodies of the living. Corpses of consumptivs are sometimes disinterred and burnt wholly or in part to thwart the vampire, the ashes being administered to a living person who fears consumption. At Exeter lately the body of Mercy Brown was exhumed and the heart and lungs were burnt, in the interest of Edwin Brown, a consumptiv.

THE Bavarian government is investigating the exorcism of a devil from the ten-year-old son of a miller named Zilk, by Father Aurelian of a Capuchin cloister. The holy father says that the boy was possessed of the devil because he had parents of opposing creeds, his father being a Catholic and his mother a Protestant. The case was aggravated by the fact that the marriage ceremony was performed by a Protestant clergyman. The boy went from bad to worse until he "not only could not pray, but could not hear a prayer without falling into a rage." He was intractable, and rebelled daily against parental disciplin. After the exorcismal rites Father Aurelian addressed to the devil the question: "Hav you left this child's body?" The devil replied that he had. "Hav you left this child's body never to return?" Again, Father Aurelian says, came the answer, "I hav." "In the name of the trinity, I adjure you, hav you left the child's body?" The answer being again in the affirmativ, Father Aurelian asked: "Where are you now?" "In hell," was the answer. Father Aurelian adds that only in the last answer had the devil told the truth. Before that he had not left the boy, but was lying, "for he is the father of lies," comments Father Aurelian. The boy has recovered completely since the ceremony, Father Aurelian says, and is now pious and tractable. The government is concerned only because beating formed part of the exorcism, and this may be used in future cases and cause injury.

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I LOVE the man who scorns to be
To name or sect a slave;
Whose soul is like the sunshine, free—
Free as the ocean wave.

Who, when he sees oppression, wrong,
Speaks out in thunder-tones;
Who feels with truth that he is strong
To grapple e'en with thrones.

Who seeks for justice, not for gain,
Is merciful and kind;
Who will not cause a needless pain
In body or in mind.—*Anon.*

IF, after all this, it becomes perfectly obvious that Nature does not act from a conscious design or plan, but obeys a blind necessity, it is no less self-evident that, working as she does, she necessarily calls into life and being a number of things which must appear to us—if we judge only by the standard of fitness—as utterly perverse, useless, absurd, and imperfect. In fact, if once we begin to look at Nature from the point of view of fitness, it is easy not only to discover numbers of such aimless and useless things, absurdities, and imperfections, but also to demonstrate that Nature, when interrupted in her blind action by external or internal difficulties, becomes guilty of the most startling blunders and perversities. She is oftentimes unable to conquer the smallest obstacle in her path, or to smooth it away in a befitting manner, and in the course of her utterly involuntary action she entangles herself every moment in quite unnecessary or insoluble difficulties and perplexities, which would inevitably be steered clear of by a conscious reason, or even by an unconscious activity guided and determined by considerations of fitness.—*Büchner.*

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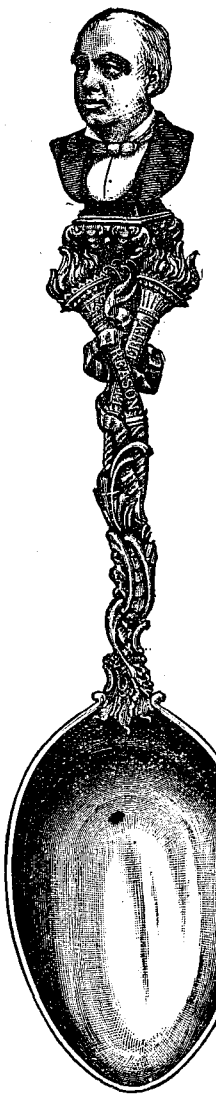
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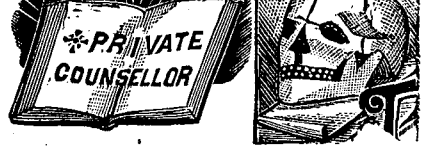
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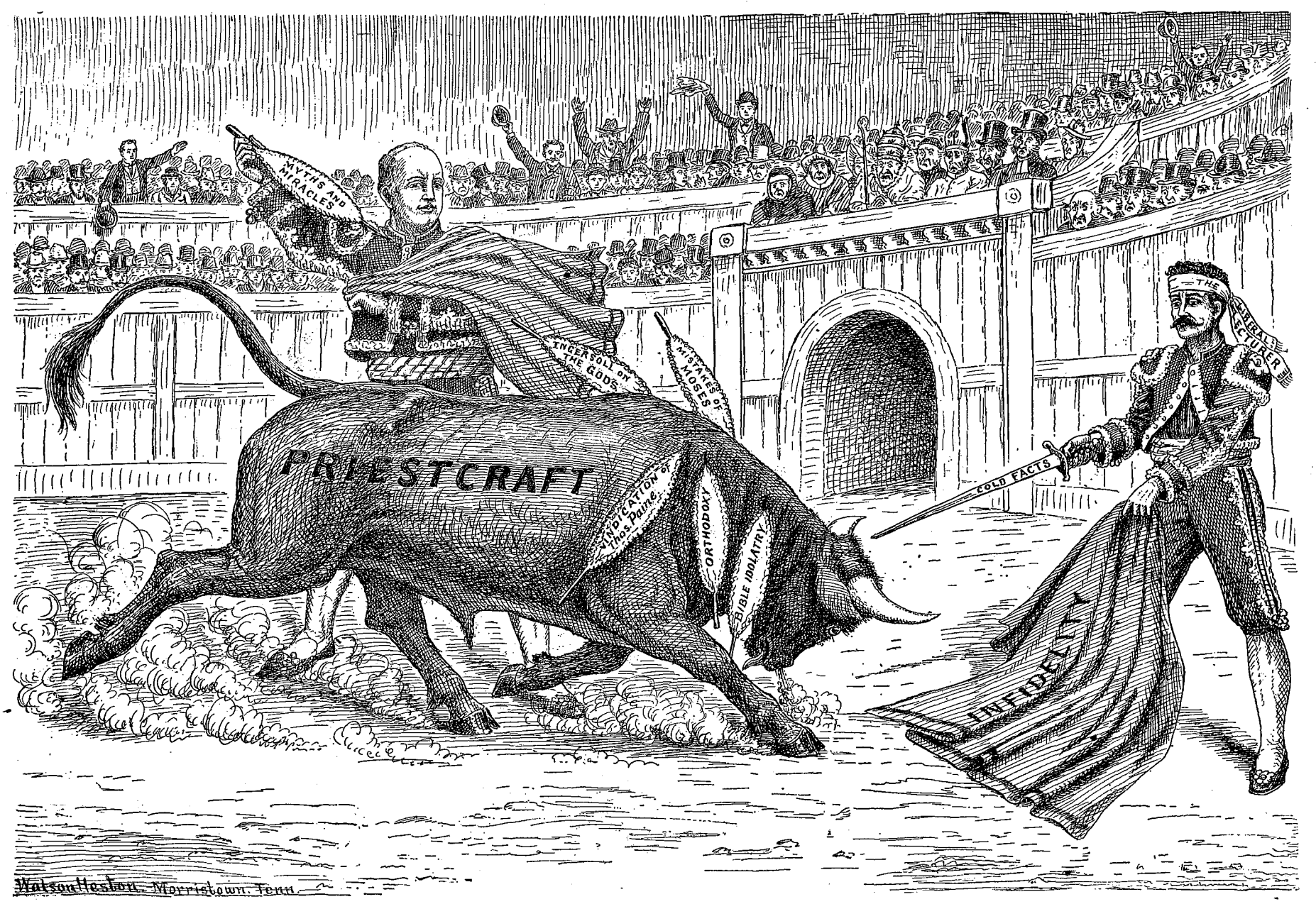
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A "Civil Institution" Indeed!

As the details of the recent trials of the Seventh Day Adventists in Paris, Tenn., reach the public it becomes more and more apparent that the whole business is a persecution for opinions of one off-color Christian sect by the other sects which happen to be dominant in the state. And the light fine imposed by the judge does not at all indicate a purpose to discourage such prosecutions, but quite the contrary, as the judge warned the prisoners that if they persisted in Sunday work in the future, the situation would resolve itself into a question of the relativ strength of the law and of those who violated it, and that in such a contest the court could take but one course. And in Obion county indictments are to be found against all Seventh Day people who labor on Sunday. The attorney-general told one of the editors of the *Sentinel* that lack of time alone prevented the finding of such indictments by the last grand jury, and that "at the next term of court every man of them will be indicted." He also said: "Every man, woman, and child of them [the Adventists] that works on Sunday will be prosecuted until they quit it."

The indictments in Henry county were for maintaining a nuisance, but there was no evidence to support that charge, and though the judge charged the jury that it was "not a question of religious belief or conviction one way or the other," the trials had to hinge on the religious character of Sunday, and the prosecutor asked such questions as these:

"Are you a member of that church?"

"Is it the habit of the members of your church to labor on Sunday?"

"There is a number of you gentlemen that belong to that church living in the same neighborhood?"

"Hav you seen him go to church on Sunday?"

The offense for which conviction was obtained is shown in the testimony of one of the witnesses, himself an Adventist, and compelled to testify against his fellow-church-members:

Attorney-general. Hav you seen the defendant plow any? A. I do not think I hav.

Q. Did you see him driving a team, hauling? A. No, sir.

Q. Did you see him chopping any? A. Saw him cutting firewood.

Q. Hauling wood? A. No, sir; I do not remember that he hauled any wood.

Q. Well, what kind of labor do you remember to hav seen him do on Sundays? A. I do not know that I can say.

Q. Is it, and was it his habit, Mr. Dortch, to follow his every-day avocations on Sundays? do the work on Sundays that is ordinarily done by other men on the other days of the week? A. Yes, sir.

Q. That is, he would perform the same kind of work on Sundays that he would do on other days? A. Yes, sir; all but Saturdays.

Q. And you saw him at different kinds of work? A. Yes, sir.

Q. And in this county? A. Yes, sir.

Q. What did he do Saturday? A. He quit his work Friday evening in time to clean up and get ready for the Sabbath, and he kept the Sabbath as he thought according to the commandment.

Q. In other words, he recognized Saturday as the Sabbath? A. Yes, sir, he did.

Q. And he followed his every-day avocations and worked at other kinds of work on Sunday? A. Yes, sir.

Q. And you saw him at all these sorts of work? A. Well, I suppose most every time.

CROSS-EXAMINATION.

W. S. Lowry. The indictment charges that the work performed was a public nuisance, and disturbed the community. Were you really disturbed by my work, or did it interfere with your particular views in any way? A. No, sir, not a bit. It did not disturb me any.

Q. Do you think a man ought to hav the privilege of working six days in the week? A. I think every man ought to hav the privilege of working when he pleases; I think that is his right. And he has the right to worship according to the dictates of his own conscience, I think.

REDIRECT.

Attorney-General. Are you a member of the Seventh Day Adventist church out there? T. F. Dortch. Yes, sir.

Mr. Lowry, who was on trial, made this statement to the jury:

"I would like to say to the jury, that, as has been stated, I am a Seventh Day Adventist. I observe the seventh day of the week as the Sabbath. I read my Bible, and my convictions on the Bible are that the seventh day of the week is the Sabbath, which comes on Saturday. I observe that day the best I know how. Then I claim the God-given right to six days' labor. I hav a wife and four children, and it takes my labor on six days to make a living. I go about my labor quietly, do not make any unnecessary noise, but do my work as quietly as possible. It has been proved by the testimony of Mr. Cox and Mr. Fitch, who liv around me, that they were not disturbed. Here I am before the court to answer for this right that I claim as a Christian. I am a law-abiding citizen; believe we ought to obey the laws of the state; but whenever they conflict with my religious convictions and the Bible, I stand and choose to serve the laws of my God rather than the laws of the state. I do not desire to cast any reflection upon the state, nor the officers and authorities executing the law. I leave the case with you."

The address to the jury by the prosecutor was an attempt to make it appear that religion had nothing to do with the case, but that the law must be obeyed simply because it is the law. He said:

"I want to say, gentlemen of the jury, so far as Mr. Lowry's case is concerned, that we hav a law that points out and recognizes a certain day as Sunday, and the legislature of Tennessee has thrown around that day safeguards of protection. It says it shall be a misdemeanor for any man to follow his secular work on that day; and, so far as the laws of Tennessee are concerned, it is a violation of that law when a man follows that work. It is not a matter of conviction as to whether he believes that his Sunday, or his Saturday, is Sunday, or the Sabbath, as Mr. Lowry terms it. And while the Constitution guarantees unto him, and to every other citizen of this republic, the right to keep Saturday if he sees proper, or to keep Monday if he prefer, or to keep any other day, if your honor pleases, that he sees proper, and guarantees to him the right to work according to his own convictions and his own ideas of these things, that very same guarantee is given to you and to all the citizens of this commonwealth. And the American people by law, and the people of Tennessee by the laws, designate and point out a certain day as the Sabbath, and they say that day shall be kept holy, and around it they throw the safeguards of law, and they say that no man shall work on that day, unless it is a work that is necessary, a work that is absolutely necessary and cannot be foregone. Now, Mr. Lowry has not gone to pull an ox out of the ditch, or to put up a fence to keep stock out of his farm; but he follows his every-day avocations on Sunday. While the constitution guarantees to him the right to keep Saturday, and protects him in his worship while engaged in that worship; and if in his church others should disturb him, he would hav the same safeguards thrown around him, and the same solemn protection given him in that worship that you hav in your own church, yet he must bow to the laws of the state of Tennessee; he must bow to the laws of this country; he must bow to the laws that hav been made and recognized and must be enforced by the courts of this country. And if he feels that it is his duty to keep Saturday, his honor will charge that the law makes him desist from his secular work on Sunday. It is not a question of fact at all; it is only a question of law; because he does not dispute that he follows his every-day avocations, but admits it; he does not dispute that he follows the work on Sunday that he follows during the week, but admits it, and givs as an excuse that it is a conviction of his church belief. This is a question that has been decided by the higher courts of this country, that this people must respect and regard the laws of the state. It is that a man cannot justify himself in the violation of a state law by religious scruples, by religious belief. It is a matter that I can not conceive how that a man who claims to be a peaceable, law-abiding citizen, can go on disregarding the day openly, in the face of the law, openly, in the face of the protections that are thrown around the holy Sabbath as we believe it, and hold it, and protected by the laws of this state; and it is a question that I presume you gentlemen will not hav any difficulty in coming to a decision upon.

"It is a question that has been decided by the courts, and whatever protection, whatever rights are guaranteed to a man in his own peculiar religious beliefs, no law could be enacted that would say that a man who violated the Sabbath was not guilty. It is a day that we are taught to respect, and as alluded to by Mr. Lowry here, the seventh day we should keep holy, and protect it with the laws of the state.

"While I regret that we hav that class of people among us with that belief, not that we hav the people, while I regret that there is that difference, yet if they want to keep Saturday the law says they must keep Sunday; that is to say they must not violate the Sabbath laws; they must not follow every-day avocations on that day. It is to be regretted, because of the fact that so far as I know they are good citizens; yet it is a solemn duty that rests upon the jury, and rests upon the court, and upon all the officers of the court, to see that this law is enforced. It is a duty that I take it the court will do. So far as I am concerned it is a painful duty to me; nevertheless, it is a duty that I would not shun."

The judge's charge was in the same strain:

"Gentlemen of the jury: This indictment against the defendant, W. S. Lowry, charges him with the offense of committing a nuisance by openly, and publicly, and habitually following his daily avocations upon Sundays. It is charged that on the 8th of November, that day being Sunday, and divers other Sundays before that date, and up to the taking of this inquisition, the defendant unlawfully, openly, publicly, notoriously, and unnecessarily did engage in his secular business, and performed and followed his common avocations of life on Sunday, by working on his farm, plowing, hoeing, chopping, hauling wood, mauling rails, and doing various and divers other kinds of work on Sunday; that this work was not necessary nor a matter of charity; and that it was and is to the great annoyance and disturbance of the people, and an evil example to society, prejudicial to the morals of the people, and a public nuisance to the citizens. The defendant does not plead; but the court has entered a plea of not guilty. In order to return a verdict of guilty, the state must prove the guilt beyond a reasonable doubt, and that the offense was committed in Henry county, within twelve months before this indictment was returned by the grand jury.

"It must appear from the proof beyond a reasonable doubt that this defendant did habitually—that is, more than once—openly and publicly perform his daily work, and did engage in his daily avocations by doing the work described in this indictment, or some portion of it; and that it was done in such an open and public way as to become a nuisance—that is, a disturbance to the community.

"If you find, gentlemen of the jury, these facts proven

beyond a reasonable doubt, and that the offense occurred in Henry county, and within twelve months before this indictment was returned to the grand jury, you are to return a verdict of guilty. If these facts are not so proven beyond a reasonable doubt, you are to return a verdict of not guilty.

"It is not a question of religious belief or conviction at all, either one way or the other. So far as, and for the purposes of this case, and in the administration of the laws of the state, it is not a matter of any importance, or to be considered by the court or jury, as to whether Saturday or Sunday is the Sabbath of the Bible, or as to what the peculiar religious opinion of the defendant may be, or the religious opinions of other people in the community. It is a question of observing Sunday as a civil institution under the laws of the state."

After reading these words one would think that the prosecutor and the judge were determined to be awfully impartial, but still the fact remains, and it is for them to explain away, that other kinds of Christians work in Henry county, Tenn., without molestation. Bearing this in mind, the assertion that the prosecution of these people is not of a religious character is the boldest of hypocritical shams. The whole Sunday observance movement is nothing but cant and hypocrisy and endeavor to tyrannize. The *Advent Herald* well says of these cases and the action of Christians who applaud the convictions: "Sunday, June 5, four of our brethren languished in a loathsome jail for pursuing their legitimate calling quietly upon their own farms upon Sunday. The same Sunday, June 5, the delegates to the Republican national convention at Minneapolis, deaf to the church-bells clanging their calls to worship, thronged the halls and corridors of the hotels, and from early morning till late at night, worked for their respectiv candidates. Prominent among these energetic workers was Col. Elliott F. Shepard, president of the American Sabbath Union, who arrived the night before, and took an activ part in this Sunday work. When the laws of this country can thus be used to oppress the humble believer, who conscientiously observes the seventh-day Sabbath, and let such occasions as this one at Minneapolis, and hundreds of other violations go unnoticed by the law, how can anyone hav the hardihood to say that such prosecution is not religious persecution? It may be truly said of this country, 'A wonderful and horrible thing is committed in the land.'"

A Historian's Discovery.

One of the traditions which the present age is surely picking to pieces is the great fame of the Puritans as the founders of a republic, the fathers of our system of public education, the establishers of freedom of speech and religious equality, and so on through the list of political, religious, and social blessings the Americans enjoy. Our ancestors are supposed to hav brought all these ideas with them from England, or to hav evolved them as a revolt from the established tyranny of English kings. The claim has been so often made for them that the Puritan refugees from England are supposed to hav a patentee ownership of most of those things of which this country is proud, such as refusal to be taxed without representation, township government, freedom of worship, and education for everybody.

But, little by little, we are finding out that the old pietists of New England were nothing but a lot of despots borrowing a few good ideas and evolving on their own account a great many brutal notions. The latest historian to dig up facts about these overrated patriots is a Scotchman, Mr. Douglas Campbell, who has effectually robbed them of many of their laurels. In studying the jurisprudence of colonial New York Mr. Campbell found that the institutions supposed to hav been derived from New England were not at all due to English Puritans. Of what he found in this study he says: "And here I met a series of surprises, for I encountered at every turn traces of institutions and ideas generally supposed to hav been derived from England, or at least to be of New England origin, but which clearly, so far as concerned New York, were derived from a different quarter. Here were free schools, and the system of recording deeds and mortgages, lands held in common by the towns—all under the old Dutch rule; here the doctrin was first laid down by a legislativ assembly that the people are the source of political authority; here were first established permanent religious freedom, the right of petition, and the freedom of the press. On the other hand, here were no executions of witches or Quakers, and no kidnapping and enslavement of the Indians.

"In comparing this record with that of New England, the points of contrast were no less remarkable than those of resemblance, while all the deductions from such a comparison were opposed to the ideas inculcated by our current histories. From their earliest school-days Americans hav been told that this nation is a transplanted England and that we must look to the motherland as the home of our institutions. But the men who founded New York were not Englishmen; they were Hollanders, Walloons, and Huguenots. The colony was under Dutch law for half a century; its population was probably not half English even at the time of the Revolution, and yet here one finds some of the institutions which giv America its distinctiv character, while, what is more remarkable, no trace of those same institutions can be found in England. What was their origin became to me an interesting question. New York, which was first settled, certainly did not derive them from New England, and New England probably did not derive them from New York. Could there hav been a common fountain which fed both these streams, the debt to which has never been acknowledged? Of course, the Netherland Republic must hav been this fountain, if one existed; but to prove its existence and the mode in which its influence was exerted on New England required an examination far outside the records of New York."

Americans will hav to transfer their reverence from the Puritans to the Dutchmen of Holland, and Forefathers' Day will hav to be celebrated with long-stemmed pipes and schnapps instead of in hard cider. And the Puritans who made life a burden to all who differed with them religiously will take their proper place in history as a narrow-minded colony of bigots who somewhat hastily concluded that the chief end of man was to glorify God by hanging witches, whipping Quakers, and enslaving men distinguished from themselvs in savagery only by the color of their skins.

Exonerated!

When the Cheseborough Manufacturing Company first put vaseline upon the market, Samuel Colgate, president of Comstock's Society for the Suppression of Vice, was one of the agents or principals in selling it, and from his store in John street was issued a circular setting forth its virtues, one of which was that mixed with a certain chemical it would prevent an increase in population. The attention of the authorities and the society was called to this plain violation of the law—for several of these circulars were obtained by mail—but Colgate was "exonerated" by the society and the United States district attorney did not prosecute because Colgate suppressed the circular.

The agent of the San Francisco vice society, C. R. Bennett, has likewise been "exonerated" by his society of the charges of debauching a young woman, a member of his church, in Oakland, under promis of marriage, and of afterward hounding her from a position by which she made an honest living, because she declined continuing her intimacy with him. Of the investigation conducted by the society the Oakland *Times* says:

"The alleged investigation was held in secret. Nobody but Bennett and the executiv committee of the society knows what was done or what steps were taken to secure evidence. The whole proceedings were carried out in accordance with the wishes and suggestions of Bennett. The committee began their investigation with the professed belief in Bennett's innocence.

"It is difficult to characterize in fitting terms such a proceeding as this investigation. The charges supposed to be investigated were made by the *Times*, but all this journal ever learned of this so-called investigation came from statements furnished to the press by Bennett. The *Times* was never asked to substantiate any of its statements or furnish any proof of the truth of its accusation.

"We challenge a judicial investigation. If this society desires one, let it institute legal proceedings. When it was ascertained that the statute of limitations barred both civil and criminal actions against Bennett, the *Times* denounced him as a seducer and a scoundrel. It made its accusations specific with the avowed purpose of forcing Bennett to begin a civil or criminal action for libel. The purpose was to put Bennett's guilt or innocence to the test of a judicial investigation before an unprejudiced jury. It desired a full, open, and fair inquiry before an impartial tribunal operating under fixed rules regarding the admission of evidence."

The society's exoneration under these circumstances amounts to nothing. If it really desired to know the truth, it could hav forced Bennett to sue the *Times* for libel. As it is, the society has now sunk to his level, if it were ever above it, and is another proof that all these societies are run by men whom decent people cannot trust.

Only Poor Bookkeeping.

Comptroller Myers has concluded that the charitable institutions which had made false returns of children cared for are not swindlers but only poor bookkeepers. Chief Auditor Lyons, of the comptroller's office, reports the following sums overpaid:

St. Joseph's Asylum	$3,603 14
Ladies' Deborah Nursery	4,675 71
Asylum of the Sisters of St. Dominick	636 29
Dominican Asylum of Our Lady of the Rosary	71 71
Asylum of St. Vincent de Paul	37 43
Mission of the Immaculate Virgin	526 29
Total	$9,550 57

Part of the money has been refunded and the balance will be deducted from the subsequent payments. The errors are characterized as "due to gross carelessness and negligence on the part of the managers of the various institutions."

"In several of the institutions," Mr. Lyons says, "children were carried on the bills after their discharge, and in other cases charges were made for the support of children after they had reached the age of sixteen." Morris Alexander, president of the Ladies' Deborah Nursery, thus explains how his institution made the mistake: "We hav about five hundred boys and girls. Often their parents secure their discharge, which is duly registered. But, instead of taking their children away, they leave them for several months, in which case, of course, they are charged for with the rest. Again, children often remain with us after reaching the age of sixteen. We cannot turn them into the street. We must wait until we find places for them." Mr. Alexander admitted, however, that "the bookkeeper might hav been a little careless."

Of all of which the public can believe as much as it pleases.

Told for the "Civil-Sabbath" Cranks.

We commend the following lines to Wilbur F. Crafts and Elliot F. Shepard:

"'How many legs,' asked Grandpa Jim,
Of each urchin who came visiting him,
'How many legs has a sheep, if you call
His tail a leg? How many in all?'
Always the answer prompt would be,
'Counting his tail, sir, five has he."
'Wrong,' smiled Grandpa Jim, 'he has four;
Easy to prove that no sheep has more;
For *calling* his tail a leg, my son,
Doesn't by any means make it one.'"

When people come around declaring that Sunday is a "civil" institution if only called so, and not a religious one, says the Adventist journal, bear in mind the fact that calling a thing so does not make it so, and gently remind them of the sheep's leg.

The Literature Fund.

On this fund, for the purpose of circulating Freethought pamphlets and petitions where they will do the most good, we hav, since the last acknowledgment, received the following sums:

J. A. Greenhill	$2 00	J. Souter	$5 00
J. W. Miller	50	H. Beichling	5 00
F. C. M.	1 00	R. Gunther	1 50
C. R. Moyer	1 50	L. G. Reed	3 00

This is a fund that should steadily be maintained because work for it to do comes up at unexpected times, requiring prompt action.

Mr. H. L. Green has published a new edition of the Bruno monument pamphlet, and reduced the price from twenty to twelve cents. Orders may be sent to this office.

The editor of our Children's Corner, Miss Susan H. Wixon, sails for Scotland on the City of Rome, Saturday, July 2d, for a two months' visit to the British isles and the continent. She will be at the Royal Hotel, Edinburgh, on the 13th and 14th, and will be glad to meet any of her foreign friends there. She will be in London two or three weeks, and can be found through the offices of the Freethought papers. Her family of children will greatly profit by her trip, as she will write for them every week.

In a letter to Helen Gardener recently, Colonel Ingersoll thus referred to her latest books: "I hav read with great pleasure, 'Pushed by Unseen Hands.' The stories are to the point, apt, deftly written and dramatic. We are the effects of causes and the causes of effects, because effects must in turn be causes. Our prison is large. We do not see the walls and therefore we imagin we are free. You hav done me great honor by quoting a paragraph from my reply to Mr. Gladstone. The book will greatly add to your reputation as a charming and thoughtful writer– and I congratulate you on your success. I hav just read 'Pulpit, Pew, and Cradle,' in which you hav presented your case with clearness and remarkable force, and again I congratulate you." Miss Gardener is rapidly acquiring fame as a story-writer and if ill health does not stop her will soon crowd some of the older and feebler novelists off the end of the plank.

In the West.

News and Notes.

Utah is now in its glory. It is as near to paradise as any place on this broad earth. It presents a magnificent appearance, rivaling the pearly gates and golden streets of the New Jerusalem. I do not wonder the saints came here. They had a shrewd eye to business. It did not take any "revelation" to know that they were in a country that might be made to flow with milk and honey, to be resplendent with fruits, to glitter with harvests. But alas, they did not know that the railroad was coming, and if there is anything that knocks religion higher than a kite it is the puff and whistle of the locomotiv. The saints would hav had a jolly time in these beautiful valleys if the iron horse had not snorted his way hither with the thunders of a new "revelation" that even Joe Smith or Brigham Young could not surpass. The priest would hav had it all his own way if the steam-engin and the Pullman car had not checkmated him. How the "angels," Destroying Angels and all, hav to take to their wings when the telegraph bears the lightning and the smokestack sings its sulphurous song. I do not think that a single angel has put in an appearance since the first stationhouse was built. They hav fled to parts unknown, and the saints hav had to succumb to civilization.

Well, the people, the common Mormon people, are as good as anybody. They hav the right stuff, they are industrious, they believe in good living, they like fine stock, they dig and delve. When they are out of the clutches of the priest they are sensible and go-ahead. Gradually the church power is diminishing. The payment of tithes is not so fashionable as it used to be; there is considerable kicking; the oldtime reverence is weakened; the temple, even with its new and golden angel Maroni, is not so imposing as it once was; a spirit of investigation is abroad; the gold and silver mines, the artesian wells, the factories and smelters, the brilliant alfalfa, the shining orchards and vineyards, all these are secular forces and help to break the chain of superstition.

An evolution is going on among the Mormons and they will one day make a sturdy and progressiv people. They will leap clear over the ecclesiastical fence and bid an eternal farewell to the joss-house, blood atonement, and the bishop.

Utah has a vast variety of wealth, and with the new population that is crowding in, with new ideas, with Freethought, with education, there will be a surprising advance.

A beautiful land this is. The valleys now spread in delicious bloom, flowers of every hue mingle with the dazzling green. Round about are the mountains, wonderful, glorious, enchanting. The tops are resplendent with snow, and even into summer's heat the white radiance quivers. Beneath these illustrious pinnacles are the dark-gray rocks, and the dark-blue groves, and along the base expands the living green—a surging ocean upon the steep hillsides, dropping into the far-reaching meadows that waver and glimmer in the silver and gold of the sunshine. And then the lake, how like a jewel it flows and bursts in sapphire beams and rolls against the dim horizon in masses of splendor. And see the ever-varying form of the blue hills, some towering with vast and frowning precipices overlooking the majestic flood; others flowing in soft lines of verdure to the glowing rim, others stretching away like floating, vanishing clouds, appearing and disappearing in a silver mist, seeming like the creations of a dream, so filmlike, so transparent, so unstable they are in the gorgeous effulgence.

A land of beauty this; the sky, the clouds, the innumerable hights, the gray lines of the ancient sea, the infinit variety of color the glassy lake—heaven mirrored in its depths—the delicious vales sinking into the massiv grandeur of the rocks, the smiling sunlight flecked far away with gentle showers—all these seem to weave a magic shifting scene of matchless glory, in which one revels with a sort of reckless delight, as if he were just born into this enchanting world and knew nothing of evil, of age, or sorrow, or disappointment. I am dreaming, dreaming, as I sweep by, as if in a chariot of fire, this immense magnificence.

But along with nature's superb excitements there is also the "deep heart of man." Salt Lake City has something of a metropolitan cast. There is a congregation of gifted spirits. I guess that something in the climate conduces to intellectual ardor. At any rate, there are literary and art circles quite brilliant, and philosophy also wields its wand. And woman's genius is also at the front. The genus "man" has no preëminence, only man in the general sense as including the feminin element.

I hav had the privilege of listening to an afternoon talk by Mrs. M. C. Donnell on "Mental Science." This is a more inclusiv name of what was originally "Christian Science." Mrs. Donnell plunges quite deeply into the origin of life, its "identities," the "primitiv brother," etc. She has evidently been an earnest student of psychology. She assumes that in man is concentrated the power of universal existence. Man's mind is the supreme instrument and can control the body; it can drive out disease at will, and destroy pain. This, however, is not a supernatural agency but a perfectly natural exercise of what is common to all. Of course "Mental Science" is beautiful and interesting as a philosophy, as something that "might be," but when it comes to science the outlook is different. There is only a suggestion in this direction from certain facts, but not a demonstration, and so the problem is not yet solved. With Goethe we can simply say, "More light."

Mrs. A. R. Tibbetts has given some bright essays on "Early German Literature" before the Unitarian Club. Mrs. Tibbetts is a German herself and has drank deeply of the fountain of the wonderful poetry and romance of Germany, which to-day seems to exert a more extraordinary influence than ever. Alluring are these tales of war and love, of gigantic strife and mighty passion. The gifted essayist has skillfully rendered to modern ears these epics of her fatherland.

I am enjoying the hospitality while in this city of Dr. and Mrs. Tibbetts, and almost every topic has been discussed in this charming home circle. And so, resting amid trees and flowers, the birds singing in the sunshine, and sunshine and shadow mingling on the beautiful grass, I find keen mental enjoyment that givs new zest to the labors of reform.

I hav to break up this genial repose, however, on Wednesday, and take my departure for Farmington and lecture there on Wednesday evening.

Fortunately, before the lecture the clouds roll off into a lustrous sunset, and, while day and night are mingling their splendors, a goodly number gather together in Farmington Hall to listen to a Freethought lecture. Among many strangers I find familiar faces. Mr. and Mrs. Hector W. Haight, Robert Southworth, the Andersons, father and son, Mr. Neilson, George Stead, and others that I hav shaken hands with years ago, not only in Farmington, but in places abroad. These old friends are still ready to help. The fires hav not died out. Among the new ranks is Mr. Jeffs, whose uncle in Idaho, a subscriber of THE TRUTH SEEKER, wrote him to be sure and attend my lecture. I did not catch the name of the Idaho veteran, but he will know by this that Jeffs was there.

Hector W. Haight has been made judge since I was here, so the Liberals are stepping to the front in law and politics. My friend is worthy of the honor.

A little bit of a cyclone struck Haight's farm on the day of my arrival. I guess this is the first cyclone that ever reveled over the plains of Utah. It is supposed that the mountains keep out these lively creatures. It was a baby cyclone, however, and perhaps had strayed far away from the land of its nativity, and did not know that it ought not to come to Utah. The climate of Utah is changing, they say, and it may be that cyclones will become a part of the regular order of things. Railroads, it is said, are an incitement to cyclones. They make more electricity in the air.

Thursday I journey on to Morgan City. Dan Williams and J. Williams are off on a journey to California, but Mrs. Williams givs me a cordial welcome. Mr. and Mrs. L. P. Edholm are still in the company here, and Dr. Wadsworth has joined it from Lehi, where I met him several years ago. Mr. Edholm has been made judge of probate. Freethought wins recognition. Oliver Kingston is another addition to our forces, willing to lend a hand. I hav a fair audience in the courthouse, and lecture on "The Bible," which is a good subject for the Mormon people. They believe in new revelations, and that the Bible does not contain all of God's word. The books are not closed. If God revealed himself in old time, why not to-day? Perfectly logical that is. But after all, the Mormon religion is founded upon the Bible, and if you destroy the Bible, you destroy the Mormon's hope, and his new revelations go by the board. *Apropos* of revelations at Scofield, in answer to the claim made by Mormons present that they had revelations I read Ingersoll's account of Balaam's ass, in which it was shown that the ass had a clearer revelation than the prophet himself; that so far as revelations were concerned the ass beat the man; and I guess he always will. Perhaps the ass intellect is more adapted to a revelation than man's. Conductor Morris says that hereafter when any Mormon claims to hav a revelation he will dub him "Balaam's ass." If we must hav "revelations," and since the ass beats the record, let him occupy the pulpit. Well, I guess he does, come to think of it.

Friday, I push on to Echo. Here I always hav a jolly time. The railroad boys are lively, and take in Freethought with a relish. Judge Edholm accompanied me from Morgan City. I was in hopes to see Wm. Reynolds, our oldtime secretary of the Utah Union, but was disappointed. Comrade Gale and others came over from Coalville. The schoolhouse was pretty well filled up, and evidently Echo is impregnated with Freethought. W. H. Fay, Wm. Hazleton, and E. C. Morse are our workers here, and they take hold with a will that is inspiring. After the lecture we hav a couple of hours of social relaxation, and like veteran soldiers we gather about the campfire, with memories of the past and hopes of the future. One noble companion is missing, Fred Hirst, who since I was here has passed away. He suffered heroically and never flinched while death claimed him for his own. He met the inevitable with brave and beautiful spirit. Even when he could not talk the radiant courage of his mind was apparent. He was in every way an honorable man, frank, earnest, cheerful, a friend in both sunshine and storm. I never found a better supporter of Freethought. He leaves a wife and two beautiful children, who still remain in Echo, in a lovely home on the banks of the Weber. Echo is indeed a delightful valley in the midst of the mighty and desolate hills—a bit of paradise amid vast reaches of desert. A little way from here is the enormous rocky pulpit, jutting from the side of the mountain, in which Brigham Young addressed the pilgrim multitude, who, after almost incredible sufferings, were on the verge of the promised land.

Mrs. Hirst is teacher in the public school here, and with a woman's genius faces the battle of life, looking to the future still from the sorrow of the past. I enjoyed her cordial hospitality while in Echo. Mrs. Hirst is not one who needs the false support of religion when hopes are shattered and the great doom comes. In humanity itself, in nature, in the breathing life of all, in the lofty cheer of one's own mind, is found the consolation, the balm, that shall make the earth again radiant and the skies benignant.

SAMUEL P. PUTNAM.

Little Blasphemies.

"Whoever deposited a button in the contribution plate," said Parson Brown, "must be singularly ignorant of African wearing apparel. If we are to make any use of his offering he must deposit the rest of the garment next week."

Elder Berry: "Joblots has fallen by the way again; he doesn't take any stock in the prophets."
Dr. Thirdly: "Why not?"
Elder Berry: "He says if they had been genuinly inspired, they would hav taken a hack at the weather."

Civil Disobedience.

From the Works of Henry Thoreau.

I heartily accept the motto,—"That government is best which governs least;" and I should like to see it acted up to more rapidly and systematically. Carried out, it finally amounts to this, which also I believe—"That government is best which governs not at all;" and when men are prepared for it, that will be the kind of government which they will hav. Government is at best but an expedient; but most governments are usually, and all governments are sometimes, inexpedient. The objections which hav been brought against a standing army, and they are many and weighty, and deserve to prevail, may also at last be brought against a standing government. The standing army is only an arm of the standing government. The government itself, which is only the mode which the people hav chosen to execute their will, is equally liable to be abused and perverted before the people can act through it. Witness the present Mexican war, the work of comparativly a few individuals using the standing government as their tool; for, in the cutset, the people would not hav consented to this measure. . . .

For government is an expedient by which men would fain succeed in letting one another alone; and, as has been said, when it is most expedient, the governed are most let alone by it. Trade and commerce, if they were not made of India-rubber, would never manage to bounce over the obstacles which legislators are continually putting in their way; and, if one were to judge these men wholly by the effects of their actions and not partly by their intentions, they would deserve to be classed and punished with those mischievous persons who put obstructions on the railroads.

But, to speak practically and as a citizen, unlike those who call themselvs no-government men, I ask for, not at once no government, but *at once* a better government. Let every man make known what kind of government would command his respect, and that will be one step toward obtaining it.

After all, the practical reason why, when the power is once in the hands of the people, a majority are permitted, and for a long period continue, to rule, is not because they are most likely to be in the right, nor because this seems fairest to the minority, but because they are physically the strongest.

Unjust laws exist; shall we be content to obey them, or shall we endeavor to amend them, and obey them until we hav succeeded, or shall we transgress them at once? Men generally, under such a government as this, think that they ought to wait until they hav persuaded the majority to alter them. They think that, if they should resist, the remedy would be worse than the evil. But it is the fault of the government itself that the remedy *is* worse than the evil. *It* makes it worse. Why is it not more apt to anticipate and provide for reform? Why does it not cherish its wise minority? Why does it cry and resist before it is hurt? Why does it not encourage its citizens to be on the alert to point out its faults, and *do* better than it would hav them? Why does it always crucify Christ, and excommunicate Copernicus and Luther, and pronounce Washington and Franklin rebels?

As for adopting the ways which the state has provided for remedying the evil, I know not of such ways. They take too much time, and a man's life will be gone. I hav other affairs to attend to. I came into this world, not chiefly to make this a good place to liv in, but to liv in it, be it good or bad. A man has not everything to do, but something. And because he cannot do *everything*, it is not necessary that he should do *something* wrong. It is not my business to be petitioning the governor or the legislature any more than it is theirs to petition me; and if they should not hear my petition, what should I do then?

I meet this American government, or its representativ, the state government, directly, and face to face, once a year—no more—in the person of its tax-gatherer; this is the only mode in which a man situated as I am necessarily meets it; and it then says distinctly, Recognize me; and the simplest, the most effectual, and, in the present posture of affairs, the indispensablest mode of treating with it on this head, of expressing your little satisfaction with and love for it, is to deny it then. My civil neighbor, the tax-gatherer, is the very man I hav to deal with—for it is, after all, with men and not with parchment that I quarrel—and he has voluntarily chosen to be an agent of the government. How shall he ever know well what he is and does as an officer of the government, or as a man, until he is obliged to consider whether he shall treat me, his neighbor, for whom he has respect, as a neighbor and well-disposed man, or as a maniac and disturber of the peace, and see if he can get over this obstruction to his neighborliness without a ruder and more impetuous thought or speech corresponding with his action?

Under a government which imprisons any unjustly, the true place for a just man is also a prison. The proper place to-day,* the only place which Massachusetts has provided for her freer and less desponding spirits, is in her prisons, to be put out and locked out of the state by her own act, as they hav already put themselvs out by their principles. It is there that the fugitiv slave, and the Mexican prisoner on parole, and the Indian come to plead the wrongs of his race, should find them; on that separate, but more free and honorable ground, where the state places those who are not *with* her, but *against* her—the only house in a slave state in which a free man can abide with honor.

When I converse with the freest of my neighbors, I perceive that, whatever they may say about the magnitude and seriousness of the question, and their regard for the public tranquillity, the long and short of the matter is, that they cannot spare the protection of the existing government, and they dread the consequences to their property and families of disobedience to it. For my own part, I should not like to think that I ever rely on the protection of the state. But, if I deny the authority of the state when it presents its tax bill, it will soon take and waste all my property, and so harass me and my children without end. This is hard. This makes it impossible for a man to liv honestly, and at the same time comfortably, in outward respects. It will not be worth the while to accumulate property; that would be sure to go again. You must hire or squat somewhere, and raise but a small crop, and eat that soon. You must liv within yourself, and depend upon yourself always tucked up and ready for a start, and not hav many affairs. A man may grow rich in Turkey even, if he will be in all respects a good subject of the Turkish government. Confucius said, "If a state is governed by the principles of reason, poverty and misery are subjects of shame; if a state is nct governed by the principles of reason, riches and honors are the subjects of shame." No: until I want the protection of Massachusetts to be extended to me in some distant southern port, where my liberty is endangered, or until I am bent solely on building up an estate at home by peaceful enterprise, I can afford to refuse allegiance to Massachusetts, and her right to my property and life. It costs me less in every sense to incur the penalty of disobedience to the state than it would to obey. I should feel as if I were worth less in that case.

Some years ago the state met me in behalf of the church, and commanded me to pay a certain sum toward the support of a clergyman whose preaching my father attended, but never I myself. "Pay," it said, "or be locked up in jail." I declined to pay. But, unfortunately, another man saw fit to pay it. I did not see why the schoolmaster should be taxed to support the priest, and not the priest the schoolmaster; for I was not the state's schoolmaster, but I supported myself by voluntary subscription. I did not see why the lyceum should not present its tax bill, and hav the state to back its demands, as well as the church. However, at the request of the select men, I condescended to make some such statement as this in writing: "Know all men by these presents, that I, Henry Thoreau, do not wish to be regarded as a member of any incorporated society which I hav not joined." This I gave to the town clerk; and he has it. The state, having thus learned that I did not wish to be regarded as a member of that church, has never made a like demand on me since; though it said that it must adhere to its original presumption that time. If I had known how to name them, I should then hav signed off in detail from all the societies which I never signed on to; but I did not know where to find a complete list.

I hav paid no poll-tax for six years. I was put into a jail once on this account, for one night; and as I stood considering the walls of solid stone, two or three feet thick, the door of wood and iron, a foot thick, and the iron grating which strained the light, I could not help being struck with the foolishness of that institution which treated me as if I were mere flesh and blood and bones, to be locked up. I wonder that it should hav concluded at length that this was the best use it could put me to, and had never thought to avail itself of my services in some way. I saw that, if there was a wall of stone between me and my townsmen, there was a still more difficult one to climb or break through, before they could get to be as free as I was. I did not for a moment feel confined, and the walls seemed a great waste of stone and mortar. I felt as if I alone of all my townsmen had paid my tax. They plainly did not know how to treat me, but behaved like persons who are underbred. In every threat and in every compliment there was a blunder; for they thought that my chief desire was to stand the other side of that stone wall. I could not but smile to see how industriously they locked the door on my meditations, which followed them out again without let or hindrance, and *they* were really all that was dangerous. As they could not reach me, they had resolved to punish my body; just as boys, if they cannot come at some person against whom they hav a spite, will abuse his dog. I saw that the state was half-witted, that it was timid as a lone woman with her silver spoons, and that it did not know its friends from its foes, and I lost all my remaining respect for it, and pitied it.

Thus the state never intentionally confronts a man's cause, intellectual or moral, but only his body, his senses. It is not armed with superior wit or honesty, but with superior physical strength. I was not born to be forced. I will breathe after my own fashion. Let us see who is the strongest. What force has a multitude? They only can force me who obey a higher law than I. They force me to become like themselvs. I do not hear of *men* being *forced* to liv this way or that by masses of men. What sort of life were that to liv? When I meet a government which says to me, "Your money or your life," why should I be in haste to giv it my money? It may be in a great strait, and not know what to do: I cannot help that. It must help itself; do as I do. It is not worth the while to snivel about it. I am not responsible for the successful working of the machinery of society. I am not the son of the engineer. I perceive that, when an acorn and a chestnut fall side by side, the one does not remain inert to make way for the other, but both obey their own laws, and spring and grow and flourish as best they can, till one, perchance, overshadows and destroys the other. If a plant cannot liv according to its nature, it dies; and so a man.

When I came out of prison—for some one interfered and paid that tax—I did not perceive that great changes had taken place on the common, such as he observed who went in a youth, and emerged a tottering and gray-headed old man; and yet a change had to my eyes come over the scene—the town, and state, and country—greater than any that mere time could effect. I saw yet more distinctly the state in which I lived. I saw to what extent the people among whom I lived could be trusted as good neighbors and friends; that their friendship was for summer weather only; that they did not greatly propose to do right; that they were a distinct race from me by their prejudices and superstitions, as the Chinamen and Malays are; that, in their sacrifices to humanity, they ran no risks, not even to their property; that, after all, they were not so noble but they treated the thief as he had treated them, and hoped, by a certain outward observance and a few prayers, and by walking in a particular straight though useless path from time to time, to save their souls. This may be to judge my neighbors harshly; for I believe that many of them are not aware that they hav such an institution as the jail in their village.

I hav never declined paying the highway tax, because I am as desirous of being a good neighbor as I am of being a bad subject; and, as for supporting schools, I am doing my part to educate my fellow-countrymen now. It is for no particular item in the tax bill that I refuse to pay it. I simply wish to refuse allegiance to the state, to withdraw and stand aloof from it effectually. I do not care to trace the course of my dollar, if I could, till it buys a man or a musket to shoot one with.

The authority of government, even such as I am willing to submit to—for I will cheerfully obey those who know and can do better than I, and in many things even those who neither know nor can do so well—is still an impure one: to be strictly just, it must hav the sanction and consent of the governed. It can hav no pure right over my person and property but what I concede to it. The progress from an absolute to a limited monarchy, from a limited monarchy to a democracy, is a progress toward a true respect for the individual. Even the Chinese philosopher was wise enough to regard the individual as the basis of the empire. Is a democracy, such as we know it, the last improvement possible in government? Is it not possible to take a step further toward recognizing and organizing the rights of man? There will never be a really free and enlightened state, until the state comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly. I please myself with imagining a state at last which can afford to be just to all men, and to treat the individual with respect as a neighbor; which even would not think it inconsistent with its own repose, if a few were to liv aloof from it, not

* This was written before the abolition of slavery.

meddling with it, nor embraced by it, who fulfilled all the duties of neighbors and fellow-men. A state which bore this kind of fruit, and suffered it to drop off as fast as it ripened, would prepare the way for a still more perfect and glorious state, which also I hav imagined, but not yet anywhere seen.

Disagreements in Australia.

To the Editor of The Truth Seeker, *Sir:* I am instructed by the executiv council of the Australasian Secular Association, Melbourne, to send you the following in reply to a communication from Mr. Otto Horwitz, of this city, published in your issue of January 30, 1892, which has just been brought under the notice of the council.

It is rather significant that the party represented by Mr. Horwitz should publish such a statement in an American paper, while they hav altogether failed to giv any public explanation of their conduct in this country, in spite of a distinct promis that they would do so, made in a semi-private circular which they sent to several members of the above association over six months ago; in spite of the fact that the Melbourne *Liberator* has been open to them for nearly four years—from the beginning of the quarrel until now—and in spite of their having been challenged on the public platform times without number to vindicate their actions.

Mr. Horwitz states that: "In 1884 Mr. Joseph Symes, of England, was engaged, who continued lecturing for the association till June, 1888, when dissensions arose which brought about a serious disruption in the association and ultimately led to a lawsuit in the supreme court, owing to the fact of Mr. Symes and some of his followers having jumped the association's land and erected a hall thereon. The trustees of the association got judgment against Symes last March, which judgment was confirmed on appeal to the full court in October last."

This is a specious misrepresentation of the case. As a matter of fact, "dissensions arose" in April, not in June, 1888, at which time the association occupied premises known as the Hall of Science, Bourke street, Melbourne; and, during these dissensions, on May 14, 1888, the trustees of the association, together with a section of the council, looted the secretary's room and carried off all the books and money on which they could lay their hands, while the association was assembled in public meeting for the purpose of settling the dispute.

They then seceded from the general body of the members, of whom an overwhelming majority remained with the president, Mr. Joseph Symes, the treasurer, and the remainder of the council.

According to the rules of the association, the trustees are to be elected annually; and on the anniversary of the date of their election, the association held an annual meeting for the purpose of electing trustees and other officers.

The seceding trustees and their followers not only failed to attend the meeting, but, although they claimed to be the original association, they neglected to call an annual meeting of their own, at which the members might hav had an opportunity of reappointing or of replacing them.

It is true that in October of the same year, they did purport to convene such a meeting; but the only notice given of the same was a small advertisement in an evening paper *on the night of the meeting:* which, of course, made it impossible for the members to attend and vote.

Shortly after this, the seceding party disappeared from view as a corporate body, and the lease of the Hall of Science premises having expired, the association took possession of its land in Fitzroy, without a shadow of a protest from the ex-trustees, who at this time had ceased to hav any connection with the association. A certificate of title to the land was secured by these trustees in January, 1890, they having been the persons whom the association intrusted with the money for its purchase; and armed with this, and taking advantage of another dissension which arose in May, 1890, they, in July of the same year, issued writs against the then trustees of the association, who were in occupation, claiming possession of the land and building.

On the strength of this they succeeded in ousting the association and installing themselvs and their followers.

This decision, of course, caused a great injustice to the members of the association who had subscribed and lent money to build the hall—the whole of the lenders who still remain unpaid being utterly opposed to those now in possession.

The case, however, is by no means concluded, and legal proceedings are still pending, which may hav the effect of producing a remarkable alteration in the position of affairs.

It is untrue that Mr. James Stirling ever lectured for the party with which Mr. Horwitz is connected.

By inserting the above you will do justice to the Australasian Secular Association and to Mr. Symes, who is still its president and lecturer.

Yours truly, John Love,
Secretary Aus. Sec. Ass.

131 *Russell street, Melbourne, Victoria.*

They Cannot See It.

A neighbor says, "I don't see how it is possible for you to doubt the existence of a God." And of course she does not, for once she could understand this she would no longer hav any need for her God. She would be compelled to accept the Atheistic theory, the scientific one, the only true one. True, because real. Another friend says, "We know that God exists by an inward consciousness and a latent conviction." But no child is born with such consciousness or conviction. No child has it till it is taught it.

Ignorance is the parent of all gods, devils, and superhuman chimeras. Knowledge is the destroyer of each and all of them.

The child theologically reared knows all about God, heaven, hell, and "the bad man." My little grandchild glibly says God made her little bucket; and begs me to swing her high, "most up to God's house"—talking of these things as if they were as real and commonplace as a farmer or a barn; and in speaking of money she said, "God had plenty of it;"—as if a real God had use for such a medium of exchange. But while the most fanatical can see the folly of a child's religious ideas, they are stoneblind to the folly of their own.

Yet we cannot wonder at the credulity that accepts the impossible when we consider the persistent drilling that has welded it all so firmly to the whole mentality of the believer. We hav, nearly all of us, believed in fairies, giants, and Santa Claus. The proof of the existence of these was as strong to our childish reasonings as is the proof of a God's existence to the falsely taught who cannot get behind mythical personages.

The pious talk wisely of a "supreme being," but a being must hav shape, substance, and locality. A being must be happy, miserable, glad, sorry, hopeful, and despondent. All these feelings are a part of all lives, and inseparable from them. A being must hav something upon which to support his existence—something to want, something to care for and to love. A supreme being—just one alone—would always be lonely, it being impossible for him to hav an equal companion. And why *him?* Better, if there must be only one, that it be *her.*

The mother is the fountain-head of all existence and all births. If there were any possibility of a supreme being, or any kind of a god, it would be *her*—the female, the mother from whom all life emanates; the female toward which all bends and tends.

Undeniable growth has established it.

Elmina Drake Slenker.

He "Quit Trusting."

From the New York Daily Herald.

It was in western Kansas. Just at sundown of a summer's day I rode up to a house which stood on the prairie, ten miles from anywhere. A lank, hungry-looking man stood in the door, and when I asked if I could put up there for the night he thought it over for a minute and then replied:

"It'll crowd things purty clus, but I guess you kin stop."

His house was only one story and one room, and he had a wife and five children. It was a very slim supper we sat down to, and the family were evidently very poor. The man seemed to think some explanation necessary, and after supper he remarked:

"The fact is, stranger, we havn't had a fair show out here."

"Sickness?"

"Some sickness, but not enough to discourage."

"Grasshoppers?"

"Some few but no damage. It's them 'ere infernal cyclones that knocks the tar out o' us around here."

"Joseph, don't you swear!" chided the wife, as she boxed two of the children's ears.

"Who's a-swearin'? I'm jest a-sayin' that if it wasn't fur them gaul-durned, infernal, cantankerous, thunder-and-blazes cyclones a-whoopin' it up every summer we might git a bushel o' taters ahead now and then!"

"Do they occur every season?" I asked.

"They do. They don't occur all over the state, but they do right here. They're got up for my special benefit—just a hundred yards wide, so's to rake my farm lengthwise. Durn my old butes! but I'm a-gettin' tired of 'em!"

"Joseph, how dare you complain of the Lord's doin's!" exclaimed the wife, as she gave the squalling baby a shake that nearly broke its neck.

"If the Lord is a-flingin' them there cyclones at me then I've a right to complain!" he answered. "This is our third house in three years. The other two are scattered all over America. We've lost crops and cattle and pigs and hens and 'twon't take more'n one more cyclone to make a mighty homesick man of me."

"Joseph! the Lord hears you!"

"Can't help it if he does. I'm gittin' powerfully discouraged over sich bizness."

"I say to you to put your trust in the Lord!" she exclaimed. "You havn't fully done it, or we wouldn't hev had them cyclones. Shouldn't he do it, stranger?"

"I think so."

"Of course he should, but he's been stiff-necked about it and brung calamities on this family."

"Well, I hev bin a leetle mulish, I guess," said Joseph, "but I'll quit right off and go to trustin'."

We went to bed soon after, and it was just at daylight that I was awakened by the man getting up and looking outdoors and saying to his wife:

"I can't say fur sure, but I guess you'd better git them young 'uns into the dugout. Dod rot my hide, but it would be just my luck!"

She roused up the children and left by the back door, and the husband left with them. I got up off the floor, where I was sleeping, and was just pulling on my clothes when he came rushing in.

"Is anything the matter?" I asked.

"I should somewhat insinuate that there be!" he excitedly exclaimed. "There's a gaul-durned cyclone gitting ready fur bizness down thar toward Ellsworth, and you can't git into our hole in the ground any too fast!"

He had constructed a rude outdoor cellar against the hill behind the house, and I followed him and crowded in.

He stood by the door for a moment to watch the storm, and when he entered he growled out:

"She's a-comin' headfust in this direction and jest exactly a hundred rods wide to an inch!"

She came. She came with a roar and a shriek, and with such force as to tear up the trees by the roots. In three minutes it had passed and the farmer and I crept out. The house was not to be seen, while chicken-coop and pigpen and sod stable had vanished and left no trace behind. We stood gazing about us in silence, when the wife called out:

"Joseph, has she passed?"

"She has."

"And didn't I tell you to trust in the Lord?"

"You did, and now you crawl up and see what trustin' the Lord in the state of Kansas amounts to! Durn my good-fur-nothin' old hide, but this is the last straw, and we start back fur Illinoy inside of one hour!"

What Two Representativ Journals Say.

Of the action of the House of Representativs in voting to close the government exhibit at the World's Fair the New Orleans *Times-Democrat* says: "If the House of Representativs could not hav seen its way to send a government exhibit to Chicago without trammeling the management with conditions for the special handling of that exhibit, it would hav been better probably to hav kept it in Washington where it would not hav been exposed to the profane gaze on a particular day in every week. Supposing that every state of the Union and every foreign country that intended to hav exhibits at Chicago were to imitate the House of Representativs in hedging around their exhibits, each with its quota of special conditions of opening and closing, what a delightful chaos the Exposition would be! And yet the states of the Union and foreign countries, it seems to us, are quite as much entitled to take such liberties with the management as is the House of Representativs. It is an indefensible move on the part of the House, which every open-minded person will hope to see reversed by the Senate." On the same subject the Minneapolis *Times* says: "There would be the greatest injustice in closing the Fair on Sunday, because there are many thousands who can visit it on no other day and whose right to visit it is just as good as that of anybody else. The principle of right under a free government is that no man's conscience shall giv law to any other man. Strait-laced philanthropists, cranks, professional canters, and dullards, as well as pious rich people, who hav no need for recreation on Sunday, because they hav all days in the week for it, hav managed to convince themselvs that the advocates of a reasonable Sunday are going to keep open the gates of the Exposition unnecessarily and force the poor people against their will into the inclosure. This country is not occupied by poor people who can be forced into

anything by way of supposed pleasure. They will go to the Exposition Sundays if they desire to do so and if the Exposition be open on Sundays. If it be open and they do not want to go nobody is going to compel them. But if they want to go the gates should be open, and it ought to be considered whether they ought not to be open free."

My Second Campaign.

It was a beautiful day when I left Chicago; the rain-clouds seemed as though they had spent their energy, and the sun, asserting his superiority, shone down upon the gilded domes and housetops of this city with tropical splendor. In a few hours —thanks to the labors of modern science—I was carried through town and village, flood and swamp, farm and field, into Indiana, where I gave two lectures in Angola. Fremont Robinson and Gid Finch were on hand to meet me at the depot. They had worked hard to make these lectures a success, and their efforts had not been in vain. They were undoubtedly the most successful meetings ever held in this little town. Toward evening, just before the time of our meetings, the sun disappeared behind a thick black cloud; the wind and the rain fought hard for supremacy; the wind blew almost a hurricane, and the rain came down in torrents. No doubt the "pious folk" considered this a "god-send," as it would tend to keep the people from our meetings; but they were doomed to disappointment, for the storm cleared off just about one hour previous to the advertised time, and we were favored with a large and enthusiastic audience, who paid rapt attention throughout the whole discourse. One of the assistant teachers at the normal college situated in this town, who revels in the distinctiv title of "professor," and who, it is said, is regarded as the "windbag" of the Protestant faction in these districts, was present at the lecture and took down in shorthand what was said. We had hoped that he would hav something to say, for I had certainly given him plenty of argument against his own doctrins, but he refrained. Our venerable and efficient chairman, J. W. Hendry, invited him or any of his cohorts to say something by way of rejoinder, but he exhibited the true pharisaical spirit and acted toward me as the Pharisees did toward Christ—"when they found they could not answer him again to these things, they held their peace." Or rather, he held it for a time at least, as subsequent developments will show.

After my previous visit to this town the clergy attacked me from their pulpits—of course, after I had left the scene of conflict, and when they had the field left entirely to themselvs. Anticipating a repetition of this, I took the floor again and publicly challenged any of the clergy, or any member of the Young Men's Christian Association, to meet me in fair discussion upon the platform. It is needless to say, however, that no notice was taken of it by them. Whether they ever intended to accept it or not at this time is best known to themselvs; but at least, driven by the force of public opinion, they accepted, but waited until I had gone before doing so.

My second lecture was attended with the greatest success that ever followed any attempts in this town. The hall was filled to overflowing, and—wonder upon wonders—four "Bible-bangers" were present. Notebooks and pencils were conspicuously displayed, and throughout the whole of my lecture their fingers moved with an alacrity that would hav done credit to any stenographer. A lively discussion was anticipated by those present and the news spread rapidly throughout the town, which brought crowds to the meeting. But they had looked for too much. Not one of them seemed to hav sufficient courage to get up and defend their "joss" from the attacks of him whom they had designated as a "mere boy." Our honorable chairman gave them a pressing invitation to say something, but they did not feel inclined to accept. Instantly I rose to my feet and requested them to say what they had to say right there at the meeting, and not to wait until my back was turned before they could dare to giv vent to their abuse. Now was the time, and here was the place, for them to criticise me if they had any criticisms to offer. This had its desired effect, for it succeeded in bringing the "reverend professor" to his feet—and he doubtless would hav made better use of his feet in debate than he did with his tongue. Not one argument did he advance, nor even make an honest attempt to criticise me. Like the greater part of his tribe, he was coarse, vulgar, flippant, conceited, and evasiv. He labored strenuously to be "sarkastik," and treated the address I had given with ridicule. But I told the "reverend professor" that if he desired to make a use of ridicule, then I could make it as mighty and as potent a weapon as he; for ridicule has been well described as a "test of truth." The truth cannot be hurt by ridicule, for it will stand any such test. It is only in the breast of error and falsehood that it will rankle like a poisoned arrow. Ridicule is like a two-edged sword, made to cut both ways. In his remarks he made such glaring equivocations that they could not pass unnoticed by the audience. And this is the treatment to which we are subjected. Yet, as we court investigation and opposition, we are compelled to submit. It is doubtful whether or not any real good is accomplished by these methods, though they may furnish a little amusement to see the tactics of those professed followers of Jesus and expounders of the so-called "Golden Rule." Yet they rarely instruct only to that extent wherein they show the untenableness of the Christian doctrin, and the weakness of the watery arguments adduced by its defenders. However, this little "pantomime" was not without its good effect, for knots of people could be seen along the highways and byways discussing the question that had been raised. And even the next day my lectures were the general topic upon the streets.

The Freethinkers themselvs were elated at the outcome of these meetings and expressed a wish that they might be continued every week. Well, I would say the question lies with them.

Angola is making rapid strides in the cause we love so much, thanks chiefly to the energy and the enthusiasm of our young friend Fremont Robinson. He is the flower of the Freethought flock here, and without his assistance very little would doubtless be done.

Tuesday evening I take supper with "Gid Finch," and I am right royally entertained by himself and family. I was pleased to meet once more with the Freethought friends here, among whom the leading lights are, in addition to those already mentioned, A. M. Brown, Angola's leading attorney; Judge Turley; J. Freygang, the editor of the Angola *Herald*.

Having met with such success here, I next journeyed to Waterloo, to renew the conquest there. I found a host of friends awaiting my advent, and I had scarcely been in the town thirty minutes before my arrival was heralded from one side to the other.

Quite a number of Freethought lectures hav been given in Waterloo during the past few months. Since my previous lectures here, Putnam and Remsburg hav kept the ball rolling, and these lectures hav resulted in splendid work being done. Already the preachers are feeling their effects, and one of them, who is sadly deficient in veracity, remarked "that he had had enough of this kind of thing; one or two lectures were all right, but now," he said, "we are having too much of it; we are not going to stand it; they will hav to be stopped." And his equilibrium was somewhat disturbed when a gallant friend of our cause, Charles Voss, informed him that "they were going to hav some more of it, for Charlesworth was coming again." This is just what we want—make the preachers kick; but I would advise them not to take off their shoes, for they might possibly "kick against the pricks."

My first lecture was given to a large and appreciativ audience, the result of the earnest efforts of our Waterloo friends. The churches tried their utmost to keep the people away from the Infidel meetings, but their efforts were put to no purpose, for we had a larger meeting than any church in the district could boast of. The chair was taken by Chris Breebil, one who has been a victim of religious persecution, for the simple act of getting in his wheat on the falsely so-called "Sabbath day." Toward the close of the lecture, the "reverend professor" from Angola entered the hall and out came his pretentious notebook and pencil once more. We naturally looked for a little opposition this time, but again we were doomed to disappointment. He had no criticisms to offer, but, lo and behold, he had a challenge prepared for me to debate with him. Wonders will never cease. Truth is indeed stranger than fiction. The object he had in view, however, was to make it appear to the people of Waterloo that he was really anxious to debate, and that I was not, so he had followed me up in order to hold me and not allow me to escape. But if the "reverend professor" is really so desirous to discuss the issues, why, I ask, did he not accept my challenge when I offered to debate with him while in Angola? Then I had four days at my disposal; this he knew full well, but preferred to wait until he thought I would not hav time to meet him. However, I accepted the challenge, and the debate has been arranged between us and will probably take place some time in October.

He even brought papers for me to sign in order to make the arrangements more complete and effectiv. At first I thought he was making a bluff; nevertheless, I signed his paper, and no doubt the debate will take place in good faith. There were no less than three preachers present upon this occasion, and so eager were they to serve the Lord that it was impossible to restrain them from jumping upon their feet all together.

My remaining lectures were equally successful, and I was proud to learn that the most highly esteemed citizens of Waterloo were present. They listened attentivly to what I said and gave frequent signs of appreciation. No preachers turned out at these lectures; possibly they were engaged in saving souls from the orthodox hell and preparing them for "kingdum kum," therefore we had no further discussions. Owing to the activ work done by the Freethinkers in this little town, one of the churches (English Reformed) has been sold in lieu of the payment of taxes upon the parsonage. Thus the good work goes on. I was pleased to meet again with our Freethought friends here. It is needless to mention them individually. They are all what may be termed "hummers," and they seemed to vie with each other in making my stay among them as pleasant as possible.

From Waterloo I resumed my travels, this time to Butler, where I received a warm welcome at the depot by D. W. Tomlinson.

Owing to a slight misunderstanding I came near missing a lecture here, but, learning that the Opera House had been engaged for me, I at once repaired to the town.

A fear was evinced that the notices given were too short to be of much avail, or to insure a large attendance. But at the time announced for my lecture the crowds surged in the hall and even exceeded the anticipations of our friends. The hall was almost filled. This was the first Freethought lecture ever given in Butler, but it will not be the last. My audience thoroughly enjoyed the lecture, and these meetings will be renewed in the near future.

There is an exceedingly large Liberal element here, and it seems a prolific field for Freethought work. I deeply regret that I could only stay here one night, a fact which seemed to disappoint many of the audience, who evinced an earnest desire that I could stay longer and giv them some more.

D. H. and C. W. Tomlinson, with their families, are enthusiastic in our cause, and it was chiefly through their efforts that I lectured in Butler. Promising to visit them again as soon as possible, I left on the midnight train for Columbus, O.

JOHN R. CHARLESWORTH,
Secretary Ohio State Secular Union.
154 *N. High street, Columbus, O.*

Items of Foreign News Interesting to Freethinkers.

The German Freethought Congress had its annual meeting in Hamburg, June 10th and 11th.

A new Free Religious Society has been organized in Offenbach as well as in Frankfort-am-Main, Germany.

From the city of Keulen a petition signed by twelve thousand people has been presented to the German Reichstag, asking for a repeal of the obnoxious paragraph 166 (blasphemy, etc.).

Our esteemed friend Dr. Specht, editor of *Menshenthum*, no doubt feels highly flattered at present. His essay, "Freethought and Culture," has been interdicted by the imperial censor of the press in Russia.

Victor Lennstrand, who has been taking a rest of some weeks, has returned to work, and we are pleased to inform our readers that our Swedish friend has fully recovered from his recent attack of pneumonia.

In the colony of Victoria, Australia, there are, according to the last census, 5,028 Freethinkers, 306 Atheists, 300 Agnostics, 6,745 no church, 11 Theosophists, 4 Positivists, 9 Humanitarians, 3 pagans, 1 "put me where you please."

The Prussian congress (Reichstag) has voted ten million marks to build a new church in Berlin. Forty thousand people in the same city are out of work, and there is a general depression in trade as well as in manufacturing circles.

A new Freethought society has seen the light of day in Weisbaden, Germany. Professor Dr. Ludwig Büchner delivered the first lecture. We wish the new society success, and hope the example set

by the Freethinkers of Weisbaden will be followed by Freethinkers in every city, both in Germany and here in the United States. Freethinkers must organize.

If the bigoted Christian IX. "by the grace of God" should happen to get an attack of common sense, the Danish capital, Copenhagen, can put its crematory into practical use. Both chambers of the parliament hav voted in favor of cremation.

The Austrian minister of war has issued an order to the effect that corps-commanders shall endeavor to resurrect the religious spirit of the privates, and that the latter shall appear in church at least once every month. They hav a state church in Austria.

The English missionary in Constantinople, Johnson, has been converted to Mohammedanism. At Ragun, India, a meeting has been held by influential and rich Mohammedans subscribing a plenty of money for missionary purposes. The mission is to be in London; its object, to make a good, temperate Mohammedan of John Bull.

The mayor of Christiania, Norway, in his message to the citizens of that city says: "The increase in quality and quantity of public education and the consequent better habits of the people, hav greatly influenced the lives and customs of the latter, and continue to improve them." When was such a compliment paid to Christianity with equal truth?

From the geographic review *Globus* we draw the following interesting facts concerning the educational status of the monks of the cloister Ssolowezky in Russia. Of 228 inmates 33 cannot read, 24 cannot spell, and 4 only hav succeeded in pulling through a seminary. Those that can read can do so only when the book given them is a prayer-book printed in the modern Russian language.

From the minutes of the late Freethought congress held at Mechelen by the Belgian Freethinkers it was found that during the past year the number of activ, outspoken persons belonging to the Freethought Federation has increased from four thousand to thirteen thousand. This fact shows what can be accomplished by thorough organization. Let us follow the example set by our Belgian brethren.

In the Danish daily paper, *Dagens Nyheder*, a Protestant minister and a Catholic priest are at loggerheads. The latter says that Luther in his translation of the Bible inserted the word "only" in Rom. iii, 28, thus making it known that man could be saved by faith *only*. The minister does not deny this, but claims that the word has since been taken out, *as it was of no use*. It is a very interesting confession. So long as the Reformation was not an established fact, the word was used to fight Catholicism with, but when the ministers had come into possession of a part of the wool of the faithful, well, they scratched that word "only" out.

Attempt at a Philosophy.

Under the head of "The Problem of Life" in THE TRUTH SEEKER of May 8, 1892, by C. Severance, of Los Angeles, Cal., appears a remarkable essay, which is begun by stating that "the problem of life is one that mortal man has never solved, and nothing in this age of profound thought and mental commotion indicates that he ever will," which I would like everybody to read.

In order to remove the doctrin of the dogma of Agnosticism from the minds of the Freethinkers, and from scientific investigation, I make this communication.

It is evident from Mr. Severance's essay that he, like many others, derives his knowledge of truth from things that by no possibility can be denied and positivly are, and which he perceives clearly without the intervention of argument or other reasoning powers. The causes underlying phenomena not being visible or perceivable, the dogma of Agnosticism crops out and leaves him with no cause to lead or assist him.

At the close of his essay, in the same intuitiv way, he states the undeniable truth that "the world stands to-day, as it ever has, with no good and sufficient explanation of why nature creates man without purpose and destroys him without regret."

If my explanations do not show, why? I refer him as well as others to the base of my doctrin of the system of creation, which will appear further on. "Man," he says, "is a creature of fate, and the products of fate are the result of inevitable necessity. . . . Impulse is the propelling to action in every living being; man does not create or set it in motion; and as all impulses are dependent on conditions, he is the perfect slave of conditions, without a vestige of free will." This is Mr. Severance's answer to the question. No truer or better answer can be given to all things in nature that man can behold. All things made visible to his senses are sequences of invisible impulses, invisible activities, which are the causes and power underlying all phenomena.

Chemistry informs us that "each atom and each molecule is endowed with invisible power. . . . But however impossible it may be *to explain* an element's friendly deportment toward another, it *is* possible in each case to learn the facts with certainty, for each atom, or mass of atoms, possesses its true individuality and is always constant and consistent in its affinities and hates." Is there not a sufficient suggestion in their behavior that these chemical elements composing the globe themselvs are compounds; are sequences of the extremely subtil fluid matter composing the universe?

By induction and the admitted universal and abiding laws of nature, from chemistry and from what we do behold, how can we come to any other conclusion than that the universe is a boundless ocean of extremely fluid matter without beginning or ending? Chemistry asserts that the atoms of our globe, their nature and essence, cannot be changed or destroyed.

Why so? Because they are crystals, and the first, or nearly the first, compound matter transformed from the original ocean of universal matter. However, chemistry claims that they can all be resolved to gases, and when so reduced, may not the great ocean cut the minute particles and absorb them into its general whole from whence they came, the same as themselvs are known to do with all physical products evolved from *them*?

We know without doubt or uncertainty that only a very few elements are necessary to all physical forms of life on the globe. By induction may not the same be found of original elements of matter as respects suns and systems of worlds? We know that unseen matter is differentiated into parts the same as our globe, and all belonging to it, is found to be, and that the few, such as gravity, magnetism, electricity, temperature, light, heat, etc., that we do know, exhibit the same general characteristic behavior, one toward the other, for we hav appropriated several of their powers to our uses and purposes.

No matter by what name the whole or the differentiated parts may be called—either eternal matter, ethereal or cosmic spirit, God, soul, the Holy Ghost, or creation—it is all the same to me. What are not myths are all matter and subject to the laws of matter. Such stuff as being entities, having consciousness, knowledge, intelligence, motivs, design, senses, thoughts, ideas, and conceptions, must be obliterated from the great ocean, for such things are not written in the Great Book of Nature, and nowhere to be found outside the book describing the system of the animal kingdom. I call the whole ocean the Great Book, and the differentiated transformed created systems, kingdoms, masses, molecules, and atoms, Books; describing each system alone by itself, with unerring certainty of facts—in which we find the powers of all to be definit, exact. Being definit, exact, they are Law. We find them always alive and in activ motion; never ceasing to perform their functions of law or power. The nature and essence of their parts are separate and distinct, in many instances refusing to associate or having anything whatever to do with that of another. Again, some exhibit affinities, and their combinations may be endless.

The ever-circulating motion of the whole boundless ocean sways the great electrical whole with its positiv and negativ energies, and is the life and impulse and propelling power manifested in all things. It is the great first cause—the great first Law—all and in all; performing its functions as a whole. Each differentiated part, piece, molecule, or atom a separate, independent cause—Law; each a whole by itself, performing its functions alone in the performance of the general whole.

The great reason why the problem of life has been such a great mystery is apparent in the fact that man in his ignorance has not been able to perceive the unseen causes underlying all phenomena; he naturally assumes there must be cause; therefore he postulates one cause—which he calls God—for all things. He teaches and preaches it, and everybody takes it for granted as true without one word of proof, or even a hint of the operation of law. To even hint a doubt of its truth, brings the offender the anathema of its supporters with curses and awful consequences.

From my imperfect explanations, is it not possible to perceive the logic of the problem of life and death, and why and what are the causes underlying the phenomena? No purpose or design in all nature is apparent or manifested. What we behold are effects of causes. All phenomena are necessary sequences of causes.

If the logic is so blind and abstruse as not to indicate the causes of transformation—commonly called creation—I can only point you to Nature's Re-creating Books of Law, in which the process is now actually being recorded, and the operation of Nature in re-creating forms of matter is now being performed. Nature's laws being uniform and abiding, the manner in which she performs one single thing must be the way she performs all things. I ask you to read and study the books for yourself, then you will know the why and wherefore of all things.

To those desiring to obtain information on the subject of the universe and of creation, I would respectfully refer them to my base, which is the *re*-creating, electrical, living dynamos to be everywhere observed in the several kingdoms of growth. Each and every one of which is a universe by itself alone; not a mere appearance but a reality. They are facts; all correlated and absolute facts. Why correlated? Because they are all formed from the same primal material by the same generating law, differing only in amounts of quantity, quality, and combination of matter caused by conditions. They all grow, differing in manner only, not in the functions performed. They all are integrating laboratories with perpetual motions, never ceasing to perform the functions of life, of creation, during their entire existence, from nonentity to ultimation, to finality. During which time they are doing what no human chemist nor mortal man can do. They are transforming and integrating through their laboratories living, visible organisms, and invisible matter. To say that matter itself is not eternal impeaches the utmost limits of our thinking faculties.

Whatever is not universally manifested or written in each and every one of these little living dynamos, which they hav inherited from original matter, must be considered as specially evolved products of the kingdoms, species, and organisms wherein they are to be found. All else must be nothings, mere speculations. In these little universal laboratories, which are nature's books of law, are to be found the only facts that can giv correct information in regard to the whole matter. On every leaf is recorded only just what is desired to be known—positiv law, positiv facts, positiv knowledge. Study these books of nature's laws for yourself and you will find how and what from all things are created. Do not take my explanation, nor that of any other person, for they may be wrong; the books are not. Imagin nothing, postulate nothing, believe nothing, theorize nothing. All that is are sequences. Arrive at positiv knowledge of unseen things by their manifestations, or by induction from recorded facts written in the living books of nature. Study *them*, I say. They only can giv you correct, irrefragable, infallible information. They only, to you, can and will,

With magic key,
Unlock life's dream of mystery.

The universe is a system; transformation is a system; creation is only transformation. Every living thing that man can perceive is the result of the same system of transformation. Causes underlie all transformed things. The transforming agent is "true generation," whose powers are controled by conditions. In the transforming process every whole, every differentiated part, down to the lowest—even the molecule and atom, a cell or crystal, and all unseen elements in suitable or favorable condition—must of necessity respond to the law of true generation. Thus the law of heredity in transformed things.

The system is not theory. Supposed hypotheses, imaginations, assumptions, are myths—mere nothings to begin with. How can theories be true that are based upon myths for a foundation?

GEORGE DAVIS.

Minneapolis, Minn., June 2, 1892.

Lectures and Meetings.

S. P. PUTNAM'S lecture appointments:

Athens and Cathlamet,	Wash.	July 3, 4	Rosalia and vicinity,	Wash.	July 21–24
Woodburn,	"	" 5	Davenport,	"	" 25–27
Barlow,	"	" 6	Colville,	"	" 29–31
Canby,	"	" 7	Missoula,	Mont.	Aug. 6, 7
Sheridan,	"	" 8	Albert Lea,	Minn.	" 13,14
Scappoose,	"	" 9	Watertown,	"	" 16–18
Tacoma,	"	" 10	Minneapolis,	"	" 21
Buckley,	"	" 11,12	Eau Claire and vicinity,	Wis.	" 24–29
Spangle,	"	" 14,15	Chicago,	Ill.	" 4, 11
Palouse City,	"	" 16,17			
Oakdale,	"	" 19,20			

Some dates are not filled. Those along the line who desire lectures will please write S. P. Putnam, Palouse City, Wash.

THE next meeting of the Syrian Society will be held at the house of William M. McLaury, M.D., 244 W. 42d street, on Thursday, June 28th, at 8:15 P.M.

Letters of Friends.

Obituary.

ASPEN, COL., May 25, 1892.

MR. EDITOR: It is with feelings of sadness that I send to you the account of the death of John Engstrom, of Aspen. He died on May 21, 1892, at the Citizen's Hospital, from paralysis. He was buried by Masonic ceremonies, being a member of the Masonic order. He was a good help to the cause of Liberalism. He was outspoken, and true to his belief, having no use for the church. WM. MASON.

Hopes We Can Always Work for Liberty.

PORTLAND, ORE., June 7, 1892.

MR. EDITOR: I hav just got a copy of the Bible Picture Book, and I think that it is the grandest book I hav ever read to show up the fallacies of the Bible. I also got a copy of the "Pictorial Text-Book" when that was issued, but I like the Bible Pictures best. And I hav been a reader of THE TRUTH SEEKER since it came to Portland and I do not think that I could do without it as long as I can raise money to buy it. When I am done reading THE TRUTH SEEKERS I distribute them to others. Hoping you will always be able to work in the cause of liberty, yours for truth, ANDREW FRASER.

Brief Reflections in Morals.

WASHINGTON, D. C., June 7, 1892.

MR. EDITOR: All, all are selfish! There is not one who does not liv himself to please. Life holds for each no other aim or object than to gratify and satisfy his own ambitions and desires. We call those generous who deny themselvs to giv to others, but by those same denials they are taking greater pleasures than they giv; for no one does or can giv to another more happiness than he himself receives.

Those are just who claim for others the rights they claim for themselvs. Those are generous who make for others the opportunities they wish themselvs. The happiest are those who to others are kindest and who cause most happiness to all. The great are those who make the world better by their deeds.

LIZZIE J. MAGIE.

Obituary.

COLDWATER, MICH., June 8, 1892.

MR. EDITOR: I write you these few lines to inform you that my father, Fleming Hopkins, Brighton, Ind., died May, 1892, after a severe illness of that dreaded disease, eczema. His system was very much reduced in trying to get rid of the disease, and at last he was taken with a congestiv chill which closed his lifework about 9 o'clock in the evening. He was an earnest worker in the cause (Freethought), and was never afraid to make his views known wherever he was. And he always welcomed your paper and had many a hearty laugh at the cartoons. He was born in Clark county, O., March 21, 1817, and while young he came to Sturgis, Mich., and resided there until 1848. Then he came to English Prairie, where he spent the remainder of his life on the same farm forty-four years. He will be greatly missed by neighbors and relativs.

MRS. HANNA BOOTH.

Disapproves Ridicule.

PLAINFIELD, WIS., May 18, 1892.

MR. EDITOR: Many of the caricatures that appear in THE TRUTH SEEKER repel and disgust those who are not thoroughly weaned from all religious notions. I know this from my own observations. "Those that are well need not a physician, but those that are sick." Now, how are you going to get those that are sick with religious fanaticism to take your Liberal medicin, if you make the dose so bitter and nauseous that at the first taste they push it from them in disgust and will hav nothing more to do with it? Many that make no profession of religion would be ashamed to let THE TRUTH SEEKER be seen in their houses. I do not believe THE TRUTH SEEKER will ever get the circulation that a Liberal paper ought to hav until it stops ridiculing what Christians hold most dear, and what nearly all people as children hav had ground into them.

I do not expect that THE TRUTH SEEKER will consider my opinion of any value, nevertheless I could not forbear, for I am greatly interested in the spread of Freethought. M. B. S.

Christians Who Hav to Cool Their Furious Bloods in the River.

ALMY, WYO., June 7, 1892.

MR. EDITOR: Please find inclosed $5 to renew my subscription and for the "Old Testament Stories Comically Illustrated" and the other undernamed books. We hav had a very long winter this year—the longest I remember of. The last of the snow has not gone yet. If we had as warm weather here as some places in this country I think some of our Christians would go crazy; as it is, we hav had about two weeks now of pretty fair sunshine, so between the heat and the election coming off some of them had to get baptized in the Bear river to keep them in good standing and keep their blood cool till after the fray, when the weather will be cool and they will naturally slide back. So it seems Christianity comes in quite handy at times.

I may say the Freethinkers are very scarce in this place. Some of the church people are shocked very much when they happen to see a TRUTH SEEKER, and "That Watson Heston is a very wicked man." But I hope he will liv a long time and continue his pictures for the good TRUTH SEEKER, as it gets off more good common sense in one issue than all the preachers in the country in a lifetime. Wishing THE TRUTH SEEKER and Heston success, I remain,

Yours in the ranks of liberty,
WM. ARMSTRONG.

The Drones Who Steal One-Seventh of Our Time and One-Tenth of Our Money.

SARATOGA SPRINGS, N. Y., June 5, 1892.

MR. EDITOR: I do not want to miss one number of your valuable paper, which has come so regularly to me and each time brought new light which I needed. For nearly twenty-five years I was a Sunday-school scholar and a constant attendant for nearly all that time. I read and studied the "Holy Queer" until I had begun to see for myself that it would not stand close questioning without conviction in regard to facts. I hav since read Paine's "Age of Reason," and find more solid truth in it than the score or more of "inspired" writers giv evidence of possessing.

This town supports a dozen or more gospel-shops where the "holy drones" try to persuade the people that "the Lord" requires of them one-seventh of their time or more, and one-tenth or a great deal more of their income, that they, the H. D.'s, may be supported in idleness and be able to deliver each week that "word of God" which is considered mailable in whole or in part but is unfit to be read in the presence of any decent, modest people, and is also a bone of contention among themselvs as to the ins and outs of the awful mess of contradictions.

With best regards to Watson Heston and all of THE TRUTH SEEKER family, I remain,

Yours for liberty and the downfall of superstition, FRED C. GREENE.

Objects to the Criminal Resort Called Heaven.

FLAT CREEK, LA., June 8, 292.

MR. EDITOR: The *Globe Democrat* in commenting upon the Southern lynchings of the negro ravishers of white women, says that "It is always best to let the law take its course." Now, is this so, or is it not? Perhaps there is a point here which the editor of the *Globe Democrat* has not considered. When we let the law take its course, after these black brutes hav been sentenced to hang the preachers intervene and make their peace with God and giv them a passport to heaven, without consulting the ravished women about it. Now, these ravished women are wanting to go to heaven themselvs, and they do not want to meet on terms of equality and fraternize with these black fiends who hav ravished them, and the only way to prevent this is to giv the brutal ravishers a speedy send-off to the other country before the preachers can get in their work.

If we permit the law to take its course the preachers will send all of the murderers and ravishers who get hanged to heaven, and no modest and respectable woman will voluntarily remain in such society after she gets there.

Heaven's recruiting officers are enlisting all of the ignoramuses, fools, murderers, and ravishers who get hanged, and I want to go to some other country. I pray to be delivered from that kind of society. Let me go with Voltaire, Volney, Paine, Bennett, and Ingersoll.

PETER F. SHUMAKER.

Letter From a Dentist Who Has No Feelings.

PAYETTE, IDA., June 2, 1892.

MR. EDITOR: I am one of the adopted children from the *Freethought* family. I now send $1 for the Picture Book and $3 for the paper.

This is rather a church-ridden town, there being four, with the prospect of another. What few Liberals there are here are those of the quiet kind who are afraid to speak out—but I do not know why, unless it is lack of courage. As for myself, most of the townsfolk know of my belief, and those who do not soon find out when they commence to talk church politics; yet I do it in a kind, unoffending way, so I hav the respect of all. Why, the preachers seem to be more clever than some of their members. I am making a set of teeth for Rev. Mr. L., and we always get into an argument. The last one I was just trying to find out what kind of a God he believed in, other than a God of nature, when he cut me short by saying that he did not worship or believe in a God of hell-fire and brimstone, or a God of murder, or one that would send little children to hell, or a prayer-answering God. This took my breath, so I could not answer for a short time, but he did not wait, as he had some work at home to do.

I was told by one of our cowardly Liberals that I would not get many teeth to pull, as a man who did not believe in a God had no feelings. "Well," I said, "those who don't want to come to me on that account can go to hell and get them smashed."

The Truth Seeker Company has our best wishes. Yours for truth,
A. A. BRANTHOOVER, D.D.S.

M.D.'s Better Than D.D.'s.

CAMP ALOVO, May 16, 1892.

MR. EDITOR: I see in your issue of May 7th an article from J. D. Kaufman, Sanger, Cal., that caps the climax for misrepresentation. It is somewhat like replying to a donkey who brays at you to reply to him. But when you are charged with crime, silence is equal to acknowledgment or pleading guilty.

Mr. Kaufman places all doctors in a tent that he dubs humbuggery and fires artillery at all alike, as if all doctors practiced the same system. If he does not know that there are now a few hundred M.D.'s in the United States who practice on strictly hygienic principles, he would better go to any well-informed schoolboy or schoolgirl and learn some facts on the doctor question. In Mr. Kaufman's article he makes use of language which was published in hygienic medical books thirty years ago by Prof. R. T. Trall, one of the champions of hygienic medical literature. Thus Mr. Kaufman shows unmistakably that he is trying to steal the artillery of the reform doctor and palm it off as original, and class the hygienic doctor as a medicin-vender and a humbug of the deepest dye.

He is as inconsistent as the Christian who thinks everyone who does not believe his little creed is a terrible sinner and on his road to sheol. In fact, his article sounds like that of one who had been a devout church-member, and forgot to leave his crankiness behind when he left the church.

I would like to ask Mr. Kaufman if *he* has an occupation. If so, if he ever knew anyone of the *same* occupation who was dishonest. And what he would think of the lack of brains of anyone who would say that all people in any occupation are consummate rogues.

The expression, "I despise D.D.'s and M.D.'s," shows mental imbecility, for a well-balanced mind despises no one. "He that hateth his brother is a murderer." I do not esteem that quotation any more or any less because it is in the Bible. The question is, is there any truth in it? Hate is the first step toward murder.

Mr. Kaufman hates doctors, so he is unscrupulous in his statements about them. He would rob the doctor of character if it was in his power.

I hav heard just such maniac ravings from cranks about lawyers. Such forget that there was a Lincoln, that there is now a Rosecrans and an Ingersoll, and other honest attorneys and M.D.'s—many of whom, I will venture, would compare in character with Mr. Kaufman or any other crank of his ilk.

When anyone condemns a whole class indiscriminately, he only portrays his own defects.

Colonel Ingersoll says he would like to see people deport themselvs so well that they would need no attorneys. So also the sentiment of the true physician is this. I would like to see people liv so physiologically that they would need no doctor. Those who liv and labor to that end, as the literature shows, will go on all the same as if there were no cranks who despise all doctors.

Yours for reform physically, mentally, and above all for truth and consistency,
N. W. PICKENS, M. D.

Sadly Profane Discourse.—Parsons Are Called Bull-Pups.

LONE ROCK, ORE., March 5, 1892.

MR. EDITOR: I thought I would write a few lines from this part of "the Lord's vineyard"—as the sky-pilots say, while they look as fat and sleek as Grant's bull-pups, and fully as tenacious and ferocious.

We hav had the finest winter out here I ever saw in my life, but considerable sickness, mostly *la grippe* and pneumonia. We hav had several deaths, among them an old English gentleman, named Enry Nike. He was about eighty years old. He had lived in my family for twelve years. He was the stanchest Liberal I ever saw; said he had always been so. He said Infidelity had been beaten into him in infancy with the Bible and prayer-book. He said he was so old and feeble he wanted to die and be at perfect rest. He told the doctor while dying to tell them all he was not afraid a bit. I told the doctor that there was a soldier for him, and not a soldier of the cross either. He was the best-read man in this part of the country, not excepting the sky-pilots—and they know several things they don't tell, and tell several things they don't know. Oh, we miss our dear old friend sadly, especially when THE TRUTH SEEKER comes, he always enjoyed it so much. The last that I read to him was Ingersoll's lecture on Liberty, and the last he read himself was "What Must I Do To Be Saved?" by Ingersoll. I know they brightened his pathway even to the portals of the tomb. He said he saw all around his bed (not angels nor devils, but) emblems of the best, the noblest, the grandest religion this world ever saw. I thought his mind was wandering, and I asked him, "What is that, Uncle Harry?" and he looked up at me and said, "Humanity, madam; that covers it all." And so it does, although our sky-pilot told us in his last sermon that humanity, morality, and good works were the righteousness of man and as filthy rags in the sight of the Lord, then exhorted us to put off the righteousness of man and put on the righteousness of God. Great Scott! I wonder what kind of a masquerade suit that is! Probably David wore it when he tripped the light fantastic before the Lord and the blushing Jewish lassies. The Lord never made any kick about rags that time, but the queen, whew! she wasn't jealous a bit—Lordy, Lordy, wasn't she mad!

I am really anxious to get to vote, to help right a few of the wrongs before I die. I am more interested in what I shall do before I die than in what I shall do after. Sufficient unto the day is the evil

thereof. And Christ said, "Take no heed for the morrow, what you shall eat, drink, or *wear*." I think he wanted to bring the linen ephod back into style again, for of course he saw David mazurkaing before the handmaids when he was walking around with his father in the cool of the day—and that was poor David's time to dance, so he wouldn't sweat. I hope that cute, cunning Comstock will not get hold of this letter. I think myself it has too much of the Holy Queer in it to be safe under his immaculate gaze.

Inclosed you will find $10, for which please send me the following bill of books, as I am opening a free Liberal library, where I can feed those who hunger for common sense without money and without price.

I will close with best wishes for THE TRUTH SEEKER and all the grand, noble contributors. MRS. A. M. CRAWFORD.

Says the South Is Barbarous.

TEXAS, Feb. 22, 1892.

MR. EDITOR: I hav made efforts to secure subscribers, but with no success. Were it possible for me to do so I certainly would put my shoulder to THE TRUTH SEEKER wheel with dollars and cents to keep it rolling; nor would I consider a donation to THE TRUTH SEEKER in the Christian charity sense, but pay for work I want and which THE TRUTH SEEKER is doing. But it would seem that said work was accomplishing little of the desired end, when I reflect that I am the only subscriber that I know of in this large town. But if the Editor knew as much of the accursed people of this Sunny Southland as the writer, he would feel surprised at any subscribers at all. Bigotry—don't mention it! Ignorance — stupendous! Religious—to a fault!

At the town of Bryan last week a mass-meeting of the "big uns" was held who notified a traveling troupe that to play "Uncle Tom's Cabin" there would be unpleasant (to them) and dangerous (to the troupe).

Last week also at Texarkana a negro ravisher was tied to a stump and burnt alive, the woman herself applying the match.

This last fall an outspoken Agnostic by the name of Trapp was invited to leave the town of Brenham inside of a certain specified number of hours because he was honest with himself and wanted to be the same with other people. But they would hav none of it.

The good Methodists of Boliver, an out-of-the-way peninsula between Galveston and Sabine, had in their flock a young lady of some seventeen summers, who may hav been a little too ardent—at any rate, such a hint got in the breeze, and the good sisters ran the rumor to earth, as becometh good sisters. Some boys who had been *particeps criminis* squealed on the poor lass, as good boys will. The sisters, taking the word of the boys with a grain of salt, set about to investigate on their own account before firing the girl out of the Lord's sanctuary. A meeting of the sisters was called and the girl was summoned to appear for actual hymeneal examination, and such was actually done. The girl had no parents or male relativs, and, half frightened out of her wits, submitted to the test, which was made by about a score of the good sisters in the district schoolhouse (none but ladies admitted), while a crowd of nice young men and boys peered and jeered from a cover hard by. But the wise old matrons could not tell exactly whether the maid was guilty or not guilty, and accordingly appointed a committee to take the girl to Galveston to a physician for examination. But the victim of this infernal outrage escaped from her pious tormentors and left for parts unknown before the farce was concluded. Mind you, the affair was public, nor was any attempt made to keep it private. Make your own comments.

I was boarding with a family of which I should hav thought better. Some one accidentally dropped four playing-cards in the yard. The woman discovered them, and considered it the work of some hoodooer. The cards were picked up with a stick and put in the stove. Seeing the serious turn the thing took, to further the joke I secured four cards and drew on them a cross, a skeleton, a coffin, and a gallows, and left them in the yard. Horror and consternation! This was enough! The neighbors were called in, who advised no one to touch them. A can of kerosene was brought and the luckless cards were cremated then and there. Anyone fooling around that yard after night with cards if detected would certainly hav been shot.

But I might go on *ad infinitum* multiplying cases of superstition, hypocrisy, intolerance, and duplicity, indicating the low mental state of the mass of the Anglo-Saxons in this corner of the earth.

I hope your paper can and will continue its good work, and perhaps the little leaven will in time leaven the whole lump. Sam Jones, last summer, was paid $3,600 for ten days' preaching, while THE TRUTH SEEKER gets only my poor support so far as I know. Too bad! too bad! *

Bible Morality.

BEEBE, May 26, 1892.

MR. EDITOR: Find inclosed a homely rhyme from my pen which may prove amusing if not instructiv. This I send at the request of many of your readers, of whom a number hav written me asking, like Oliver Twist, for more. I wish to thank these indulgent Liberal friends for their kind praise of my poor efforts.

Yours fraternally,
MRS. ED. ABBEY.

THE HOLY BIBLE AS A TEACHER OF MORALS.

A drummer for the upper route
Had tickets for the sky,
And so resolved to do some work
Toward fitting men to die.
So pulling down his pious phiz
To a "Lord we thank thee" look,
He started out to draw them in
With "mustard" faith, and book.
The looked-for sinner hove in sight,
And great the parson's joy.
The drunken vagrant clutched his arm
With "How's yer health, old boy?"
"O man of sin," the parson said,
"You're trembling on the brink
Of that dread hell where Satan waits
For all who love strong drink.
Oh, rise and haste to save your soul!
Oh, fly the dreadful fate!
The wrath of heaven pursues you, man!
Call Jesus ere too late!"
"Whose name was that?" the drunkard said,
"Christ Jesus? Well, that's fine!
Why, that's the very chap, they say,
'Turned water into wine.'
Plain water wasn't strong enough
To help digest his cake,
And so he made a little wine
Just 'for his stomach's sake.'
I hav to laugh 'bout Solomon,
The way that he connives—
'Twas only by his keeping drunk
He lived with all them wives.
Besides, we are commanded
In your 'good book,' I think,
To spend our money freely
For sheep, oxen, and strong drink.
And Noah and Lot got drunk—what, gone?"
The parson had passed on
To meet an erring magdalen
With cold, forbidding frown;
And to her piteous plea for alms,
He drew his hand aside
And told her of a seething hell
With portals yawning wide.
"Man wrought my ruin," the wanton said;
"I could not sin alone.
And even you, O holy man,
I dare to 'throw a stone.'
The Magdalen of Jesus's time
Was his especial pet,
And many more in that good book
Whose names I don't forget."
The parson drew his cloak aside,
Nor longer stayed, to hear
The truths his book could not deny,
Which pained his pious ear.
So, farther down a narrow lane,
He sought the master's cause
Among some lads who played at dice,
And here he slyly paused.
One little fellow played to win,
And cheated on the sly;
But he, when charged with the offense,
Most stoutly did deny.
"O vipers, did you never read
Of brimstone lake of fire
Prepared for all such wicked boys?
For God doth hate a liar."
"Just tell me, then," the small voice said,
"If 'tis such an awful thing,
Why God called out 'a lying spirit'
To trick Ahab the king.
And why old Peter told a lie,
Denying Jesus thrice.
I'm sure such things are good deal worse
Than fibbing 'bout our dice.
I asked the teacher 'bout it, too,
But with an awful look
She said that I was much too young
To read God's holy book.
Now, what's it there for but to read?
And that's what I did tell her.
For 'sassing back' she made me learn
Six pages in the speller."
The parson made him no reply,
Spoke of the shade-trees cool,
Hoped, like good boys, they'd save their dimes,
To bring to Sunday-school.
Across the street an angry son
Had struck such cruel blow
Upon his aged father's breast,
As though 'twere deadliest foe.
"Hold, hold," the parson cried;
"In this good book, my brother,
The Lord commands the sons of earth
To honor father, mother."
"But Jesus don't," the wretch replied;
"I've read the very line
Where Jesus says to hate them both,
Or 'ye are none of mine.'
And as 'twill get me into heaven,
This one command I'll keep,
A blessed 'disciple' I will be
And sit at Jesus's feet."
A murderer calm awaits his doom,
Chained in his prison cell.
"Ah!" said the parson, "I'll go there
The 'gospel news' to tell."
The parson prayed—the felon smiled;
"Don't waste your holy power,
For I've repented, and was saved
Just at the eleventh hour.
The man I killed went down to hell;
He wasn't prepared to die.
But I'll receive a harp and crown
And dwell with Christ on high."
The parson hurried back to church
The wondrous tale to tell—
"A murderer from the burning snatched
In paradise to dwell.
And, O my brethren, up in heaven
There is more joy to-day
O'er that one soul than all the rest
That do not go astray.
And while we humbly bow in prayer
Let all remember that
'The lord doth love the cheerful giver'—
Please, deacon, pass the hat."
The congregation praised the Lord;
Their pastor was perfection;
While he knelt down and slyly cussed
At such a small collection.

Interesting Report of a Debate.

PHILADELPHIA, PA., May 31, 1892.

MR. EDITOR: The Bible Pictures came to hand some time since, and this book, along with the "Freethinkers' Pictorial Text-Book," has afforded me a great deal of amusement. The majority of the folks who hav examined these books are yet troubled with that brain disease called faith. As yet, I hav met with but one man who has ventured to reprove me for keeping such books, in consequence of which a lively discussion was brought on between us. This party is one who makes his religion his boast, and is ready at all times to reprimand anyone whom he finds violating God's laws. He said to me, after looking over the books for some time: "It is a wonder to me that God almighty does not strike some men with death who ridicule the Bible and the church in this manner!" I said to him: "Your God is not in the habit of killing people for telling the truth—although Christians hav murdered many people for this very reason. The history of your religion proves to us that in former times Christians invented instruments of torture and built Inquisitions for the purpose of destroying life. But now they build hospitals for the purpose of saving life. You see, therefore, your church is just emerging from the confines of its barbarism. Your church no longer leads the van, but follows in the rear. Learning and education are in the advance. The church follows reluctantly, unwilling to accept truth, right, or justice until compelled by the pressure of public opinion. This is why they build hospitals now instead of Inquisitions."

As our discussion ran from one point to another, he finally said: "All those who profess Christianity will not be saved, by a long shot." I asked him in what proportion they would be saved or lost. He said: "At the rate that people are going on, scarcely more than one-fourth will get to heaven." The people, he said, are living in a riotous and wicked manner, and they disregard all pleadings and persuasions for their repentance. He then quoted from the big book the following: "For many will be called, but few are chosen." He said again, in reply to my question, that the heathen would all be saved, for in consequence of their great ignorance, they were not amenable to the law. He then gave me the following passage from the same funny book: "Because the law worketh wrath, for where no law is there is no transgression" (Rom. iv, 15). I then asked: "Why does your church strive to convert the heathen?" He said: "It is our duty. The Bible commands us to go among the heathen and preach the gospel of Jesus Christ." "Well," I said, "do you not see that, by obeying the commands of your Bible, you will send more souls to hell than you will save? According to your doctrin, the heathen, in their present state of ignorance and purity, are assured of salvation, and by gaining a knowledge of Christianity they become contaminated, when three-fourths of their number will be sent to hell.

"Christians used to make slaves of these poor heathen. They would make angels of them now. I must say that the heathen are the specially favored people of God. I suppose the sword that Jesus left in the world to sever the friendship of relativs, is in the shape of the law that worketh wrath, and this being the case, it would prove a curse, not a blessing, to the heathen to Christianize them. Carrying Christianity to the heathen, under the circumstances, would be like flavoring ice-cream with onions. What would you think," I continued, "on going to heaven when you found nine hundred and ninety-nine in every thousand of its inhabitants were heathen? Would you not begin to think that Jesus's mission in this world was a failure? What would it profit the heathen to gain your religion and lose his own soul? How deplorable it is to contemplate that three-fourths of all the Sabbatarians of our country will never see the golden gates, while the ministers and priests get all the murderers through clean and clear. Now, as you seem to think that God ought to kill everybody who shows up the hypocrisy of your religion, this is clear proof of the fact that you are, as yet, unacquainted with your God's method of doing business. In this particular, your God is more just than that; in fact, he is more just than some of our railroad corporations. He never discriminates. It is true, he sends pestilence and disease, fires and floods, cyclones and earthquakes, and all kinds of accidents to destroy life, but these visitations of his wrath strike us promiscuously. He slaughters the just as well as the unjust. Do you believe that Sabbath-breakers will go to hell?" "I certainly do," said he. "Then I can assure you," said I, "that there is not an advocate of the Sunday Sabbath in the world that will ever get to heaven. Your law commands you to keep holy the seventh day Sabbath, Saturday. You hav cast aside this law of your God, and throw defiance at his face by instituting a man-made Sabbath, Sunday. You are all desecrating God's holy Sabbath. You will all be damned." I asked him if the affairs down in the lower regions were kept running on Sunday. He seemed embarrassed. But I continued: "My reason for asking the question is this: I thought, as the heathens all go to heaven for the one cause, and as the Sabbatarians all go to hell for the other, that the latter-named body might be strong enough in numbers by this time to hav a Sunday law enacted there. But if this question is too knotty for you I will ask you an easier one. Do you know if the color line is drawn in heaven or not?" I could now discern the least semblance of a smile upon his lips, as he answered: "You seem to take the wrong view of these matters. The construction you put upon the scriptures amuses me. I shall call again to see you in a short time, and we will speak more fully upon this subject." I requested him to bring the preacher of their church along, as the Bible had become a very rickety old book now, and needed a great many props to support it in its present state of dilapidation and rottenness. He said he should certainly call again, and thought he would be able to enlighten me on many points of the Bible. I will wager a nickel that, when he meets me again, he will not mention this subject to me.

There's nothing like ridicule to rebuke the impertinence of brazen piety.

Yours for the rights of man,
JOSEPH SCHAFFER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Florence.

We look upon thy white, cold face,
Which was, aforetime, as the flush
Of summer roses—now, its grace
Hath changed into a sudden hush.

A pallor, gray and grave, o'ersets
The casket, erstwhile called thine own,
And everywhere are sad regrets
That so soon hath the jewel flown.

Looking so on thy lovely eyes,
Veiled now in strange and solemn sleep,
Dear, tender thoughts of thee arise,
And chide us for the tears we weep.

In august majesty of death,
Serene and calm, thou waitest now;
We longing gaze with bated breath,
And place white roses on thy brow.

The noisy sounds of earth—the sight
Of sad distress—the aching heart—
The jostling crowd—the cruel slight—
From all that hurts—thou'st gone apart.

Hast thou awakened now in glad
New life, in firm and vig'rous strength,
No more rememb'ring pain thou'st had,
Tired days, and nights of wearied length?

Dost see the lonely ones thou'st left,
Lonely, that thou no more art here?
And knowest thou they're not bereft,
If thou livest and still art near?

Or art thou still in slumber deep,
Oblivious to all sound or sight?
Serene and safe, in calmest sleep,
Unmindful of the day or night?

We may not know—but we shall hold
Thy memory blessed as the light,
And perfect trust shall e'er enfold
The fact that life and death are right.

So, fragrant as the summer breeze,
That softly sweeps o'er flow'ry lea,
And sweet as bird-notes in the trees,
Shall thought of thee forever be.

S. H. W.

How I Spent a Rainy Afternoon.

It had been raining for a day or so. Dull and dreary it had been to me, sitting by the window watching the children go to school. I forgot it all looking in their bright faces, as they went tripping along so brightly, wholly unmindful of the rain; some were dressed richly and showily; others plainly—a veritable bouquet.

Just then my eye caught sight of four little sisters, the youngest barely five, the others like stairs, each one only a step higher. I knew there were four more in that family, and the father died the year before; the three eldest ones were working, although too young to earn much. I will not try to explain to you, my dear little friends, the reason why children are obliged to work so young—some of you will know, I fear, all too soon. Our dear Miss Wixon knows all about it, for she, too, livs in a manufacturing place where one can see children early in the morning hurrying sleepily along to their day's work, with their little faces looking pale, pinched, and haggard, working that a few may grow richer. It sometimes makes me wish there really might be a genuin old orthodox hell; but then, I guess it is better that there is none after all.

Well, I wondered what these little girls had to play with, and if I could not giv them something for their dolls perhaps. So I went through some boxes and drawers and picked out a lot of old silk, odd bits of ribbon and lace, and put them in a neat box; then I found some pieces of old jewelry, and that, too, I put in a box, and smiled to think how once I should hav decked out my best dollie; then I took my big box of buttons, only saving myself a very few. Next came the thread—I was generous with that—of all colors. The last thought was needles and pins.

So busy had I been that the afternoon had slipped away and I had hardly time to watch for their home-going. I called them in and told them I had some things for them to play with and, perhaps, keep millinery store with; their eyes showed their wonder and delight when they saw all those boxes. It did not take them long to get home, I assure you; and as I stood in the door gazing after them, all those dark clouds were breaking, so that I could see the blue sky smiling down on me, and all my dull and dreary feelings had floated along with the clouds.

The strangest thing about it is that those things were never used for anything but real live dolls, as the mother told me later that they were a great help to her.

Dear friends of all ages, try this recipe; I think you will vote it a good one.

Yours for Freethought and a free heart,

ETTA MARDEN.

Correspondence.

WALLA WALLA, WASH., June 7, 1892.

DEAR MISS WIXON: I hav never written to the Children's Corner before. I thought I would write a few lines. I like to hear my papa read the Children's Corner, and I like to look at the pictures. My papa has taken THE TRUTH SEEKER for a long time. I am eleven years old. Our school is out Friday; then I will start over to the Wallowa. I hav an auntie over there. I went out to visit a young girl, and on Sunday her father would not let me laugh. He said I should read the Bible. I was reading a book named Esop's Fables and he made me put it down. I guess I will close for this time.

Your friend, BERTHA MONTAGUE.

STAPLETON, S. I., June 16, 1892.

DEAR MISS WIXON: This is my first letter to the Corner. I like very much to read the letters. My father has taken THE TRUTH SEEKER a number of years and thinks it very interesting. I was eleven years old the 12th of March, and my papa made me a present of "The Story Hour," which I am very fond of. I attend school every day. I am on the roll of honor each month and our names are put in the paper. And besides, I hav two music lessons a week. So my time is pretty well taken up in study, but still I manage to find time to read the Children's Corner. I hope some of THE TRUTH SEEKER girls will correspond with me. Hoping to find my letter in print, as it is my first attempt, I remain,

Your Liberal friend,

ELSIE L. SEIDEL.

P. S.—My address is 112 Broad street, Stapleton, S. I. Box 464.

[Your letters will be always welcome.—ED. C. C.]

PENACOOK, N. H., June 15, 1892.

DEAR MISS WIXON: I hav written this little piece, "How I Spent a Rainy Afternoon," hoping (should you see fit to giv it a place in the Corner) that it might help to make some of our band more thoughtful in giving. Old things laid away only to gather dust and mold, they are like old creeds, better be used up and done away with in their day and generation.

Do you ever travel in our lovely state? If so, could you not find time to visit us? Penacook is Ward 1 of Concord, six miles out, connected by electric cars and steam cars. As you said at the Paine meeting this spring, what a beautiful belief ours is to grow old in. It teaches us to know and appreciate this life we are living, rather than wholly ignore it and look beyond to another that we know nothing of and Mother Nature does not show us. That was a grand idea from a noble man, "One world at a time."

Sincerely thine, MRS. ETTA MARDEN.

[Some time we intend to see Penacook and Etta Marden. But this year we are booked for a journey overseas.—ED. C. C.]

HILL TOP, COL., June 4, 1892.

MISS SUSAN H. WIXON, *Dear Friend:* I thought I would write a few lines from Colorado, as I do not remember having seen any letters from this state.

I am at present living with my parents on a ranch thirty miles south of Denver. We are in what is called the divide region, or rain-belt, and do not irrigate as in most parts of the state. We raise most kinds of vegetables, small grain, and corn to some extent. The weather is very changeable, as yesterday and to-day will show. Yesterday the temperature was above 80° in the shade, crops all up and growing, and about fifteen kinds of wild flowers in bloom on our ranch. To-day we had a regular winter blizzard for about seven hours. About four inches of snow fell, and the thermometer registered 32°. This, however, is a very unusual occurrence.

I am a member of the class of 1891 of the Denver high school, and being much interested in engineering, mining, and scientific work, I intend to commence a four years' course of study at the school of mines in this state next fall, if I can raise the necessary funds.

I hav collected from this vicinity many varieties of petrified wood, and being interested in minerals and natural curiosities, I would like to exchange specimens with readers of the Corner for minerals and curios of other states. I send you some specimens to-day.

I do not see how people that hav studied any of the sciences or the laws of nature just a little can believe them and the Bible too. They do not agree in anything.

Hoping this letter is not too long, I will close.

Yours, from a stanch young Liberal,

JAY W. STEVES.

[We are very much obliged for the lovely specimens. We see in our friend the elements of a scientific scholar, and hav no doubt he will attain high distinction in his chosen field. Best of all, he is a true Liberal, and his studies in science will only confirm his opinions. Attention of boys and girls is called to the matter of exchange of minerals and curiosities. We hope to hear from our new friend again and often.—ED. C. C.]

ROCHELLE, ILL., June 13, 1892.

DEAR MISS WIXON AND FRIENDS OF THE CORNER: After reading our interesting Corner this week, I am reminded that it is my turn to write, and will consider it an honor if I am permitted to join you.

What a grand old paper THE TRUTH SEEKER is, and what a noble and very successful effort it makes to obtain that for which it is seeking. And the Children's Corner, so ably edited by yourself, is doing great good by encouraging the young minds to think and also express their simple ideas, which will lead to greater efforts later in life.

How few are the years since an honest man would hav been hanged or burnt at the stake for writing articles such as now appear in its columns weekly and are distributed by thousands of copies every week. And I hav no reason to believe that this same progress will not continue twenty fold the coming century.

I hav been much pleased to see the steady increase in the membership of the Young Men's Freethought Temperance Society. The young ladies are joining very promptly, till now they comprise about half our number, and it is time the girls were represented in the name of the society. What's the matter with the boys? Are they afraid of the pledge? I hope not, but if such is the case, now is the time to be brave. Take the pledge and *keep* it. Keep it, not only because you hav promised to abide by it, but because it is right and moral, and your duty to your loving mother and sister, and for your own good and the world's in general.

Every young Freethinker in the country should be a member of our society. For particulars see the *Freethinkers' Magazine*, or write Mr. H. L. Green, of Buffalo, the editor, who is its founder, and has done noble work in its behalf.

We want good men and women in our ranks, so as to prove to the Christian that with good moral places of education and amusements we could disperse prisons and gallows without the aid of churches and preachers. Yours truly,

OTTO WETTSTEIN, JR.

[A very sensible letter, full of moral truths. Otto is the promising son of the Rochelle, Ill., jeweler, whose beautiful badgepin should be worn by every Freethinker in the world. And his new "Ingersoll souvenir" is said to be the handsomest of spoons and well worthy of the name we all delight to honor. Otto is not our most frequent correspondent, but every letter is a gem.—ED. C. C.]

John Goes Marketing.

Teacher (to class in arithmetic): "John goes marketing. He buys two and a quarter pounds of sugar at eleven cents a pound, two dozen eggs at sixteen cents a dozen, and a gallon and a half of milk at twenty cents a gallon. What does it all make?"

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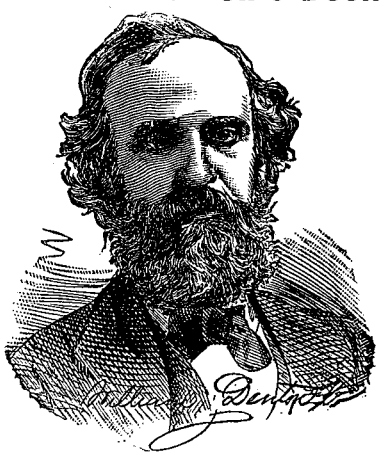
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News of the Week.

CATHOLICS are aggrieved that "the man who insulted the pope is still a director of the Exposition."

THE Socialists will in a few weeks, if their factions can agree, nominate a presidential candidate.

THE building being erected for the Congressional library will be the largest in Washington except the Capitol.

THE Democratic convention nominated Cleveland for president, and Adlai E. Stevenson, of Bloomington, Ill., for vice-president.

THE People's party hopes to make a fine showing in the campaign, carrying Kansas, Nebraska, South Dakota, Tennessee, South Carolina, and West Virginia. It may run Judge Gresham for president.

SANTA DE CABON, a young Mexican woman, recently laid claim to divine authority and as a sort of Joan of Arc headed a revolt of the Mayo Indians, who attacked the Cohol Sonora and murdered the mayor and several others.

THE courts hav been asked to prevent the marriage of Benj. Schoeneman and Louisa Schroeder, of Brooklyn, because one is a Jew and the other a Christian. The courts hav declined to interfere, but the parents bid fair to prevent the marriage by other means.

EX-PREMIER CRISPI of Italy says that though the large armament maintained by Italy entails oppressiv taxation, it must be continued, as that nation has besides the common dangers of other European powers an additional peril in its relations with the Vatican.

NEW YORK is in considerable alarm at small-pox and like diseases which hav passed the quarantine and refuse to be exterminated. This state of affairs is due to the incompetency of the health board, selected by the Tammany-Catholic party for political services.

REV. DR. DE COSTA says of the statue of the pagan goddess Diana on the New York Madison Square Garden: "Like the black flag of a pirate it shows whether the worshipers of Diana are going to rule the city. The next thing to expect is a statue to Bacchus and to Venus."

CATHOLICISM continues to prosecute its work of affiliating itself with republicanism, now that it sees that that form of government is to prevail. The Berlin *Tageblatt*, with the pope's approval, says that it is impossible that the Roman Catholic religion should remain chained to a corpse like the French monarchy.

AT the Indian village of Garden River, Mich., trouble may result from the determination of the chief medicin man to search the tent of a medicin woman for a medicin bag by which she is bewitching a young brave who jilted her daughter. The Canadian authorities hav been requested to make the search, but they hav declined. The Indians are taking sides, and may shed blood.

AN allegation by Rev. Dr. English that drunkenness prevails among the Mohammedans has been contradicted. Their religion forbids liquor-drinking. "It is shown by official reports," says one challenger of the clergyman's falsehood, "that the amount of these beverages consumed in Turkey is very small in comparison with the amount consumed in Christian countries."

AMONG the exhibits of the pope at the World's Fair will be "two geographical maps designed in the beginning of the sixteenth century, which hav been preserved at the Borgiano Museum of the Propaganda, one of them showing the first discovered islands and portions of the continent of America." There probably will be none of the maps of the century preceding, based on scriptural geography.

THE little Mohammedan congregation which has sprung up in Liverpool, Eng., is continually assaulted by Christian believers. The members, even the women, are stoned and kicked. A few days ago a knife was used on two English believers in Mohammedanism so that they are now in the hospital. The persecuted persons hav appealed to the Turkish embassador at London, who will complain to the sultan of Turkey.

FREDERICK REMINGTON, the artist, who with Poulteney Bigelow attempted a literary and artistic trip through Russian waters for *Harper's Magazine*, reports that their canoes and accouterments were seized and they were ordered to leave. He says: "The Russians don't care for the embassadors or ministers or sovereigns of any other country. In other countries they pick your pockets deferentially. In Russia they throw you on your back and go through you, and then laugh at you because you don't like it."

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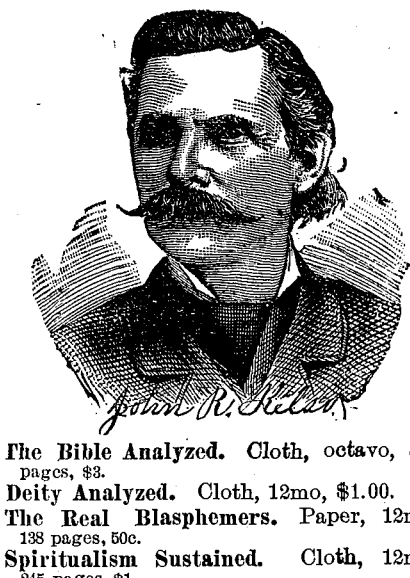
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HE who, when provoked to wrath,
Refrains therefrom,
And stands serene,
Unruffled both in face and spirit,
Hath won a triumph
Lasting as the soul.
—*Buddhistic Scriptures, Udanavarga.*

IT must be obvious that hell is a mere nullity both to believers and unbelievers. To unbelievers, because they regard it as a mere scarecrow of the priests to keep the ignorant in order; and to the believers, because they are exonerated from all its terrors through faith; for they are taught, and believe, that hell is to be the portion of the unbelievers, and unbelievers only.—*Anon.*

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ALL through the Middle Ages these sufferings, this fever, this over-tension [of Christianity] lasted; and we moderns still feel in all our limbs the pain and weakness from them. Even those of us who are cured hav still to liv with a hospital-atmosphere all around us, and find ourselvs as wretched in it as a strong man among the sick. Some day or other, when humanity shall hav got quite well again, when the body and soul shall hav made their peace together, the factitious quarrel which Christianity has cooked up between them will appear something hardly comprehensible The fairer and happier generations, offspring of unfettered unions, that will rise up and bloom in the atmosphere of a religion of pleasure, will smile sadly when they think of their poor ancestors, whose life was passed in melancholy abstinence from the joys of this beautiful earth, and who faded away into specters, from the mortal compression which they put upon the warm and glowing emotions of sense. Yes, with assurance I say it, our descendants will be fairer and happier than we are.—*Heine.*

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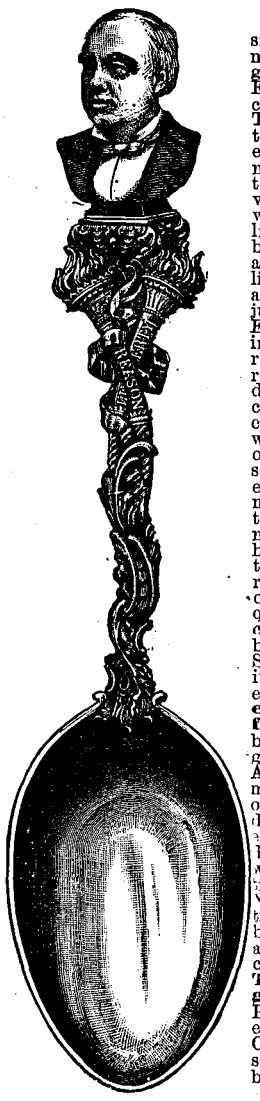
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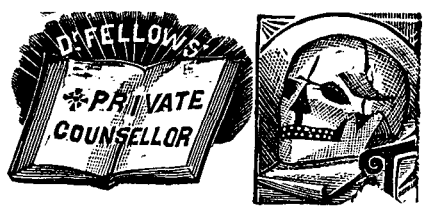
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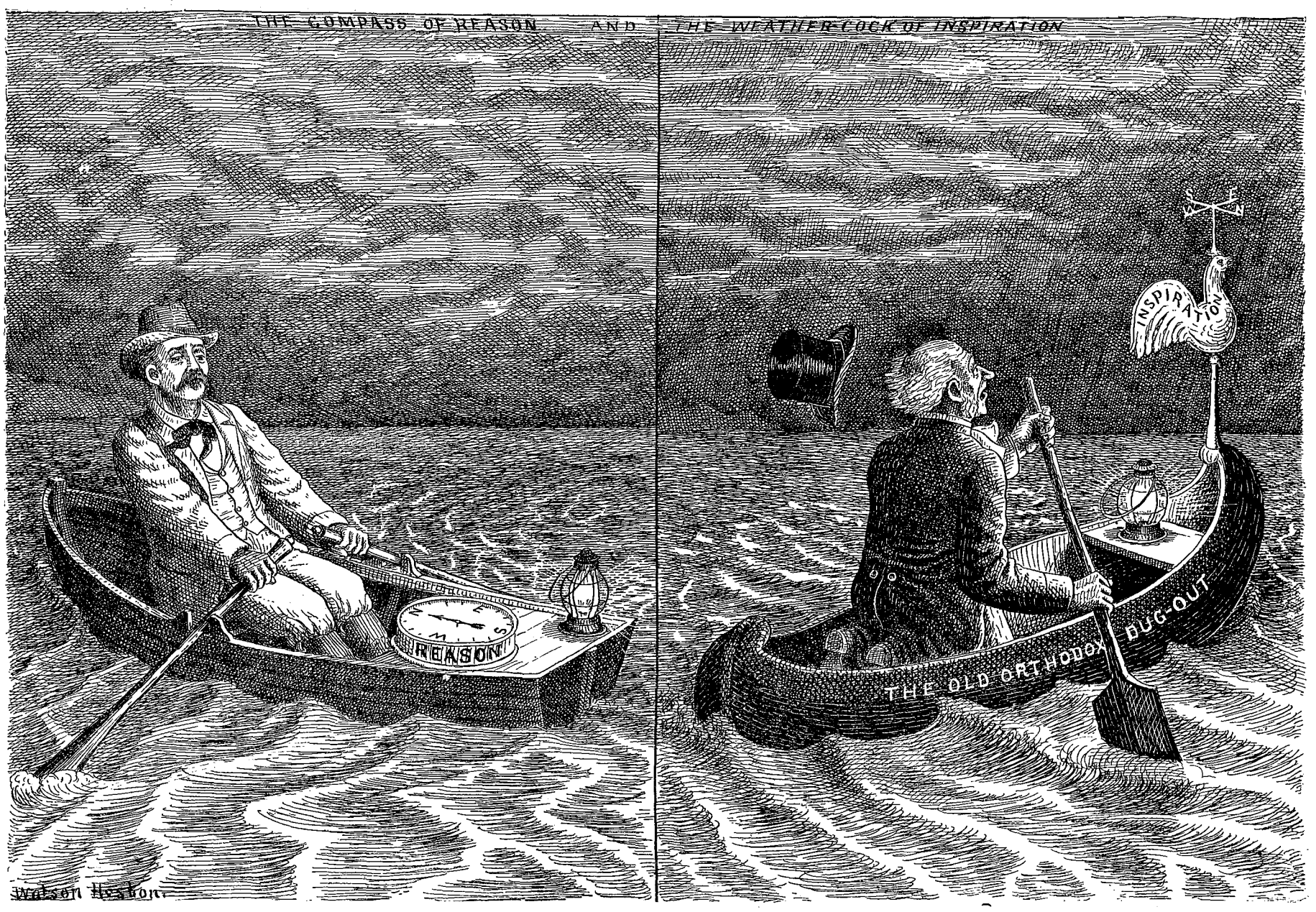
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Urgent Work to Do.

The Senate committee has favorably reported the Palmer bill allowing about five and a half millions of dollars to the World's Fair, provided the Fair is closed on Sundays. Every reader of THE TRUTH SEEKER should at once write to the Senators from his state and protest vigorously and earnestly against this Sunday-closing amendment to the bill.

The following are the names of the Senators: Alabama—John T. Morgan, James L. Pugh; Arkansas—James H. Berry, James K. Jones; California—Charles N. Felton, Leland Stanford; Colorado—Edward O. Wolcott, Henry M. Teller; Connecticut—Joseph R. Hawley, Orville H. Platt; Delaware — George Gray, Anthony Higgins; Florida—Samuel Pasco, Wilkinson Call; Georgia—Alfred H. Colquitt, John B. Gordon; Idaho—George L. Shoup, Frederick T. Dubois; Illinois—Shelby M. Cullom, John M. Palmer; Indiana—David Tarpie, Daniel W. Voorhees; Iowa—James F. Wilson, William B. Allison; Kansas — Bishop W. Perkins, William A. Peffer; Kentucky—John G. Carlisle, Joseph C. S. Blackburn; Louisiana—Randall L. Gibson, Edward D. White; Maine—Eugene Hale, William P. Frye; Maryland—Arthur P. Gorman, Charles H. Gibson; Massachusetts—Henry L. Dawes, George F. Hoar; Michigan—Francis B. Stockbridge, James McMillan; Minnesota—Cushman K. Davis; Wm. D. Washburn; Mississippi—James Z. George, Edward C. Wallthall; Missouri—Francis M. Cockrell, George C. Vest; Montana—Wilbur F. Sanders, Thomas C. Powers; Nebraska—Algernon S. Paddock, Charles F. Manderson; Nevada—William M. Stewart, John P. Jones; New Hampshire—William E. Chandler, Jacob H. Gallinger; New Jersey—Rufus Blodgett, John R. McPherson; New York—Frank Hiscock, David B. Hill; North Carolina—Matt. W. Ransom, Zebulon B. Vance; North Dakota—Lyman R. Casey, Henry C. Hansborough; Ohio—John Sherman, Calvin S. Brice; Oregon—Joseph N. Dolph, John H. Mitchell; Pennsylvania—Matthew S. Quay, J. Donald Cameron; Rhode Island—Nelson W. Aldrich, Nathan F. Dixon; South Carolina—Matthew C. Butler, John L. M. Irby; South Dakota—Richard F. Pettigrew, James H. Kyle; Tennessee—William B. Bate, Isham G. Harris; Texas—Horace Chilton, Richard Coke; Vermont—Redfield Proctor, Justin S. Morrill; Virginia—John W. Daniel, John S. Barbour; Washington—John B. Allen, Watson C. Squire; West Virginia—Charles J. Faulkner, John E. Kenna; Wisconsin—Philetus Sawyer, William F. Vilas; Wyoming—Francis E. Warren, Joseph M. Carey.

The address of these spokesmen for the people is, "Senate Chamber, Washington, D. C."

Something About Thomas Paine.

When S. P. Putnam was visiting Dr. Foote at his Larchmont residence the doctor hitched up his horses and took the Secular pilgrim over to Paine's house in New Rochelle. Of the visit Mr. Putnam wrote: "We enter the little room where he wrote, a room with one window, through which crashed the bullet of the enemy, as the legend says, but which reached not the heart of the illustrious patriot."

This attempted assassination of Paine is not a legend, as Mr. J. W. Grece, of Dresden, Ont., shows by forwarding an account of the affair written by Paine himself in a letter to "Mr. William Carver, Horse-shoe smith, — Cedar Creek, near Lovett's Tavern, N. York." The letter runs:

"N. ROCHELLE, Jan. 16, '05.

"ESTEEMED FRIEND: I hav received two letters from you, one giving an account of your taking Thomas to Mr. Foster—the other dated Jan. 12. I did not answer the first because I hoped to see you the next Saturday or the Saturday after. What you heard of a gun being fired into the room is true. Robert and Rachael were both gone out to keep Christmas eve, and about eight o'clock at night the gun were fired. I run immediately out, one of Mr. Dean's boys with me, but the person that had done it was gone. I directly suspected who it was, and I halloed to him by name, that *he was discovered.* I did this that the party who fired might know I was on the watch. I cannot find any ball, but whatever the gun was charged with passed through about three or four inches below the window, making a hole large enough to a finger to go through. The muzzle must hav been very near, as the place is black with the powder, and the glass of the window is shattered to pieces. Mr. Shute, after examining the place and getting what information could be had, issued a warrant to take up Derrick, and after examination committed him. He is now on bail (five hundred dollars) to take his trial at the supreme court in May next. Derrick owes me forty-eight dollars, for which I hav his note, and he was to work it out in making stone fence, which he has not even began; and besides this I hav had to pay forty-two pounds eleven shillings for which I had passed my word for him at Mr. Pilson's store. Derrick borrowed the gun under pretence of giving Mrs. Bayeaux a Christmas gun. He was with Purdy about two hours before the attack on the house was made, and he came from thence to Dean's half drunk, and brought with him a bottle of rum, and Purdy was with him when he was taken up.

"I am exceedingly well in health and shall always be glad to see you. Hubbs tells me that your horse is getting better. Mr. Shute sent for the horse and took him when the first snow came, but he leaped the fences and came back. Hubbs says there is a bone broke. If this be the case I suppose he has broke or crushed it in leaping a fence when he was lame on the other hind leg, and hung with his hind legs in the fence. I am glad to hear what you tell me of Thomas. He shall not want for anything that be necessary if he be a good boy, for he has no friend but me. You hav not given me any account about the meeting-house. Remember me to our friends.

"Yours in friendship, THOMAS PAINE."

The original of this letter is in the possession of James Clair Grece, of Redhill, Surrey, England, who is a member of the Scientific Association which met at Montreal in August, 1884. He received it from his uncle, Daniel Constable, also an uncle of the Constables of the firm of Arnold, Constable & Co., now on Broadway in this city. In sending a copy of this letter to his cousin in Dresden, Ont., Mr. Clair J. Grece writes some reminiscences of Paine which will be of interest to Liberals, and also some conjectures as to the identity of William Carver, to whom the letter was written:

"Well, my dear cousin John I told you upon the occasion of most agreeable meeting that I was the possessor of some relics of Thomas Paine, the literary author of the American revolution. I possess his snuff-box and also a letter, of which I inclose you the promised copy. I am not quite certain who William Carver was, but the conjecture has some probability that he was the father of Dr. Carver, who was the originator of the Pacific railway. I know that my uncles were acquainted with Dr. Carver, and I am in possession of some letters of his, as well as of a pamphlet published in 1846, in which the feasibility of that undertaking were eloquently advocated. The gold of California had not then been discovered, and probably without the accession of that powerful stimulus, Dr. Carver might even up to this time hav continued to be looked upon as a half-crazy enthusiast. Possibly it was through Dr. Carver that my uncle came into possession of Thomas Paine's letter. I must now tell you how my uncle, Daniel Constable, came into contact with Thomas Paine. Paine was of Quaker stock, and though, at an early stage of his life, disowned by that society, on account of his having married out of it, he continued to be loosely attached to it. About the year 1775, he was an exciseman at Lewes in Sussex, when he wrote a pamphlet, a bold thing in those days of rotten boroughs, advocating the claims of excisemen to higher pay. Benjamin Franklin was in England about the same time and the community of grievance brought these men together, and Paine was induced to emigrate to America. At Lewes, there was living, as there still is, a Quaker family of the name of Rickman, and with a junior member of this family, Thomas Rickman, Paine formed an acquaintance. Thomas Rickman likewise was expelled from the society for the offense of marrying out of it. There is no truer adage than this 'Birds of a feather flock together.' Thomas Rickman assumed, rather conceitedly, the name of Clio, set up a bookseller's business at No. 7 Upper Marylebone street, London, and became one of the venders of the Radical political literature of the day. When Paine came to England in the year 1787 the acquaintance between Paine and Rickman became extended, and Rickman spent much time in Paine's society down to the time of Paine's departure from England for the last time, in 1792. Well, my uncle Daniel Constable was from about 1797 engaged in the linen-draper's shop of a Quaker at Brighton, eight miles from Lewes, where Rickman was an occasional visitor, and he imbued my uncle with his Radical principles, as well as with an admiration for the author of The Rights of Man. A close acquaintance gradually matured itself between Rickman and my uncle, so that when my uncles Daniel and William in the year 1806, started for America, they were furnished by Rickman with an introduction to Paine. They kept a journal of their travel, from which I will quote the following extracts: The diary is in my possession.

"1806. July 1. Mr. Segar at the Globe offered to send for Mr. Paine who lived only a few doors off. He seemed a true Paineite.

"3rd Thursday. . . . opening our packages and dressing took our time till dinner, after which Crespin went to see his friend and William [his brother] and I went to see Thomas Paine. When we first called he was taking a nap. Thence on and delivered C. Rickman's letter &c back to Mr. Paine's at five o'clock, sat about an hour with him. He had never seen Clio's likeness or poems. We promised to show him. Home to tea about six. I meant to hav had T. Paine in a carriage with me to-morrow and went to inquire out for one. The price was one dollar per hour, but when I proposed it to Thomas Paine, he declined it on account of his health.

"Friday the 4th. Fine clear day. The annual festival of independence. . . . In the fore part of the day I had the honor of walking with T. Paine along the Broadway. The day finished peaceably and we saw no scenes of quarrelling or drunkenness. . . .

"October 30 Thursday. . . . In crossing the Hudson we got wet through. It was a very cold rain. After cleaning myself I waited on Colonel Swartout whom I found a fine pleasant gentleman, after which I called to see T. Paine, who was walking about Carver's shop.

"Nov. 1 Saturday. . . . Mr. B. West* came and drank tea with me. Changed snuff-boxes with T. Paine at his lodgings. The old philosopher in bed at 4 o'clock

* This may be Benjamin West the historical painter, but I cannot aver this. C. S. G.

afternoon. Seems as talkativ and well as when we saw him in the summer.

"6th February 1808, Saturday. . . . Took a final leave of Mr. Thomas Paine. Had his compliments written on a slip of paper for several of his friends.

"Clio Rickman remained upon intimate terms with my uncles till his death about 1833, and through them he became introduced to my father. He was a guest at Chart Lodge about 1822, during our grandfather's absence in Canada, and he wrote some verses upon the views from Chart Lodge, of which, upon another occasion, I will send you a copy. He was a poetaster rather than a poet. I hav a collection of his occasional pieces, published by subscription. Among the subscribers figure such names as Charles James Fox, Thomas Jefferson, Dr. Priestly, and in short nearly every name of distinction at that time, for Clio Rickman had a wide acquaintance, was an agreeable companion, brimful of anecdote, and dined much abroad. It is sad to say that his latter years were clouded with penury, for he was a bad financier, and his principles were not popular. Now perhaps he would hav thriven better in the world than in that age of persecution.

"Yours very truly, CLAIR J. GRECE.

"*Redhill, Surrey, England*, 18th Jan., 1885."

Moses Harman in the Penitentiary.

A queer mixture of law and injustice has been made in the case of Mr. Harman, and that much-persecuted man has been landed in the penitentiary as the result.

It will be remembered that after Mr. Harman was convicted and sentenced, he sued out a writ of *habeas corpus* returnable before the United States circuit court. Upon giving bonds that he would prosecute the writ he was liberated. The decision of Judge Caldwell, herewith reprinted from *Lucifer*, states the matter clearly:

"In the circuit court of the United States for the district of Kansas.

"Moses Harman *vs.* United States.

"In error to the United States district court for the district of Kansas.

"Mr. David Overmeyer for plaintiff in error. Caldwell judge.

"On the 9th day of April, 1888, the plaintiff in error was indicted in the district court, for depositing on the 18th of June, 1886, in a postoffice for mailing an obscene paper in violation of Section 3,893 of the Revised Statutes of the United States, as amended by act of Congress, approved the 12th of July, 1876, Chapter 186, 19 United States Statute 90. He was tried before a jury, found guilty, and sentenced to be imprisoned in the Kansas state penitentiary for five years and that he pay a fine of three hundred dollars, and thereupon the defendant sued out this writ in error under the act of Congress approved March 3, 1879, chapter 176, 20 U. S. statute, 354.

"The chief contention of learned counsel for plaintiff in error is, that the act of Congress on which the indictment is founded, 'contravenes the first amendment of the Constitution of the United States, which provides among other things that the freedom of the press shall not be abridged, and is therefore unconstitutional and void.' If authority can ever silence contention, the constitutionality of this act of Congress is no longer open to discussion. Ex parte Jackson 86 U S. 727; Ex parte Rapeir 144 U. S.

"There is, however, a fatal error in this case on the face of the record. The act of Congress provides that persons convicted of its violation 'shall be deemed guilty of a misdemeanor, and shall for each and every offense be fined not less than one hundred dollars nor more than five thousand dollars or imprisoned at hard labor not less than one year nor more than ten years or both at the discretion of the Court.' It will be observed that where the punishment or any part of it is imprisonment it must be 'at hard labor.' The plaintiff in error was sentenced to be 'imprisoned in the Kansas state penitentiary for five years,' and hard labor is not made part of the punishment, as the statute requires shall be done, where imprisonment forms any part of the sentence. When the statute makes hard labor a part of the punishment, it is imperativ upon the Court to include that in its sentence.

"In the courts of the U. S. the rule is that a judgment in a criminal case must conform strictly to the statute, and that a variation from its provisions, either in the character or extent of the punishment inflicted, renders the judgment absolutely void.

"A different rule prevails in some of the states; but the rule on this subject prevailing in a state whether by statute or judicial decision, has no force in the federal courts administering criminal justice under the constitution and laws of the United States. In those courts the doctrin of the Supreme Court of the U. S. on this subject is of paramount authority. It seems probable that if the plaintiff in error had sought relief from the void sentence after suffering a part of the punishment by *habeas corpus* his discharge would hav been absolute and final, and he could not hav been again sentenced or tried for the offense. Ex parte Lange 18 Wal. 163.

"Assuming, but not deciding, that his discharge on *habeas corpus*, after suffering a part of the punishment under the void sentence would hav precluded the imposition of a legal sentence upon the verdict of guilty, or another trial for the same offense, it does not follow that a reversal of such a sentence on a writ of error sued out by the defendant himself is attended with any such consequences; but this aspect of the case has not been argued and no opinion has been expressed upon it. If the defendant conceives that a legal sentence cannot now be imposed upon him on the existing verdict of guilty, and that he cannot be tried again for the same offense, he can raise these questions in the trial court.

"The judgment of the district court of the United States for the district of Kansas is reversed and the cause remanded to that Court with instructions to proceed therein according to law."

When this decision was handed down, Mr. Ady, prosecutor, gave Mr. Harman to understand that nothing further would be done in the matter till the September term of court, when a new trial might be had. He was naturally not a little surprised when on June 21st a deputy marshal informed him that he had an order from Judge Caldwell for his immediate imprisonment to serve the sentence of one year, imposed upon him in 1890 by Judge Phillips, from which conviction an appeal was likewise had to Judge Caldwell's court. The following is the order of commitment:

"UNITED STATES OF AMERICA, } SS.
DISTRICT OF KANSAS. }

"At a term of the circuit court of the United States of America, for the district of Kansas, begun and held at the city of Leavenworth, in said district, on Monday, the 6th day of June, 1892, proceedings were had, and appear of record, in words and figures following, to wit:

"Monday, June 13, 1892.

"Moses Harman, 2768, *vs.* the United States.

"The writ of error in this cause came on for hearing, the plaintiff in error, Moses Harman, appearing by David Overmyer, his attorney, and the United States by J. W. Ady, district attorney, and the court having heard the argument of counsel, and being now well and sufficiently advised of the [matter] in the premises, doth order, consider, and adjudge that the judgment of the United States district court for the district of Kansas in this case be, and the same is hereby in all things confirmed.

"It is therefore ordered, considered, and adjudged, that the said Moses Harman, the defendent below, be adjudged guilty on the first, second, and fourth counts of the indictment herein, and that he be imprisoned in the Kansas state penitentiary for four months on each of said counts, at hard labor.

"It is further ordered that the marshal deliver or cause to be delivered the body of the said Moses Harman to the warden of said penitentiary within ten days from this date, in execution of this sentence. Dated June 11, A.D. 1892. HENRY C. CALDWELL,
"Circuit Judge."

On the afternoon of June 21st Mr. Harman was accordingly escorted to the penitentiary at Lansing, Kansas. The Topeka *Capital*, after reciting the facts, says: "Harman said yesterday to a representativ of this paper: 'The judges who hav decided me guilty and sentenced me hav, in my opinion, taken a big responsibility upon themselvs. Posterity will reverse their decisions. But this sentence will hav no effect whatever upon my future. I shall take up the work again when I am out. The reforms I teach are the most important of any, and the coming generations will bear me out. In my absence Mrs. Lois Waisbrooker, of Antoic, Cal., will conduct *Lucifer*.' Harman is now sixty-one years old and has published *Lucifer* twelve years. He has a good face, and appears to be in dead earnest in his teaching. When talking yesterday tears would frequently fill his eyes. He has once before served a term in the penitentiary."

To this statement, which he reprints, Mr. Harman makes no exception except a denial that his eyes filled with tears. He then concludes: "Hoping to hav a chance to send a few lines before this issue of the paper goes to press I close now by earnestly asking all who feel an interest in *Lucifer's* work to uphold and strengthen the hands of Mrs. Waisbrooker, who kindly consents to take my place at the helm of *Lucifer* during my enforced vacation. She is needing a vacation herself (of another sort) and was getting ready for a trip to Colorado when this new complication was sprung upon us. Though weak in body I verily believe that she is abundantly able in every respect to fill the position to the satisfaction of all concerned, *provided* she gets the necessary financial aid and sympathetic coöperation. Believing that all will be well, I once more bid the *Lucifer* co-workers a hopeful and fraternal good-bye."

At this point Mrs. Waisbrooker takes up the story, as Mr. Harman was hurried away before he could complete his statement of his work as he wished. She writes: "I want to speak more particularly about the missionary work, sowing seeds for future harvests. There hav been more letters received within the last few weeks expressing thanks for sample copies than at any previous period of the more than eleven months that I hav been in the office. Some of them contain small orders for books, and some a three or six months' subscription, but the most of the writers either express regret that they cannot subscribe, or say they will do so soon, etc. I never saw a man more entirely devoted to the work of evolving a higher, purer sex-morality than now prevails than M. Harman is, and whenever people show a desire to understand this question of sex—whenever he feels that good can be done, the fact of lack of money does not deprive the party of the reading-matter desired, particularly as it regards copies of *Lucifer* or such of *Lucifer's* publications as he has in large supply. The work thus done will make coming generations wiser and better, and surely, no intelligent Freethinker of any name will regret that the money has been thus expended, but will continue to contribute for future work of the kind."

The case, legally, is pretty much of a muddle, for Mr. Harman won the appeal on the first case and lost on another. The decision to commit him seems to hav been conceived suddenly, and contrary to the prosecutor's assurances. His own lawyers were also taken by surprise, and scarcely know what to do in the matter. But one thing stands out clearly enough: Mr. Harman is in the penitentiary, unjustly sentenced by a court which has no more rightful jurisdiction over his alleged offense than it has over a man accused of violating a municipal ordinance. The espionage and censorship of the press established by the Comstock statute is thoroughly despicable and infamously tyrannical. The injustice in this case is very apparent, for the first conviction, on what is known as the Markland letter, carried with it a sentence of five years; the second, on what is known as the O'Neill letter, most brutally vulgar, carried a sentence of only one year. The Markland epistle was plain but not obnoxious to decency; the O'Neill letter, written by an irresponsible and very coarse doctor of this city, should never hav been printed. It was probably this discrepancy and difference in the merits of the cases which led the judge to find a technicality on which to reverse the result of the first trial and confirm the second because, to him, the offense was heinous under the law. But Mr. Harman goes to his doom with unfaltering step, the victim of the religious conspirators who framed and procured the enactment of the Comstock statute—a piece of legislation which converts our republic into a despotism, almost completely destroying the freedom of the press and mails.

Mr. Harman's address now is the penitentiary, Lansing, Kansas. Letters from his friends will no doubt cheer him greatly, but those who write him should be careful not to use vituperativ or violent language, as such only makes his conditions worse.

Of Helen Gardener's new lecture, "Pulpit, Pew, and Cradle," the *Investigator* says: "It is an emancipation proclamation for women and children. A severe, yet just arraignment of the pulpit for holding the pew and the cradle in subjection. Every sentence in it was wrought out of a woman's love of freedom and a woman's love of her race, and this pamphlet ought to be sent into every home in the land and be read by every mother therein." The pamphlet can be had at this office for ten cents.

The director-general of the World's Fair made a statement recently that in his opinion the officials hav never contemplated that the machinery should be in operation, the manufacturing processes carried on, and the regular force of employees kept busy on Sundays, but that there should be a suspension of work and no occasion for the services of others than watchmen and guards. This is a whipping of the devil around the stump quite worthy of

politicians, who are quite ready to say good Lord, good devil, so long as they get the office or the cash. Much more sensible are the views of the Rev. Dr. Gifford, of Chicago, who has made considerable stir by advocating the opening of the Fair on Sunday, with reduced rates of admission, for the especial benefit of laborers who cannot spare either the time or money on week-days. We trust that all Liberals will spare no effort to get signatures to the petition printed in THE TRUTH SEEKER and see that they are promptly and properly forwarded.

E. H. Heywood found time to call on his New York friends a few days since. His long incarceration has left him very weak, but he does not intend, he says, to afford his enemies the pleasure of saying they hav killed him. In prison he was not compelled to wear close-cropped hair, but he voluntarily permitted the prison barber to remove his beard. The chaplain of the prison was his worst enemy there, but the other officials treated him with as much kindness as the stupid rules permit. Prisoners there are not allowed to receive newspapers, but the prison library is well supplied with good books, though some of them, he thinks, are more obnoxious to the law under which he was indicted than the *Word*. Through his friends, too, he received THE TRUTH SEEKER regularly, and he appreciated it highly, as did the other prisoners, to whom he passed it, and who said that after all the religious stuff forced upon them by the chaplain it was very refreshing. They particularly liked the pictures. The postmaster, Deacon Gregory, has not yet atoned for his trapping of Mr. Heywood, but he says his orders came direct from Wanamaker to the effect that no decision on matter published by Mr. Heywood was to be given till it was deposited for mailing—which act constitutes the offense. Mr. Heywood is now engaged in repairing his fortunes, and intends to publish his paper again soon. He is thoroughly devoted to the labor cause, and to maintaining the right of publication of his physiological notions. He evidently thinks that some of his persecution is due to his refusal to join with the Republicans of the East, who would hav given him honor and office if he would agree to let reform alone and go in with them. Of all the parties concerned in his prosecution and conviction he is, he says, the only one who has not broken the law, for he never mailed the issues of the *Word* on which he was convicted, but only left them for an official decision as to their mailability. Notwithstanding his physical weakness and much persecution, he is full of courage and determination to continue to teach what he conceives to be the most important things for people to know.

In the West.

News and Notes.

On Sunday afternoon, June 19th, I lecture at Murray. The electric cars run to this place from Salt Lake City, and the ride is quite charming, alongside the green fields and between the shining mountains. The distance is eight miles, and probably one day the whole length will be filled up with elegant dwellings. As it is now, Murray is becoming a suburb of Salt Lake, being so easy of access.

The hall in which I lecture is about full, and Murray is on the gain for Freethought. Mr. Andrew Cahoon is our efficient leader here, assisted by Harry Haines, John Cahoon, and the McMillans, etc. I always enjoy the sociable atmosphere of Murray. Mr. and Mrs. Haines throw open their hospitable mansion to friends from far and near—and along with the lecture there is a neighborhood life. Liberals from Salt Lake, with those of Murray, help along the cheer of the occasion. Mr. Cahoon, formerly bishop in the Mormon church—for forty years a member of it—gave the opening word for Liberalism, and everything was successful.

In the evening I lecture to a large audience in Salt Lake Theater. Arthur Uvedale and Professor Hill assist with music. The attendance was considerably greater than on the first evening, and the welcome was all that I could expect. It was generous and enthusiastic. Salt Lake has been one of the brightest points along the route.

I must thank Mr. and Mrs. H. P. Mason for their cordial support. These friends are always ready to advance Freethought, although they join with the Unitarian church also in its moral and sociable work. Dr. and Mrs. Chapman never fail to lend a hand. Mr. Alexander Forbes is an unflinching comrade through all fortunes. He has had many a battle to fight for liberty, and is at the front still. President Jones of the Spiritualistic Society shall receive my blessing, for he adjourned his own meetings to attend my lectures. The Ames brothers, whom I formerly met in Denver, and many others, hav given efficient aid. These are the most successful lectures I hav ever delivered in Utah, and it givs me great hope for the future.

I must thank the Rev. Mr. Utter for kindness and courtesy. It is seldom that a "Rev." is so manly, and so broad in fellowship. I do not like to call him "Rev.," but I suppose it is a matter of conventional necessity. I had the pleasure of listening to Mr. Utter on Sunday morning on "Certainties and Uncertainties." It was a radical Freethought discourse. There is no question but that we all are in the same camp. On the main issue we are heterodox, although with different points of view. I do not see how Mr. Utter can pray, but he does, and very successfully. So far as the audience is concerned, the prayer means something. It is a kind of essay on the benefits of meditation. But what the prayer can mean to anything outside of the people who listen to it is beyond my comprehension. The Unitarians had a conference here awhile ago, and invited all sorts—Christians and Antichristians—to speak their mind in a good-natured way. I should hav liked to offer my view of Unitarianism. I should like to meet a Unitarian in debate, just for the fun of it. But after all, it is best, perhaps, to recognize that we are together in our fight against orthodoxy, and that orthodoxy is the supreme foe of the human race; and he who hits orthodoxy in any way is in the army of progress.

On Monday morning I leave the City of the Saints. I leave the beautiful valley, the shining lake, the glittering mountains, and speed on to the sagebrush of the mighty West. Through the alkali plains we pass, and white and dazzling they stretch away, a splendid desolation. The endless plains roll round one like a sea. The mountains are like enormous billows. All day long, all night long, I travel.

Tuesday morning we wind into Washoe valley—and a lovely scene opens on the view. Beautiful farms appear shining against the bare gray hills; orchards, vineyards, groves, and gardens decorate the ample space. In the midst of these attractiv pictures the city of Reno appears, one of the handsomest and brightest places I hav visited. This was the first time I had journeyed this way, and I was surprised to find such a beautiful city, and also to find such a splendid Liberal element. I was met at the station by Judge Young, John Sunderland, and Peter Gilson; and I was speedily made acquainted with other Freethought comrades. Mr. Sunderland took me at once to his house and I was made welcome. Arrangements were made for a lecture that evening. Friends took hold with vim, so that a large audience was present, and it was intelligent and responsiv. I hav not been in a more favorable atmosphere than Reno. The best people here are Liberals and are not afraid to speak their honest thought. Mr. Sunderland is one of the largest merchants in the place—doing an extensiv business East and West—but his radical opinions are not held in reserve, and he is popular withal. This is the general spirit of Reno. It has the mountain freedom.

I hav an appointment at Carson on Wednesday evening, and at Virginia City Thursday evening. This latter appointment interferes with my appointments in Inyo county, Cal., Bishop Creek, and Round Valley, for the railroad train in that country only runs tri-weekly, and it is impossible to make connections. I am in a quandary what to do, not being able to be in two places at the same time. It is a great disappointment not to meet my appointments in Inyo county, where John E. Jones and other Liberal friends are waiting to receive me. But I cannot afford to hire an extra train, and as I cannot drive it or walk it, it being two hundred miles away, I must submit to an iron fate. It was beyond any of my calculations that any railroad in this country ran trains only three times a week. I hav learned something new, and shall profit by it.

In view of my decision to fill appointments at Virginia City the Reno Liberals arrange for a lecture Sunday night, and I expect a crowded house.

I am disappointed with Carson. I do not find a single Liberal here, except Mr. R. R. Parkinson, of the Carson *Tribune*. He is ready to do his share, having given Liberal lectures himself in his extensiv travels over the Pacific coast. It is uphill work to do anything at Carson. I should hav to hire the hall myself, and the outlook was not very promising that anybody would come. Carson has a very quiet aspect. There is scarcely any movement; only a few people are on the street; the mint is pervaded with a solemn stillness, and so is the elegant post-office, except when the mail arrives. Carson, however, is a pretty place. If one did not hav to earn money he might liv here very comfortably. There is a Rip Van Winkle look in the hazy atmosphere about. I guess the town has gone to sleep and is dreaming. I almost imagin myself in a quaint New England village. There is a delicious monotony in the objects that strike the view, and one feels as if there was no use in doing anything. The world jogs on, and you must jog on with it. That is my impression of Carson. There is no snap to it. I made no effort to giv any lectures here. I felt a foreordination of defeat in the very stillness of the summer air, and the quiet and affable motions of its people. For a stranger desiring simply to look on, Carson is a happy spot; but for a reformer—well, he must simply move on.

Well, I moved on to Virginia City. This is a wonderful city, perched up among the hills and overlooking a marvelous extent of country. It seems something like a balloon flight as you go sweeping around the hills in horseshoe fashion, climbing seven and eight thousand feet high. You look far below and far away upon a marvelous panorama.

Virginia City has a population of about seven thousand. It has been as high as twenty and twenty-five thousand. Sidewalks hav been so crowded that if one wanted to stop and talk with a friend he would hav to get upon the open street. That glory is now departed. The Comstock lode is not the magnet it once was, although its wealth and the wealth of other mines in the vicinity are by no means exhausted. Within a stone's throw of where I write over $300,000,000 worth of gold has been taken out. Alas, to be so near and yet so far from all that gleaming bullion.

Virginia City still presents a lively appearance. Its streets are somewhat crowded, or rather street, for it has really but one long street, which stretches abreast the hills. The dwelling-houses are perched, and hung, and stuck upon the sides of the precipitous incline. Some are quite stately. The majority are little one-story houses. Over beyond Virginia is Gold Hill. Towering above is Mount Davidson, upon whose peak a flagstaff glitters. From this hight a magnificent view extends—rolling massiv hills, blue and white, sinking and rising, with dark azure chasms, in a circuit of over a hundred miles. It is a continual exhilaration to look round about Virginia City. I was never in a place where one could see so much at one time. There is a superabundance of scenery.

I hav had a peculiar experience at Virginia City in the Liberal work. I never struck it quite so bad. It is a forlorn hope. I can only find a few Liberals. There may be more, but, like the gold, they do not put in an appearance rapidly. The first lecture was advertised, and I supposed, of course, there would be enough present to begin with, but it was not so. Only a baker's dozen were there. I adjourned until Saturday evening hoping that more advertisment will bring out a larger number. I am now living on faith, but the prospect is not good. Virginia City is a dismal failure in regard to Freethought lectures up to date. The tide may turn and I may report progress.

The population of Virginia City is quite nondescript. It is floating, changeable, evanescent. The Catholic church is quite strong. There are numerous other churches here, but they do not count much except as squads. The church of Rome dominates.

There hav never been any Freethought lectures here, I believe. Perhaps that accounts for the apathy of the people. There was a Mr. McGrath, once a clergyman, who broke the trammels of the church and organized a Liberal movement, which was quite successful as long as he lived. That was quite a number of years ago, and only a few seem to remember anything about it.

Virginia City is problematical. Like Micawber, I am waiting for something to turn up. I make my experiment this evening. I do not anticipate much. There is only one TRUTH SEEKER subscriber, Mr. F. A. Biercke. He has done all he can to assist me, but he seems to be about alone.

SAMUEL P. PUTNAM.

Virginia City, June 25, 1892.

SEND for catalog of our publications. Sent free on application.

W. S. Bell in Washington.

This is a remarkable country for rain, and this year has been remarkable for its extra downpour. Still, the Webfeet seem to get along nicely and do not seem to feel at all afflicted.

The magnificent Columbia is high, affording grand sights to the traveler. No other river in the country can compare with it in magnitude. At Astoria it is like a small sea. Fishermen are busy catching salmon, which are taken to the canneries and canned to be shipped to various parts of the world. At Stella, Wash., I meet the well-known Liberal warhorse Mr. F. C. Scharnhorst, who givs the itinerant lecturer a hearty grasp of the hand to welcome him, and another kindly shake as he bids him good-bye, and invariably leaves something in the palm of the pilgrim's hand that enables him to go on his way encouraged. It was raining when I reached Stella, and it rained the evening I lectured; and yet, in this place where only three dwelling-houses are to be seen, I had a large audience of men, who gave very close attention to the lecture. I was not, however, able to get subscribers for either THE TRUTH SEEKER or *Investigator*. From this point down the Columbia is a fine sail. From Astoria I crossed the river in a small steamer to Deep River, and across Grady's river to Crooked creek, at the mouth of which livs Mr. O. Nelson, one of our standard-bearers who does not desert his post.

I spent a week with the Nelsons, all of whom are fond of playing cards in the evening. Mrs. Nelson is always ready to take a hand when no household cares demand her attention. Emma and Ella, the two daughters, add interest to the entertainment. When I reach Crooked creek—and I hav been there several times—I seem to be so far away from everywhere that I almost fancy myself at the jumping-off place; and yet I do not want to jump off. My royal entertainment by the family removes all jumping-off ideas. In fact, I hardly care to walk off after my time is up.

My lecture at Deep River on the "Evolution of Worship" was well received, and I regretfully took the boat to leave that neck of land so far away from the rest of the world. I volunteered to help row the boat across the bay to Stack's point, a distance of four miles, with wind and tide against us. It was a fearful tug to reach land. At times I thought I should break in two; and with all my exertions at the oar I was not very effectiv. I bid good-bye to Mr. Nelson, and saw him hoist his small sail and run away before wind and tide toward Crooked Creek, while I moved off in the steamer Queen toward Deep River to return to Astoria.

At Tacoma I meet with a cordial reception from Dr. M. D. Angus; Mr. Eben Pierce, president of the Secular Society; Mr. Bixler, and many others. The society is very strong here, and I am pleased to report the good work C. B. Reynolds is doing. After his lectures he answers questions sent up to the platform in writing, which, taken in connection with good music and good lectures, causes quite a deal of enthusiasm to be manifested by a thousand or more people of his audience. Last night I enjoyed a treat in speaking before this lively audience. We pilgrims do not always meet with large and enthusiastic audiences, so that when we do we enjoy the occasion hugely.

From here I go north, and after canvassing the upper country I move eastward to Spokane county.

W. S. BELL.

English Notes.

DEAR TRUTH SEEKERS: I am now about one hundred and fifty miles from Manchester and two hundred and eighty from London, being here to assist at the annual conference of the National Secular Society. With me are my Freethought dean and archdeacon of Manchester, who always accompany their bishop on important business.

But before I go into details as regards Newcastle or its conference, I should like to write a few words about the Freethought work of the past three or four weeks. Freethought has its humorous side, as well as its melancholy. The almost wearisome repetition of sods and stones rattling round one's head and shoulders is occasionally relieved by sallies of wit. For instance, a week or two ago an aged Christian at Pendlebury, in denying that Christ's mission to save the earth was a failure, gave as his reason the remarkable fact that up to the present there were large tracts of land in Canada which hav never been trodden by the *face* of man. Therefore, the name of Christ could not hav failed in places where it had never been heard.

Another unconscious humorist wished at Huddersfield to reply to a lecture I had delivered there two years before, instead of confining himself to the subject then under consideration.

In Manchester, where we hav opened a Freethought bookstore, some amusing incidents hav resulted. Folks cannot quite understand the goodness of God in letting this hotbed of Infidelity remain open. Some think it to be the utmost limit of toleration that a hall for lecturing should be allowed to us; but to permit the presence in their very midst of this hell opened to believers is going far beyond what good Christians can be expected to tolerate. Even the outdoor lectures are preferable to the bookstore; for cannot the lambs of Jesus hullabaloo and sing the doxology and so minimize our efforts to preach? But when it comes to people buying forbidden fruit, taking it home to read and reread, and then passing it on to their friends and neighbors, it plays what we call "Old Harry" with the superstitions of the church and Sunday-school.

One fine day a curate from our parish church came in with all the dignity of a fighting-cock, and with sonorous voice demanded anxiously whether everything in the window was for sale. Thinking I had a good customer, I naturally replied in the affirmativ. "I don't think you ought to sell indecent literature," said his reverence. With quivering lips and strained eyeballs I assured him there was none such. "You hav Mr. G. W. Foote's 'Was Jesus Insane?'" he replied, "and I consider that *very* indecent." My reply was that it could not beat the Bible. He spoke of liberty and license, for doing which the ill grace of the suggestion from a parson of a church whose history is so blood-stained was duly brought home to him.

Heston's capital cartoons hav taken Manchester by storm and goodly crowds assemble round the shop front and thoroughly enjoy the pictures. There has been such a demand for my copies that I hav sent to Mr. Stocker at Liverpool, who sells THE TRUTH SEEKER, to send me some on; and I confidently believe that the good old TRUTH SEEKER would soon be popular in our miserable island. Heston is thus a public benefactor. May his pencil flourish and his humor flow unchecked.

Leeds led me a nice dance the last time I spoke there. My eccentric friend, Greeoz Fisher, chaperoned me to Roundhay park, where a mild lecture was given to a small audience, who had struggled out in the hope of finding some sunshine. Roundhay park is a lovely spot and American visitors to Leeds would do well to look it up. In the afternoon we tried Woodhouse moor, a sort of civilized green where people promenade and the sky-pilots howl praises to Yahweh. There we raised our stand and voices. But Christians love to bully, and they bullied me. A score of big lads, backed by those who ought to hav known better, rent the air with their revilings and tried again and again to wreck the platform. In the evening the lecture passed over admirably and drew forth a complimentary criticism in a local newspaper; but immediately after the meeting had concluded, the pent-up energies of the Christians were let loose and they conducted themselvs like wild beasts and savages rather than tame Englishmen. After all, the tumult was a blessing in disguise, for it has stimulated the sleepy-headed Leeds folk to sustained activity and has drawn public attention and that of the press to the existence and liveliness of the Secular Society.

One thing I am extremely glad to note. The great idea of my mind was a federation of National Secular Society branches in the large counties of Yorkshire and Lancashire. The plan was for the greater towns to establish a network of small branches, principally for open-air work, in their respectiv suburbs. These local branches could then be federated together for local purposes, and collectivly, in the name of the chief branches, be federated into county societies. This part of my hope has been realized. The towns hav been banded together in a Lancashire and Yorkshire Secular Federation. What is left now to do is to strengthen the branches and to create new ones. Of course the second part is much harder than the first; but I generally find that enthusiasm spreads rapidly; and if the town work goes merrily, it will be contrary to all my experiences in North Middlesex if the surrounding villages do not unite with them for the double purpose of having occasional lectures at home and of feeling interest in the parent branches. Every step bristles with difficulties. Old Freethinkers do not want to be bothered; younger ones hav not the warmth and perseverance of their elders; and the Christians are simply getting frantic and beside themselvs with rage and envy as they watch the progress of our own movement and deplore the moribund condition of their own.

Newcastle-on-Tyne proves to be a charming city, surrounded by places no less charming than itself. Historical spots are there in clusters, such as Americans can scarcely imagin. To us, of course, the meeting of old friends and introductions to new ones were the most charming of all. Mr. Foote came up smiling, apparently in the best of health. Bonnie Charlie Watts, vigorous of mind and body, delighted all. My brother George, with Forder and R. O. Smith, represented the Hall of Science section. Others from London, with Gott, of Bradford; Fisher, of Leeds; Hemingway and Willock, of Manchester, and Hooper, of Nottingham, showed the newer blood in the work of Freethought. Scotland was represented by Mr. Gilmour, and Peter Kavanagh hailed from Dublin. Almost a hundred delegates assembled and took part in one of the most important, contentious conferences we hav yet held.

Suffice it to say that Mr. G. W. Foote remains our president for another ye r, and Mr. Charles Watts has been restored to his rank of vice-president. May the good old society go on and prosper; and may the extraordinary energy which Mr. Foote is putting into the National Secular Society bring about the downfall of Christianity.

SAM STANDRING.

Newcastle-on-Tyne, June 4, 1892.

Bible Readings.

1. The goodness of God.

Question. Did Jehovah ever giv his chosen people bad laws?

Answer. "Wherefore, I [Jehovah] gave them also statutes that were not good, and judgments whereby they should not liv" (Ezek. xx, 25).

Q. How does this fact indicate to us the wisdom and goodness of God?

A. "Every good tree bringeth forth good fruit. . . . A good tree cannot bring forth evil fruit" (Matt. vii, 17, 18).

2. The second advent.

Q. Did Jesus manifest and command haste in preaching, for fear that the Jews should not all be able to hear the gospel before his second coming?

A. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of diseases. . . . These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand . . . for verily I say unto you, *Ye shall not be gone over the cities of Israel till the son of man be come*" (Matt. x, 1, 5–7, 23).

Q. Did the savior continue to predict his speedy second coming?

A. "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the son of man coming in his kingdom" (Matt. xvi, 28).

Q. Was this second coming to be a public affair?

A. "For as the lightning cometh out of the east and shineth even unto the west, so also shall the coming of the son of man be" (Matt. xxiv, 27).

Q. What did the redeemer promis when he should come?

A. "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations: and he shall separate them one from another. . . . And these shall go away into everlasting punishment, but the righteous into life eternal" (Matt. xxv, 31, 32, 46).

Q. When did these things happen?

A. See commentators.

Q. Did Paul expect Christ's appearing in his lifetime?

A. "Then *we* which are alive shall be caught up together with them [the resurrected ones] in the clouds, to meet the Lord in the air: and so shall *we* ever be with the Lord" (1 Thess. iv, 17).

Q. Did the Holy Ghost likewise inspire John to predict the imminence of the last days?

A. "Little children, it is the last time: and as ye hav heard that Antichrist shall come, even now are there many Antichrists; whereby we know it is the last time" (1 John ii, 18).

Q. How may we be sure that the above prophecy is correct?

A. Because the holy Bible declares that "many false prophets shall arise and shall deceive many" (Matt. xxiv, 11).

Q. How may we "beware of false prophets?"

A. By remembering that "all scripture is inspired of God" and that it contains the "sure word of prophecy."

Q. How did Jeremiah the prophet know this to be true?

A. By blessed experience: "Lord, thou hast deceived me" (Jer. xx, 7).

Q. How may we console ourselvs, especially in reflecting that prophecy, as it occurs in the holy scriptures, is as a "light that shineth in a dark place," and that the old prophets were "holy men of God," who "spake as they were moved by the Holy Ghost?"

A. Because "God shall send them strong delusion, that they should believe a lie, [in order] that they all might be damned" (2 Thess. ii, 11).

Q. How may we at least *know* that the Lord's own words and promises concerning his final coming, to receive and reward his saints and punish the wicked, will be fulfilled?

A. By calling to mind this precious passage of scripture: "And if the prophet be deceived when he hath spoken a thing, I, the Lord, hav deceived that prophet" (Ezek. xiv, 9). A. H. DARROW.

Phœnix, Ariz., June 20, 1892.

A Free Man.

Behold a man, tall, erect, robust, kind, honest, intellectual, independent! On his Atlas shoulders there rests a world of thought. Within the invisible realms of his mind many things are taking place. Great thoughts and ideas wander through the noiseless avenues of his brain with chainless freedom.

Think of a tongue that is a traitor to the brain—that will not express an honest thought.

The free man spreads the sails of his imagination on the boundless intellectual sea. He sees the world on many sides. He sympathizes with all trades and professions, with all positions and distinctions, from the lowest to the highest. He walks around the tree of life. He sees the trunk of common sympathy that binds all humanity together. He looks higher and beholds the branches spreading in all directions—the infinit ramifications.

There is a class of people, however, who are all cripples. They cannot walk around. They will not take treatment, declaring that they are well and that everybody else is sick—that is, that they are right and all others are wrong. They prefer to stand only where the branch of superstition casts its shadow.

But the free man still goes on. He sees specialists pursuing their vocations, he himself, perhaps, being a specialist. He knows that behind every action there lies a cause. He feels for all. He sees also the faults and failures, the mistakes and imperfections, in the lives of men, and at last concludes, It takes a genius to do right.

Springfield, Mo. HARRIS F. WILLIAMS.

Remember the Sabbath Day to Keep It Holy.

The obligation of this command depends upon its reason. It can be the duty of no one to obey an unreasonable order. It is assumed that the Sabbath law came from the creator and governor of our earth and all upon it. Should this be no more than a naked, unfounded assumption there can be no obligation for its observance. The essence of all obligation must come from truth and reason. So long as we hav reason it is our duty to use it in discriminating truth from error, right from wrong. The duty to disregard the unreasonable command is no less than to regard the one of justice and reason. That the command to keep the seventh day holy has in it neither truth, justice, nor reason is about self-evident. Its origin is not only fictitious but absolutely false. No such being as the Bible God ever existed. If he had, it were impossible for him to create our world, the sun and moon, from nothing, and then from the nothing left over the infinit numbers of stars in the infinit space. Again, it is absolutely impossible for an infinit being to tire on six days' work of no more than the breath of his mouth—if, indeed, he had one. Then, unless one is tired he cannot rest; to try is to be lazy, vicious instead of virtuous. Besides, if the creator had rested the seventh day to make it holy, it is but reasonable to infer that he had brought all his works to rest on that day. Moreover, it is impossible for the inhabitants of our planet to agree in knowing and keeping the seventh day. The difference between our seventh day and the Chinese is no less than twelve hours, and at or near the frigid zone about six months. Then again comes the change from the seventh to the first day. The outrageous murderer, the distinguished Christian, Constantine, removed the Sabbath law of his Lord from the seventh day to celebrate his rest, to the first day to celebrate the work of his son in rising from the dead. Many of our best Christians and all the Jews protest that this Constantine repeal is unconstitutional and void; so they hold on to the Sabbath of the Decalog. How then can any simple lover of truth and right recognize any divine obligation to keep any one day more holy than any other? Or how can any man of common sense believe that rest is any more holy than work?

Jacksonville, Fla. W. PERKINS.

In Love With the Colonel.

My wife is in love with the colonel,
And yet she's ne'er spoken to him;
To her e'en his name is supernal,
And what could his presence be then?
Ah! yes, she once saw him and listened;
Each word was copied and fastened—
Her brilliant black eyes fairly glistened
E'en at his gestures, so chastened.

The rostrum was freighted with reason
Of manhood, of woman, and child;
While the gems he evolved were legion,
And wisdom prevailed undefiled.
The tomtom, the skulls, and the dugout,
Depicted in classical lore,
Convinced fanatics, without a doubt,
That evolution reigned of yore.

The springtide of Reason is coming,
Its torch has scorched superstition.
The tomtom, with Ingersoll drumming,
Has "dug out" the faith of contrition.
The world has awaked from its slumbers,
The priest is hunting his lair,
The churches are counting their numbers,
While Liberty sits in the chair.

All hail to the chief of Liberal thought!
This valiant hero won the crown—
Not made of thorns, we hav read about,
More precious still, of true renown.
Forsooth, is it strange his trinity—
Man, woman, and child—endeavor
To call him true divinity
And acknowledge him their savior?

Profound in his wisdom and reason,
Prepared to do battle with popes,
Prescribing to heal up the lesion
'Tween truth and the mythical hopes.
His tasks and lessons are not ended,
He's taught us how best to subdue,
Though our joys and sorrows are blended—
"The time to be happy is now."

If my wife did not love the colonel,
For what he has done for her rank,
I'd think her a Christian infernal,
And style her an absolute crank.
She's far from a crank, yet she's a fad,
Like most other ladies. A boon
Of a souvenir made her heart glad—
'Twas a Robert G. Ingersoll spoon.

Buffalo, N. Y., June, 1892. R. E. FLECTION, M.D.

Instruments of Torture.

London Correspondence Washington Star.

Four centuries ago an inventiv genius with the brain of a Gatling, but lacking his experience, facilities, and opportunities, produced a death-dealing instrument of warfare, so constructed as to fire fifteen balls at one time.

It was in those days called a "hell machine," and it was considered so violent an innovation on the civilization of the time, and as being so much outside the pale of fair warfare, that its use was forbidden by international agreement. This curious forerunner of the mitrailleuse or gatling-gun is now the property of the earl of Shrewsbury and Talbot, and opportunity was afforded me of examining it.

A few weeks previously I had examined, at the naval exhibition in Liverpool, the very latest "hell machine," built at the Armstrong works, and designed for the use of Johnny Bull in any future trouble he may hav with his neighbors. It was a steel twenty-pounder of marvelously beautiful workmanship, manipulated by electricity, with a scarcely perceptible recoil, and capable of discharging twenty shots a minute. There is no international agreement to prevent the use of this in present-day warfare, and this fact may prove a good text for the pessimists and croakers, who mourn for the civilization of the good old times, and think the world is going to the demnition bow-wows in the closing years of the nineteenth century.

Pretty bad and fiendish old times these good old times were—the days of "hell machines," so devilish in purpose as to almost convince one that they were planned in the regions of his satanic majesty, and beside which the fifteen-ball gun would seem as harmless to fifteenth-century civilization as a baby's popgun to the nineteenth. I hav had an object-lesson that I will tell you something about, and that will be a text for the optimists who know they are living in the most glorious period that was ever experienced. I spent a day among some hundreds of the "hell machines" of past ages, comprised in the famous historical collection of instruments of torture from the Royal castle of Nuremberg, belonging to the earl of Shrewsbury and Talbot, but temporarily in the possession of Mr. S. Lee Bapty, F.R.G.S. This collection is the most complete in existence, and is of wonderful educational value as showing the progress which the world has made in the interest of truth, humanity, and justice.

Its most conspicuous ornament is the celebrated "iron maiden," of which all students of history hav read. To approach her makes the blood run cold, and the imagination teem with horrors as one pictures the many wretches, of noble birth or mean, God-hating or God-loving, murderous or dovelike, guilty or innocent, who were led up to her smiling face and inclosed in her stomach, in that awful embrace of death in its most horrible form. The iron maiden is in a very good state of preservation and still quite capable of hugging an individual to death; though her interior arrangements are somewhat rusty. She is built of strong wood and iron, and from her shoulder down stands out after the manner of the old-fashioned crinoline. Two doors under her chin opened to admit the victim and disclose scores of long and still very sharp iron spikes. When the doors were pressed to these prongs forced their way into various parts of the victim's body. Two entered his eyes, others pierced his chest—in fact, he was impaled alive in such a manner that he died in the most agonizing torture.

The iron maiden now blinks through her battered eyes on other instruments of torture as cruel as herself. Near her is to be seen the machinery for carrying out that most terrible torture known as the *peine forte et dure*, which was peculiar to England. This was the punishment to which was condemned the person who refused to plead to the offense with which he was charged. He was laid flat on his back, with his arms and legs drawn as far asunder as possible by ropes. Then as much weight as he could bear was piled upon him, which was increased day by day until he pleaded or died. He was given the very smallest possible amount of food, and the day he ate he was not allowed to drink. Who can picture without a shudder the terrible agony of the victim—agony which was inflicted in the name of religion or justice in the "good old times?"

There are in the collection several specimens from various countries of the pear-shaped screw gag. It was known in Spain as the mouth pear. It is made of iron in sections, and can be squeezed together in the shape of a pear. It was an especially handy adjunct to the torture of those privately seized, as when forced into the mouth it sprang open and the prisoner could not utter a sound. There are about half a dozen mouth-openers, instruments with graduations to open the mouth to a certain size. They were used when it was found necessary to slit the victims' tongues or tear them out by the roots, or while boiling oil or molten lead was poured down the throat. If a prisoner, fearing a more awful end, tried to starve himself to death, these mouth-openers were used while he was being forced to eat.

Another mouth instrument is known as a tongue-tearer. It is in the shape of a pair of tongs, with a screw, and by it a strong hold could be taken of a tongue, so that it could be torn out by the roots. This was principally used on blasphemers. An iron implement to be affixed to the ears before they were cut off was in common use for comparativly minor offenses. Many a poor devil took a ride to death on the "Spanish donkey," an instrument formed with a V- or cone-shaped top, worked to a sharp point. The victim was placed straddle-legged on this and heavy weights were hung on each foot, until the sharp point of the donkey's back cut clean through his body or broke him right in halves. Spain is also credited with the invention of a boot made of two strong pieces of heavy wood, fitting inside with protruding iron knobs or buttons and made to screw up so as to completely break the leg and inflict the most agonizing torture.

A portion of the flooring of a prison is interesting for its ingenuity. It is of oak, cut into diamond-shaped points, so as to be as hurtful to the prisoners as possible, and, as in many cases the walls were also of the same material, it was very painful to lean, sit, lie, or stand. Another ingenious instrument is an iron mask, made only in skeleton, but so constructed that parts cover the mouth, nose, and eyes. It has a long, outstanding head-top, and was worn by a prisoner perhaps for years, until his identity was almost lost. The "iron spider" was very frequently used on women, whom it horribly mutilated. It is shaped somewhat like a spider, and was made to grip the flesh of various portions of the body and then tear it away.

There are in the collection about a dozen specimens of the iron mail chain foot glove, which, when red-hot, was fitted to the victim's foot. A couple of wheels giv one an idea of what "breaking on the wheel" meant. This was not a figure of speech, but a stern and terrible reality. When the con-

demned was laid out on the wooden bed and the wheel brought into action upon him and weighted with all the strength of the executioner and his assistants, every bone in the body was literally broken. In some countries the victim was tied on to a wheel and turned round and round as the wagon moved, but the combination of wheel and wooden bed seems much more cruel and lingering.

A pair of terrible tongs are known as the "old Roman martyr pincers," because with them Christian martyrs were tortured. Not only did they pinch the skin or flay, but with them entire pieces of flesh were pulled away from the ribs. The catgut "head tormentor" would hav been a welcome acquisition to the armory of Sitting Bull. It has an iron handle for the executioner, and with this he twisted the cords across the forehead until the victim was almost scalped. There are dozens of thumbscrews, branding irons, spiked rollers, spiked collars, spiked crowns, steel-barbed scourges, Russian knouts, handscrews, racks, terrible "spiked hares," ladles for pouring molten lead, and iron chairs whereon the victims sat while attendants lit lively little fires beneath them.

No wonder that titled aristocrats are proud of their descent from the noble ancestry that designed such ingenious playthings as these. What good old times there must hav been. And how popular in the ruling set must hav been the chief inventors of these "hell machines." In these degenerate days we are barbarous enough to consider the comfort even of murderers. We are trying to abolish capital punishment, and, indeed, an ex-hangman is now stumping this country with that end in view.

Many things these wicked oldtime rulers did, however, which some people would not consider amiss if they were in operation to-day. They took no uncertain measures with scolding women, drunkards, "light-weight" bakers, and similar people who are not blessings to any age, as this collection of the earl of Shrewsbury and Talbot will show. They had all sorts of devices for the punishment of scolds, such as a "shame mask" with a movable tongue to be worn in public places, wooden collars with holes attached to hold the hands as high as the head, and double collars for scolding husbands and wives or for two scolding women, in which they were placed, neck and hands, and forced to stand facing each other until they were, or pretended to be, friends again.

A large iron mask, with goggle eyes and large, open mouth, was worn by blasphemers of the milder type. An iron shame mask with long, asses' ears was put upon drunkards or lazy ne'er-do-wells, and a confirmed toper was condemned to stand exposed for perhaps a week wearing a shame mask with long, straight, protruding ears, long snout, and overlapping lip (a sign of drunkenness), two curious round raised and blotched ornaments under each eye, and a deeply furrowed forehead. Dishonest children were made to wear a curious wooden devil's head mask, with real goat's horns; and a devil's head was also the shape of the mask used for the punishment of eavesdroppers and backbiters. A curious yoke was worn by the father and mother of a child born out of wedlock, and thus yoked together they were forced to carry water up to the top of a hill. The baker who gave short weight was locked up in an oak cage about six feet high, which was then hung to chains and drawn up and down in the water until the occupant was nearly drowned. The entire collection is most interesting, but the selections I hav made will giv the reader a general idea of its character.

The Cause in Washington.

The annual conference and election of officers of the Washington Secular Union was held as per announcement on Sunday and Monday, June 5 and 6, 1892, at the Fremont Opera House, Seattle, and despite some adverse circumstances, was a decided success. The cause throughout the state, alike east and west of the Cascades, cannot fail to receive a new and powerful impetus from the action of the conference and the selection made of officers. We hav a board of directors devoted to the promotion of the aims and objects of the Washington Secular Union. Each and all are practical hard workers, possessed of the needed indomitable persistency and spirit of self-sacrifice.

On Sunday afternoon, June 5th, desiring that all the delegates should participate in all matters of import brought before the convention, only routine business was transacted, after which the conference was addressed by the secretary on the aims and objects of the Washington Secular Union and the necessity of energetic and persistent endeavor.

I had to leave immediately after the afternoon session to catch a train for Tacoma, being advertised to deliver the usual Sunday evening lecture at Germania Hall. I left the reception and introduction of Dr. Seth Tozer to that earnest, bright, and popular young Liberal, Ashton Thomas, of Waldron, San Juan county. I greatly enjoyed the immense gathering and deep interest manifested at my lecture at Tacoma, only regretting I could not be in both places at once, but confident all would be well at the Fremont Opera House, for Dr. Tozer is a gentleman of very great ability, and possesses the happy and rare faculty of presenting new ideas in the most entertaining manner, having a fund of rich humor that never fails to delight his audience.

On my return home on Monday morning, I learned there had been grievous disappointment. Dr. Tozer had failed to put in an appearance, leaving friend Ashton Thomas in a most embarrassing dilemma, as no provision had been made for any such condition of things, and Mr. Thomas is a genial but very modest man; and to address an incensed crowd, without any authority or knowledge of what was the occasion of the trouble, was out of the question; so, the crowd learning that I was at Tacoma, and finding no lecturer, and none who could explain the situation (for, of course, Mr. Thomas did not know but the doctor might put in an appearance at last, or that he had communicated with me and I would send some word), dispersed, supposing for some reason the lectures had been abandoned. Dr. Tozer was taken suddenly sick, and was unable to send word.

Most unfortunately Mrs. Reynolds had gone east, and there was no one to lecture or come to the rescue.

Our conference session on Monday afternoon was very enthusiastic and harmonious. Our president, Mr. Charles F. Blackburn, of Seattle, one of the most self-sacrificing and generous-hearted of men (elected by the director, to fill the unexpired term of Mr. R. J. Wilson, resigned), was unavoidably absent. His mining interests in British Columbia imperativly demanded his personal supervision. He had some time since proffered his resignation, finding the incessant demands on his time as geologist and mining expert prevented his being able to giv the needed time to the duties of president, but he kindly held over until the conference.

Dr. D. M. Angus, of Tacoma, was elected chairman of the convention. The following is a brief summary of the most important business transacted.

Eben Pierce and J. C. Ford were appointed to audit the accounts and books of the treasurer and secretary.

Motion was carred unanimously that the secretary be instructed to write a pamphlet on the Taxation of Church Property and the great Injustice of Our Present State Revenue Law, and make appeals to Liberals of the state for funds to hav five thousand copies of such pamphlets printed and gratuitously circulated throughout the state.

A letter of regret was read by the secretary from the treasurer, Mrs. Mary E. Boman, lamenting her unavoidable absence from the meeting and giving assurances of her earnest interest in the work and desire for the success of the Washington Secular Union, inclosing a donation of $20.

It was ordered that the executiv board hold regular monthly meetings at time and place appointed by the president; the secretary to mail notification of such meeting to each member of the board three days in advance of such said monthly meeting.

Motion carried that the executiv committee cause the time and place of the next annual meeting of the Union to be inserted in THE TRUTH SEEKER, *Investigator*, and *Ironclad Age*, in the three successiv issues preceding the date of said meeting.

REPORT OF THE AUDITING COMMITTEE.

The auditing committee reported that the books and accounts, both of the treasurer and secretary, had been "well and faithfully kept," and were found correct. But the committee deplored finding that notwithstanding the evident care and strict economy of expenditures, there remains a deficit of $43.75; and that the efficient and hard-worked secretary had received in payment for his services the enormous sum of $7.03½ per month for the last sixteen months.

On motion, the report of the auditing committee was accepted and approved and the secretary ordered to enter the report on the minutes.

The following persons were unanimously elected by secret written ballots, no nominations being allowed: Dr. D. M. Angus, of Tacoma, president; C. B. Reynolds, of Fremont, secretary; Mary E. Boman, of Fremont, treasurer; Albert Rosenow, of Walla Walla, and Dr. Otto Wilde, of Tacoma, directors at large.

Our president, Dr. D. M. Angus, is a physician of repute, a gentleman held in very high esteem in the city of Tacoma, a clear-headed, energetic business man. From the first formation of the Washington Secular Union Dr. Angus has been an earnest, activ member, ever ready and willing to giv alike time and money to help forward the good work. He possesses a genial, sanguin temperament that inspires hope, courage, and confidence in all with whom he associates. He has no idea of the office of president being a sinecure or mere honorary title. Already he has commenced practical work by writing personal letters to the members of the society, urging a general arousing, and a taking of united action to secure repeal of our present infamous revenue law that not alone exempts all church property from taxation up to $5,000, but declares all church charitable institutions, if wholly or in part sustained by charity, are entirely exempt from all taxation.

I had to again assume the duties of secretary. The $1,200 a year salary limit has not been reached. I wanted to be quite sure that the secretary would devote his or her entire time to the work in consideration of receiving the enormous sum of $7.03½ per month; so to prevent any mercenary securing such a well-paid sinecure, I consented to run and won the prize. Seriously, the very kind words of praise and cheer I received from all parts of the state made me willing to again assume my arduous task, for if not well paid, at least my poor services hav been highly appreciated.

Mrs. Mary E. Boman, ever ready with heart and hand and purse to aid the cause of liberty and human happiness, was the unanimous choice of the convention; no other name was even mentioned in connection with the treasurership.

The very name of Albert Rosenow, of Walla Walla, inspires devotion to the cause of "making a heaven here and now by promoting the happiness of all around you." No man more fully works for that heaven. The high esteem and love entertained for Albert Rosenow by all who hav the honor of his acquaintance, or know of his life of loving-kindness and benevolence, insured his being the first choice not alone of the conference but of every Liberal in the state. Walla Walla has nobly kept her proud position as advance-guard of Liberalism in the state of Washington, and the Washington Secular Union did itself honor in its unanimous reëlection of her favorit citizen to be director for the country east of the Cascades.

Dr. Otto Wilde is a young physician of Tacoma, of high repute in his profession, who has "won golden opinions from all sorts of people," despite his known devotion to Liberalism. He is a practical, yet most enthusiastic, worker for the entire divorce of church and state, and in perfect harmony with the other members of the board in all their plans and hopes. He will prove a power for good as director at large for the country west of the Cascades.

The public lecture, on account of the disappointment the preceding night, resulted in the house being little better than two-thirds full. The secretary delivered a lecture on "The Divorce of Church and State," which was well received, and awoke considerable interest.

The conference and public lecture was greatly enlivened, and all in attendance were delightfully entertained, by the sweet singing of that incomparable Scotch balladist, Mr. Robert Howden, released from the shackles of Presbyterianism through the efforts of good Father J. J. Ford and the lecturers at Germania Hall.

Charles A. Cantonwine, of Kennewick, Yakima county, called on me at the office of the Washington Secular Union on Saturday, June 11th. He informed me of his long desire to see me, and to do something for the cause in Washington and at large. Knowing the Washington Secular Union must be in need of funds, and learning we were nigh $50 behind, he generously gave me a check for that amount, and subsequently another $50 to forward for him to THE TRUTH SEEKER. More anon.

C. B. REYNOLDS,
Sec. Wash. Secular Union.

Fremont, Wash., Lock Box 155.

Our London Letter.

Although it is an open secret that many medical practitioners are extremely skeptical on religious matters, it does not yet answer to let it be known that such is the case, and Dr. Allinson has found that open skepticism will meet with speedy punishment, and for that reason has shared the same fate as Dr. Allbreth. His name has been removed from the general medical council's register, though the reason given for serving him thus is by no means the real one. His crime ostensibly is advertising himself in the public press, though this is by no means confined to him, but is done by many medical men who are not interfered with for so doing; but in his particular case it is described as being "guilty of infamous conduct in a professional respect." He

has taken legal proceedings against the council and it remains to be seen whether he will be reinstated in accordance with his wish. Possibly he considers he will suffer pecuniarily if his name is struck off the register, but it can scarcely be pleasant or satisfactory to be mixed up with such a crew as his judges.

The progressiv London county council has been caught napping. Confident of their numerical strength they grew careless and allowed a vote to be carried by the reactionary party on the question of Sunday bands in the public parks. A clerical alderman moved that dance-music should be disallowed, for fear the parks should be turned into dancing saloons—a most preposterous idea certainly—but he succeeded in getting his way, no doubt much to his own astonishment, but he will hav to be carefully watched in future or he will manage to abolish the bands altogether. The sensible folk who prefer open-air music to church services are rapidly increasing, and the majority of the clergy are waking up to the fact that their crop is in danger. It is only those amongst them whose salaries are secured by endowment or otherwise that are able to take a sensible view of the matter, and do not greatly object to a rational use of the weekly holiday.

The great Booth boom is on the wane, and the great schemer is very doubtful if he will be able to raise the £30,000 he wants this year, and threatens to close the show if this amount is not forthcoming. Curiously enough, he has caught Mr. Labouchere, and has induced him to sign a special appeal to the public to raise this sum; but it is scarcely likely that this will be much of a draw. Those who subscribed so freely last year consider they hav done enough, and as there is nothing much to show for the money, are not likely to be caught again. Booth admits that the results are small, but considers the public should subscribe for five years before passing judgment, and then I suppose the Booth family would hav enough to satisfy even them, and would not care a straw if the whole concern ended.

Hugh Price Hughes tries hard for originality, and has apparently succeeded again. He suggests that the idea that the evangelization of the world can be done by proxy is a delusion, and he wants badly to see a mighty exodus of able-bodied and wealthy Christians, who, instead of retiring when they hav made their pile, shall go to Timbuctoo or Calcutta and work for Christ at their own expense. Of course he knows they won't do it, and if he had any thought that they would accede to his wishes, he certainly would not express them so boldly, as his own financial ruin would be the result, for who would be left behind to enrich him for talking nonsense?—though, on the other hand, it would be no loss to the country if the class named did take themselvs off.

A parson has been honest enough to own that David was not altogether a desirable example to follow, and the bold Varley, who since Mr. Bradlaugh's time had well-nigh sunk into well-merited obscurity, has attacked the parson for making a misleading and false statement, forgetting or not knowing that his idol, the late Mr. Spurgeon, on various occasions spoke very slightingly of David's veracity and morality. But, then, as we all know, "fools rush in where angels fear to tread." Varley had better hav stuck to his butchering business; when his own party goes against him, he will stand a poor chance in the gospel bin. J. D.

The Abominations of the Church.

To the Editor of The Truth Seeker, *Sir:* I used to write for your paper when D. M. Bennett was captain. I sent him many subscribers, also after he had "passed on" and you were at the helm; but after getting acquainted with the "Man With the Badgepin," I "pulled" for him, and sent many a long list of subscribers and filled my corner of *Freethought* with my "On the Trail" jottings. Seeing your kind invitations some time ago for old patrons of *Freethought* to still send in their best thoughts, I will try to do so once again. For four long years hav I wandered up and down the valleys of living green and scaled the rugged mountain-sides of all the vast country on this slope between Mexico and British Columbia. I think that but few of our lecturers hav done more work than myself. I hav given from two to three hundred lectures each year, mostly in small towns and villages, and hav met the wily, slick-tongued priest, with his banner of J. Christ, everywhere. (It ought to hav been the skull and cross-bones, or the black flag, for it is death and damnation to all who will not drink of the blood of the holy "lamb.") It was the priest I was on the trail of; go where I would, I found his bloody finger-marks, and his trail was everywhere, well worn and dusty, and his temples of superstition raised their symbols (steeple and cross) of phallic worship high above all other structures, thus I had no trouble to follow the trail. I sometimes get weary of this bushwhacking gipsy life; lecturing to people who hav no organization, no system, no revenue, no anything, except one of the grandest papers in the world, which is a pyramid in the desert of disorganization, The Truth Seeker. But when I reflect after reading the history of the priest and Christian church; of the religious Crusades against the followers of Mohammed and his Allah; of the seas of blood that hav been shed; of the homes, towns, and cities that hav been pillaged, plundered, and burnt; of the thousands of martyrs burnt at the stake; of the vast amount of money forced from the pockets of millions of rich and poor to build up their Holy Inquisitions and carry on this bloody religion—when I reflect on the bloody priests in the past, as they gathered up the flowing blood from the slaughtered rams, bullocks, etc., at the altar of sacrifice, slaughtered because their God must and would hav nothing but blood to appease his anger, they the priests sprinkling the crimson gory mass, warm from the throbbing hearts of Mother Nature's innocent lower (upper) animals, all over themselvs, their altars, and devotees (the bloody butchers, devils incarnate!)—and that to-day, 1892, in this age of science and civilization, the bloody business is still kept up, by feasting the faithful on the body and blood of the lamb of God, and the sinner "born again" can in no wise enter the kingdom of heaven until plunged in the fountain drawn from Immanuel's veins—when I think of this, I feel the need of work. If some poor unbalanced crank commits murder, nothing will satisfy the law in most states and Christian countries except the fulfilling of the law—based on the one Moses, that meekest of all men, received on Mt. Sinai—of blood for blood. The Christian world is doing all it can to crush freedom by this same law of force, oppression, eye for eye and tooth for tooth, God in the Constitution, social ostracism. The same savage, vindictiv spirit is shown that appears in the character of the tiger and hyena and the cannibal races. When I perceive all this which is so apparent everywhere, instead of the gentle, kind teachings of the humble Nazarene who said to the woman, "Go and sin no more," "If thine enemy smite thee upon one cheek turn him the other also," "Do good to them that despitefully use you, return good for evil," etc., I feel that every thinker, lecturer, writer, must keep his armor on, and follow "on the trail" of the "man of God," wherever it may lead, and turn on the electric search-light of science and Freethought, and oust, if possible, these bats and owls from the darkened chambers in the brains of superstitious humanity. "Let there be light" is needed *now* more than it was before there was anything to use it. Get the cross down and the flag up, is our work.

Prof. D. C. Seymour.

Portland, Ore., June 17, 1892.

An Infidel Hero.

To the Editor of The Truth Seeker, *Sir:* Captain Daniel Pelton, of New Rochelle, was a disciple of Thomas Paine, buried in the Friends' cemetery without a stone to mark his grave because no other sect was willing to hav his body rest in what they considered holy ground. But whether he deserves a monument or not let a brief story of his life decide. He had been a captain of a Long island market sloop and subsequently kept a humble country store at the New Rochelle landing, and many a lot of ducks and pigeons has the present scribe bought of him, but no liquor or tobacco; however, all his neighbors might not hav boasted in like manner. In a word, as the world goes he was to all appearance the least likely to be first to volunteer to do a deed worthy of remembrance by a monument. And yet when all looked out upon the sound and saw a flag of distress raised, a coaster's flag at half-mast, near the light-house at Sands's point, and it was plain the vessel could not move against the ice (too thin to bear the weight of any of the crew and yet too strong to suffer her to pass) and it was evident that help could come only from the shore, while the crew were starving, Captain Pelton took a plank and a bushel basket of provisions, landed his plank on the thin ice, and with a pointed stick in each hand went aboard and pushed himself, and plank, and basket some three miles over the surface, and so fed the hungry, if he did not clothe the naked; and so has performed the duty of a Christian at the plain risk of his life. But when he died he was refused a grave in any of the churchyards of the village because he was an Infidel. Now, I hold he was a better Christian than any of his critics, and deserves to hav a granit monument set up on the small island near to David's island—although he may care little about it, yet as a lesson to survivors.

If you choose to publish this, and will take charge of a little fund to pay for such a monument, the present scribe will cheerfully giv. one dollar as a nest-egg for the fund. To be sure, this is a small mite, but a larger sum might discourage many who would like to join in the memorial and make the laying of the stone occasion for a pleasant trip and some useful lessons to the public. I do not wish to glorify myself, but would rather stand aside and giv to Colonel Ingersoll or some other benevolent Infidel an opportunity to read a lesson in defense of Thomas Paine's disciples. By the way, I saw in a late number of The Truth Seeker that many do not know what has become of the bones of Thomas Paine. I hav heard that Cobbett took them to England and made buttons of them for keepsakes.

C. R.

At a Revival Meeting.

From the Detroit Tribune.

It was difficult to conjecture why the elderly lady with glasses and corkscrew curls who sat in the fourth pew from the front should be more deeply agitated than on any former evening during the entire series of protracted meetings. It was not the first time by any means that the exhorter had predicted with demonstrativ reiteration an awful, indefinit catastrophe.

"Brothers and sisters," he had shouted night after night, "let your lamps be trimmed and burning, for we poor sinners all are to be visited with divine wrath."

He had hurled his words into the very face of the elderly lady in the fourth pew. He had assailed the citadel of her soul. Now he beheld in her the first effects of his eloquent pleading.

"I know it, I know it!"

With a suddenness that was startling the elderly lady had risen to her feet and was gesticulating violently. The corkscrew curls shook with the force of the emotional outbreak.

"I know something awful is going to happen," she cried, hysterically.

"Glory!" shouted the exhorter, "a hardened heart is touched."

"You can't get ready too quick," the elderly lady shrieked.

"Amen!" roared the evangelist. "The day of wrath is at hand."

It was a dramatic scene. The sight of a mature woman, whose face was furrowed with lines betokening a cankering and corroding knowledge of the world, beseeching her hearers to prepare for the doom of which she declared the coming as with the tongue of prophecy, was most impressiv.

"Sinners will be destroyed," howled the evangelist.

"The worst is at hand," screamed the elderly lady, glaring through her glasses.

"'Tis a voice from above speaking through the lips of an earthly creature," excitedly explained the exhorter.

The elderly lady strode from the pew and took her stand in the aisle, where her tall, gaunt form was plainly visible from all parts of the church.

"My friends," she exclaimed, with trembling voice, "be warned in time. I used to be callous, too, and did not believe this man when he said that some terrible punishment was to be visited upon us. But I was led from my error this very morning."

"Hallelujah!" thundered the minister, "an inspiration."

The elderly lady glared through her glasses.

"As I was saying," she earnestly proceeded, "I didn't believe it until this morning, when the old black cat had a fit and I knew that settled it. Brethren, beware!"

The exhorter announced three hymns in rapid succession, after which the meeting closed.

Lectures and Meetings.

S. P. Putnam's lecture appointments:

Scappoose, Wash...	July 9	Colville, Wash..	July 29–31
Tacoma, " ... "	10	Missoula, Mont..	Aug. 6, 7
Buckley, " ... "	11,12	Albert Lea, Minn..	" 13,14
Spangle, " .. "	14,15	Watertown, " ..	" 16–18
Palouse City, " .. "	16,17	Minneapolis, " ..	" 21
Oakdale, " .. "	19,20	Eau Claire and vicinity, Wis..	" 24–29
Rosalia and vicinity, " .. "	21–24	Chicago, Ill..	" 4, 11
Davenport, " .. "	25–27		

Some dates are not filled. Those along the line who desire lectures will please write S. P. Putnam, Palouse City, Wash.

Little Blasphemies.

"I tells you, Brudder Abner, dem ar postels wuz mighty big gospel guns."

"Yas, sah, Uncle Abe, der pistols shows dey wuz dat."

Sitanchin: "To hear people talk, you would think there was something new about trying preachers for heresy."

Herdso: "Has it been long a custom?"

Sitanchin: "Why, they used to tie 'em to a stake, and try the heresy right out of 'em."

Letters of Friends.

Truth Is as Good as Turkeys.

MORRISON, IA., May 9, 1892.

MR. EDITOR: Inclosed find $1, for which please send us the Bible Picture Book, for as we enjoy your paper so much we think the Picture Book must surpass all. We hav only taken THE TRUTH SEEKER since last fall, and every week we are as anxious to get it as though it was a great fat turkey on Thanksgiving day. Yours for truth, amen, MR. AND MRS. FRED. BILLMAN.

Has Found a Good Instrument to Lay Open Bible Absurdities.

SAN BERNARDINO, CAL., June 10, 1892.

MR. EDITOR: Please find inclosed $1, for which send to my address another one of Heston's Bible Picture Books. It is the best medium to show up the absurdities of the Christian Bible I hav ever seen. Some people may read a silly story and not pay much attention to it, but if it is pictured out, the ridiculousness, cruelty, or impossibilities can be more plainly seen. I remain,

Yours for the Nine Demands of Liberalism, J. F. ROGERS.

Thinks Landholding Wrong.

CARROLL, IA., May 24, 1892.

MR. EDITOR: We are getting too old to read one-half the Liberal papers we take. I cannot but think that Heston is up on all questions. Although I pay taxes on thirty-five hundred acres of land, I am not in doubt in regard to holding it being as iniquitous as holding your brother man in slavery and taking his labor, giving him such compensation as you hav to to keep him in working order. Of course you read all Liberal papers and in time can work some of those ideas into THE TRUTH SEEKER. W. T. MINCHEN.

Obituary.

DE SMET, S. D., June 4, 1892.

MR. EDITOR: No doubt many of the readers of THE TRUTH SEEKER will be grieved to learn of the death of Mr. Almond Owen, which occurred on Thursday morning, June 2d, at the home of his daughter, Mrs. W. S. Bowes, who livs a few miles from this place. Mr. Owen was enjoying his usual health until about a couple of weeks ago, when he contracted a severe cold which ultimately caused his death. The last thing he read was "The Problem of Life," in THE TRUTH SEEKER of May 28th. He was eighty-eight years old, and died as he had lived, a Freethinker to the last. W. E. RUDOLPH.

Two Brethren Who Won't Dwell in Unity.

SAN ANTONIO, TEX., June 5, 1892.

MR. EDITOR: I hav read your valuable paper for several years, and am a great admirer of the truth, but must say I was very much astonished at an article in your paper of May 28, 1892, by one who signs himself O. I. Jones, Edina, Mo. Of course the article should only be treated with contempt, but when published by THE TRUTH SEEKER, and especially against such a bright light as Robert Ingersoll, it deserves to be thrown in the waste-basket. I think this man is on the road to lunacy, or some sharp usurer got ahead of him whether he was a Jew or a gentile.

Respectfully yours, L. BAUM.

The Only Thing in Which the Black-Coats Are Wise.

TACOMA, WASH., June 6, 1892.

MR. EDITOR: I do not like to be behind in paying for so good a paper as THE TRUTH SEEKER, but my circumstances hav been such that I could not pay before this time. Last fall some damned wretch stole $140 in gold out of my pocket, and it left me down to the bed-rock with quite a large family and winter coming on. But we still liv, and I hav the pleasure of listening to C. B. Reynolds every Sunday night. He lectures here in Germainy Hall to crowded houses every Sunday night. Long may he liv to shake up their old bones. The reverend black-coats do not want to tackle him in a discussion, and that is where they are wise.

Fraternally yours, M. B. CRANE.

A Little Infidel Girl's War On Christians.

June 5, 1892.

MR. EDITOR: I hav moved into a perfect nest of orthodoxy. The children in the place gave my little girl to understand that she had to believe in God or they would not play with her. So she wanted to know where he (God) was and if they had seen him, etc. They told her God made everything. She said she did not believe he made her, and wanted to know if he made them. They said Yes. My girl told them he must hav slept with their mothers, and she knew he would not sleep with her mother, for she was a Freethinker, and there would not any of the Freethinker women sleep with God, or the preachers either—they thought too much of themselvs for that. And thus the war goes on. But I think my girl is going to come out all right. One day she asked them what God stood on while he made the world. Then they came for her; said they would hav God kill her. She said she was not one bit afraid of him. They told her she must not talk about God, for he was good. She said, "No, not good, for he got the devil to hurt poor Job with boils, when the Bible says Job was a just man." She has just gone out—I guess the war will progress. R. J. BATTY.

Materialism.

SAN FRANCISCO, CAL., June 14, 1892.

MR. EDITOR: I am somewhat surprised to see that you accept in your valuable journal in the article, "The Materialist Is Not a Freethinker," page 358, signed by August Buesing, such expressions as ignoramus, lunatic, and liar, which is rather ungentlemanly language to use and does not tend to make a good impression on any of your readers. Mr. Buesing must be a rampant Spiritualist, and is trying bullying tactics, which were in vogue a few centuries ago, but he stands nevertheless on untenable ground. He must know that his spirit did not exist before his birth, for the simple reason that he has no recollection of spiritual life before that period, which goes to show that it will not exist after death. As soon as the brain (which is the organ of the mind or spirit) decays, the spirit ceases to exist. If my spirit lived one hundred years ago and I do not know it now, I cannot recognize a theory of this kind; and if I should liv hereafter, as Spiritualist and religious creeds assert, and lose my individuality—that is, not recollect myself in my present condition—it would be of no use to believe in a spiritual hereafter.

The following is good logic: As long as I do not know that my spirit lived before my birth, my spirit will not liv after my death. As I mentioned before, as soon as the brain decays spiritual life will cease to exist. ROBERT C. HAHN.

The Only Use of Going to Church.

WASHINGTON, D. C., May 31, 1892.

MR. EDITOR: At the earnest request of some of my orthodox friends I hav put myself in the hands of "our new minister"—a Methodist—for "conversion," but I am afraid he will hav a pretty hard job of it. A week ago last Sunday morning I went to his church and listened attentivly to his sermon. A day or two later one of my Christian friends met me and said that she was very glad to learn that I had been to church and hoped that it had done me good. I replied that I certainly did feel much better spiritually for having gone. She was delighted to hear me confess so much. "Yes," I continued, "for I can now see more clearly than ever that my standard of virtue and morality is so much higher and better than the Christians' that I naturally feel myself much better, in comparison with them, than I did before."

And now a word or two to J. R. Perry, who attempted to answer my remarks about Spiritualism in THE TRUTH SEEKER of April 23d. He was kind enough to quote a few of my words: "I hav never heard or read of an instance where a spirit has revealed a fact that had hitherto been unknown to any mind then living." I still stick to this, and am glad that he quoted it, so that those who did not read my article and did read his reply can, even from these few words, see how little the instance that Mr. Perry relates "fills the bill." It was not his personal experience, either, that he relates, and he himself therefore cannot know it to be a fact, and I wonder if he expects me to accept it as sacred truth! He asks me if I can pick a flaw in his "compliance with my proposition." I do not wish to elaborate on the subject here, but simply to say that before writing my article I had heard or read of hundreds of instances similar to the one related by Mr. Perry.

LIZZIE J. MAGIE.

Hard Money Enables Capitalists To Steal.

MOUND CITY, KAN., June 2, 1892.

MR. EDITOR: I wish to make a few remarks. I am for justice. In THE TRUTH SEEKER just arrived, May 28th, I notice two communications—by O. I. Jones, of Missouri—on Colonel Ingersoll, which I indorse, and the other by F. H. Marsh, on money, which I also indorse. I am gratified that the finance question is being discussed in the noble TRUTH SEEKER. I think the money question outweighs all others at this time—yea, for a few years. The old money unit of value of both metals has been changed to suit capital, which by the fiat of unjust laws filches from labor and the industrial classes who build up a republic and promote the welfare of humanity. Money is as necessary to civilization as the circulation of the blood is to the human body; therefore, enough *per capita* should be in circulation for all the useful and legitimate industries to succeed and prosper, and thus society and the nation may prosper. I do not mean money based only on commodity value in itself, but based on "fiat" of law—a nation's sovereignty impressed upon either metal or paper, as conferred upon Congress by the Constitution and paid directly to the people, based on the credit of the nation. WM. B. LEWIS.

Open the Fair Gates!

NEW YORK, June 8, 1892.

AN OPEN LETTER TO THE MEMBERS OF CONGRESS, TO THE COMMISSIONERS OF THE WORLD'S FAIR, AND TO ALL WHOM IT MAY CONCERN:

There is a class of the clergy so narrow-minded and bigoted that they make the most strenuous efforts to hav the World's Fair closed on Sundays, the only day in which the working class, the great majority of the people, are free, and can without loss of wages see the wonders of the world which our ever-activ inventiv geniuses are glad to exhibit.

If these ministers of religion do not know that Sunday is not the biblical Sabbath, then are they extremely ignorant; and if they know it, then they appear and show themselvs as impertinent sophists, and ought to be classed as no better than counterfeiters of money. In the whole Bible is not found *one* word or *one* sentence whereupon *one* Christian, or many combined as a council in synod assembled, has the authority to set aside or transplace in such reckless disregard the seventh day, the Sabbath day, named and appointed with such precision by God, whom they profess so pharisaically to reverence and adore. How dare these Pharisees set aside or change God's commandment, given with such strictness and severity as the Fourth? Is not their arrogance without bounds? These Pharisees know well enough that no one intends to interfere with their liberty to assemble in their churches when and where they wish. What right and justice then, I ask, hav they to be my and other people's keeper? I spurn them! The Dark Ages are gone, and churchly tyranny will not be suffered any longer. The most intelligent and honest ministers of the present day will no more contend for the inspiration of the Bible.

Open the Fair every day. No one is compelled to visit it Sundays or Sabbaths.

Yours for equal liberty,

FREDERICK KOEZLY.

Why?

NEW YORK, June 9, 1892.

MR. EDITOR: I am so forcibly struck by the wonderful coincidence in an apparent case of two great minds evolving the same thought and in exactly the same language, as is indicated in a letter published in THE TRUTH SEEKER of June 11th over the name of Chester Bedell, and as was published in THE TRUTH SEEKER some months ago over the name of Helen H. Gardener, in a lecture entitled, "Pulpit, Pew, and Cradle," and recently published by you in pamphlet form, that I cannot resist the feeling that your readers may be interested in so extraordinary an instance of thought-transference, or whatever queer mental twist it indicates. The last paragraph of Mr. Chester Bedell's letter of June 11th, dated by him March 2, 1892, making about one-fourth of a column of THE TRUTH SEEKER, is *verbatim et literatim* the same as was written by Helen Gardener, as a part of a lecture delivered in Newark, N. J., and also in Montreal, about a year ago, and which lecture you published as above stated. Now, Mr. Editor, is not this a queer case, and will it not be profitable, as a mental gymnastic, for the readers of your excellently edited journal to philosophize over it somewhat?

While my hand is in, Mr. Editor, I may as well ask a question I hav wanted to ask for a long time, but feeling sure that THE TRUTH SEEKER and the Editor thereof, and generally the patrons thereof and contributors thereto, believe in and swear by all sorts of equality without sex limitations, my innate modesty has prevented. Here is the question: Why does the editor who culls the "Gems of Thought," that adorn a column each week of your journal, confine himself to male "Gems?" Must we conclude that there are no female "Gems?" Or is your editor's knowledge limited to thoughts of the male kind? Hav men constantly quoted ever said better things—expressed better, more enduring and far-reaching, thoughts—than hav been expressed by Madam de Stael, George Eliot, George Sand, Lucretia Mott, Elizabeth Cady Stanton, Helen H. Gardener, and scores of others? CHARLES SELDEN.

Proof that Infidels Go to Heaven, and Christians to Hell.

ST. JOSEPH, MO., June 7, 1892.

MR. EDITOR: As my other letter was honored in your most valuable paper, I thought I would write again. I wish to giv a few random shots. I sent and got the evening *Telegram* of Feb. 24, 1892, and I noticed an article written by the Rev. Dr. Peters that I think should be brought to notice. I want all of the Freethinkers and all that are in possession of the *Telegram* of that date to look the statement over he made concerning the progress of the so-called Christian denominations. He had taken the census of 1880, which givs a population of 50,000,000, and out of that number he says there is to-day in the United States of America 39,339,712 Christians, leaving the Jews, Mormons, and other classes besides the nonbelievers. He does not say what they are; does not call the Jews, Mormons, or the other classes Christians. I suppose he calls them Infidels. And he givs the balance left, 10,660,184. Now subtract these he calls sinners from the Christians, you hav 28,679,628 more Christians than you hav sinners. And now I will take his own club to break his own head with. I will call your attention to Matt. vii, 13, 14: "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." So, taking this to be true, for Dr. Peters's little Jesus said it, and as the Jews and Mormons and the other classes and sinners, including ourselvs, are in the minority, we must be in the narrow way, and we will go through the strait gate, while the 39,339,712 will go on the broad way, and at the winding-up will slip through the broad gate into a devil's hell where they will get the hot stuff poured on them. So I think I am on the safe side; I am among the 10,660,184. Now, I am surprised at his statement—to class the wicked Catholics among the Christians and leave the Jews and Mormons out, while every sensible man knows that the Jews and the Mormons liv a better moral

life than the Catholics do. I think it is well enough to leave the Catholics among the Christians, for I think if there is a hell these ought to get stuck in it, for they are estranged from good morals.

And now he goes on and says that Christianity is gaining fast. Let the good work go on. If they die on that side, according to Matthew they will get the hotness thrown on them. So much for Mr. Peters.

Now a shot at Dr. Talmage. He is a big gun but his caliber is very small. I see in the Kansas City *Journal*, April 28, 1892, he favors opening the World's Fair on Sunday. That is the best I ever heard out of him. That is my sentiment. He could make a stake if he could preach a sermon on Sunday and take up a collection. It would be a snap, especially if his sermon would be like the one he preached on April 17th, where he says death clears the way. I did not know he had turned Universalist, but that part of his sermon looks like it. That family group when they all get up there, what a rejoicing there will be! Yes, if they all get there, but we will suppose they do not all get there, then what? For if a person knows any one of the family he surely would know all. He forgot to tell his brethren that all would not be sheep, but some goats. And I think there are some, he said, up there in heaven who are goats. He says we will be introduced to old Joshua, the man that was partner with the dirty old Bible God. Look at Josh. x. And what had those five kings done that Joshua and God should go over there and kill innocent children and women? It makes me shudder when I read the book of Joshua. Think of the Holy Ghost putting such damnable murdering as that on record for one. To think they never stopped until thirty-one kings were killed, and all they had was stolen by them or destroyed. Look at the twelfth chapter—it is counted up—thirty-one kings. Women and children were murdered in the most revolting manner. As for me, I am glad he is on that side that Mr. Peters tells about; for I do not want to be introduced to such a being as that, for I do not keep company here with such people; and I suppose all of those old tough fellows will be up there, and as for me I hav no use for them. If Dr. Talmage likes that kind, all I hav to say is, stick to them. Now, then, if this article meets the eyes of any person that is a fit subject to get into that heaven that the Bible talks about, I want his or her name, place where they liv, and the church they belong to. I want them to send me a curl of their hair and the name of some persons living in the neighborhood. I want to see how many I can get. I want to take the hair to the World's Fair and put it on exhibition.

Good-bye, from W. S. PHILLIPS.

P.S.—I gave three of THE TRUTH SEEKERS to a man by the name of Wakes. He says he will write to you. He is a Salvation Army man. I expect he will open battle on you. If he does, giv him hail Columbia. I send you $1 for the Bible Picture Book.

Why Christians Call Infidelity Obscene.—A Judge Who Will Make Us Keep Our Opinions to Ourselvs.

LEWISBURG, TENN., June 23, 1892.

MR. EDITOR: As I hav already advised you, I hav been trying to secure a list of subscribers in this orthodox town for THE TRUTH SEEKER, and while my efforts hav not been altogether futil, I hav not met with the success I could hav desired or that I could hav reasonably anticipated in view of the extent and strength of Liberal sentiment in our midst. I believe I hav sent you five subscribers, and there are not less than twenty-five men here who, to my personal knowledge, are in entire sympathy and accord with the spirit and purpose of the paper, and who ought to subscribe for it, both in justice to themselvs and to the great cause which it represents. However, I am not discouraged, considering the fact that my effort was the first ever made to introduce a Liberal paper in this town—a town where the building of churches has been the chief industry, and praying and preaching the chief occupation. I am constrained to think that five subscribers represent not such a very bad beginning, after all. Besides those who hav subscribed for THE TRUTH SEEKER, three hav taken the *Ironclad Age*. I represent all our papers and allow our friends to take their choice. They are all good, and I sometimes cannot determin myself which I like best.

I propose to make my experience in soliciting subscriptions for Liberal papers the text, or rather the occasion, for some general observations, which I trust may not fail to prove highly edifying to those thin-skinned friends in this town, who, through considerations of cowardice, refuse to subscribe for the paper, or take a positiv stand on their convictions, as well as those thick-skulled fanatics who hav been horrified at the bare suggestion of circulating such literature beneath the very shadow of their gorgeous church-steeples.

It has always been an inscrutable mystery to me how, or upon what grounds, those people who love to read the Bible and who think the thirty-eighth chapter of Genesis inspired can object to the circulation of any kind of literature. If their taste and sense of decency hav become so indurated and atrophied as to enjoy the detestable obscenity and vulgar lewdness that besmear the pages of "God's holy book," then the grossest and beastliest sensualism that ever emanated from the mouths of the viragoes of Whitechapel ought to be as the entrancing melody of music to their ears. If THE TRUTH SEEKER were to publish anything even in the one-hundredth part as shocking to every moral sensibility as that horrible recital of filth in Genesis, I am satisfied every Infidel in the country would spurn the paper from his presence as the breath of a loathsome pestilence.

All the Liberal papers I hav ever seen hav uniformly been the most chaste and decent in their expressions, containing nothing whatever to even remotely shock the most delicate sense of propriety. There must, therefore, be some other ground on which the sanctimonious cranks object to the circulation of such literature. Is it possible they fear the reading of such a paper as THE TRUTH SEEKER will shake the faith of some deluded follower of Jesus Christ, and reduce by that much the income of the contribution-box? Do they fear that Colonel Ingersoll's logic can overturn the wisdom of God almighty, or that Mr. Macdonald can write anything that will appeal more forcibly to human intelligence than the inspired prophets and apostles? It certainly has not come to such a pretty pass as that; for in that case somebody might get the notion into his head that probably men with less sense than even Ingersoll and Macdonald wrote the wonderful productions of those prophets and apostles. That would never do at all. It seems to me that these superlativly confident Christians should rather laugh at or pity the pueril efforts of Infidels to expose the slightest possible weakness in the work of omniscience and omnipotence. A man who is so cock-sure that he is right, who is so absolutely certain that he is intrenched within the invincible fortifications of truth, ought not to go to trembling in the knees whenever he hears a single random shot of a popgun from some far-off redoubt. It might lead to the impression on the part of somebody that the gallant soldiers of the cross know they hav been lying all along about the strength of those fortifications and the unassailableness of their position.

And permit me to say, that is just what they do know—they know they hav been lying about it. If they hav ever taken the trouble to think about the matter at all, they know their pretensions will not bear investigation. They know the preposterous absurdities of the Bible are shocking to common sense, that its horrible indecencies are revolting to every ennobling impulse of human nature, and that the only way by which the faith of the people in that book can be maintained is to prevent the light from being turned upon its atrocious imperfections. That explains the relentless hostility of the high priests in this town to the circulation of THE TRUTH SEEKER in the outer court of their tabernacle, as they esteem this goodly little city. That explains why a certain eminent Christian judge of one of our courts charged the grand jury to indict every man whom they could apprehend as having openly espoused Infidelity, saying at the same time that if such a man were brought before him on that charge, that man would be glad in the future to keep his Infidelity to himself.

Now, as for myself, I propose to surrender my personal sovereignty to no man, however high; to no judge, however brutal; nor at the behest of any fanatical hierarchy, however insulting, domineering, or tyrannical; and if anybody here or elsewhere doesn't like that sort of disposition on my part, they can adopt whatever remedy they like for their ailment. It will not interfere with my health of mind nor serenity of spirits in the least.

I must close this letter for fear of making it too long for publication, but I propose, with the consent of THE TRUTH SEEKER, to follow it up every week henceforth with such observations as will best serve the purpose of the surgeon's scalpel in getting under the hide of the orthodox stiffs and cadavers. JAMES W. BRENTS.

Brief History of Christianity.

BRADFORD, PA., June 11, 1892.

MR. EDITOR: I am glad to note that the question at present agitating the great mind of the people is, "Is our civilization Christian?" The Elmira *Telegram*, of Elmira, N. Y., is busy in the discussion at present, and the gentleman on the Anti-christian side of the fence seems to hav the advantage of the argument. I felt extremely good over one issue of that paper myself some few weeks ago, when one of our sort over in New York state somewhere, perhaps a reader of THE TRUTH SEEKER, clipped one of my articles and had it published over his own signature, or rather initials, under the heading, "This Man Is an Unbeliever." I never entertained the idea for one moment that an article of mine would ever find its way into a paper governed by Christian influence. And really the only objection I had then, or hav now, was that he or she did not mark it as a *quotation* or let on in any way that it was borrowed from elsewhere. Be that as it may, I was more than pleased to see it in the paper mentioned above.

This question of late is being taken in hand by the common herd. They hav listened to the subject long enough discussed by theologians, and the attentiv layman has found out to his entire satisfaction that the theologians hav not been telling him the truth—that they hav not given him the correct account of the subject in hand. Perhaps the text might be, "Was the flood universal?" "Who was Cain's wife?" "Was Solomon the founder of polygamy" (I believe this text is not disputed, at least by the good Mormons)? "Was Christ the son of God and man withal?" On this latter text the clergy hav done all in their power to show beyond the shadow of a doubt that he really was. The Infidel—*i. e.*, one whose opinion is worth anything on the subject—has always answered in the negativ. Infidels are perfectly honest about it, and say that to their mind he is only a character in fiction. We are indebted to St. Matthew for this character. He wanted mankind to be extricated from the sin of the first parents and he used that ruse to annihilate it. Good fellow! But he made a most decided failure of doing away with the sin that Adam and Eve committed in the garden of Eden. And to-day the church only merits the censure of the educated man for trying to do away, or endeavoring to obstruct, nature in this one particular. We only know now that it is impossible for the human family to be ushered onto this terrestrial sphere through any other medium. The church has been working on this matter for eighteen hundred years, and man is still born in the same sin. We are certainly indebted to the church for the consolation that we are totally depraved and deserve eternal torment for something that we are not responsible for. Better every minister would fall palsied from his pulpit, better every pulse of life would cease, than that one of the human family would be consigned to eternal torment. If theology has been a curse instead of a blessing to mankind, it should be kicked off the face of the globe, and all its having. It covered the cheeks of the world with tears, filled the asylums with the demented, struck terror to the hearts of the superstitious, imposed its monstrous assumption upon the credulous followers of its particular dogmas, made cowards and slaves of the truly innocent, and through all the weary years endeavored to make right wrong, black white, and has partially succeeded in turning daylight into darkness.

And in the face of all this we are told from the pulpit that if it was not for Christianity and its civilizing influence we would be savages to-day. Think of that impudent assumption in this nineteenth century. The rigid stand she has taken in the past in opposing science is down in history against her to her eternal dishonor. Let us here take a view of the church in the sixteenth century and see what inducements she gave to science. The science of anatomy, what about that? We will see, in order to giv her all due credit. All that was known at this time of the structure of the human body had been learned from a study of the muscles and bones of lower animals, so that we can judge of the incapacity of physicians and surgeons of medieval times. About the middle of the century Andreas Vesalius, a Belgian, became professor of anatomy at the University of Padua. He taught that the only way to obtain a correct knowledge of human anatomy was by dissecting the human body. Putting this theory into practice, he completely revolutionized the study of anatomy. He finally published a book in which he gave a description of many of the bones and organs of the body of which little had previously been known. In this way he brought his teaching to the notice of the Inquisition (a splendid Christian civilizer invented and put into use by Pope Innocent II.), which, upon a false charge of dissecting a man alive, condemned him to death. Charles V. interceded for his old physician, and the sentence was changed to a pilgrimage to Jerusalem. The vessel, however, was shipwrecked and Vesalius perished. This was the year in which Shakspere was born.

Medieval philosophers taught that the earth was the center of the starry systems, around which every heavenly body, even the sun itself, revolved. But Copernicus taught that the sun was the center of our planetary system, and that the earth, with other planets, revolved around it. It is said he died just in time to escape being burnt for heresy. But the church was still furious, and some one had to suffer for spreading the damnable heresy, so Bruno, a Dominican friar, was burnt at the stake in the last year of the sixteenth century. And it has been truly said, "To-day his monument rises above the cross of Rome." What does that mean? Was the church right? Hardly; Bruno must hav come nearer the truth than the church, assisted by its God as it was.

And these are the civilizing influences the church has been preaching in all ages. These are facts that no supreme, no infinit being can beat around. They stand as monuments to the infernal arrogance and cruelty of the Christian church. Science has at last succeeded in lighting up gloom established by Christian hate. The credulous used to ask, "Where was Moses when the light went out?" The fact of the matter was, they never had any light to put out. But now, since Darwin, Spencer, Huxley, Tyndall, Haeckel, and Thos. A. Edison hav lit the intellectual lights, we ask, undaunted and fearless, "Where is the Christian God?" Ha! ha!

I am told every day I am tearing down and giving nothing in the place of what I am pulling down. And I tell them, it is enough to know that it does not exist. I direct them to the Religion of Humanity instead. It covers with its broad mantle the footsore and weary, the tired and lonely. It takes in its outstretched arms the jaded, the jilted, the old and the young, the kind and the cruel. It is always at your service. Brethren, let us laugh, yes, always. JAS. SPELLEN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight.
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Invocation to Song.

Child of my spirit, song of my soul,
Whither to-day?
Giv from thy measure every sweet dole
Sorrow to stay;
While I come mournfully make me but whole;
Heed me, I pray.

I hav besought thee early and long
In the fierce rain,
Here amid haunts that harbor each wrong
Pleading in vain—
Child of my waiting heart, add to my song
Labor's refrain.

Tell of the tender babes toiling for bread—
Little white slaves;
Sing of the homeless herd dying and dead,
Low in their graves;
Say that humanity soon shall be fed,
Wrecked on life's waves.

MARY BAIRD FINCH.

Talks on Political Economy (Continued).

One lovely May afternoon Isabella sent a note to Ethel by an obliging schoolmate to try and get permission to go out on the grounds that afternoon, as she particularly wished to see her. Ethel soon got the coveted permission, and going to their favorit nook under the elm-tree, she espied Isabella reading a familiar-looking book, which turned out to be nothing less than the aforementioned "Social Wealth," by J. K. Ingalls. Now, Ethel knew what Isabella wanted her for, though she asked as though she did not, and Belle replied: "I wanted to see you, for I felt this afternoon like talking political economy. My request to see you did not inconvenience you in any way?" she asked in evident concern. Upon Ethel replying in the negativ, Isabella continued: "I hav, as you perhaps may hav observed, been reading Mr. Ingalls's book. It is very instructiv and has some very plausible arguments, though I do not agree with all of them. However, this is not the point. Since we had our last talk I hav learned to simplify the terms of political economy. I think it more lucid to drop the term land and make the factors in the products of wealth simply labor and capital." "What will you do with rent?" asked Ethel. "Make it one of the sources of the increase of capital," replied Belle. "Capital might be divided into two terms, abstract and concrete. If we ask a business man what his capital is, he will state a certain amount of money—an estimate of the amount of an inventory of his stock, buildings, and implements. This amount is abstract capital, and the increase to which it is entitled we call interest; while the concrete, *i. e.*, commodities that aid production—tools, buildings, materials, food, etc.—are entitled to the increase rent. A man may rent his house or a plow as well as land." "What do you understand by the 'wage fund?'" asked Ethel. "It was argued by the early economists," answered Isabella, "that wages were drawn from capital. And capital was afterward referred to as 'a fund for the maintenance of labor.' But it is generally claimed now that wages are drawn from capital; it is not necessarily capital created by the laborer." "Why do you say"—this from Ethel—"that capital is *entitled* to this increase?" "Because," answered Belle, "the capitalist has acquired it by abstinence and self-denial. But the fact of increase is a fact of nature, and if the owner is not entitled to it, I don't know who is." "Yes," said Ethel, "but is it a fact of nature, or an arbitrary custom, or law, of covetous man? I can understand the aid to labor that capital is, but why it should be made a factor and be entitled to anything I cannot understand. The cultivator of itself will not cultivate." "But its owner may hire a laborer to do the cultivating," returned Isabella. "Of course, I am willing the owner should hav all the advantages that it may giv. But your theory of rent due to concrete capital would indicate that the use was not essential, the mere fact of possession should yield an increase." "No, indeed!" exclaimed Isabella in surprise; "I think that use is the only process of determining any rate of interest. What others giv for a thing, you ought to receive if you use it yourself. The trouble with your ideas is, that you allow your sympathies to wander with the poor, the incompetent; to create in your own mind a sense of wrong, of injustice, when no injustice exists, unless you claim that nature is unjust." "I think," said Ethel quietly, "that you will find it is not the use of capital that givs the increase, but the power its possessor has of holding it out of use. It is the monopoly of land and money that creates rent and interest. I think it is usury, not use, which reaps the increase." Isabella clasped her hands in front of her and looked down at her feet, as if imploring their aid. Looking up, she asked Ethel, "Did you ever hear of the marginal theory of rent?" "Not until now," answered Ethel. "Well, I'll tell about it," Belle said. "This theory I mentioned is generally known as the Ricardian law of rent, because Ricardo elaborated it. It assumes that the poorest land yields no rent; that when put under cultivation the laborer receives only his wages, and interest on what capital he may employ. After a time the fertilities of the soil, or the utilities, produce an excess over wages and interest; this is economic rent, and its amount is always determined between the poorest and most fertil lands. Ricardo seemed to hav confined the illustration to agriculture, but later economists hav destroyed all difference between land and other utilities and established the formula like this: Produce equals wages plus interest plus rent. Then produce minus rent equals wages plus interest." "All that," said Ethel, "sounds very plausible; but your theory supposed what does not exist—a state of nature. Where will you find the no-rent land that the laborer can put under cultivation, and employ his capital to fertilize?" "But," returned Belle, "don't you see, Ethel, that it is not essential to the theory that such land should exist; the theory would be equally good without it. We will say that the rent of land is equal to the value of what it produces minus the product of the poorest piece cultivated with the same outlay." "Yes," said Ethel, "but there is no difference in your distinction, at least none in kind. If he makes a small profit on his cultivation you call it wages. If he employs tool and machine and enlarges the profits, you call it interest. By and by other utilities enable him to again enlarge his profits, and you add economic rent. Yet it is all profit, and if obtained in fair competition it is simply wages of labor. Rent and interest as we know them are simply the result of monopoly—that power which is enabled by custom and law to hold the wealth of nature out of use, and place a tax upon all who would in the sweat of their brow eat bread."

Isabella rose, looked at her watch, bit her lip, and said: "I giv you the benefit of the last word, for duty calls me to the college now. Adieu, mam'selle logician!" And as Ethel smilingly nodded her adieu in return, Isabella entered the college.

IDA A. BALLOU.

Legend—Continued.

"Dear Jane," said Seth, "I called upon Mr. Wicklow, the Presbyterian clergyman, this morning, and saw his pet beaver building a dam with the books in his study. The little animal made a pile of Baxter's 'Saint's Rest,' a poem which Tennyson would not wish to write; Argyle's 'Reign of Law'—some of nature's laws would frighten a kind god. A work on miracles fell down and went to pieces, when this terrible talking beaver quoted Milton: 'The oracles are dumb,' and no miracles. Then there is no omnipotent God, who could, if he pleased, destroy every force in the universe, and substitute something else in its stead. If electricity were retired, we would change in a moment, in the twinkling of an eye.'"

"How profane," said Mr. Wicklow. "Election and fate are the same thing; God and his laws are unchangeable." The beaver said, "Dam," but he meant no harm.

Poor Jane was silent and sad, for a Christian lady promised her a piece of work and part of the pay in advance, but broke her promis, and gave the rich embroidery to a young lady, who, though wealthy, wished extra funds for jewelry. Such things are done every day by female Christians. If a kind citizen made Jane a present, pious women would declare they were the donors.

Just then the raven came in with tears in his eyes. "Will you believe," said he, "that Christian liars hav said that I catch rats and mice for food? Would such people hav brains or thoughts at all, if the delicious roots of all intellectual treasures were not hid in the nature of such little beings as I am? Weak-minded as they are, they could not grasp the synthetic principles which pervade my nature."

"Yes," said Seth, "it took four old women to beat the synthetic genius out of me, for the fault of another boy. I am weary of worldliness. If a young lady proposes to marry me, I will inquire: Mary, can you wash the feet of the poor, the weary, the hungry, the desolate? Can you throw your arms around the neck of the abandoned woman, and whisper to her of something nobler and better, something which will raise her nature from earth to heaven? Our pursuits are not lofty. Let us awake, and though dressed in rags, let us labor for honor and peace, purity and unselfish holiness." ALHAZA.

What the Corner Is Doing.

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[Very good. And we wish all the happiness possible to the grown-up children of the Corner in their onward journey. May they always walk heart and hand together. May the matches made in the Corner never turn out so ill as some that are thought to be made in heaven.—ED. C. C.]

The Story of Two Foxes.

There is an old story of two foxes who were so lovingly attached to each other that they could not quarrel. One day, however, they decided that life would be less monotonous if they could only hav a difference, so they resolved to dispute about a piece of meat.

"I want that," cried one.

"Very well, dear fox," said the other, meekly, "take it."

"Oh, no, dear fox," said the first one, penitently. "I wouldn't take it away from you for worlds."

Thereupon they concluded that quarreling was an impossibility and resolved never to attempt it again.

Dick and Dora are twins and quite inseparable companions. One day, however, a little cloud arose and blackened upon their horizon.

"What's the matter?" called Dick, finding Dora sulking in a corner.

"Nothing!" was the dignified answer.

"Oh, come now, I know there is. Was it because I was playing with Tom Rogers?"

"No, it wasn't that," owned Dora, her eyes filling with tears; "but you needn't hav told me not to touch your things."

"I didn't mean it that way," protested honest Dick. "Truly I didn't. I just meant, 'Don't joggle till I get that knot tied.'"

"In future," began Dora, with the air of a queen determined not to be pacified, "if you want me to play with you"—here she paused, a roguish light rippled over her face—"you just mention it and I'll be there!" And the quarrel of the two little foxes was adjourned.

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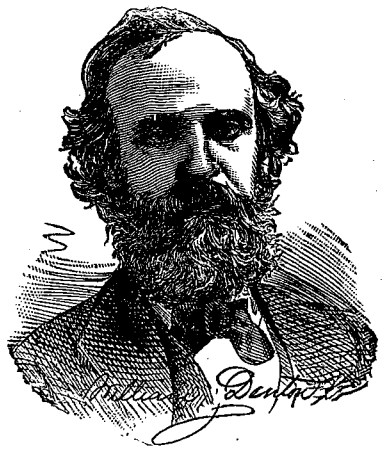
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News of the Week.

At Alliance, O., a few days ago, Rev. Mr. Norton was providentially stricken with paralysis in the midst of a sermon.

Rev. J. Ives, of Bridgeport, Conn., was hanged in effigy on the 4th. He had been trying to hav street-cars stopped Sundays.

President Harrison has named for secretary of state John Foster, of Indiana, who has filled many embassadorial and similar positions.

The latest anti-Jewish move in Russia is the shutting of all Jewish pawnshops in Moscow, on trumped-up charges such as that their keepers cheat Christians and insult their women.

Christians are shocked at a report that the "Passion Play" as given in Switzerland—*i. e.*, a drama representing Christ's crucifixion and preceding scenes—will be produced at the World's Fair.

The London *Post's* Paris correspondent says that the pope's encyclical will propose the canonization of Columbus as St. Christopher Columbus on the ground that the discovery of America was a divine inspiration.

Republicans say that they will urge the "*Force* bill." Democrats threaten armed resistance. They say: "No more momentous, no more perilous issue was ever tendered to the American people by a besotted and deluded party. Secession itself was not more pregnant with mischief."

Billy Buckley, the minstrel, while on a tour through England was seized with hallucinations that he had become privileged to hold conversations with God, and the like. Instead of receiving deference, and the writing down of his communications as scriptures, as would hav been the case of old, he was locked up as crazy.

The cholera, which has been devastating Asiatic countries, has spread to Russia, a land equally enthralled by superstition and hence adverse to sanitation, and it is feared that it may make its way through western Europe and perhaps to America. It might gain entrance here through the notorious incompetency of the physicians selected for the New York city health board by the Tammany-Catholic party, in return for political services.

Among the miraculous cures of the late Father Mollinger, of Pittsburgh, Pa., which are being trumpeted by Catholics, are: Mrs. Howard, Brooklyn, blindness. Mamie Crane, Sharon, Pa., blindness. F. Conway, Boston, Md., bronchitis. Mrs. John Hanner, Bridgeport, O., cancer. Mrs. Hackmann, Teutopolis, Ill., deafness. Mrs. John Morrisson, Butler, Pa., deafness. Philip McEnearney, insanity. John Thompson, Louisville, Ky., lameness. Mrs. Sarah McCallin, Rock's Run, Pa., paralysis.

The jealousies of the Protestant and the Catholic missionaries at Uganda, Africa, recently led to a pitched battle between a "Protestant army" and a "Catholic army." The Protestant forces with a mitrailleuse mowed down among the Catholics women and children. After repelling three attacks the Catholics were driven to the lake, and five or six hundred forced into it and drowned. The lives of Bishop Hirth and King Mwanga, who led the Catholics, were saved by the arrival of German military. European governments hav intervened.

Late storms both here and in Europe seem to hav made churches especial objects of destruction. At Meliana, Spain, lightning struck a church and killed ten worshipers and injured many. At Mucientes, in the same country, by a similar catastrophe five were killed and ten injured. At Burges the famous cathedral was damaged. As in Spain persons struck by lightning are firmly believed to be objects of divine wrath, consternation was occasioned. At Galesburg, Ill., the Methodist church was wrecked, one person being killed and several injured; the Baptist church was unsteepled, and the Congregational church injured. At Lafayette, Ill., every church was damaged.

The People's party in convention at Omaha nominated Gen. Jas. B. Weaver for president of the United States. Gresham was desired by many, but he declined. The party adopted a platform demanding issue of money direct to the people without the intervention of banks, "at a tax not to exceed two per cent per annum," according to the Farmers' Alliance sub-treasury plan or a similar one; "free and unlimited coinage of silver and gold at the present legal ratio of 16 to 1;" increase of the currency to not less than $50 *per capita;* a graduated income tax; postal savings-banks; government ownership of railroads, telegraphs, and telephones; redemption of land held in excess of need by railroads and other corporations.

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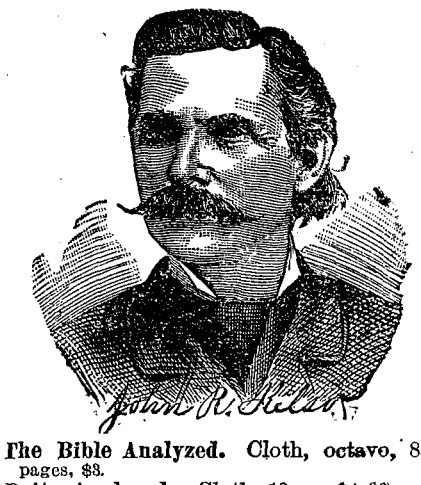
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IF you in wisdom would advance
You first must learn your ignorance;
And, when you've humbly learned it, then
Discover that of other men.—*Anon.*

To honor him who has merited it,
Who is worthy of it,
Uplifts the world.
—*Mahamangalo-sutia, Buddhistic Scriptures.*

To control the mind,
To liv in serenity,
This is wisdom,
This is happiness.
—*Udanavarga, Buddhistic Scriptures.*

THERE is not a popular magazine in this country that would dare to print a child's thought on important subjects without comment. It must be submitted to the D.D.'s. I would it were the chickadeedees.—*Thoreau.*

THE foundations of all history are the recitals of events made by fathers to their children, and afterward transmitted from one generation to another. They are, at most, only probable in their origin when they do not shock common sense, and they lose a degree of probability at every successiv transmission. With time, the fabulous increases and the true disappears; hence it arises that the original traditions and records of all nations are absurd. Thus the Egyptians had been governed for many ages by the gods. They had next been under the government of demigods; and, finally, they had kings for eleven thousand three hundred and forty years, and, during that period, the sun had changed four times from east to west.—*Voltaire.*

MODERN science ranges among exploded fables that idea that used to be entertained on the strength of religious myths, according to which man came out of the creator's hand as a ready-made product, endowed with all the qualities of his race. However obscure and incomprehensible the appearance of man on the earth's surface may hav seemed in former times, and however necessary it may hav been thought to explain or elucidate what an English scientist designated as the "secret of secrets" by the aid of a great miracle or of a supernatural act of creation, it has now become obvious to all men of science that the lofty form of man only owes its origin to a slow and gradual uprisal from the animals next below him, and that the beginnings of, and tendencies to, all his high physical and intellectual qualities and faculties are clearly present in the forms of life beneath him.—*Büchner.*

WE know that man is a conditioned being. We know that he is affected by a change of conditions. If he is ignorant he is superstitious: that is natural. If his brain is developed—if he perceives clearly that all things are naturally produced, he ceases to be superstitious, and becomes scientific. He is not a saint, but a savant—not a priest, but a philosopher. He does not worship—he works; he investigates; he thinks: he takes advantage, through intelligence, of the forces of nature. He is no longer the victim of appearances, the dupe of his own ignorance, and the persecutor of his fellow-men. He then knows that it is far better to love his wife and children than to love God. He then knows that the love of man for woman, of woman for man, of parent for child, of child for parent, is far better, far holier than the love of man for any phantom born of ignorance and fear.—*Ingersoll.*

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The Pope's Latest Order.

The pope thinks that the time has come for Catholics to take a hand in politics, at least in the diocese of New York, and force denominational schools. In his latest letter to the bishops of this province he commands them, at their next meeting, to seriously deliberate as to the best means of preventing the children of Catholic parents from attending schools where instruction in the Catholic creed is not given. Moreover, he says to the bishops, "we desire that you should endeavor to induce those who govern in your various states, and honestly acknowledge that of all things the most salutary to the republic is religion, to secure by wise legislation such a mode of teaching as shall not offend the religion and conscience of Catholics, who, equally with their non-Catholic fellow-citizens, furnish the means of education. We hav the conviction, based on the fair-mindedness and practical prudence of your countrymen, that they can be easily brought to lay aside suspicions and prejudices offensiv to the church, and to recognize freely the services of that power which dissipated pagan barbarism with the light of the gospel, and created a new society with all its glory of Christian virtues and human culture. Such considerations will, we hope, lead every man in your country to the conclusion that Catholic parents should not be forced to build and support schools and institutions they cannot use for the education of their children."

What this means is, in plain words, that the Catholics shall force, by means of their ignorantly compact mass of voting tools, our state government to set up and maintain denominational schools, giving the selection of teachers and course of study to the officials of the various sects. That the pope has given this command at the present time, and for this diocese, shows that he knows the power of Tammany Hall and is not only willing to use it, but intends to use it. And there is too much reason to fear that he will use it successfully. He may not be able to establish the system of denominational schools at once, but his tools may find some way of turning state funds over to Catholic schools, as they now obtain money to maintain their asylums and convents on the pretext of supporting children which would otherwise become state charges. The *Freeman's Journal* says: "With union, fearlessness, and perseverance in our own ranks, we can win in this battle for religion and education one of the grandest of victories, not only for ourselvs, but for the mass of our countrymen who fail to appreciate the de-Christianizing influence of an instruction which sharpens the wits at the expense of the hearts. If, in the deliberations recommended by the holy father, our bishops map out a plan of action which, in their judgment, will be feasible and satisfactory, they will find a ready coöperation in carrying it out from laymen, who hav for years been hoping and praying for some such word from those whose duty it has been to take the initiativ in such an important matter. Pope Leo has spoken wisely and well. Close up the ranks, friends of faith and fatherland, and stand together in a grand determined effort for that which is ours in the nature of things and ought to be ours without question, at this day of our civilization."

The plan of action will undoubtedly be a demand for appropriations for Catholic schools, whether the other sects get any or not, and the coöperation of the laymen will be to vote as they are ordered.

Christianity Does Harm to Morals, and Does Harm by Its Charity.

Among the considerations which induce many disbelievers in Christianity to forbear opposing that religion, two are: the notion that the Christian pulpit does service to morality, and the notion that the church does good by fostering the practice of charity. We purpose to show that in both of these articles the church does more harm than good.

Now, the method by which the reader will be enabled to detect the harmfulness of the church in these two matters, is, to transfer his attention from their conspicuous and striking aspects to those aspects which are inconspicuous and easy to be overlooked. To divert his regard from immediate, instant effects to those effects which succeed later and indirectly or at the end of a succession of causes and effects. This method of investigation we see around us daily to be the only one by which we can reach the truth in many matters; for instance, did we dwell only on the immediate and obvious effects of a parent's chastisement of his child we should be led into the mistaken belief that he meant the child harm, and should we attend exclusivly to the first and plainest results of a sower's scattering his grain over the fields we should deceive ourselvs with the supposition that he was perpetrating wanton waste. And so some persons by confining their attention exclusivly to those effects of the church's denunciation of immorality and inculcation of charity which are the first and the most apparent—namely, abhorrence of immorality induced in some, and present comfort conferred upon the relieved destitute—fall into as great errors in regard to the total effect of the church on wrong-doing and poverty.

The slight good worked by the church in its sermonic condemnation of wrong-doing is, we affirm, vastly overbalanced by the furtherance given to wrong-doing by a large number of its other influences. The main one of these evil influences is, perhaps, the suppression of the natural activities which would divert men's energies into innocuous and profitable exercises. Ecclesiasticism just in proportion as it has had the power has repressed cultivation and science; when it was in the plenitude of its power it had nearly accomplished their total extinction. In doing this it essayed the destruction of agencies more powerful in decreasing wrong-doing than all of its pulpitry multiplied a thousandfold. For the nature of man is and must be irrepressibly activ; man must be doing, and if not given good to do, he will do bad; his energies will pour through some outlet, and if that of harmless study and industry is closed they will seek that of turbulence and dissipation. During the ages when the church wielded most power and most exhorted to morality, strife, both national and individual, was most prevalent and vice most rampant. The people were prohibited from learning and culture; they were forbidden scientific inquiry, and thereby the manufactures and other industries which science when applied givs birth to; and the mischief which the devil found for their idle hands to do is written in what are history's most melancholy pages. The vital power of man is limited, and what is drawn in one direction cannot flow in another. The nervous force that is consumed in intellectual action does not remain to feed the fires of anger or of sensuality. Man is willing to study, to observe, to discuss, to experiment, to invent, to philosophize; but if prevented from doing these things, he is, unfortunately, not unwilling to fight, to lecher, and to sot. That element of combativness, destructivness, which forms so large a part of man's mental endowment, must and will operate; when debarred from acting on nature it spends itself on humanity. The moralizer of mankind is not the priest or the preacher; it is the scientist, the literator, the artist, the culturist, the inventor. By the bloody priest and the barren preacher of former ages we were made only worse; by the Benthams, Voltaires, Hugos, Burnses, Jeffersons, and Edisons of the present we are being made better every day.

There are many other influences of ecclesiasticism which make for immorality. One unfortunate effect of the denunciation which is the cleric's only weapon against ill deeds, is to stimulate to the doing of the very thing denounced a certain proportion of every congregation. To a numerous portion of humanity stolen fruit is sweet. They enjoy with redoubled zest that which has a spice of daring and wickedness. Such people would be infinitly better served by the presentation of those objects of innocent interest with which culture and science abound, with but a passing reference to the emptiness and inadvisableness of vice, than by the revelations and inveighments of the sensational preacher. Another evil influence of Christianity is its pointing us to the wrong object for our love and service—God instead of man. Another, connected with the foregoing, is its substitution of ceremonies and formalities for actual deeds of substantial benefit. Another is, the provision which it makes for absolvement from crime through the means of a redeemer. Another is, the vileness of the collection of barbarian writings which it chanced to adopt as sacred and is now obliged to maintain. Another is, the fostering of the cruel and malign passions by the intolerance and persecutions which its tenet that it is necessary to salvation givs rise to. Another is, its suppression of that guide without which we should never be able to reach the right however fervent and united we might be in desire to do so—the intellect.

But these latter are the minor ones among Christianity's ill influences. The chief one we believe to be that indicated in the preceding paragraph. What we would lay most stress upon is the wisdom

of providing a proper object for man's activities, rather than endeavoring to eradicate them. Indirect means, not direct means, hav accomplished most in the history of the race. Substitution, is the key-word.

Our second design in this article was to show that Christianity does harm by its charity. In this, as in our preceding topic, the reader is to withdraw his gaze from the immediate effect of charity, which alone the church desires us to see, and examin its remote and indirect effects. These remoter effects are, first, the deferral of some readjustment of economic conditions which, labor reformers pledge us, will render charity unnecessary; and, second, the encouragement of pauperism and diminishment of industry. The procrastination by charity of the justice which is better than charity, we will not dwell on; economic reformers set it forth sufficiently. Most of our readers know already how the church opposes that intellectual activity and untrammeled thinking which alone can giv us light on this or any other subject; they know that the best ideal which the church has been able to evolve in this matter is the proprietor of endless acres who will giv the tillers thereof such charity as will keep them alive, and giv themselvs, the clergy, somewhat more to hire them to preach the workers into submission. The other harm which we pointed out as done by indiscriminate Christian charity, namely, fosterment of pauperism and diminution of industry, space limits preclude expatiation upon; the evil worked in every European land for centuries we cannot particularize; let a description of a late instance in England alone, given in the words of the historian Mackenzie, suffice:

"The evils of pauperism in England had in 1835 become unendurable, and it was felt that some attempt to remedy them could no longer be delayed. According to the wise practice which about that time came into frequent use, a commission of inquiry was appointed, that legislation might be based on competent knowledge. The investigation of the commissioners revealed a system 'destructiv to the industry, forethought, and honesty of the laborers; to the wealth and morality of the employers of labor and of the owners of property; and to the mutual good will and happiness of all.' The enormous cost of the system—nearly eight million sterling—was not by any means its most serious aspect. It was achieving with appalling rapidity the utter demoralization of the English peasantry. Already the wholesome repugnance to accept the pauper's dole had become almost extinct. In some counties men refused to work, as they preferred the easier and ampler maintenance of the parish. Wages were supplemented from the rates, and in consequence fell so low that they ceased to yield support to the laborer. There were whole parishes in which the laborers were paid partly by their employers and partly from the rates. There were other parishes where cultivation actually ceased, because the revenue yielded by the land was not equal to the sum exacted for support of the poor. Relief was demanded as a right, and in some counties was avowedly given to all who applied. Pauperism had become hereditary. Once conceded to the applicant, the privilege was continued during life, and transmitted to his idle and debased progeny. Money thus acquired was spent freely in vicious indulgence. Tradesmen bribed the parish officers to obtain for them contracts at unjust prices. The parochial administration with fatal rapidity was corrupting the poor and consuming the substance of the rich.

"So deeply were these evils felt that some voices were raised for the total abolition of poor laws as the only cure. Parliament enacted that outdoor relief of the able-bodied, except in cases of emergency, should cease. Henceforth the pauper would not ordinarily receive money to be expended at his discretion; he would receive food and lodging, in order to obtain which he must accept the restraints of a strictly governed workhouse. The supplementing of wages from the rates was forbidden. A central board, with large powers, was appointed to direct the administration of the law. A vast and most beneficent change in the condition of the English peasantry takes its date from that day. Two years after, wages had risen; the able-bodied paupers had found employment, and were self-supporting. The rates had diminished forty per cent. There was gradually a marked change for the better in the habits of the working people, *and a marked decrease of illegitimate births.* But this amelioration has not been progressiv; indeed, it has not been permanent. In course of years the practice of giving outdoor relief became once more so habitual that now only about one-ninth of the paupers enter the workhouse. One person in every twenty is a pauper. The annual cost of pauperism in England and Wales exceeds seven million sterling. Nor is the expense of the system its greatest evil. It is a yet greater calamity that so large a proportion of the people hav fallen so low as to compete for a disgraceful maintenance out of the earnings of others rather than undergo the labor by which they might honorably support themselvs."

The charity which Mackenzie speaks of above was not, it is true, administered by the church, but it was managed by the people upon the system to which the church had habituated them. Such is the effect both of church charities and of charities by church-impregnated governments. The church is responsible.

Thus, then, let us repeat that the church, with her one weapon of denunciation and her many anti-moral influences, does morality more harm than good; that by her charity, and encouragement of the state to ill-judged charity, she does more harm than good; that the reason that she is thought to do good is that most people are prone to judge by superficial and immediate consequences; and, finally, that Rationalists are to detect that she does harm by directing their attention to deeper-lying and remoter consequences.

Preparing to Tyrannize Us.

The Society of Christian Endeavor opened a huge convention in New York city on the 7th inst. Railroad men call the excursion to it one of the biggest in modern times. Excursions came from every state, and from Manitoba and Canada. The city was thronged with sour-faced and one-ideaed strangers, each wearing a white badge bearing an *E* within a *C*.

Dr. Deems delivered the address of welcome. The pledge of the society he modestly styled the nearest approach to inspired writing since the canon of the scripture had been closed. He prophesied a membership for the society of eight millions before the close of the century. It now claims one million two hundred thousand.

Next came Rev. Mr. Dixon, of New York. The *World* thus describes an incident of Dixon's introduction:

"The interesting part of his speech was his welcome. President Clark said Mr. Dixon was loved for the enemies he had made. He meant the suit for libel which Colonel Ingersoll has begun against Mr. Dixon. They all understood. They read the papers. They don't need a map and guide for such things, and they applauded, once, twice, three times. The wave of handclapping rose, broke, and subsided. Mr. Dixon opened his mouth to speak and had to stop, for a fourth wave came up."

The Rev. R. V. Hunter, of Terre Haute, Ind., was introduced to report from the committee on Sunday closing of the World's Fair. "There are some people who would like the World's Fair to be opened on Sunday," he began. "Are there any of them here?" A monster "No!" came from the audience. "I am glad to hear so many of us express ourselvs that way," exclaimed Chairman Hunter, and then he read his report. Parts of this report we will giv here:

"A mighty struggle is waging in our nation over our historic Sabbath. Shall we allow this restful day to be displaced by the continental Sunday? More than a million Endeavorers join with other millions of good and patriotic people in protest.

"If the Columbian Exposition is to be our Thermopylæ, like Leonidas and his heroic band we should stand immovable against the heathen hordes.

"It should be understood that this question is one of theism and anti-theism. Whether or not the World's Fair shall be opened on Sunday, with all its accessories of evil, is a contest, virtually, between the true religion and Atheism. In the name of liberty those who advocate Sunday opening would destroy our institutions and bring perpetual ruin and blight upon the land that has nurtured them and that has furnished them with refuge from oppression."

"In the name of liberty" no good institution has ever been destroyed. Every experiment in the direction of liberty, history shows, has resulted in increased prosperity. But "perpetual ruin and blight" has been brought upon many a land by the constricting and imbruting despotism of just such meddlers as these.

It is here said that Sunday-openers would ruin "the land that has nurtured them and furnished them with refuge from oppression." What refuge from oppression did this land furnish the Quakers, and other dissenters, and so-called witches, of New England? What did it furnish anyone before diffusion of the views of a few Freethinkers stayed the hand of persecution and began to make the country a fit one to liv in? What refuge is it today furnishing the Adventists of Southern regions where Freethought has scantily penetrated? Did this country furnish a refuge from oppression to Thomas Paine who after publishing "The Age of Reason" could not walk New York streets with safety? No, but he, Paine himself, with a few others like him, made this country whatever it is of a refuge from despotism both political and religious. Paine and Jefferson and Franklin and other Infidels gave this country what of liberty it enjoys; and the action and desire of Christians has been solely to take that liberty away.

"This nation owes what it is largely to the Christian religion. The Sabbath is one of the essential factors of this religion. To desecrate it would be to smite the breast that has nurtured us."

What good does this nation "owe to the Christian religion?" Has that religion added to our scientific achievements? Has it contributed to our inventions? Where are its literary works? Has it educated our children? Has it bridged our rivers or laid our railroads? Does it help us to govern? Did it aid to free the slaves? Did it preserve the Union? Are we to infer, judging from the condition of the South American and European nations where it has most control, that it has promoted our morals? What has it done?

"As patriots, as intelligent beings, and as Christians, can we do this irrational thing? Forbid it, almighty God!

"It is not a question as to whether the gates of the Fair shall be opened on Sunday, but shall they continue to be opened? In the language of one of the commissioners, 'The gates are now open.' I understand that already thousands are visiting the grounds every Sunday."

Yes, fortunately, the Secularists hav won the first move of this interesting game.

"Who are these that demand that the gates of the Columbian Exposition shall be opened on Sunday?

"1. Some who are financially interested in the monster project.

"2. Some foreigners who are not accustomed to our American Christian Sabbath.

"3. Americans by birth of the Ingersoll type.

"4. A small proportion of ill-informed and misguided laboring people, who do not see that their advocacy of a Sunday exposition is the forging of the chains which will in time bind their class in a slavery more relentless than that of the black man prior to 1863.

"5. A few people of respectability who care nothing for religion, and who hav never weighed this question in its patriotic, humane, and historic bearings.

"We believe these classes are largely in the minority. Yet there is a great danger that because of their loud demands, greatly assisted by monetary considerations, they will carry the day."

These classes are not "in the minority." Those who wish the Fair closed are the minority. The bigots are organized and fanatical, and make themselvs heard the soonest and most numerously; but the angry outcry that will rise from multitudes if they are debarred Sundays will show how many are obliged and how many disobliged by the act.

"We understand the machinery is not to run on that day. But that is of comparativly little consequence. The gates will be open and the attractions will be sufficient to draw immense crowds to Chicago. Innumerable excursions will run into the city; tens of thousands of people must labor in consequence; Sunday will be disregarded; good morals will be outraged; law will be broken; our nation will be disgraced in the eyes of the world, and almighty God will be dishonored."

If almighty God is going to be dishonored, we would say, let *him* interfere. As he makes no sign, we must conclude that the trouble is not any incivility to be shown that very retiring personage, but a depletion of the parsons' own pockets.

The report proceeds: "You ask, What can Christian Endeavorers do to avert this national disaster?" and after recounting extensiv labors says:

"As a result of this work tens of thousands of letters hav been written to United States Senators, Representativs, legislators, commissioners—state and national—begging that our nation may be spared the disgrace and humiliation of a violated Sunday and of a national saloon.

"Resolutions and protests without number hav been filed with the proper authorities, with what success the future alone will reveal. Your committee is of the opinion that personal letters written to those who are in authority and personal appeals are more effectiv than resolutions and protests. As an evidence that our Congressmen care but little for these protests so long as they hav no fear that their action will not be remembered against them at the polls, the following incident may illustrate:

"A member of your committee writes under date of June 23d as follows:

"'I am told by an eye-witness that a two-bushel basket of petitions against Sunday opening of the World's Fair were laughed over and drank over by the Congressional committee into whose hands they had fallen, and were never even read or examined, tabulated or counted."

This we believe true enough. Congressmen are in the main a broad-minded, well-informed lot, who do deride the bigots and religionists in secret, and would if it rested with them alone free the land from the last vestiges of ecclesiastical bondage. But they must feign and dissimulate to retain their constituency. And thus the outlook is not altogether bright.

"Our Congressmen must learn that there are questions which lie very near to the hearts of several million Americans other than the coinage of silver and the tariff."

It is, indeed, time that the Congressmen and all the people learn that there are questions as to the relations of church and state here in America more important than any others to-day. We hav often said so, and must so repeat till church properties are taxed, the Christian scriptures removed from our schools, holidays made purely civil, and the last forms of the present un-American and dangerous alliance of church and state abolished.

This unlovely gathering next resolved, among other things:

"That the chairman and secretary of this convention be requested to telegraph the following to the speaker of the House of Representativs and to the president of the United States Senate:

"The eleventh annual convention of Christian Endeavorers assembled in New York city, 20,000 strong, and representing 1,200,000 people, respectfully request the Senate of the United States, in connection with the House of Representativs, to take such action as will compel the commissioners of the Columbian Exposition to close the gates of that great institution upon the first day of the week, commonly called Sunday."

At the close of this the first day's proceedings Dr. Clark announced:

"Another piece of good news: Great Britain and Canada hav decided that their exhibits shall not be opened on Sunday."

This brought an exultant grin to the faces of these precious fellows who want to make everybody in the world think and act just as they take it into their own narrow noddles to. The Ohio Musical Quartet now favored the assembly with this declaration:

"O-hi-O,
We won't go
To the World's Fair
If it keeps open Sunday, or liquor's sold there."

The long ears of the hearers as they took in these strains nodded in approbation, subdued brays of concurrence arose and died away, a smile of confidence diffused itself on their not overintellectual visages, and a twinkling in their eyes told of augmenting hope of gratification of their desire to bully and domineer.

The subject of our first-page illustration this week is the transaction narrated in the following dispatch: "Visalia, Cal., June 30th.—Rev. James Wilson, pastor of the First Presbyterian church of this city, was Tuesday night given twenty-four hours to leave town. Wilson was in the habit of taking two young girls out riding in a buggy, and on several occasions took undue liberties with them. Tuesday the father of the children came to town to kill Wilson, but was persuaded not to do so by deacons of the church. Wilson acknowledged his guilt. He is over seventy years of age, and heretofore has been greatly esteemed. He left town last evening, leaving his family behind." This is but one incident among the multitude of like ones which fill the daily papers, and which hav made it a matter of common notoriety that the ministry abounds more in sexual crimes than any other class. It is not pleasant to be ever on the chase after such people and their misdeeds, but it seems to be necessary in order that the claim of Christianity that it promotes morality may be shown false.

The Louisville *Courier-Journal* remarks that "Colonel Shepard has unquestionably a great head," and the *Voice* comments: "So has a cabbage." What we want to know is, why this discord among the brethren? Is it because Deacon Shepard and Elder Funk are rivals in minding other people's business?

In the West.

News and Notes.

Reno, Nev., made ample amends for all the disappointments I suffered at other places. I lectured there on Sunday evening, June 26th, to a large audience, and found the same warm welcome as before, with substantial gifts for the campaign work. The Liberals of Reno are unstinted in their generosity. They do not do things by halves, but with whole-hearted enthusiasm.

I must thank Miss Kate and Miss Annie Sunderland and Mrs. Mary Nelson for the beautiful music which they furnished for the Sunday evening lecture, and which added greatly to the interest of the occasion.

Mr. John Sunderland, whose hospitality I enjoyed, has a model family—four girls and two boys—who since their mother died hav been carefully reared by their father, and show the beautiful results of a Secular education, where fear and superstition hav no place, and humanity prevails. All the children possess a fine musical genius, and during my stay the path of toil was made cheerful with melodious hours.

I was glad to meet my brave veteran friend, Harmon Wright, the grandfather of these children, and also Miss Martha Wright, their mother's sister. I was delighted to discover that Mr. Wright was also the father of F. F. Wright, of San Diego, who is well known for his devotion to the Liberal cause.

Charles Jones, a young lawyer of Reno, of marked ability, an earnest and enthusiastic speaker, and a generous supporter, introduced me on Sunday evening. He is not afraid to stand by his colors. Mr. H. A. Waldo, who introduced me on the first evening; Judge W. H. Young, H. H. Greer, Peter Gilson, Stephen Conner, R. L. Fulton, H. S. Wright, and many others, make a splendid company for Freethought.

Washoe valley is one of the most productiv domains in the world. Fruits of almost every kind are raised in great abundance. The apples of this region are of a superior flavor, and command an extra price in the market. Mr. Sunderland showed me apples over a year old and finely preserved. This is also an excellent stock country. There is a ready sale for everything produced. I hav not seen any place large or small that is pervaded with finer indications of progress.

The Salvation Army is here, among other institutions. Its numbers are not large, but they make a great deal of music and noise, and march the streets as if the Lord was indeed with them. One of their number, a captain, I believe, armed with the Holy Ghost, ventured to tackle me at the first lecture. I gave him full swing and hoped he would amount to something. But it was the same old story, the love of Jesus, etc., and at the end of ten minutes he was exhausted of his ammunition, and concluded by saying, "I hav given witness to my faith. I will now disperse." And he did "disperse." He suddenly wheeled off the platform like a bicycle, and I saw him no more. I had great pleasure in answering him. It was a picnic.

I hope to return to Reno. It is really inspiring to work in a place like this, to meet these friends, and to receive such generous support.

I could not hav closed my trip East and West, of nearly twenty thousand miles, under more favorable circumstances, and it givs hope and courage for the still immeasurable fields of labor.

I had the peculiar pleasure while at Reno Monday morning of being introduced to the simonpure Indian messiah, Johnson Sides. This was the first time that the Infidel Pilgrim in his peregrinations had ever struck a messiah, and he was quite delighted to find out just what is a messiah. I am quite sure that the Indian messiah will compare favorably with any other messiah, new or old. I should say that he is a "brick," and I think that is the secret of the success of every messiah. There is a good quality of human nature about them after all. It is not any supernatural gift they possess that givs them power, but vigorous character. Now, the Indian messiah never claimed to be a messiah. He was utterly astonished when he saw his picture printed in the *Police Gazette* as the Jesus Christ of the Indians. "A hell of a Jesus Christ I would make," said he, with honest fervor, to John Sunderland. This is just exactly what he said, although I suppose it will never be so put down in the books. These thoroughly sincere expressions never do get recorded. As Wendell Phillips says, "History is a lie." I hav no doubt that Jesus would express the same sentiments if he could realize the enormous racket that has been stirred up to vindicate his anointed majesty.

I find Johnson Sides, the Indian "Jesus Christ," to be a very sensible fellow. He says: "What the Indian needs is education, work—let by-gones be by-gones—make the best of what is, look to the future."

The Indian messiah says, "Some Indians are d——d fools," and hence the messiah craze. But are not some white men also d——d fools? "Don't they hav the messiah craze?" Johnson Sides again inquires, "What's the difference?" Johnson says, "The medicin man claims that he can pluck down the sun, moon, and stars; that he can control the lightnings and earthquakes; that he can cut off hands and feet and put them on again, etc.—all these things the medicin man says he can do"—but, Johnson says, "I never see him do it." Johnson thinks that nature is the only power, that we must trust in nature and work through nature. Plow the soil, plant the seed, that is the way to reap the harvest.

Johnson is a philosopher, I think, and as good and wise as any philosopher, Christian or otherwise, that has ever lived.

As a matter of fact, he never claimed to be a messiah. He repudiated the title, rejected the miraculous, and yet he was accepted by thousands and thousands of Indians as the messiah. Deputation after deputation waited upon him, and would do him honor. If he had died at that time he would hav been enthroned as a great and supernatural being. Fortunately he has lived long enough to giv the truth of the matter. But his experience shows how easy it is for people to be humbugged, even without the consent of the messiah himself. If we could get at the foundation of all the messianic myths we should find without doubt that they had no more facts to start with than the latest "craze." If we could penetrate to the reality of every "Christ" who has adorned or clouded the pages of history, we should discover, as in the case of Johnson Sides, that the "avatar" was after all a plain-spoken, honest man who had no craving for divine honors and only wanted to help the people.

I like Johnson Sides. He is evidently a power among the Indians, but solely because he believes in peace, and that the best thing for the Indian to do is to trust in his own genius and work out his destiny according to nature's laws.

If every "messiah" had been as much a "man of affairs" as Johnson there would hav been far less bloodshed and more civilization.

My acquaintance with Johnson Sides has given me some new ideas in regard to the interpretation of human history.

On Monday morning I leave Reno for the Golden Gate. The journey over the vast Sierras is wonderful in its magnificence. You mount above the snows, the audacious iron horse cleaving his way almost among the clouds, as if he were a Pegasus. Far below is the gleaming lake; round about are the mighty and swelling hills, like fantastic billows tumbling against the immense horizon. Down we come into California's gleaming vales. How beautiful they look, with glowing grain and glowing fruits. Sacramento's superb capital glitters in the moonlight. Then the great bay stretches before the rushing train. Then San Francisco lifts its far-flashing brow. Then the distant glory of the Pacific peers through the majestic mountains. One day I remain in San Francisco with its panoramic life, its cosmopolitan glare, and rustle and tussle—bright and beautiful in the sunshine. The winds blow and make the waters resplendent with innumerable waves. The air becomes bracing and the cool night rolls on while the city blazes like a palace.

Then, northward I pursue my thousand-mile journey, up the Sacramento valley, through the interminable forests out of whose bosom Mt. Shasta lifts its pyramid of snow, and as we circle a hundred miles away its perpetual glory crowns the illimitable scene. Then we lose sight of this imperial mass as we slowly climb the Siskiyous, while enormous gulfs open before us; then we plunge into the shining Rogue River valley, while the sunset makes purple and golden splendor along our swift way; then with the darkness of the night we wind through the precipitous canyons until the morning's rays flood before our dreamy vision the valley of the Willamette, gorgeous with summer's wealth. Then Portland beams along the river's side. The flags are flying from a hundred boats. The dark-green hights glimmer above the spacious buildings. Far off Mount Hood adorns the cloud-decorated horizon. Here, twelve hundred miles from where I wrote the last News and Notes, I pen these News and Notes; and before me opens another vista of travel—from the bosom of the Columbia to the Palisades of the Hudson. SAMUEL P. PUTNAM.

Portland, Ore., July 2, 1892.

Is the Bible Inspired?

MILWAUKEE, ORE., July 30, 291.

MR. EDITOR: A lady friend in Sacramento sent me a lecture of H. L. Hastings on the "Inspiration of the Bible," delivered before the Massachusetts Young Men's Christian Association. I hav written her the inclosed review of one or two points in the lecture.

D. PRIESTLEY.

MRS. D. D. SMITH, *Dear Friend:* I wish to thank you for the pamphlet you sent me. I hav read it over carefully, though I had read it before several years ago. Of course it looks to you as if Mr. Hastings had made everything very plain. This is because you hav never paid strict attention to what others besides preachers hav to say. To show you that such arguments do not impress the average young man in our day, take the statement of the June *Record of Christian Work* to the effect that there are in the state of Illinois over 650,000 young men; of these 500,000 never attend church, 150,000 attend church occasionally, and 70,000 are *professed* Christians.

What does it signify to tell us how many Bibles are printed, and in how many languages, so long as no one accepts it or thinks of accepting it as a practical guide in life?

Mr. Hastings ought to be ashamed of himself to tell over those old bugaboo stories about Voltaire and Paine. They are not true. They hav been refuted a hundred times. Why do they not giv us something new? Why not hav the candor to say that outspoken Infidels die by the hundred every year and die as peacefully as infants going to sleep? Why not tell us of the death-beds of D. M. Bennett, Courtlandt Palmer, Horace Seaver, J. P. Mendum, and Charles Bradlaugh? Is it manly to prowl about Infidel death-beds in order to gloat over their dying agonies? What kind of a religion is it that would put thorns in the pillow of a dying man? Why not tell us that even the founder of the Christian religion, though he is claimed to be more than human, could not die with equanimity, but sweat, as it were, great drops of blood in his abject terror at the prospect of death, and cried out with his last breath, "My God! my God! why hast thou forsaken me?" When cold-blooded murderers can go peacefully to their deaths, as four did in Sing Sing prison the other day, why should Infidels fear to die?

I do not wish to worry you, but would like to hav you see that Mr. Hastings, Mr. Moody, Mr. Jones, and that style of agitators, can never convince an earnest seeker of truth, simply because nearly every statement they make is either a fallacy, a misstatement, or a misapprehension.

For instance, Mr. Hastings says Paine was a drunkard. Hence he wants you to infer that Paine was a very bad man. Noah was picked out of the world as the only righteous man in it. Noah got drunk and cursed part of his descendants to perpetual slavery, and Mr. Hastings asks, "What of it?" Mr. Hastings wants it inferred that Infidels are a bad lot, because they admire Paine, and Paine was a drunkard. But the Infidels hav taken the trouble to prove that the preachers hav lied about Paine—that he was not a drunkard. The Christian's own inspired book says that Lot got drunk, and became the father of his own grandchildren, and yet he is brought forward into the New Testament as "just Lot, vexed with the filthy conversations of the wicked, for that *righteous man*, dwelling among them, seeing and hearing vexed his righteous soul, from day to day, with their unlawful deeds" (2 Pet. ii, 7, 8).

They must hav been a bad lot if they were worse than "righteous Lot."

Mr. Hastings is either stupid or uncandid when he represents that Infidels object to the Bible because it givs truthful biographies of those murderous old patriarchs and prophets, though there is no reason why any book should be filled with cruelty and filth when there are so many useful and pretty things to write about. But the point is, that those cruel and horrid deeds are represented as right in the sight of God.

"Because David did right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite" (1 Kings xv, 5).

Let us note some of the deeds which David did which were right in the eyes of the Lord. Michal was David's wife, and Rizpah was his concubine. David gave the five sons of Michal the daughter of Saul, and the two sons of Rizpah the concubine of Saul, to be hanged up before the Lord as human sacrifices. And Rizpah sat upon a rock all through barley harvest, and watched night and day to keep the buzzards and jackals from the corpses of her sons. Put yourself in poor Rizpah's place, and then express your opinion of David and of what is right in the eyes of the Lord. (See 2 Sam. xxi.)

Don't you think Michal enjoyed David's society after he had hanged her five sons all in a row, and left them there to rot without burial?

Read chapter xx of 1 Chronicles—how David captured Rabbah "and brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes; even so dealt David with all the cities of the children of Ammon." Recollect this included all the people—the aged and the sucking child, the women and children. "The Sweet Singer of Israel" was gloating over scenes like these when he warbled sweetly, "Blessed is everyone that taketh and dasheth thy little ones against the stones."

Here is a humorous little incident which forms a paragraph by itself:

"And David came to his house at Jerusalem, and the king took the ten women his concubines whom he had left to keep the house, and put them in ward and fed them but went not in unto them. So they were shut up unto the day of their death living in widowhood" (2 Sam. xx, 3).

This, too, was done with divine sanction. When God supplies a man after his own heart so plentifully with wives and concubines that he can spare ten of them for perpetual imprisonment, it is hardly to be wondered at that there should be a mild protest when he steals a friend's wife and then coolly and deliberately murders that friend. When God brings forward a man after his own heart to be an example to all coming ages, and a pattern of virtue for Sunday-school children, he must not be allowed to swear and work Sunday and do wicked things like the horrid Infidels.

Now let us listen to the last words of this dying saint—his instructions to his son Solomon: "And behold thou hast with thee Shimei son of Gera which cursed me with a grievous curse . . . but he came down to meet me at Jordan, and I sware, by the Lord, saying, I will not put thee to death with the sword. Now, therefore, hold him not guiltless . . . but his hoar head bring thou down to the grave with blood. So David slept with his fathers" (1 Kings ii, 8, 9, 10).

What a death scene! What a spirit to hav in the last moments! What words to utter with the last breath! What a bequest to leave a son! O ye Infidels! behold a dying saint so intent on the murder of a helpless old man, whom he had sworn by the Lord not to kill, that he forgot he was dying himself!

The other acts that David did—his polite conversations with Abigail the wife of Nabal, and the way in which he purchased Michal the daughter of Saul, and how he tried to warm himself during his last illness by help of the beautiful Abishag—behold, they are all in the holy book! But in the opinion of impious Infidels they are not fit to be written.

I hav dealt with this subject as tenderly as I could. What the Infidel wants specially to know is not how all these acts of David got into the inspired book, but how they got the approval of the Lord, and how a book which approves such actions can be an infallible moral guide.

Sincerely yours, D. PRIESTLEY.

Christianity at the Bar of History.

Two of the most important events during the fourth and fifth centuries were the dispersion of the magnificent library at Alexandria and the murder of Hypatia.

The first of these events is thus described by Draper: "At this time the bishopric of Alexandria was held by one Theophilus. An ancient temple of Osiris having been given to the Christians of the city for the site of a church, it happened that in digging the foundation for the new edifice the obscene symbols of the former worship chanced to be found.

"These, with more zeal than modesty, Theophilus exhibited in the market-place to public derision. With less forbearance than the Christian party showed when it was insulted in the theater during the Trinitarian dispute, the pagans resorted to violence and a riot ensued. They held the Serapion as their headquarters. Such were the disorder and bloodshed that the emperor had to interfere. He dispatched a rescript to Alexandria enjoining the bishop, Theophilus, to destroy the Serapion; and the great library, which had been collected by the Ptolemies, and had escaped the fire of Julius Cæsar, was by that fanatic dispersed" (Conflict of Science and Religion, page 54).

In this century too appeared a man named Arius. He proclaimed a new teaching and affirmed that the son, although begotten of the father, was not of the same, but of "like substance" with the father. He founded a new sect called the Arians, which was for a long period in conflict with the Catholics.

The points at issue between the rival parties were actually represented on the stage in burlesque. (See Gibbon, vol. iii, page 402.)

The council of Nice by and by accepted the Nicene creed, which is now printed in our prayer-books, condemned and banished Arius, and promoted his opponent, Athanasius, in a prominent position. In the year 330, however, the council reversed its judgment, reinstated Arius, and banished Athanasius. Arius did not, however, liv long after being recalled, but died under very suspicious circumstances in the year 336.

The fifth century was one of great strife indeed. During this period the Roman empire of the West was practically destroyed; this century also witnessed the rise in importance of the great Gothic monarchies.

Learning went down to a very low ebb, and as a consequence ignorance and vice, twin brothers, increased enormously. The vices of the priesthood, their luxury, arrogance, avarice, and voluptuousness, developed almost to the fullest extent, while the bishops appointed substitutes to perform their duties for them while they devoted their time to extravagant and evil courses.

Superstition was everywhere rampant. All sorts of mad follies were practiced by the people, the maddest of which were performed by the "Stylites," a set of superstitious maniacs, who stood motionless for hours on the top of pillars, one poor lunatic occupying himself in this stupid fashion for upward of sixty years (Mosheim, Ecclesiastical History, page 128).

In this century the infamous bishop of Alexandria had the beautiful and accomplished Hypatia barbarously murdered.

Of this terrible blot on Christian history Dr. Draper givs the following account: "The bishopric thus held by Theophilus was in due time occupied by his nephew, St. Cyril, who had commended himself to the approval of the Alexandrian congregations as a successful and fashionable preacher. It was he who had so much to do with the introduction of the worship of the Virgin Mary. His hold upon the audiences of the giddy city was, however, much weakened by Hypatia, the daughter of Theon, the mathematician, who not only distinguished herself by her expositions of the doctrins of Plato and Aristotle, but also by her comments on Apollonius and other geometers.

"Each day before her academy stood a long train of chariots; her lecture-room was crowded with the wealth and fashion of Alexandria. They came to listen to her discourse on those questions which man in all ages has asked: what am I? where am I? what can I know?

"Hypatia and Cyril I.! Philosophy and bigotry. They cannot exist together. So Cyril felt and on that feeling he acted. As Hypatia repaired to her academy, she was assaulted by Cyril's mob—a mob of many monks. Stripped naked in the street, she was dragged into the church and there killed by the club of Peter the reader. The corpse was cut to pieces, the flesh was scraped from the bones with shells and the remnants cast into a fire. For this frightful crime Cyril was never called to account. It seemed to be admitted that the end sanctified the means.

"So ended Greek philosophy in Alexandria. So came to an untimely close the learning that the Ptolemies had done so much to promote. The 'Daughter Library,' that of Serapion, had been dispersed. The fate of Hypatia was a warning to all who would cultivate profane knowledge. Henceforth there was to be no freedom for human thought. Everyone must think as the ecclesiastical authorities order him A.D. 414. In Athens itself philosophy awaited its doom. Justinian at length prohibited its teaching and caused all its schools in that city to be closed" (Conflict of Science and Religion, page 56). Add to this the fact that the monks of various orders were filthy in their habits, ignorant, fanatical, and superstitious; some of them traveling about like mendicants, and all of them making themselvs obnoxious members of the community; while two orders—the Cœnobites and the Sarabaites—were guilty of the most vicious and scandalous practices (Decline and Fall, page 102). From this it will be seen that Christianity during the fourth and fifth centuries was of a very low and degrading character; that those in authority were bigoted, cruel, and tyrannical; that the priesthood were for the most part superstitious and vicious; and that the people were abject slaves, at the mercy of those in power. True, there were one or two heretical priests who stood out in bold relief from such a dark picture. Of these Vigilantius was the most remarkable. He denied that "the bones and the tombs of the martyrs were proper objects of worship; and declared that prayers to the departed saints were void of efficacy." Further, he

"treated with contempt fastings and mortifications, the celibacy of the clergy, and the various austerities of the monastic life. And finally, he affirmed that the conduct of those who, distributing their substance among the indigent, submitted to the hardships of a voluntary poverty, or sent a part of their treasures to Jerusalem for devout purposes, had nothing in it acceptable to the deity" (Mosheim's Ecclesiastical History, page 129). This bold priest is a type of brave heretics who in all ages hav fought against superstition and risked their lives in the sacred cause of intellectual freedom.

The sixth century saw no improvement; indeed, if anything, each succeeding century became worse than the preceding one. Christianity spread, but conversions were wrought, not by argument and persuasion, but by bribery or fear of punishment. According to Mosheim the Jews in Gaul were compelled by Childeric to receive the ordinance of baptism; and the same despotic method of conversion was practiced in Spain (History, page 141).

Libraries and schools were opened in some of the monasteries, but on account of the "bitter aversion" displayed toward them by the bishops, they did not succeed.

Naturally the clergy regarded such institutions as opposed to the progress of piety; indeed, the priests were not slow to recognize that learning and superstition could not flourish very well together.

But notwithstanding the fact that education was discouraged, and that philosophy was practically banished from the seminaries, the wealth of the church increased. "The arts of a rapacious priesthood were practiced upon the ignorant devotion of the simple; and even the remorse of the wicked was made an instrument of increasing the ecclesiastic treasure. For an opinion was propagated with industry among the people, that the remission of their sins was to be purchased by their liberalities to the churches and the monks" (Mosheim's Ecclesiastical History, page 146).

During this century the council of Nice condemned the doctrin of Origen; but heretics and heresies continued to spring up in various directions spite of the strenuous efforts of the priesthood to extirpate them. New sects came into existence from time to time and some of them grew into importance; incessant wrangling and disputing took place among these diverging parties, which often ended in persecution and bloodshed.

In the succeeding century learning had almost disappeared; even the bishops were so illiterate that many of them were unable to write their own sermons. Those of them, however, who had not lost the art of writing altogether composed stupid homilies based upon the writings of Augustine and Gregory(Mosheim's Ecclesiastical History,page 159).

It is remarkable that in all these ages of superstition and persecution the wealth of the church increased rather than diminished. One would naturally suppose that such methods as were pursued would hav led to the destruction of Christianity as an organization and the overthrow of the church. Such, however, was not the case; indeed, quite the contrary was the fact. The more evil the ways of the clergy the greater the prosperity of the church. Indeed, it fattened and waxed strong on the wages of sin. For as Mosheim avers: "Abandoned profligates, who had passed their days in the most enormous pursuits, and whose guilty consciences filled them with terror and remorse, were comforted with the delusiv hopes of obtaining pardon, and making atonement for their crimes by leaving the greater part of their fortune to some monastic society. Multitudes, impelled by the unnatural dictates of a gloomy superstition, deprived their children of fertil lands and rich patrimonies in favor of the monks by whose prayers they hoped to render the deity propitious" (Ecclesiastical History, page 161).

In the eighth century Charlemagne exerted himself successfully in spreading Christianity among the Saxons. At this time the Saxons were a numerous and formidable people, inhabiting a large part of Germany, and though they resisted to the utmost of their power, they were ultimately conquered by Charlemagne, who persuaded a large number of them to make a public profession of Christianity in the year 785, and to promis their adherence and support for the remainder of their lives. "To prevent, however, the Saxons from renouncing a religion which they had embraced with reluctance, several bishops were appointed to reside among them. Schools were erected, and monasteries founded, that means of instruction might not be wanting. The same precautions were employed among the Huns in Pannonia to maintain in the profession of Christianity that fierce people whom Charlemagne had converted to the faith, when, exhausted and dejected by various defeats, they were no longer able to make head against his victorious arms, and chose rather to be Christians than slaves" (Ecclesiastical History, page 170).

After this we are not surprised to learn that the Church canonized Charlemagne for the admirable manner in which he had used the sword in the service of the Lord. Mosheim commenting upon this, says: "Not to enter into a particular detail of his vices, it is undeniably evident that his ardent and ill-conducted zeal for the conversion of the Huns, Frieslanders, and Saxons, was more animated by the suggestion of ambition than by a principle of true piety; and that his main view in these religious exploits was to subdue the converted nations under his dominion and to tame them to his yoke, which they supported with impatience and shook off by frequent revolts. It is, moreover, well known that this boasted saint made no scruple of seeking the alliance of the Infidel Saracens, that he might be more effectually enabled to crush the Greeks, notwithstanding their profession of the Christian religion" (Ecclesiastical History, page 171).

In truth, Christianity was spread in the early ages by fire and sword, by persecution and bloodshed, and the so-called "religion of peace" became a religion of warfare against everyone who resisted its aggressiv and insidious power.

The clergy got fat and the church opulent upon the results of the iniquities of the rich and powerful; while immense treasures were poured into the coffers of the church to keep the monasteries and endow them for the benefit of the priesthood in succeeding generations.

Further, as Mosheim points out, "Another source of wealth is to be found in the desire of the kings of the various warring tribes to attach to themselvs the bishop and clergy in their dominions; by bestowing on these lands and dignities they secured to themselvs the aid which the church officials had it in their power to render, for not only could bishops bring to the support of their suzerain the physical succor of armies, but they could also launch against his enemies that terrible bolt of medieval times, excommunication, which, 'rendered formidable by ignorance, struck terror into the boldest and most resolute hearts'" (Ecclesiastical History, page 174).

In this century a great controversy raged between the Iconoduli, or Iconolatræ—that is, image-worshipers—and the Iconomachi, or Iconoclastæ—that is, image-breakers. The emperor Bardanes, a supporter of the Monothelite heresy, ordered that a picture representing the sixth general council should be removed from the church of Sophia, because that council had condemned the Monothelites. He went further and sent an order to Rome that pictures and images of the same nature should be removed from places of worship. This Constantine, the pope, declined to hav done; in defiance he set up the offending pictures in the porch of St. Peter's, and called a council at Rome, which denounced the emperor as an apostate. A revolution followed, and Bardanes was dethroned. The matter, however, did not rest here: for Constantine's successor, Leo, revised the quarrel, and issued an imperial edict commanding the removal of all images except one representing the crucifixion of Christ. Pope Gregory thereupon excommunicated the emperor, and insurrection broke out all over the empire; and so the quarrel waxed hot and furious for years; the image-worshipers and the image-breakers gaining in turns, but neither getting a complete triumph for any lengthened period. In this century a number of heresies spread, among them the Arian, the Manichæan, and others. In the Latin church a form of the Nestorian heresy made its way. The adherents of this new heretical creed argued that Jesus was the son of God by adoption only, and not the very God of very God. Through the persistency with which they propagated the idea of the oneness of God the Nestorians became alienated from the Christians. They found no difficulty, however, in affiliating themselvs with the Saracen conquerors, and through the influence of the latter many of them got appointed to important offices of the state. Soon the Nestorians applied themselvs to the study of science, in which in a short time they made considerable advancement. They also did something toward establishing a great library.

Draper tells us that "there was in every great library a department for the copying or manufacture of translations. Such manufactures were also often an affair of private enterprise. Honian, a Nestorian physician, had an establishment of the kind at Bagdad (A.D. 850). He issued versions of Aristotle, Plato, Hippocrates, Galen, etc. As to original works, it was the custom of the authorities of colleges to require their professors to prepare treatises on prescribed topics. Every khalif had his own historian. Books of romances and tales, such as 'The Thousand and One Arabian Nights' Entertainments,' bear testimony to the creativ fancy of the Saracens. Besides these, there were works on all kinds of subjects—history, jurisprudence, politics, philosophy, biographies, not only of illustrious men, but also of celebrated horses and camels. These were issued without censorship or restraint, though, in later times, works on theology required a license for publication. Books of reference abounded, geographical, statistical, medical, historical, dictionaries, and even abridgments or condensations of them, as the 'Encyclopedic Dictionary of all the Sciences,' by Mohammed Abu Abdallah. Much pride was taken in the purity and whiteness of the paper, in the skilful intermixture of variously-colored inks, and the illumination of titles by gilding and other adornments" (Conflict Between Science and Religion, pages 113, 114).

Again the same learned author says: "The Saracen empire was dotted all over with colleges. They were established in Mongolia, Tartary, Persia, Mesopotamia, Syria, Egypt, North Africa, Morocco, Fez, Spain. At one extremity of this vast region, which far exceeded the Roman empire in geographical extent, were the college and astronomical observatory of Samarcand, at the other the Giralda in Spain. Gibbon, referring to this patronage of learning, says: 'The same royal prerogativ was claimed by the independent emirs of the provinces, and their emulation diffused the tastes and the rewards of science from Samarcand and Bokhara to Fez and Cordova. The vizier of a sultan consecrated a sum of two hundred thousand pieces of gold to the foundation of a college at Bagdad, which he endowed with an annual revenue of fifteen thousand dinars. The fruits of instruction were communicated, perhaps, at different times, to six thousand disciples of every degree, from the son of the noble to that of the mechanic; a sufficient allowance was provided for the indigent scholars, and the merit and industry of the professors was repaid with adequate stipends. In every city the productions of Arabic literature were copied and collected, by the curiosity of the studious and the vanity of the rich.' The superintendence of these schools was committed with noble liberality sometimes to Nestorians, sometimes to Jews. It mattered not in what country a man was born, nor what were his religious opinions; his attainment in learning was the only thing to be considered. The great Khalif Al-Mamun had declared that 'they are the elect of God, his best and most useful servants, whose lives are devoted to the improvement of their rational faculties; that the teachers of wisdom are the true luminaries and legislators of this world, which, without their aid, would again sink into ignorance and barbarism'" (Ibid, page 115).

The further results of this movement are summarized thus: "The effects of this scientific activity are plainly perceived in the great improvements that took place in many of the industrial arts. Agriculture shows it in better methods of irrigation; the skilful employment of manures; the raising of improved breeds of cattle; the enactment of wise codes of rural laws; the introduction of the culture of rice, and that of sugar and coffee. The manufactures show it in the great extension of the industries of silk, cotton, and wool; in the fabrication of cordova and morocco leather, and paper; in mining, casting, and various metallurgic operations; in the making of toledo blades. Passionate lovers of poetry and music, they dedicated much of their leisure to those elegant pursuits. They taught Europe the game of chess; they gave it its taste for works of fiction—romances and novels. In the graver domains of literature they took delight; they had many admirable compositions on such subjects as the instability of human greatness; the consequences of irreligion; the reverses of fortune; the origin, duration and end of the world. Sometimes, not without surprise, we meet with ideas which we flatter ourselvs hav originated in our own times. Thus our modern doctrins of evolution and development were taught in their schools. In fact, they carried them much further than we are disposed to do, extending them even to organic or mineral things" (Conflict of Science and Religion, pages 117 and 118).

What a great contrast we hav here to the progress of Christianity. While the Arabians cultivated science and literature, the Christians were involved in warfare; persecuting all who did not agree with them; groveling in the dust of ignorance, superstition, vice, and crime. Yet Christians profess that their religion was a religion of love, a religion of peace and good will toward men.

By the fruit we judge of the tree; and the fruit produced during the first ten centuries of the growth of the Christian tree was rotten to the core.

ARTHUR B. MOSS.

English Notes.

DEAR TRUTH SEEKERS: The recent National Secular Society conference has caused considerable flutter in the Freethought dovecote, which will need some words of explanation. Whilst Mr. Bradlaugh lived his strong powers of attraction held men to him just as a magnet will hold a number of tacks end on. Apparently they were united so that although the magnet might be removed the tacks would form a united chain. We all know that with removal of the magnet the contact of the tacks ceases. Amongst the Secularists the disruption was not so complete, because Mr. Bradlaugh had organized them a little through the National Secular Society. But Bradlaugh's organizing power was not large. He had no special gift in that direction, and his personal magnetism in a degree rendered organization unnecessary so far as his own objects were concerned. On Charles Bradlaugh's decease it was felt at once that his magnetic influence must be replaced by better-planned schemes; and so an organization committee was formed to giv closer attention to some of the details connected with the work. Owing to Mr. Foote's foresight in this matter and his more practical views on working a society such as ours, the National Secular Society not only continues to flourish, but has extended its aims and sphere of labor, growing stronger in the mean time. Hitherto a fairly large salary, seeing the poverty of the society and the extraordinary calls made by Mr. Bradlaugh's various relief and memorial funds, has been paid for a secretary who has been a general factotum. In the old days, absurd as the idea was, it worked passably well; but in these days of increased vitality and extended jurisdiction, the scheme utterly fails. Mr. Foote and his colleagues accordingly suggest a paid secretary to do the comparativly light clerical work in London, and dividing the balance of the old secretary's wages amongst the special lecturers for the purpose of paying organizing expenses when incurred. For the general secretary to be away half his time on missionary work is to injure the cause both in London and the provinces; for whilst he was on tour the work stood still at the office; and every time he ventured forth there were heavy railway fares to be paid. Hence the desirability of leaving the breaking of the new ground to men more locally situated and using the expenses of traveling for purposes of making the new movement known to the surrounding public. Unfortunately, in this readjustment many thought they saw a scheme for placing Mr. Foote in a more autocratic position than he now occupies; and they strongly dissent from his claim to be the captain of the ship to whom obedience ought to be rendered. By many the president is regarded as a titular chief and mouthpiece only; not as a commander-in-chief. I do not agree with them. You can hav no sound organization without disciplin and confidence in leader and led alike; and I should be extremely sorry to figure as the captain of any ship whose crew was unwilling to lend me a cheerful obedience. The president is bound to retire at each Whitsuntide, and is in a measure controled by the executiv council, so that he cannot possibly be autocratic: besides which his interest in the cause is so great that he cannot wish to do injury to Secularism or Secularists. Anyhow, I hav every confidence in his skill and integrity and so long as he is faithful to the trust committed to him I shall stand by him most loyally. The trouble is, that the people in these northern districts are considerably out of touch with the executiv authorities, owing to distance from London. The men of the South who know all the circumstances much better are true to Mr. Foote; thus are the relations somewhat strained.

In my own district things are going on apace. New ground opens up everywhere; and if I only saw my way to getting bread and butter at it I should be unspeakably happy. Unfortunately even $10 a week doesn't come like rain from heaven; and one cannot always expect the Manchester branch to find it for me. It is even more useless to look for it in those places where new ground or forsaken ground is broken up. Still, Manchester has not failed me yet, and it is no use to meet troubles half-way. In Rochdale, whither I hied me on Sunday week, I had good and lively audiences. Amongst the opponents was the mayor, who is a thorough gentleman and a believer in the old superstition; but there was no stone-throwing or mobbing. The afternoon lecture was very well attended; but the evening address was delivered in the hall to a comparativ handful; so it was decided to run a third address outside in the town hall square, and remarked success attended the effort. I go there again on Thursday of this week, having given an open challenge to debate with any Christian they choose to put forward on any suitable subject they like to select.

Last Thursday I broke up some very old ground at Barnsley. Once there was a flourishing branch there, but it died. On Thursday, then, I delivered a lecture in the May-day green, an ordinary market-place, to some two hundred or three hundred people. There was no discussion, no enthusiasm; so I started on a second lecture on "Christ on the labor question." A thousand people gathered up and a discussion was prolonged till nightfall. A branch is to be reëstablished there.

In Manchester, large audiences are the order of the day. The various newspaper correspondences, the action of the police in removing us, our vindication of our rights to speak at the corner of Denmark-road, and other causes hav led to immense concourses of people. On Sunday afternoon and Monday evening I spoke there to over two thousand on each occasion, and had very rancorous opposition. One fairly large stone was flung at us on Sunday. The noise of the browbeaten Christian Evidence Society is so great that I hav to strain my voice every time I speak there; the result is a very painful, sickly feeling at the heart which I feel sure I shall hav cause to remember in later years. On one or two occasions I thought I should faint, though I am physically strong and hav not had a day's illness for twenty years. Yours fraternally,

Manchester, June 20, 1892. SAM STANDRING.

The World's Columbian Exposition—Should It Be Kept Open on Sunday?

By holy writ we are enjoined to "Prove all things, and hold fast only to that which is good;" also, "To be ready always to giv an answer to every man that asketh a reason" (2 Pet. iii, 15). As I am much inclined to observe these injunctions, the tremendous and persistent pressure of Christians and their following to secure the closing of the World's Columbian Exposition on Sundays has impelled me to "prove" this Sunday question.

As a starter, I think I may take it for granted that, in the absence of any authoritativ command or law to the contrary, one space of time, one day—if it behaves—is as good as any other; and that men, of their own volition, no matter how wise, could never discover any taint of evil in a thought or action merely on account of its birthday.

But it is said, a certain day of each week was authoritativly so set apart and sanctified by the creator that it has ever since been a heinous sin to labor therein; and we are referred to the Bible as proof. Let us examin it.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God had created and made" (Gen. ii, 2, 3). Please mark very distinctly and permanently the number of this day and the reason for its sanctification, etc., and that this number, and especially this reason, will not, and cannot be made to, fit any other day. Also observe that, to enable us to apply this scripture to the subject in hand at all, the idea now fully entertained by nearly all scholars and thinkers, Christian and secular, that the original of the word translated "day" in this chapter means "vast period of time"—a geological epoch—must be ignored entirely, since I am sure the good people now moving, or trying to move, heaven and earth in behalf of this Sabbath-Sunday-closing would not want this Exposition closed for any "vast periods" of time, even though all the living, and most of the dead, should be induced to petition for it.* For the sake of the investigation, then, I will suppose these were regular days, not of three to six months long, as near the poles, but of about twenty-four hours' duration, as nearer the equator. Bearing these suggestions in mind, let us return to the scripture quoted.

Ob erve that in it or its connection, there was no command, or even hint, that Adam—then just created, perfect in his ignorance, and yet without a helpmeet or the "sumptuary order"—was expected to observe, reverence, or pay any attention to this seventh-day sanctification. Indeed, his "eyes were not yet open," so he could not know a good thing (day) when he saw it. This Gen. ii sanctification, etc., of the seventh day appears to hav been for the *Lord's exclusiv* use.

According to Bible chronology, for some 2,513 years the matter rested thus. Then, by the fourth Commandment man was made a partner in Sabbath-day holiness; thus, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made the heavens and the earth, the sea and all that in them is, and rested on the seventh day, wherefore, the Lord blessed the seventh day and hallowed it" (Ex. xx, 9, 10, 11). Forty years later the great legislator, seeming, like some of our modern small ones, to hav forgotten the laws in force, as also the reason of the same, made this same identical law again (Deut. v, 13, 14, 15). But observe the reason this time: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched-out arm; *therefore*, the Lord thy God commanded thee to keep the Sabbath day." How entirely different from the reason before assigned. Such, then, under the "Old Dispensation," was the *seventh*-day law; and such the reasons for the same (and as we proceed, let us bear in mind the maxim, "Whoso forgets the reason of a law, forgets the law itself").

Yet no penalty had been prescribed for the violation of this law. Hence, according to the view of modern civilization, it should hav been without force or virtue as a criminal statute. But this view—doubtless entertained by him—proved very unfortunate to the man who gathered sticks a few Sabbaths later: "And while the children of Israel were in the wilderness they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron; and unto all the congregation: and they put him in ward, because *it was not declared what should be done with him.* And the Lord said unto Moses, The man shall surely be put to death: All the congregation [father, mother, wife, brothers, sisters, friends—if any, "all"] shall stone him with stones without the camp. And all the congregation brought him without the camp and stoned him with stones, and he died, as the Lord commanded Moses" (Deut. v, 13, 14, 15). Verily, God must be love, for so it is written. "The same yesterday, to-day, and forever." And Father, Son, and Holy Ghost are one.

As this law was, "Thou shalt not do *any* work, etc.," it made no difference if this man gathered these sticks to correct a wayward son that he might not be spoiled in sparing the rod, or to kindle a little fire to take the chill off a sick child or dying wife or mother. The motiv was of no moment, therefore not a subject of inquiry. And this penalty, observe, was not prescribed by any ignorant, over-zealous, cruel underling, but by the "all-wise Lord God, whose mercy endureth forever," "whose anger is so slow to rise, so ready to abate."

I hav lingered a trifle upon this point to impress upon Sabbath-day-holiness advocates what they hav to do, or rather not to do, to be saved; and consistent, if they base their Sabbath views at all upon this commandment. To make sure that I hav not overdrawn in supposing the penalty would hav been the same if the sticks were gathered for the purposes suggested, observe the repetition of and amendment to this commandment: "And Moses gathered all the congregation of the children of Israel together and said unto them, These are the words which the Lord hath commanded that we should do them. Six days shall work be done but on the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord. Whoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitation upon the Sabbath day" (Ex. xxxv, 2, 3). Does not that settle it?

I think this will quite suffice to show that every kind and description of *work* was positivly prohibited.

And is not the parson a worker? Does he not talk of "his work?" And Sabbath-school superintendents and teachers, do they not talk of and delight in their Sunday work? Verily did not Christ recognize the labor of preachers as work, when he declared of them that "The laborer is worthy of his hire?" "The Lord's work," do you say? Under this arrangement and command the Lord has no work upon the Sabbath day. He sanctified it and rested from all his labor on that day, and only after following this up diligently, and enjoying a monopoly of it for over twenty-five hundred years, did he see fit to take man in as a partner and giv him an undivided half interest, by enacting this fourth Commandment.

Does anyone like such a law? How would a

* The *Industrial News*, of Jackson, Mich., is authority for the statement that the petitions for the Sunday closing of the Columbian Exposition in the office of the secretary of that state, and procured and filed by its "good people," contain 4,050,518 names, while Mr. Porter's census-takers were only able to find 2,093,898 persons aboveground in the state. Other states, under management of their "good people," are reported "close seconds" in this behalf.

lame minister get to his church and pulpit? He could not walk without a cane or crutch. He dare not pick up a stick. He could not ride to church, for that would necessitate not only the working of "cattle," but also the labor of hitching up. He could not be carried, since that would necessitate the violation of a positiv command—"Thus saith the Lord: Take heed to yourselvs, and bear no burden on the Sabbath day" (Jer. xvii, 21). And even walking is a labor—hard labor. Under this "Old Dispensation" a doctor could not giv an antidote for poison or tie an artery without incurring the stoning-to-death penalty.

While at least nine of every ten present-day Sunday advocates base their advocacy on these Old Testament Commandments, without thinking how inconsistent they are, or how incongruous their practices, the learned ones, when cornered, say: "We know, if that old seventh-day law were now actually in force, every mother's son of us would be stoned to death several times before breakfast every Sabbath. We know that fourth Commandment was of the *seventh* day only, and that practically, and so far as the reason of the Lord resting from his labors, or delivering the people with a stretched-out arm, is concerned, Sunday, being the first day of the week, when the Lord was the least tired, is the most objectionable day that could be substituted; but to make the matter short, and play fair, we admit that we ignore the 'Old Dispensation' Sabbath with its reasons, its solitary confinements and cruelties untold, and hav an entirely new Sabbath-Sunday, the first day of the week, erected upon an entirely new foundation." (According to the wants of trade—their trade—and for revenue only, methinks.)

Is there within the lids of the Bible one single verse, line, or word authorizing this substitution? I can find none. If I am mistaken, would not the mere substitution of another day leave all former prohibitions and penalties intact, including the stoning-to-death penalty for gathering sticks?

It is said that this substitution was made on account of Sunday being the day of Christ's resurrection, and was sanctioned by the practices of more or less of the Apostles. Waiving the point that no one can determin the day of resurrection, I hav searched diligently, but in vain, for a line or word sustaining this view. Christ certainly nowhere authorized such change, neither did the Father or Holy Ghost, and none other had power to do so.

There has then been no substitution of the first day of the week for the seventh, except by human authority and usurpation. Neither the reasons of the law, the logic of the situation, or facts proved, warrant any other conclusion.

But according to the record, Christ had authority to, and I believe did, entirely repeal this old Sabbath law, and place all days on a perfect equality. Perhaps the reason was, that in the interval of 4,030 odd years for God, and some 1,500 for man, he thought resting enough had been done to satisfy the reasons of the law, and therefore decided to substitute a go-as-you-please for every day alike. Let us examin the question on this line.

In his beautiful Sermon on the Mount (which, by a coincidence, seems to hav occurred also to Confucius some five hundred years before) Christ seems to hav undertaken to giv his views of men's duties quite fully, but does not even mention the Sabbath day. Did he forget so important a matter as the fourth Commandment had been made under the "Old Dispensation?"

In instructing the inquiring young man how he might hav eternal life, did he again forget it? "And behold one came unto him and said, Good master, what good thing shall I do that I may hav eternal life? And he said unto him, . . . if thou wilt enter into life, keep the commandments. He said unto him, Which? Jesus said, Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother, and thou shalt love thy neighbor as thyself. The young man said unto him, All these things hav I kept from my youth up; what lack I yet?" So far Jesus had designedly or inadvertently omitted all hint of the Sabbath. If he had forgotten it, this last question must hav recalled it if he deemed it important. But Jesus only replied, "If thou wilt be perfect, go and sell that thou hast, and giv to the poor, and thou shalt hav treasure in heaven; and come and follow me" (Matt. xix, 16–23).

Now, is not here Christ's express word, not only that a man may be his follower and hav treasure in heaven without observing the Sabbath, but that he may be even perfect without it?

It will not do to suppose so important a matter was omitted by a slip of the pen of the inspired reporter; for this story is, in substance, told in each of the four gospels, without a word of Sabbath observance in any of them. And from these several accounts we learn this young man was rich, a ruler, a lawyer, and a man of such character that Jesus loved him. Being a man of this character, his question, "Which?" conclusivly implied that it was then and there current knowledge that more or less of the "Old Dispensation" had been dispensed with. Otherwise, when Jesus said, "Keep the Commandments," that would hav ended it.

The record abundantly shows that Jesus himself was, according to the "Old Dispensation," a frequent Sabbath-breaker, and that he permitted and taught his disciples to follow suit. When rebuked for this, which was frequently, what answer did he make? Did he ever plead "not guilty?" No; but replied, "My father worketh hitherto, and I work" (John v, 17).

And was this not true, and a complete, well-founded defense? Christians constantly affirm that all the various operations in nature's fields, workshops, and laboratories are but God's handiwork. If this affirmation be true, God has at least long since ceased to rest upon the Sabbath, and has never seemed to pay any attention to Sunday; for does not all vegetation grow, do not the winds blow, waters ebb and flow, suns and planets spin on their axes and sail in their orbits; and nature's race-track, saloon, and dancehouse, wherein the cyclones, earthquakes, Titusville and Oil City disasters, and the like, are conceived, manufactured, and launched forth—do they not keep as wide-open doors on "God's holy day" as upon any other? Verily, does not all nature move along under control of its great engineer in such a manner as demonstrates that his hand never rests or lets up from the work of managing the "throttle-valves" of its curiously and wonderfully made enginery?

With his disciples, Jesus went through the fields on the Sabbath day and gathered corn (Mark ii, 23), for which high crime, under the "Old Dispensation," they should all hav been stoned to death. When the Jews reproved them, Jesus replied, "The Sabbath was made for man, and not man for the Sabbath" (Mark ii, 27). How could he more clearly and concisely hav taught that the Sabbath was not to be maintained or tolerated merely as an ecclesiastical institution for religious pleasures, works, ceremonies, and revenue—not for the monopoly, sanctification, enrichment, and salvation of a certain class, curiously fashioned with taste and talent for dogmas, creeds, and that *sine qua non*, faith (*i. e.*, belief of absurdities without evidence); but, as all other days, for the benefit, labor, innocent health-giving pleasures, instructions, and general welfare of all; according to the different capacities, tastes, and dispositions in their dowry?

When to the impotent man Jesus said, "Rise, take up thy bed and walk," the Jews objected, saying, "It is the Sabbath day; it is not lawful for thee to carry thy bed" (John v, 8, 10). And were they not quite right, if the fourth Commandment, and especially its amendment herein quoted (*i. e.*, Jer. xvii, 21), were in force?

Would Christ hav commanded one for whom he had so much regard as he had just shown this one, to commit a capital offense?

The main indictment under which Jesus was tried, convicted, and executed, was Sabbath-breaking. And his best beloved disciple, John, admits the truth of this indictment, so it cannot be quashed as false: "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his father" (John v, 18). Jesus could not hav considered this law in force. He could not hav violated it by his repeated acts.

We are not left to conjecture Jesus's view of this question from his acts alone. He expressly declared, "It is lawful to do well on the Sabbath day" (Matt. xii, 12). I know numerous attempts hav been made to warp and narrow this declaration with its context into an authority only for what is called church work—Sunday work of preachers and their flocks. I submit to common sense, wherever it may be found, that lifting a sheep from a pit is no more church work than hoeing corn, if it is weedy, or playing ball, if exercise be needy. At that time, from the Jewish standpoint, as also from Christ's—though they differed as to the laws in force—to keep "the law" was to do right, and to violate it was to do wrong. Hence, this text will truly and more plainly express the idea of its author when rendered, It is right to do well on the Sabbath day. The opposit, It is wrong to do ill on the Sabbath day or any other day, is "an easy one;" quite as easy as, It is right to do well upon any day. Hence, all days are to be regarded and used alike according to Christ.

If any class can be supposed to know the law upon this question, certainly the great Apostle Paul stands at the head of such class. Much might be quoted from him, but let this suffice: "Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath day" (Col. iv, 16. See also Rom. iv, 10, 11; vii, 6; xiv, 5; vii, 6).

And observe this scholarly, precise enthusiast nowhere says a word in favor of Sabbath or Sunday or first or seventh day observance, while all that he does say upon the subject is against it.

Moreover, I think there is no proof that Sunday was substituted for the Sabbath for about three hundred years after Christ. And where did it then come from? Here is the law or edict of Constantine establishing it:

"Let all judges and all people of the towns rest, and all the various trades be suspended on the venerable day of the Sun. Those who liv in the country, however, may freely and without fault attend to the cultivation of the fields, lest with the loss of favorable opportunity, the commodities offered by Divine Providence should be destroyed." This was in A.D. 321. Surely the farmer should hav a go-as-you-please on Sunday.

Why should the World's Columbian Exposition be closed on Sundays because of this edict? Who was Constantine? A Catholic emperor of Rome whose hands were dyed in the blood of at least seven murdered kindred. Why did he thus establish Sunday? Because he thought it policy. A large portion of his subjects were pagans, who had long, according to their respectiv zeal, worshiped the sun and observed the first day of the week as the day of the sun. And the Catholic priests, that they might the better corral the people so they could, in modern Western parlance, hav a whack at them, had long been clamorous to hav a day set apart wherein the people could do nothing else but submit to them. Any day would suit the priests, and as Sunday was well established and much revered among the pagans, it was, of course, easiest and most politic to select "the venerable day of the Sun," which was accordingly done as aforesaid.

And Luther—the Christopher Columbus of the Protestant's "strait and narrow way"—what did he say? He said: "As regards the Sabbath, or Sunday, there is no necessity for keeping it. If anywhere the day is made holy for the mere day's sake, then I order you to work on it, to dance on it, and to do anything that will reprove this encroachment on the Christian spirit and liberty" (Luther's Table Talks).

Finally, the reply of the drowning men catching at straws, "The officers and employees must hav rest," is echoed all along the line. Though this is a large subject, I will only use space to reply:

1. It would hav been more manly to hav made the request and based the petitions upon that ground alone.

2. In that case no petitions should be regarded but from the interested parties—the officers and employees.

3. If their pay were understood to go on according to the time spent, these petitions would not contain the names of any dead, and not many of the living.

4. Outsiders are not interested, as none hav to attend.

5. As the great cry now is, "Low wages, and a want of labor," it would be easy and beneficial to procure substitutes and reliefs.

I discover no reason why the grand and glorious light of the Columbian Exposition, which is to show the people so much of human progress, achievement, and capability, and which can but prove a most potent incentiv to all possessing a germ of ambition to be up and doing for the noblest and best part of which they are capable in the grand procession of human progress before it has entirely passed them by; I can see no reason why such light should not shine, even with the sun, upon every day—at least, no reason except that which impelled the clergy of olden times to importune Catholic Constantine to prohibit labor on the "venerable day of the Sun" as aforesaid.

Verily, it is still right—though unfortunately, owing to unwarranted and dangerous usurpations of authority, and gross encroachments upon the Constitution, I think it is not always lawful, in this "free land"—to do well upon the Sabbath day.

CYRUS SEARS.

Lectures and Meetings.

S. P. PUTNAM'S lecture appointments:

PalouseCity,	Wash	July 16, 17	Albert Lea,	Minn.	Aug. 13, 14
Oakdale,	"	" 19, 20	Watertown,	"	" 16–18
Rosalia and vicinity,	"	" 21–24	Minneapolis,	"	" 2
Davenport,	"	" 25–27	Eau Claire and vicinity,	Wis.	" 24–29
Colville,	"	" 29–31	Chicago,	Ill.	Sept. 4, 11
Missoula,	Mont.	Aug. 6, 7			

Some dates are not filled. Those along the line who desire lectures will please write S. P. Putnam, Palouse City, Wash.

Letters of Friends.

No Priest, No Hell.

NEW YORK, June 20, 1892.

MR. EDITOR: Please add the inclosed $3 to your free circulation fund. I am glad to do a little in the humane cause of demolishing priestcraft and spooks. No spook, no fear. No priest, no hell.

Yours earnestly, L. G. REED.

What Shall We Do at the Fair?

SHERMAN, IA., June 24, 1892.

MR. EDITOR: I hav been watching the fuss over shutting up the World's Fair on Sunday. Now, I think the better plan would be to build a large tent there, and get Talmage and Ingersoll there to debate every Sunday. I think it would draw the best of anything they could get for the Fair; and the Christians could not complain of being slighted, for there would more go to hear them there than in the city.

MRS. JOHN GARING.

Apt Symbol for Freethinkers.

CHAMPLIN, MINN., June 20, 1892.

MR. EDITOR: I hav read quite a number of suggestions in your paper from Liberals on the form and propriety of a badgepin for Freethinkers to wear, but could not idealize anything nicer and more appropriate than what had been proposed, until looking over a few numbers of the *Agnostic* of 1883-4, published in Dallas, Tex. On the title-page, just under the name, is the picture of a bird perched on a dead branch, and in the attitude of singing its song. Now, let him or her that is interested in the breast-pin question go and look at one of the above-named papers, and tell me if there can be anything produced by art, within so small a figure, that can be more suggestiv of independence of person and freedom of speech than that bird sitting and singing so gaily on its dead branch.

The engraving of this figure on gold or silver plate will not require more space than the three-fourths of an inch square.

J. KINSER.

Marvels at Christian Credulity.

BUSHNELL, ILL., June 28, 1892.

MR. EDITOR: I was at a loss at first to conceive an excuse for your publishing that long gob of platitudes brought forth by "Teresa Thorndyke," but second thoughts developed a legitimate object, in the fact that a (supposed) popular newspaper published it. Now, editors are not apt to publish anything distasteful to their patrons, so Freethinkers may think of the necessity of keeping their eyes open and their armor bright. There is nothing like religion to seal up the intellect, and the fact that a newspaper would send out such a stew of weak trash that a bright child would laugh at shows unmistakably the stultification of mind that pervades society in the matter of religion. The acceptance on the part of people of apparently sound minds of the dogmas of Christian theology has been to me a wonder. The only explanation is, they are not taught to think in their childhood, but just to accept, and so they go on through life. A little thinking is all that is necessary, and Freethinkers should miss no opportunity to sow a little seed wherever there is, or seems to be, congenial soil.

S. L. BABBITT, M.D.

Would Hav Us Investigate No Other Subject Than Religion.

FOREST GROVE, ORE., June 8, 1892.

MR. EDITOR: Please discontinue my subscription now addressed to San Francisco, Cal., with its expiration. I wish to take a paper voicing Atheism, but do not wish one that would cause me to blush should a copy fall into the hands of some person who would use its weapons against me.

Such articles in THE TRUTH SEEKER as exhale Anarchy or make attacks on or flings at marriage are the ones I most sincerely denounce. And this is the only potent objection the church can fling at Infidelity to-day—"the tendency it has to destroy that which is good in society and government." My observation persuades me that most of us are above indorsing these objectionable things, but "Old dog Tray has to suffer with the rest" because caught in bad company. I am of opinion that because we hav a few papers among us, one or two even worse than your own, none of which hav the power to get above a wallow—I am of opinion, I say, that this is the prime cause why Infidels are unable to permanently and generally organize.

Yours with a hope that you may not always abuse the liberty you enjoy,

GEO. R. SCHOCH.

That Auto-da-fe of the Picture Book.

LOS ANGELES, CAL., June 12, 1892.

MR. EDITOR: An amusing incident occurred recently in this city, demonstrating the fact that wise men are not the only ones alive. A man by the name of Max Roth sells papers, cigars, and tobacco. Among other things, he keeps THE TRUTH SEEKER and Mr. Heston's Bible Picture Book. One day a man (made, no doubt, in the image of *his* God) stopped to look over the daily papers and read the headings, and thereby save a nickel. While looking over the different papers for sale he happened to see Mr. Heston's book. After examining the pictures for some time he became very wroth and exclaimed loudly against it, and finally said he would buy the book if he could find some one to burn it in the street. A young man standing near said he would "for a cigar." The book was promptly bought, as was also the cigar, and the young man proceeded to execute the *Auto-dâ-fé*. The unusual sight called many people together, and within ten minutes Mr. Roth had sold four books and immediately sent for fifteen copies. So the burning of the book was very similar in effect on a small scale to Mr. Wanamaker's postal restrictions. Thus these over-zealous people often overreach themselvs. People, or rather church people, are so afraid that the world will get so enlightened that they will no longer be willing to support church institutions that they would gladly burn, tear down, overthrow, and suppress every Liberal institution, book, and paper in the land. But Truth and Liberty will prevail.

Yours for Advancement,

C. H. LAWRENCE.

Pietists Admit That They Are "Broken-Necked Asses."

MARENGO, ILL., June 26, 1892.

MR. EDITOR: "We're all broken-necked asses." This is what the Rev. C. H. Tyndall, of the Broome street Tabernacle, proclaimed himself and his flock, according to the New York *World*, and for once they are not far out of the way. He starts out with saying that "the ass is a wonderful animal, but he can kick all the same. Now, if you were going along the roadside and met an ass and he kicked, you wouldn't kick back, would you?" The manner in which these reverends are kicking against the bulwarks of our liberties hardly carries out the supposition that they are setting the world an example of what they preach. "What you want to do is to mind your own business," he continued—a lesson they are sorely in need of themselvs. "Practice what you preach" is what I would suggest to them.

Expatiating at length upon a lamb which must redeem the firstling of every ass, or hav its, the firstling's, neck broken without further ceremony—the ass's subsequent issue being consigned to sheol, probably—the exhorter then proceeded to illustrate his sermon by pulling out a live turtle from his coat-tail pocket (he being a devout believer in the efficacy of object-lessons), and after he had allowed it to claw the air in true oratorical style, he declared that in almost the same identical way God "used to [he does not any more now] impress his truths upon mankind," clinching his harang with the astounding proposition: "Hence the turtle." Such a stunning argument is almost equal to the schoolboy's logic: "Strawberries is good, hence the immortality of the soul."

Continuing in his soul-inspiring strain (during which, I presume, the reporter almost expired, or at least dreadfully *transpired*, if it didn't *make him tired*), the reverend gentleman finally burst out with: "Every man is by nature an unredeemed ass whose neck is broken. [*Should* be broken for swallowing such stuff, would hav hit the nail on the head.] The redemption price must be paid, and that's where the lamb comes in." He should hav said: That's what we are after—the lambs, loaves, and fishes. If he then had added: This price must be paid to "We, Us & Co." he might hav forcibly illumined his text with the object-lesson of *letting a cat out of a bag*.

But lest some of the edified listeners should forget into what category of intellectuality they all belong, he repeated: "We are all alike. We're all asses with our necks broken."

Then, after all had sung, "Come to Jesus just now," the reverend gent counted the asses who put up their front hoofs to signify their willingness to indorse the Christian tenets, and lo! seventy-seven brayed assent.

Fool-killer, where artest thou?

HERMAN WETTSTEIN.

That Remark About Lame Senses Making Trouble.

FORT WORTH, TEX., June 13, 1892.

MR. EDITOR: As a constant reader of your valuable paper, permit me to say a few words in reply to the article of Mr. August Buesing of June 4th.

The Materialist is a Freethinker, because his mind rejects everything which cannot be proved true beyond a reasonable doubt.

Mr. Buesing says the Materialist's five senses are lame. His must hav reached extraordinary developments, or perhaps he is endowed with several more, to be so positiv of something which at its best is only conjecture, Spiritualism.

To advance a theory in order to explain certain effects or manifestations, is not sufficient proof in itself of the truth of said theory. A science it is certainly not. In science certain causes produce inevitably certain results, but in Spiritualism, although the causes are there, the results very often are lacking, but the medium will tell you that certain conditions are lacking.

To sneer at Spiritualism certainly could not save a Materialist from living another life, if such a life exists, but does it exist?

Is there any evidence in science of such an existence before or after birth? At what stage of existence does part of that intelligence enter the human body?

No Materialist denies an eternal infinit existence. What he does deny is a conscious existence.

Mr. Buesing says: "Of what use is that immense space in the universe, if vacant?" Who says it is vacant? Anyone but a fool knows that it is occupied by uncountable worlds. Perhaps all of these are occupied like our own. Nature—or call it what you please—certainly did not hav to confine itself to producing life here on this one planet, and hold all the rest for the future home of the spirits departing from this. Such a version of creation is only the product of the human intellect in its childhood.

He says the human mind does not originate from mother earth. Assertion proves nothing; how do you know it does not?

He says: "Nor does it depend for its growth and subsistence upon vegetable, mineral, or animal products of mother earth." He says further, they only giv strength to the body, but not to the mind. Strange, very strange! Why should the child, the babe, not hav the same intellect then as the matured man, since the mind is full-fledged when it enters the body?

He says the human mind borrows its intellect from the father of the universe—whatever he means by that—and vacates the body like an image that passes out of a mirror. Well, we can all, with our lame senses, see an image pass out of a mirror, but did anyone ever see a mind pass out of the human body? Perhaps Mr. Buesing has, as his thoughts are not limited to the present existence, and not being a Materialist he is acquainted with a former as well as with a future life. What power there is in egotism, and what effect it has on some men. The wise man knows he is a fool, but the fool thinks he is wise. This maxim might be remembered with profit by Mr. Buesing.

Respectfully, P. G. BECKER.

Had a Hard Fight for Liberty.

YANKTON, S. D., June 5, 1892.

MR. EDITOR: I like THE TRUTH SEEKER very much. I think it is a paper which everyone with a spark of reason in his brain ought to read. I think you cannot do much better than you are doing to wipe superstition out of existence. I hav been a member of the Congregational church. My parents were both Freethinkers. They always told me to wait until I was old enough to know what a church was before joining one. My mother died when I was fifteen years old. My father died a year later. They did not regret having lived a moral life without superstition or the churches. When my father died I was surrounded by the church people, who told me that my parents were in hell, and if I wished to escape the "wrath to come" I must join the church. I finally joined the Congregational church and became very religious. I was advised to go to college (a Congregational college of Yankton, S. D.) and study for the ministry. I started going to college in the fall of 1888. In the early part of 1889, C. B. Reynolds (I think the one who is secretary of the Washington Secular Union) advertised to lecture at Yankton. I wished to hear how "these Infidels talked," for I had never heard a Freethought lecture. As Mr. Reynolds talked I was dumfounded, for he said things I had never thought of. At the close of his lecture I bought some books of him, viz.: "The Age of Reason," "One Hundred and Forty-eight Self-Contradictions of the Bible," and "Why Doesn't God Kill the Devil?" I read them through and studied them well. Finally, after much deep study of the question of the inspiration of the Bible, I prayed God to show me the truth. No answer came to my prayer, and I finally left college. I was disliked by all because of my heresy, and went to work on the farm. I was a Deist for some time. I finally sent to you for a four months' subscription to THE TRUTH SEEKER and some books. Now I was in hot water. When it became known that I took THE TRUTH SEEKER, people were very shy of me. They said it was bad enough to be a Deist, but to be a subscriber to THE TRUTH SEEKER would certainly make an Atheist of me, which was too horrid to think of! Well, I did evolve finally, from a Congregationalist to an Atheist and Materialist, and a happy evolution it was. THE TRUTH SEEKER has done wonders for me. People who three years ago avoided me and thought I was crazy, now say that Liberalism has not injured me. I hav made several converts to Freethought, but no one dares subscribe for a Freethought paper. I lend my TRUTH SEEKER to all my friends and acquaintances.

I shall try to get some names against closing the World's Fair on Sundays. I work on the farm by the month, and do not get much time to go round for names.

Yours for truth and justice,

MERTON HIMES.

A Series of Intellectual Repasts.

MILWAUKEE, WIS., June 28, 1892.

MR. EDITOR: As we hav just closed our meetings of the Liberal Club for the season, and are to hav a three months' vacation, I wish to say our success is greater each year.

While the attendance has not been as large as it ought to hav been—for it should fill the largest hall in our city—it has filled our hall almost every evening. There seems to be a greater interest manifested each year. There is not any regular meeting held in the city that is reported for the city papers as much as ours. Most of the lectures are either published in full, or a very good synopsis given, thus giving thousands of readers a chance to read what is said.

I will giv a few of the names of some of the speakers and their subjects. We opened our meetings the first Sunday in October last with E. G. Comstock, a prominent lawyer of the city, subject, "The Origin and Basis of the Christian Religion;" Robert Schilling, a journalist and speaker on political reform, subject, "The Monopoly Coontrap;" Prof. John Ulrich, on "Shall We Vaccinate Our Chil-

dren?" Rev. N. H. Brown, on "Are Sunday Laws Religious?" E. W. Chafin, a lawyer, on "Conventional Lies;" Mr. McFarlaine, on "Is Christianity, as Taught in the Churches, Equal to the Demands of the Age;" Rabbi Hecht, a Jewish priest, on "The European Emigration, Especially the Russian—Its Causes and Effects;" C. S. Clark, a journalist, on "The Keeley Curse;" Alfred B. Westrup, of Chicago, on "Free Trade in Banking;" Dr. Wingate, our health officer, on "Life, Liberty, and the Pursuit of Happiness;" Prof. A. B. Severance, on "Who are Spiritualists?" Robert Schilling, on "Why We Should Hav Free Coinage of Silver;" H. A. Vaudalson, on "Woman's Sphere;" A. Rindhart, on "The Objects and Aims of the Turner Societies;" O. A. Wright, of Madison, secretary of the board of charities, on "The Defectiv Classes;" Dr. H. S. Hickson, on "Why Do We Need a New Party?" Dr. E. W. Krackowizer, on "A New Education;" Prof. A. B. Severance, on "Freedom *vs.* Slavery;" Colonel Pier, on "My Share."

This will show your readers the range of subjects we hav discussed after each lecture. They are thoroughly discussed by the audience.

It seems to me that there cannot be meetings of any kind as instructiv as such meetings, where all subjects are discussed in a calm, dignified manner. And I would here recommend that all towns and cities where there is any Liberal element try to start such meetings. You can depend largely upon local talent to make them instructiv. Our meetings are growing more popular each year. They are attended by Catholics, Protestants, Materialists, and Spiritualists, and all shades of Freethinkers. So that conservativ speakers as well as Radical ones hav a following among the audience.

The meetings are opened with a piano solo by Mrs. A. F. Stillman, followed by a recitation or a poem read, then a song, after which the speaker of the evening is introduced. PROF. A. B. SEVERANCE.

Report from an Organization.

CLEVELAND, O., June 20, 1892.

MR. EDITOR: If you will permit me a few lines in your valuable paper, I would like to make the following, a report of the Cleveland Secular Union, which would giv a good deal of information to the readers of THE TRUTH SEEKER in this city and abroad.

As certainly it is a well-known fact that the above society dissolved about two years ago, owing to lack of material and means, it has now been reorganized on May 9, 1892, by about twenty people, some old members and some new members, and has to meet every Sunday at 7:30 P.M. for lectures, debates, and discussions. They also decided to be an auxiliary of the Ohio State Secular Union.

The following officers were elected for the ensuing term: A. Lee, president; Dr. C. S. Hurd, vice-president; F. S. Dean, corresponding secretary; J. Rosenberg, recording secretary; L. B. Silver, treasurer; E. M. Geiger, librarian, and an executiv committee of five, namely, Mrs. M. Smith, Thomas Whitley, Wm. Wurm, L. A. Launderville, and P. F. Lehman, who constitute a board of directors together with the officers. In a short time after we were organized, in nature's immutable laws, an inevitable event has happened—that which is known as "death." One of the most earnest workers in the cause of Freethought, the president of the State Secular Union and corresponding secretary of this Union, passed away never to return again.

In the mean time, we made arrangements for Mr. Charlesworth's lectures, which took place on June 13th, 14th, 15th. True, we had to go around among our friends to solicit toward the lecture fund, but we were quick enough to solicit little by little, for which we kindly thank our friends, only to giv the people of this city a good chance to hear both sides. About one week prior to the lectures we sent out through the mail about seventy-five to eighty tickets to the preachers (pests), and we distributed about nineteen hundred tickets on the streets and meetings, etc. But alas! we were greatly disappointed in all three lectures. Not one preacher showed up to contradict the statements of the speaker. This certainly goes to show that they are afraid to be "downed," and in my opinion religion is only a farce and a hypocrisy.

Owing to the great heat, we had a lack in attendance, yet those who went to hear Mr. Charlesworth were satisfied with the subjects and with the lecturer, for certainly he explains everything so clearly that every person within his reach can understand him, and his voice is powerful enough to be heard a distance away.

We would now earnestly request readers of THE TRUTH SEEKER and other Liberal papers in this city and vicinity to assist us by joining and having their friends to join, so that we may be able to hav Mr. Charlesworth with us frequently. Till now we hav had good speakers at our regular Sunday meetings and certainly we will endeavor to hav the same in future. Any information desired by friends will be cheerfully given, either at meetings or through the mail.

I trust that the readers will comply with the request, for the sooner you wipe out superstition the sooner we shall hav Liberty. And that is what every person ought to strive for—Liberty. I am,

Yours in Freethought,

J. ROSENBERG,

Recording and Corresponding Secretary Cleveland Secular Union.

Greenbackism.

GLOBE VILLAGE, MASS., June 22, 1892.

MR. EDITOR: I notice an article on the money problem in THE TRUTH SEEKER of the 18th inst., in which the writer, one "H.," says: "I had thought that the advocates of an irredeemable currency had become extinct." Well, I think the advocates of "H.'s" position on the money problem ought to hav become extinct long ago. He says: "Money is nothing more nor less than a certificate that labor has been performed." Very well, I hav no objection to that definition as far as it goes; but I would add, "Or material furnished to the amount named in the certificate, or labor or material or value received to that amount," or in a shorter and more convenient expression, "a certificate of debt to the holder for value received." We hav five forms of these certificates—gold, silver, nickel, copper, and paper, and all a legal tender for the payment of debts. Now, then, in the name of reason and common sense, wherein is there any justice or propriety in making any one of these different forms of certificates redeemable in any other form, and especially when the form to be redeemed is several times larger than the form in which they must be redeemed? Nonsense! These different forms of certificates amount to practically the same thing; they are evidence of debt to the holder, but the paper form is far superior to any of the metallic forms, because it is of far less expense to the taxpayers. I think "H." must be a banker, and wants all money based on gold so the bankers can control the volume and contract it to suit themselvs, so they can get a big interest for its use off the foolish people. "H." thinks we must hav gold as a standard by which the value of money must be measured. How foolish! Does not the value of any product in the world, at all times, other circumstances being equal, depend on its volume? Is money any exception to the rule? By no means. And any intelligent political economist knows this.

Then for the welfare of the people all they hav to do is to issue to the people direct for value received a sufficient volume of money, without interest, for the convenience of exchange, say $75 or $100 *per capita*, and let that volume adjust itself to the different volumes of the other different products, which it would naturally and inevitably do. If the United States would demonetize both gold and silver and issue a sufficient volume of full legal-tender greenbacks for the convenience of exchange, and keep that volume uniformly at so much *per capita* of the population, they would soon go to a premium above gold and silver in the money markets of the world. The example of the republic of Venice proves this: that republic issued to its people an inflated paper currency irredeemable in gold and silver or in any other one thing in particular. This paper currency stood at premium above gold and silver for more than five hundred years; and the government had to pass a law limiting the premium to not over twenty per cent. This financial system was a complete success and probably would hav stood to this day had not that financial damphool Napoleon abolished it when he conquered the country. Had he had sense enough to hav adopted the system himself, in all probability he might hav overcome all his enemies; but he was as foolish as the man that killed the goose which laid the golden eggs.

The Greenbackers are not all dead yet.

F. H. MARSH.

The Hard-Hitting John Guild Meets His Match.

PORT HURON, N. Y., June 28, 1892.

MR. EDITOR: In your paper some time ago, Mr. John P. Guild seemed to lose his reason over a letter I wrote in regard to the Prohibition craze, and as he has had time to recover over the matter I now propose to giv him another idea, and trust when he reads it that he will not exhibit such an ebullition of temper as he showed in his answer to the advanced thought which I gave him. He must know that abuse and ridicule is no argument Bold assertions will not destroy the facts in any case. I still maintain that alcohol is nature's sword to hew down all who will not obey her laws, and by this means a better race takes up the problem of nature, and the car of human progress rolls onward. Mr. Guild is indebted to alcohol for his home in Massachusetts today, as it has destroyed the Indians who once roamed over that state in the ratio of one thousand to ten.

Mr. Guild says that "Liberals are not all honest, wise, or even decent, and if they were they would not sustain laws to keep sinful church people in order; I want to convert them to sober reason." Now, this is a most remarkable statement from a gentleman like Mr. Guild.

Nature says man shall convert nothing; she will do that in her own way, and when she gets ready to do so. Hence such statements are the second-hand vaporings of a sky-pilot. Again, the Liberals of this country do not make the laws, but hav to abide by the rules made by the church. Will Mr. Guild tell the readers of THE TRUTH SEEKER why the churches hav not converted the Indians?

The saloon is the product of the Prohibition church, and as soon as this curse is removed they will be no more. The churches build the jails, prisons, poorhouses, and lunatic asylums, and knowing this fact they howl about the ungodly rum-sellers to keep public opinion from investigating their own infernal work. The liquor traffic has been made the scapegoat for all these church people's crimes for the last fifty years, when in fact it has no more to do with it than the beefsteak they eat for breakfast.

The lawyer, doctor, poet, or statesman who has not the moral courage to control his own appetite is not worthy to be called a man of brain power, and is better off under the ground than above it.

Again I say that liquor never killed a man worthy to liv, and there is no escape from the conclusion, for the reason that all who will not strengthen their mind by controling their appetite must pay the penalty that all must pay who will not obey Nature's law. Mr. Guild does not seem to know that "Paddywhacks and macaronies," with the assistance of the Prohibition fanatics, make the laws of this nation to-day.

Mr. Guild tries to ridicule my own state, but I am proud to say that it was under the oaks of this state where the tocsin of liberty went forth which gave freedom to four million of human beings. No one ever owned a slave in this state; no one was ever hanged for witchcraft; no paupers were ever skinned and their hides tanned; no Quakers were ever whipped at the tail of a cart because they would say "thee" and "thou." Can Mr. Guild say as much for Massachusetts?

Men are typical of the soil which produces them, hence his letter was in sympathy with the slush, lies, and deceit which the church hypocrits hav taught for the last eighteen hundred years, for the purpose of living off the labor of others and doing nothing themselvs.

Mr. Guild calls the saloonman a "hell fakir," which should never be done by any man who professes to be a Liberal, for the reason that all who indulge in such epithets sink lower than the person whom they seek to traduce. The churches breed the thieves and vagabonds; the saloons kill them off (priests with the rest), and all the gush and slobber of Mr. Guild will not destroy the fact. Stop the liquor traffic and let the churches breed the criminal class in the same ratio that they hav in the last one hundred years—the Liberals would be driven off the face of the earth, as the church pays no taxes—hence the bread would hav to be taken out of the Liberal's mouth to feed the scum the church has covered the land with. I declare, again, that the Prohibition business is a scheme to get control of the government, although it does kill sixty thousand of its followers each year. What do they care when the cry is, "Multiply and replenish the earth," regardless of the laws of nature? Hence no Liberal should uphold it for one moment, as every time he does he cuts a whip to scourge himself with; yea, more, he is upholding a system that will one day take the bread out of his own mouth.

Mr. Guild wants to know what becomes of the money not paid for revenue. This is purely a church question, manufactured by a sky-pilot, and it is degrading for anyone who professes to be a Liberal to make use of such cant and deceit for the purpose of misleading the people. The saloonkeepers in this state each pay from $300 to $500 per year for the privilege of killing off the church hypocrits, and as a class pay their honest debts and support their families, so they are not a burden on the public. The rack, thumbscrews, dungeons, police courts, and policemen are all products of the church, and they pay nothing to support the criminals they breed.

Mr. Guild says Liberals are not all honest (which I deny), and if he is correct he must be behind with his subscription to THE TRUTH SEEKER. I maintain all Liberals must be honest, as honesty is the *a b c* of Liberalism. The act of a man makes him a Liberal, not what his pen or tongue may say.

The church pretends to work to make people better, and all the time working against the well-known laws of nature. All Liberals know that the nearer man livs to nature's laws the better his condition will be. My former letter givs Mr. Guild a new idea, and now let me inform him that the only way to convert the church is to castrate all criminals who are sentenced to state prison for five years, within twenty-four hours after their arrival at that institution; and after they hav eighteen months of good conduct to their credit let them go free. This is Nature's plan, and according to her laws thieves forfeit their right to leave any of their kind on this earth when they go under the sod.

This treatment will stop the crime of murder, wipe the church off the face of the earth, and the drunkard will be known no more. Saloons will all be gone. Jails, prisons, and asylums will only be known in history after one hundred years hav rolled away from the time criminals are dealt with according to the laws of nature.

Many who read this letter will say that such a punishment would be inhuman and barbarous. I deny it, and ask, Is it not better to stop them from being born than it is to whip, burn, and electrocute after they are in this world?

Any man with brain power will say Yes to the last proposition. All the churches in the land will fight this idea to the bitter end, as they know their doom is sealed should this measure become a general law.

Hoping Mr. Guild will not get in a passion over this last idea, I remain,

Yours sincerely, W. E. LEONARD.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

To 'Gene Remsburg.

Is our loss your gain, little 'Gene?
You hav left us alone in the night;
Do you bask in the sunshine of heaven,
And roam with the spirits of light?
Are angels your constant companions
Where sorrow can reach you no more?
Oh, could we but *know* there were greetings
To welcome you safe on that shore!

Our home is so lonely without thee,
Where once it was cheery and bright.
There's an empty chair by our hearthstone,
And our hearts are all empty to-night.
Could we gain but a glimpse of your pleasures,
A glance, were it ever so slight,
We could take up anew our life burdens,
And travel ahead to the light.

Our course would be onward and upward
To where our lost treasure had flown,
And there to unite our home circle,
More perfect than earth could hav known,
Bid adieu to our present surroundings,
Which hav brought us this sorrow and woe;
Then we'd speak to the cruel old boatman,
"We are ready and anxious to go."

MRS. A. M. CRAWFORD.

Lone Rock, Ore., June 21, 1892.

Song.

List, 'tis music stealing
O'er the silvery sea;
The joyous bells are pealing
A gladsome melody.
The waves seem list'ning to the strain,
As softly on they flow
O'er mysteries 'neath the mighty main,
'Mid coral reefs below.

Music sounds the sweetest
On the moonlit sea,
Our bark sails the fleetest—
'Tis a gladsome melody.
Then, as we list to the merry bells,
We'll sing a gay refrain
Of coral reefs and fairy dells
Beneath the mighty main.

List, the bells are ringing
O'er the silvery sea,
Mingling with our singing
In gladsome harmony.
Then sail, and sing a joyous strain,
In the moonlight's silvery glow,
Of mysteries 'neath the mighty main,
'Mid coral reefs below.

IDA A. BALLOU.

[It givs us pleasure to print the following excellent address from one of our young ladies of the Corner.—ED. C. C.]

An Original Plea for Education.

Friends: We hav met this glad morning in the interest of education and pleasure—in the interest of the public schools—and I will try to make a short address on this occasion. I am glad to see so many happy faces here to-day, and, in the name of this union of schools, we welcome you, one and all, and Carbondale extends her hand to all these glad people and the sympathy of an honest heart to any who sorrow. Parents, we hope we hav paid you for the time given us here to-day, so that you may long remember it with pleasure. This large gathering tells me you are in favor of education, in favor of the public schools, in favor of man, woman, and child. I love to see the world pay some respect to the child. I love to think what education has done for us. It has banished the whip, it has civilized cruel fathers and superstitious mothers. Oh, what a jubilant day will that be when all are free—physically, morally, and intellectually free. Evolution is the law. Evolution reaches from the farthest nebulous isle in the sidereal ocean down to the government of home by the fireside. Too long has the race been chained to the customs of a semi-civilized past. Too long hav all been in bondage to the traditions of other years. Education is the lever, the public schools the fulcrum, that will lift the race to a higher sphere, redeem man from darkness, and make right royal kings and queens of common clay. Teachers, do you know that you hav the grandest calling beneath the stars? Do you know that in your hands are the intellectual monuments of the future? Hold high the torch of unfettered reason, beckon the world to follow, and light will make you free. No shackles for the soul, no fetters for the brain. Emancipated man, I will take you back a little way. Only a few centuries ago there was in Alexandria, Egypt, the grandest library the world had ever seen. There were the records of all man had ever seen and done, the records of all the eons gone, the record of all his hopes, of all he had suffered; in a word, the splendid intellectual fruits of all the ages past. But that hydra-headed monster, superstition and fanaticism, with forked tongues of fire laid in ashes that grand monument of books—greatest monument of the ancient world, grander than the pyramids—ashes more sacred than the dust of all the gods of this world. Then came the darkest night for a thousand years this world ever knew. Intellectual night for a thousand years! Think of it! In that long, dark night not one intellectual star dare show its face above the mental horizon.

But the martyrs hav not died in vain; they hav sowed the seeds of education, of civilization. Civilization—the grandest word in all the language of this world, the culmination of all the hopes of the heroic dead, the child of all the progress we hav made. Bruno died at the stake, but his name will liv while the earth moves, imperishable. Giordano Bruno is dead, but science is immortal. Philosophy and the name of Bruno will liv forever. Baron Humboldt, one of the greatest of men, left his footprints in the depths of extinct craters, and on Alpin hights of the Cordilleras, far, far above the clouds; he discovered this, the sublimest of truths—the universe is governed by law. And let me say to-day, we are gaining, we are on the high road again, and the brave ship is afloat once more. Gentle winds are swelling every sail. Women, do you know I think there is coming a better day for us, too. We are coming to the front in every important department of life. For a thousand years we were taught to sit quietly by and learn of the men at home. The men were "bosses" by divine right then. Oh, I love to see the dead branches and withered leaves of another age falling from the tree of civilization and progress, and buds and blossoms of promis and hope taking their places. We will soon be free. Education is liberty, knowledge is freedom, science is emancipation. Back of kingdoms and monarchies stands the church, a faithful ally. Back of republics, liberty, education, and humanity. Yes, our public school system is one of the greatest institutions of this world. It will be the nursery of all the intellectual fruits of the future.

In conclusion, let me urge you to stand like Hypatia and battle until death for mental freedom—for intellectual liberty; remembering always the good we do will liv forever. [Tremendous cheering.] From the fullness of my heart I thank you.

Correspondence.

LONE ROCK, ORE., June 21, 1892.

DEAR MISS WIXON: When I sent you the poem, "Little Boys' Questions," I thought I wrote on it "Copied for the Children's Corner," which was the case. I did not know what paper it had been published in before or the name of the author, but I had no wish to claim the authorship, although I would be proud, indeed, if I could write one-half as well. Some of the friends hav thought I composed it, is why I make this explanation.

MRS. A. M. CRAWFORD.

BOND, KAN., June 23, 1892.

MY DEAR MISS WIXON: As it has been a long time since I hav written to you, I will try to write again. I like to read the letters from the girls and boys. Mr. John J. I. Remsburg writes both funny and interesting letters.

We hav five cats. Their names are Tom, Tootin, Testerman—we named him after a minister—the others are Pussy and Foxie. We also hav two dogs. Their names are Sport and Drive. And I must not forget to tell you that we hav a pet white rabbit. His name is Nicken-Frisk. My cousin bought him for his little brother and we think a great deal of him. I will now close. Your Liberal friend,

IDA HEGEX.

LEON, IA., June 22, 1892.

DEAR MISS WIXON: This is my first letter to the Corner. I am fourteen years old. I go to school; but school is out now. I hav several Liberal friends here, but they liv in the country. I was to visit some of my Liberal friends last Sunday. We hav a nice strawberry patch, but it did not bear many strawberries this year. I spoke several of the pieces in the school and it made the teacher mad, and I spoke one at a Christmas tree. I like to read the Children's Corner. It is splendid. If this escapes the waste-basket I will write again. Well, I will quit for fear it will take up too much room.

Yours for the Freethinker,

MAY MARTIN.

PENNSBORO, W. VA., June 25, 1892.

DEAR MADAM: This is the first time I hav written to the Corner. I am fourteen years old. There will be a fair out here on the 13th, 14th, and 15th of September. I think the Corner is the most interesting page of THE TRUTH SEEKER, especially the letters.

Pennsboro has about six hundred inhabitants, four churches, and eight manufactories.

If this escapes the waste-basket I will write another.

William Carlton is the only Freethinker I write to. Won't some of the boys write to me? My address is Pennsboro, Ritchie county, W. Va.

With best wishes to the Corner,

FRANK CORNWELL.

BOND, KAN., June 23, 1892.

DEAR MISS WIXON: I will now write my third letter to the Children's Corner. I liv on a farm, and Bond is the name of the post-office. There is also a store, blacksmith's shop, a school-house, and a few dwelling-houses near by. It has been very wet and cold this spring, and peaches, cherries, and apples are injured for this season.

My oldest brother, who has been studying law for the last two years, was graduated this summer, and has now gone to Oklahoma.

There is a church not far from our house, but I do not go half a dozen times a year. As my letter is getting too long, I will close.

Your true friend,

THERESA HELLSTROM.

BOND, KAN., June 23, 1892.

DEAR MISS WIXON: I hav been a reader of the Children's Corner for a number of years, but hav never attempted to write before. I attended the junior grade of the high school at Laurence last winter. We had chapel exercises every morning. During the first of the term we had calisthenics, but as examination week drew near it was thought best to omit them, as we had so much work to complete, but the chapel exercises were kept up the same as before.

While I was in Laurence I attended a lecture given by John E. Remsburg on "Bible Morals." I thought it was very good, but he did not hav a large audience. But nothing better could be expected of the people of Laurence, they are so pious. Laurence is full of churches. Wishing you success in your good and noble work, I remain, Your friend,

ELVA HELLSTROM.

FOREST HOME, May 29, 1892.

MISS WIXON, *Dear Friend:* It seems a long time since I sent you anything for the Children's Corner, but I use every opportunity to speak for our cause, and I hope all who claim an interest in humanity will stand firm and grow up to be men and women grandly free. Herein find my last effort before about one thousand people at Carbondale, where five schools had arranged for a picnic and general good time. If you can afford space for it, please publish it in THE TRUTH SEEKER. And to the many friends to whom I owe letters—please excuse my delay. I am so very busy I really cannot answer all, but remember we are all akin, all dear to each other, all doing our best for the same great end. I see by a monthly circular of the World's Fair commissioners that they think they hav reached a solution of the question of keeping the World's Fair open on Sunday. The circular says that many preachers and church people already visit the grounds on Sunday, and that the Fair will be open on Sunday, but no articles will be sold or machinery run on Sunday.

Yours, MAY FOSTER.

ARCH BEACH, CAL., June 1, 1892.

MISS SUSAN H. WIXON, *Dear Friend:* I am going to avail myself of your kind invitation to "Come again." There is so much I wish to tell you and the Cornerites, though to say it all would appropriate more than my share of the Corner.

How I would like to hav helped plant your "Liberty tree." But you will giv me a leaf, just one, that I may call it "our" Liberty tree.

There never was a grander cause,
Nor statelier symbol of its laws.
Long may it liv to bloom and thrive,
May Liberty its death survive!

I do enjoy Watson Heston's pictures; he is truly a genius. Three that hav appeared lately were especially illustrativ; they shall occupy a prominent place in my scrap-book. The last, on unjust taxation, is a hard, but effectiv, pill for orthodoxy to swallow. The tree of Christianity, ah, that was rich! Those diligent workers will hav it completely destroyed before the serpent and hornets are aware.

Ingersoll and the pygmies! Here stands our champion, a magnificent specimen of manhood, with no artificial weapons, no Bible, only his oratorical powers, unblemished character, and inseparable Shakspere to sustain him, armed and ready to meet the foes of human advancement, while those contemptible, insignificant what-d'ye-call-ems, with their hatchets, saws, guns, slingshots, and the like, are vainly searching for some flaw, some weak point, some unfinished argument, where they may, without self-injury, attack the Freethought giant.

I hav just returned from a very pleasant two months' visit to my brother and his wife, who liv in San Jacinto, one hundred miles from here. It is very warm there in summer-time, otherwise it is delightful. Grain is the chief product.

Mr. Putnam has lectured there several times, and almost all the settlers in the valley are Liberals. Our colors are kept flying. I obtained upward of seventy names to a petition for the opening of the Fair. I hav now almost a hundred, and hope to double, if not treble, the number. I close with best wishes to all,

HARRIET E. THURSTON.

P.S.—What has become of Lores L. Goodwin? H. E. T.

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News of the Week.

THE Probibitionists hav nominated John Bidwell, a Californian and ex-Congressman, for president.

THE country about Guadalajara, Mexico, is being shaken by continual earthquakes, despite the prayers of the people.

A MERCHANT of Frankfort-on-the-Main, Germany, has been fined $25 for profanity in heading an advertisement, "Let there be light, and there was light."

THEATER MANAGER CRONHEIM is serving a six months' sentence in a penitentiary for rivalry of ecclesiastics by keeping open his Jersey City theater Sundays.

REV. O. MURRAY, of Chicago, condemns the design to present the Passion Play in that city as "a scheme to set forth the passion of Christ for revenue only."

THE Brooklyn mother who was charged with burning her little daughter with a red-hot stove-cover-lifter for not learning passages in the catechism, has been acquitted for lack of evidence.

THE pope will grant an extraordinary indulgence to all who visit the shrine of Our Lady of Lourdes between February 11th, the date of the apparition at the sanctuary, and December 8th.

THE Russian government has signified that it will permit the importation duty-free of Bibles printed in any other than the Russian language, but no version other than that authorized by the Greek Catholic, or state, church will be allowed.

CARNEGIE'S iron-works at Homestead, Pa., hav for some days been in the possession of strikers. The strikers repulsed a force of Pinkertons in a set battle in which the total loss was about twenty killed and one hundred wounded. Militia hav been ordered to the spot.

BISHOP HIRTH, head of the Catholic mission at Uganda, Africa, denounces Captain Williams, leader of the Protestant forces who massacred so many Catholics, and says that Williams refused to treat with King Mwanga unless he became a Protestant and submitted to the British.

"I TOLD him he was running in the face of Providence starting off on Sunday," cried Mrs. Bergman, of New York, on learning of the arrest of her husband, a professional burglar. She was his abettor, and had just intrusted a kit of burglar's tools to a detectiv who feigned to be his friend.

DETECTIVS at McDonough, Ga., hav discovered the murderers of Dr. Sloan to be a negro preacher named Bivins and his two deacons. Bivins escorted his wife to church, and, accompanied by the deacons, went to the house of the physician and killed him with a shotgun. He then returned to the church and took up a collection while, it is related, the congregation sang, "Play on your harp, little David."

WHEN the result of the Rome election was made known, a crowd gathered before the residence of the Freethinker Crispi, who was successful as a Liberal candidate, and cheered and shouted, "Long liv Crispi!" "Down with the pope!" "Down with the Clericals!" After Crispi had responded in a speech, the crowd proceeded to the Palace of the Propaganda, in front of which it made an anticlerical demonstration.

A RUSSIAN court has convicted six male and female members of the society of "angel-makers," who murdered children not wanted by their parents, on the plea of saving them from sin. These fanatics recall the society of Spanish monks in the last century who agreed to prevent recovery of any person who was expected to die and had taken extreme unction, lest he should sin more and endanger his salvation.

AN English visitor at Malta refused to salute the image of the Virgin which he met borne by a procession, and the crowd bonneted him—*i. e.*, knocked his hat down over his head—and hustled him off. Later, having gone home and got a new hat, he met another procession, and this time prudently raised his hat. A yell arose, and the mob chased him several blocks till he escaped in a boat. He had saluted Pontius Pilate, who was going to be burnt in effigy.

As the Catholic church is getting the worst of the conflict with the Freethinking government in France, it is taking a position just the opposit of that which it held when itself was the victor, and deprecating oppression because of religious distinctions. The pope has written to the bishop of Grenoble, France, that the church is appealing for the coöperation of all honest men in the task of overcoming sectarian persecution, which, he says, is compassing the religious and moral ruin of France.

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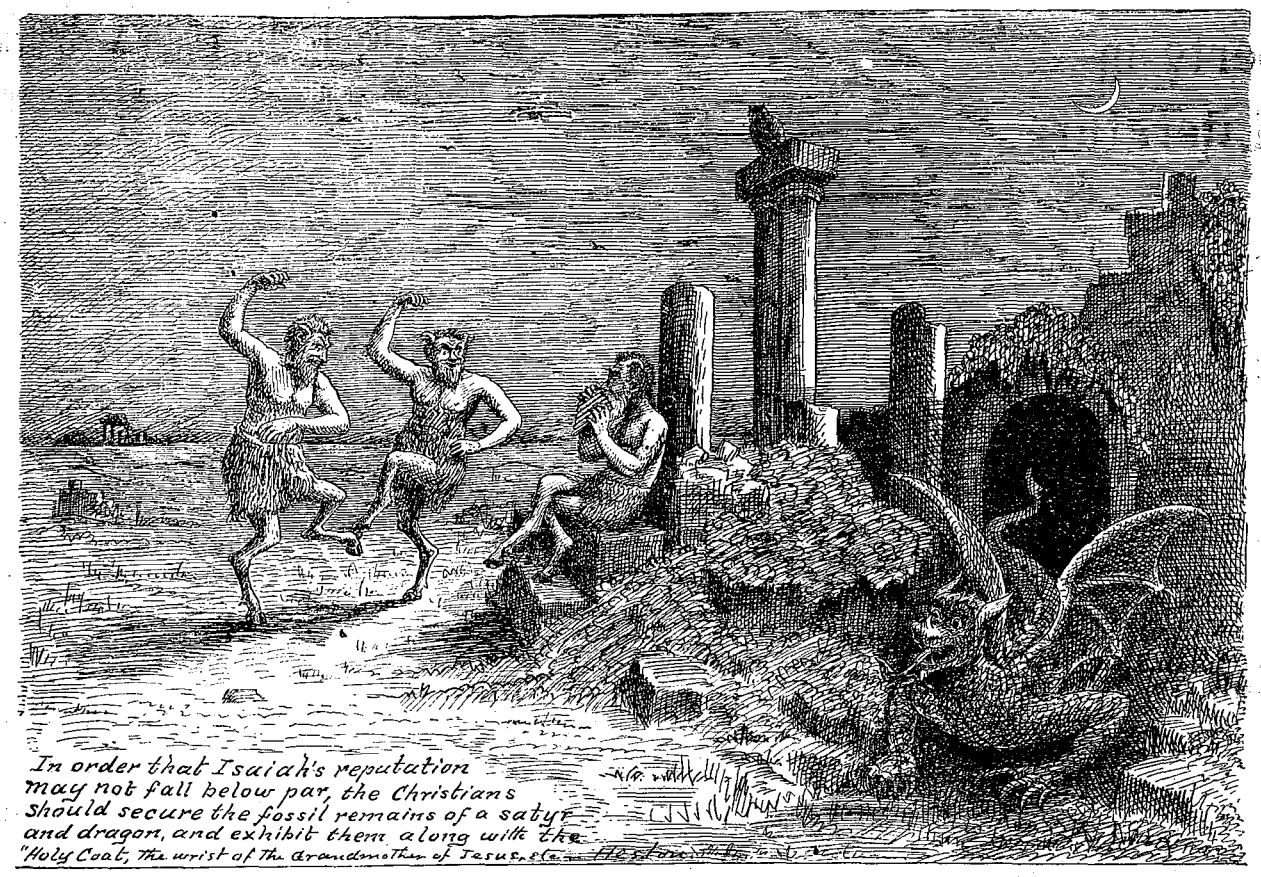
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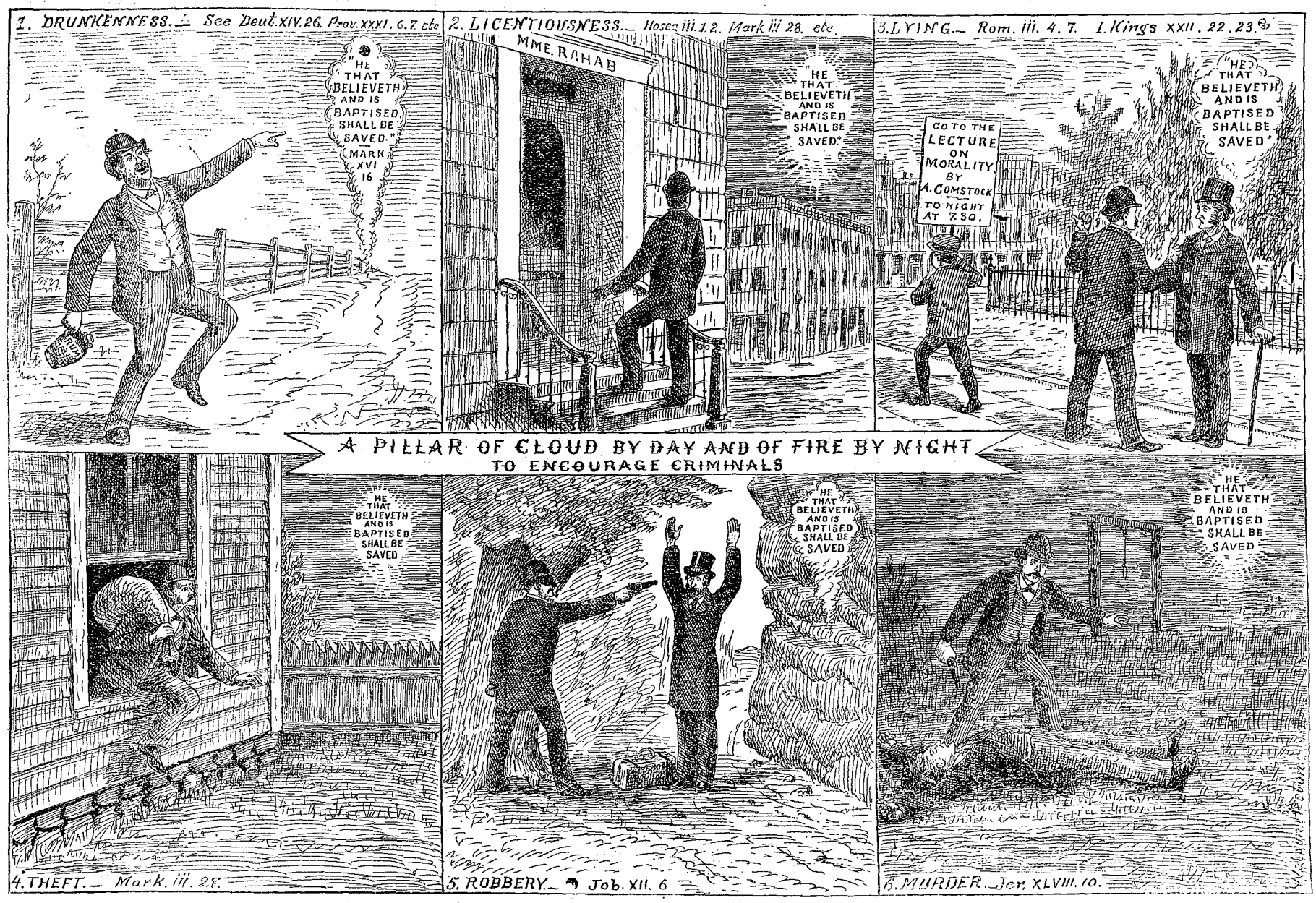
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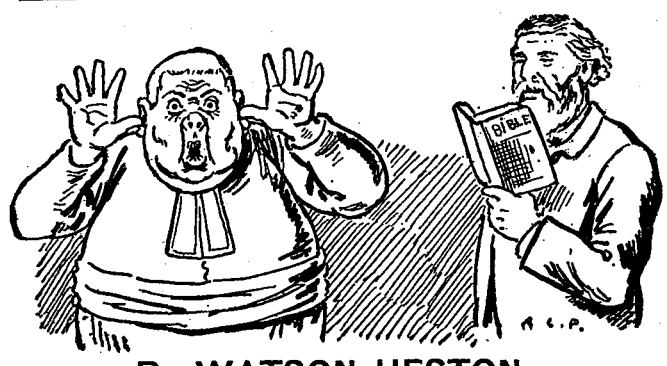
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An Example of Religious Rule.

It is more or less known throughout the United States that New York city is politically controled by the Tammany party, and that this party rules with shameful mismanagement and corruption. Now, as Tammany is largely identified with the Catholic ecclesiastical machine, and composed of believers in the Catholic faith, we think that the influence of that church and religion on government may herein be estimated very justly and usefully. The Tammany party is called by some "the political wing of the Roman Catholic church" in this city. Or we may call the Roman Catholic church the ecclesiastical wing of the Tammany party. We may estimate that the members of Tammany possess, on the average, the religious spirit in a strength fifty per cent greater than the non-Tammany citizens—the informed and largely irreligious inhabitants. And the Tammany society of strongly religious citizens governs so badly that but for the struggles of the non-Tammany and less religious few the city would sink under its abuses.

The true character of Tammany is shown by the *Post* of this city by means of likening it to the Italian bandit organizations, so well that we will here transcribe the comparison. The Tammany Society, that paper says, is really an organization of the semi-criminal class of the city—by which we mean the class which leads a criminal or vicious life without being directly obliged to hide from the police—to secure the votes of the very ignorant, either for sale to the managers of the leading parties, or as a means of securing municipal offices for its more intelligent and shrewd members and their families, and procuring immunity from criminal prosecution. In fact, it resembles as closely as the social and political differences of the two countries will permit, the Italian criminal societies, known as the "Mafia" and the "Camorra," one existing in Sicily and the other in the mainland, and both the results of the long misgovernment of the Bourbons. The Italian government has been for twenty years making strenuous efforts to suppress these organizations, but so far without complete success. Probably thousands of Americans who go to Italy every year read about their operations with horror, without remembering that we hav really something of the same sort in our leading city at home. It is true the Italian "Mafia" is a secret society, and it is true also that it occasionally punishes informers or enemies by assassination; and owing to the fact that all the chief administrativ and judicial offices in Italy are filled by crown appointment, it is seldom or never able to put a member on the bench, or into the public prosecutor's office; but in a great number of other ways it givs them the same sort of succor, help, and comfort that Tammany givs its followers. It stops prosecutions before minor magistrates; it frightens away witnesses; it prevents dismissals from situations; and often controls elections by threats, and occasionally commits a murder in order to strike terror. But, if it existed here, it would not find it necessary to resort to extreme measures. It would probably do what Tammany has done—organize the vicious and predatory element of the population into a vast society, and through them control enough of the ignorant vote to seize now and then on the municipal treasury, and divide the leading municipal offices as plunder among its more activ members, and get the control of the police and minor magistracy.

The Mafia is the Italian Tammany; Tammany is the American Mafia.

We will not close without pointing out particularly one of the instances of Tammany-Catholic misrule that we think perhaps the most flagrant of all. This is the neglect of the public schools. Each year ten thousand applications for admission are made in excess of the capacity of the buildings. This occurs unfailingly year after year. The shortage is well known, has often been complained of and denounced, and is looked forward to every school season with the same assured expectation as the buds of April or the frosts of November. Yet no measures are taken to cure the deficiency. The office-holders are busy in political intrigue and do not care, and the priests favor continuance of the evil that their parochial schools may profit therefrom.

The rule of New York city we commend to all persons' attention as an example of the effect of religion on citizenship. That it is as decent as it is, is owing only to the sensible and skeptical few; if these few were absent and all were religious, the resulting condition may be imagined. On second thought, it may be more than imagined, it may be ascertained from history—it would be that of Europe during the Middle Ages.

Superstitions.

The Washington *Star* complains that so many superstitious practices are in vogue among the people of the United States. We join in our contemporary's deplorement, and will aid that paper in its work of pillorizing the offensiv doings.

"In Mansfield, O.," says the *Star*, "many years ago it was generally believed that the seeds of 'Job's tears,' worn around the neck, would cure goitre, as would amber or gold beads. Up through New England teething children were presented with the same charms, which were kept at the drug-stores to ward off sore throat and diphtheria."

To contribute our mite to the detection of this sort of follies, we will add that besides the "seeds of Job's tears," a book containing a narrativ about his tears and other things is also used as a charm against disease. The "amber or gold beads," too, remind us of the beads gathered on strings, constituting what are called rosaries, which are diligently counted over by multitudes of people to avert illness and other misfortunes.

"In Michigan a double cedar knot is carried in the pocket to cure rheumatism, and in New Hampshire a man carried a gall from the stems of golden-rod for the same disease. A small white grub is in the gall, and he thought as long as the grub remained alive no rheumatism could get hold of him."

The use of the "double cedar knot" as a curativ agent is like that of pieces of wood which are believed by many to hav come from a cross used for a crucifixion some ages ago. There is not the slightest evidence that these pieces of wood came from the cross, but much that they did not. Indeed, the numerousness of the pieces for which the claim is made is such that they would make twenty crosses. As to the "golden-rod gall" and the "small white grub" in it which protected its owner so long as it was kept alive, why, the religion of the Aztecs who formerly inhabited southwestern North America affirmed the same of certain altar-fires which had to be constantly kept alive; and sundry of our fellow-citizens attach mighty efficacy to the keeping alive of candles before images at particular seasons. Or, we may conjecture some affinity between the "small white grub" and the black-garbed creatures who grub upon us, or into us, for their living, and who tell us that our well-being depends upon exempting them from labor and by our self toil keeping them alive. But perhaps this comparison is superficial and pueril. Peradventure we shall not be able, in the present state of pantheological research, to duplicate the small white grub superstition.

"Hickory nuts, the buckeye, and its cousin, the horse chestnut, which bring good luck in New Jersey, are foes to rheumatism in different localities."

Indeed, in this very city, people desirous of preventivs of rheumatism and other illnesses congregate in multitudes every Sunday to receive what are vulgarly called "chestnuts." But this is said to be a slang use of the word.

"Some people wear a strange ring made of a potato, with a hole bored through it, for rheumatism, and others carry a plain potato in the pocket."

Some people wear on a string around their necks a strange object with a hole bored through it, called a scapular. Others carry a plain medal in the pocket.

"The charm is more potent if the potato has been stolen."

This throws light on a point that has always puzzled us, viz., why church people, by means of taxing unbelievers and all to support their operations, contrive that their ceremonials shall always be stolen.

"Almost everything seems to hav rheumatism-fighting properties, for in southern Michigan a pebble in the pocket serves to ward it off."

True. Man has utilized or worshiped as charm against his afflictions almost everything in earth or heaven or in the regions which be under the earth, as well as a good many things which are not above, on, or under said sphere. In our locality just at present he mostly worships a partnership composed of a celebrated enchanter from above the earth and one from under it.

"A New Hampshire cure for sore throat is to wear about the neck a stocking, in the toe of which a potato has been tied."

A sore-throated wight bewrapped with a stocking having a potato in it must be a rather comical sight. Some individuals in this city make themselvs laughable objects by donning queer raiment, in the belief that they thereby maintain immunity from mortal calamities. Some wear long black shirts outside of their other garments. Some wear queer hats. One of these believers in what we may

call the dress cure, who is named Pecci and livs at Rome, Italy, affects a head-dress of three hats piled on top of one another. By the way, this man's stocking, or toe, enjoys especial therapeutic and other powers. The believer kisses it instead of wearing it on his neck, which is reputed to be already occupied by a yoke.

"Among the negroes the most striking remedies are to be found. Witness the combination of cure and spell, described under the name of 'conjuring a tooth,' in Alabama. Go into a lonely part of the woods with one of the opposit sex, who is to carry an ax. The bearer of the ax chops around the roots of a white oak, cuts off with a large jack-knife nine splinters from the roots of a tree, then cuts around the roots of the aching tooth with the knife, dips each of the nine splinters in the blood flowing from the cuts, and finally buries the splinters at the foot of the tree from which they came. While doing this the operator repeats something you don't understand, which is a charm."

We will keep up our end of this cosmotheological inquiry by calling public attention to the equal folly of some who for the same purpose employ wavings and placements of crooked sticks called crosiers, and of candles supposed to possess mystic symbolicalness. The magic number observed in these ceremonies is more usually three or seven than nine. The custom of dipping in blood will be readily paralleled from the memory of our readers. "While doing this the operator repeats something you don't understand." Our experience coincides with that of our Washington friend. This "is a charm." Certainly it always charms us away.

"From the same locality comes a curious remedy for chills and fever. Take the skin from the inside of an egg-shell, go to a young persimmon three days in succession, and tie a knot in the skin each day.

"On the eastern shore of Maryland biliousness is cured by boring three holes in a carefully selected tree and walking three times around it, saying: 'Go away, bilious.'"

We will direct ridicule as well to the similar flat, stale, and unprofitable fashion of crossing one's self three times and saying, "Get thee behind me, Satan." It may be remarked that the ceremonies to which we hav had the honor of calling attention hav this peculiarity, they preserve not only from one specified disease, but from death by any, or by old age. They hav, in the mind of their practicers, the virtue of conferring never-ending life.

"In parts of Massachusetts it is thought that if a girl puts a piece of Southern wood down her back, the first boy she meets will be her husband. In Boston if a marriageable woman puts a piece of Southern wood under her pillow on retiring, the first man she sees in the morning, so says the superstition, will be the one she is to marry."

The only superstitious practice attached to marriage that we had had any opportunity of noting, is that common one relating to the nuptial ceremony. Under the baneful sway of this superstition, thousands at marriage desert the civil magistrate who has recorded their previous contracts, in favor of a voodoo-man, obi-doctor, or conjurer—however he may be termed—whose alleged business has to do with a future life and supernatural beings and who has no call to meddle with the affairs of man and wife or any others belonging to this world.

We regret, along with our fellow-journal of Washington, the extensiv reign of these false notions and wasteful practices. We cannot forbear remarking that the superstitions which our co-laborer condemns are those which hav never chanced to get possession of the power of the state and so convert most of the populace into adherents of them, thereby making it uncomfortable for challengers of the said misbeliefs. Harmony in the future workings of this team of investigators of comparativ superstition, will be not at all disserved if our mate will occasionally apply himself to the state-supported as well as to the unsupported superstitions.

The Pope and the Royalists.

There is a revolt in the pope's household, caused by his policy toward France, which is that of friendliness to the republican form of government, though opposed to the men who at present administer it. The revolt is fostered by the royalist Catholics, who still hope that the empire may be restored.

The pope's policy is to found a conservativ party, which shall offset the Radicals who are fast separating church and state, and to use the ballot as he uses it in this country—to attain power and pelf for his sect. The royalists desire the old *régime*, and will tolerate nothing recognizing the republic as a permanency. The College of Cardinals at Rome support the royalists, and several of the cardinals hav told the pope that his program does not meet their views. Whereat, it is reported, the pope feels greatly provoked.

The pope is a cunning politician. He sees that the empire is a thing of the past, and that the only way to gain his ends is to form a party of which he shall virtually be the head, and which under his direction shall possess the power to dictate to the secular politicians. He does not desire this party to be known distinctivly as a Catholic party, but as a "constitutional conservativ party." But the royalists, who are not as far-seeing, or, perhaps, as Jesuitical as he, oppose all political progress and are endeavoring to turn France back to the time when kings and priests fattened on the people without effectiv opposition. They are the real representativs of Catholicism, for the pope's move is but a method of deception. His real purpose is the same as that of the royalists, to regain the power in France at present lost to the church. The revolt is that of lesser rogues falling out with a chief who is a little shrewder than they.

The Fair to Be Closed Sundays.

The contest over the Sunday closing or opening of the World's Fair has been transferred to the House of Representativs, the Senate having passed a bill giving five millions of dollars to the Fair providing its gates are closed on Sundays. Unless the House shall change this, the Sabbatarians will hav won a great victory and religious liberty will be seriously imperiled. At this writing it is difficult to say what will be done, as Congress intends to adjourn early next week.

The passing of this bill by the Senate has aroused the greatest indignation, and from the expressions of the newspapers it is easy to see that the majority of the people are against the fanatics, but lack organization whereby to make themselvs heard. Speaking for the people of this section, the *World* says:

"Hardly anything worse could happen to the World's Fair than the final passage of the Senate's Sunday-closing proviso with the five million dollars appropriation, the prohibition clause having been very wisely rejected as a little too much even for Senatorial hypocrisy.

"The other proviso, that the Fair grounds shall be closed on Sunday, is even worse. It will deprive every visitor of his best chance to enjoy the Fair. It will enormously reduce gate receipts. It will cut off the large laboring population of Chicago and all the cities within hundreds of miles from the pleasure and profit of visiting the Fair with their wives and children. It will reduce the influence of the Fair even more than its revenues.

"But further. It will thrust all kinds of temptation upon the strangers within Chicago's gates. The dulness of an idle Sunday to the sojourner in a city is intolerable. Thousands who would spend Sunday innocently in the art galleries and other pleasant places of the Fair if they might, will spend it—under the Sunday-closing rule—at the garish summer resorts, or in the saloons, the beer cellars, the dives, and the lower resorts of other kinds which abound in that city and which are never closed on Sunday. There can be no doubt whatever that the Sunday closing of the Fair will induce more immoral and hurtful indulgence than any other rule or practice which could be devised.

"It is no answer to all this to say that visitors to the Fair ought to spend Sunday at church. It is a fact perfectly well known that a very large number of people do not want to go to church and cannot be forced to go by the closing of other resorts. It is not the business of law-givers to try to force people to go to church, and, even if it were, law-givers cannot accomplish that end in a free country. Only bigotry could desire such compulsion, and in our time and country bigotry is lame of both legs in such a case.

"The House should strike this senseless proviso out of the bill. If it fails to do so the World's Fair managers should refuse to accept the money offered upon such conditions and look to an enlightened public to sustain them in that refusal."

The *Herald*, the *Sun*, the *Times*, and several lesser journals are also opposed to the fanatical restrictions of the Senate's action. The former says:

"It is not surprising that there is a strong and growing sentiment in Chicago in favor of declining the money offered by Congress if coupled with the Sunday-closing condition which the Senate has imposed.

"This condition must impair very materially the value of the contribution by cutting off the revenues of the enterprise on the day of the week when they would be largest. It will deny to multitudes of working people their best and in many instances only opportunity for the enjoyment and instruction to be derived from visiting the grounds. It will, in short, interfere seriously with the success of the great undertaking.

"The managers of the Fair and the citizens of Chicago hav good reason to be incensed at the action of the Senate, and their feeling of indignation may well be shared by the people of the country. For that action is un-American and not in keeping with the genius of our Constitution. It breathes a puritanical spirit, condemned by the tolerant sentiment of the nation.

"The keystone of our governmental fabric is the right of home rule—the right of the people to manage their own affairs. State sovereignty secures to the citizens of every state the right to observe Sunday in whatever way the majority may determin. They are free to make it a day of strict religious devotion or a day of liberal enjoyment. They may make it so puritanical as to leave to the people no choice but to go to church or stay at home. They may make it so liberal that festivities and amusements become the order of the day.

"Such is the right of the people of every state. It is a right recognized by the Constitution of the United States in the general grant of sovereignty and in the special guarantee of religious freedom.

"Congress has no business to dictate how the citizens of Chicago or the inhabitants of Illinois or the people of any other state shall spend their Sunday. Whether the Columbian Exposition shall be kept open or closed on that day is no concern of the Senate or House at Washington. The Exposition was not got up by the nation and will not be controled by the nation. Its organization and control are local. Its conduct should be left to local hands. Whether it shall be closed one day in seven is for its directors to say.

"Of course Congress has the technical right to giv or withhold its aid or to offer money on such terms as it may see fit to impose. But to demand the closing of the Fair on Sunday as a condition of advancing needful funds is simply an attempt to reach by indirection an un-American end that cannot be attained by direct means under the Constitution.

"The *Herald* has long favored a Congressional appropriation in aid of the Exposition for the reason that it is an enterprise in which the people of the whole nation are interested, and one whose success must reflect credit and confer benefits upon all. But this aid should be given freely and without any conditions designed to jeopardize success, hamper the management or interfere with the enjoyments of the people.

"We trust that both the Senate and the House will yet see the matter in this light, and that when the contribution of five millions is finally made it will be offered to Chicago without any obnoxious restriction."

In the debates preceding the vote on this matter, the Senators showed plainly that they were catering to the religious element, and most of their objections to Sunday opening were religious. And yet they knew and they knew that the country knew that they all break the "Sabbath" whenever it suits their political or financial or social convenience to do so. Even Senators Hawley, of Connecticut, and Colquitt, of Georgia—the most accomplished hypocrits of them all—ride on railroads and transact business on Sunday. But as Senator Hawley said, unless this provision was adopted, they knew the Fair gates would be kept open, and to please the narrow little Puritans of Connecticut and the superstitious crackers of Georgia they were willing to make religious laws to restrict the whole enlightened part of the United States. It is a most abominable and outrageous piece of work!

There is no time to do anything now. Congress has the matter in its hands, and unless the House reverses the Senate's action, the Fair will be closed, for Chicago needs the money and cannot afford to refuse it and depend upon the Sunday gate-money to make the loss good.

A writer in a Western journal recently made a visit to British Guiana, and while at Berbice the following incident came to his notice: A member of the Protestant church lost his wife suddenly. She was also a member. They were poor. He applied to the minister for a lot to bury her in. The minister refused unless he first paid the price, $3. He could not raise it, and with tears in his eyes, begged the minister to relent and bury his wife decently. The minister still refused. The authorities insisted on an immediate burial for sanitary reasons.

With a few friends, he took the body of his wife to the cemetery gate, and again begged the minister to bury her. Again he was refused. Leaving the body in the gate, he went away to try again to raise the money. While they were gone the minister's horse ran against the rude box, knocking it to the ground, and the body fell out on the earth. A crowd gathered around. The minister, without waiting for the husband to return, paid a man $4 to bury it without even a prayer. But this was not the end. Before the sun went down, the minister sued the man for $7 to pay for the lot and the expense he had incurred in burying his wife, and levied on his few household things as security. When it came up in court next day, the judge, who is not a Christian, shamed the minister out of the courtroom, amid the jeers and hisses of the assembled crowd, refused to entertain the case, and assessed the costs on the minister.

The Catholics claim that the rule of their priests over ignorant Indians is one of great beneficence and virtue. The Victoria, B. C., *Times* relates an occurrence which shows this: "The Rev. E. C. Chirouse, O.M.I., visited the La Fountain Indian reserve about the middle of last month. During his visit there a young Indian woman and her lover (a handsome young buck) were caught in the act of breaking a church law, *mammook cultus*. The reverend father ordered that both be flogged. The young woman was stripped of all her clothing, except a thin chemise; she was held down by two Indians, while one muscular Indian administered fifteen lashes with a rawhide whip. The next evening the young woman was flogged again (fifteen lashes) making thirty lashes with a rawhide in twenty-four hours. The above facts were not learned by the authorities until about ten days after the floggings. The Indians feared the young woman would die; then the truth came out about the floggings. The Indians who assisted at the floggings, were arrested and lodged in the Lillooet jail. A warrant was sworn out against the priest, Rev. E. C. Chirouse; he was arrested at Pemberton Meadows, by special constable W. G. Manson, and brought to Lillooet for trial. The preliminary trial was held at Lillooet on April 5th, John Martley, J. P., on the bench. The priest was bound over to appear at the county court to be held at Lillooet on the 2d day of May in the sum of $1,000 bail. The young woman has been unable to move since the whippings. She has to be turned over in bed by assistants, being too weak to turn alone. She is still in a very critical condition, but with careful nursing she may recover. The priest was convicted, but has been granted a new trial on a writ of error, by an official who is one of the stanch supporters of the Catholic church."

In the West.

News and Notes.

Floating over the broad Columbia. How beautiful it is; the mighty river sweeping along vast and wooded shores, its sparkling bosom contrasting with the tremendous hights. Wide expanses roll away, holding green islands in the shimmering splendor; and the far-off banks are lost in soft and misty gloom. The great mountains appear, enormous drifts of snow against the blue sky and above the dark masses of forest. All day long we float and speed amid this wild magnificence, gemmed here and there with bright villages, elegant dwellings, gardens, orchards, while saw-mills and canneries mingle their rude industry with the ever-changing panorama.

The flags are floating everywhere, on the boat, on the majestic ship, from the tall staff, from the roof. The stars and stripes wreathe the windows, the porticos, and stream across the roads. Music fills the air, the guns are heard, the muskets, the fire-crackers, and the boom of drum. It is the Fourth of July, the gala day of America, and the patriot heart feels the glad enthusiasm of the time.

Athens and Cathlamet, ancient Greece and modern Columbia, mingle their memories and their glory. Athens is beautiful for situation, with fields and groves, with hills and slopes, with valleys and rushing river, with wealth of timber and coal; the white wings of commerce in front; deep water close to shore, where the largest ships can anchor; the Columbia spreading like a lake, and flowing and winding onward to the sea. Beyond Astoria the eye catches the jeweled breast of the Pacific. A more charming prospect of rugged grandeur, glowing loveliness, magnificent extent, seldom greets the gaze in the Old World or the New. On these western shores, gleaming in the sunset, there could be found no more favorable place to unfold in fresh delight and liberal usefulness the art, the poetry, the philosophy of the most brilliant race that ever adorned the pathway of the orient. Let Athens flourish on the banks of the Columbia, and renew for this age the glorious youth of man.

I am here on the Fourth of July, and deliver the oration. The Declaration of Independence is read by Miss Dickinson, of Eugene, Ore. C. Beal is chairman of the meeting; Marshal Taylor keeps order. The Athens and Cathlamet brass band discourse sweet music; the Cathlamet boys defeat the Astoria team in a game of baseball, and on the whole it is a day of glory for Wahkiakum county.

In the evening there is a magnificent ball in West's new building. Judge Curtis and his confrères from Astoria keep the "light fantastic toe" in motion with enlivening strains until morning. I guess about five hundred people were present. In a blaze of fireworks the glorious Fourth was ended.

C. Beal and Van Houten hav inaugurated an enterprise here that certainly deserves the attention of Liberals. This is a Freethought community. There is no church here yet. There is prospect of a fine town, perhaps the largest city on the Washington side of the Columbia. Two railroads are in view—one from Kalama to Frankfort, *via* Cathlamet, and one from Athens, adjoining Cathlamet, to the Northern Pacific, twenty-four miles away through the Elokemin valley. What is needed is capital to develop the resources of the country, to build mills, factories, etc. Beal wishes to hav some day a grand university of Freethought here, and certainly the elements might be so mixed as to produce a noble flower of Liberalism. Mr. Beal is a man of enthusiastic faith, and dreams and builds with the ardor of a poet. But there is a solid basis of fact for his extensiv plans.

Forty years ago, or more, James Birnie, Judge Strong, and General Grant used to camp here and plan and dream of the future, two thousand miles away from civilization. What a change since that time. When President Grant went around the world he said there was one more place he would like to see, and that was Cathlamet.

There is plenty of fish in the water, plenty of game in the hills, and the soil is of the richest kind. Large crops of fruit, vegetables, and grasses are produced. The water is of the purest quality. The climate, especially in summer, is delightful. The ocean is twenty miles away and its breezes are softly tempered as they strike these gentle hills and dales.

Already a company has gathered here, of energy and Liberal spirit. Our old friends, Mr. and Mrs. Albert, are well known to the readers of THE TRUTH SEEKER. They now hav a beautiful baby and it is named after W. S. Bell.

Dr. Boynton is full of poetry and philosophy and is a Radical to the backbone. His wife is the same, and their two pretty babies are born with their foreheads to the dawn. W. C. Clow keeps time as usual, trains the brass band and is at the front. A. S. Douglass, proprietor of the new mill, is an energetic worker. The Chenys, formerly of Wisconsin, keep things shining, both in the tin-shop and out of it. J. Bruce Polwarth, district attorney; O. M. Harvey, auditor of the county; the Shepherd brothers; the West family; Alex. Birnie, postmaster for twenty-six years; Wm. Andrews; J. J. Foster, who owns a farm of five hundred acres; Davis & Cornwall, of the Cathlamet *Gazette*, McGrath and Frederickson, proprietors of the hotels, these and many others are among the pioneer corps of Athens and Cathlamet, and are determined to make this place worthy of its natural advantages.

Mr. Beal has started a brickyard, and it is said that the clay in this vicinity will produce the finest brick.

Mr. and Mrs. Leroy Davidson were with us from their ranch above Eureka and photographed the Fourth of July assemblage. Others joined from various places, and it was a pleasure to greet old and new friends along the Columbia.

Athens and Cathlamet hav a bright future before them as this great and splendid country develops. It will take time, work, energy, and capital to realize the possibilities of the situation; but I hav much faith in friend Beal's Liberal projects. I enjoyed the hospitality of his delightful home, where certainly there is rest for the weary. It occupies a commanding position from whence the river can be seen for miles in extent. Beyond the river the vast hills roll away with the still unbroken forest from base to crest. You can look down upon the bright little burg of Cathlamet, with its wharves, its hotels, its canneries, and the steamers coming and going. Backward stretches the lovely vale of Elokemin into the inexhaustible timber lands. I hav enjoyed my visit here while the pageantry of the Fourth of July has mingled with the magnificence of nature.

Barlow is my next lecture point, and here also is a new town, grown up almost since I was here a year ago. W. W. Jesse, formerly of New Era, is located at this place with a brand-new store and a brand-new house to liv in. He is a judge, too, although a Freethinker, and, although a Democrat, he was elected in a Republican district, which shows his popularity. I find the same jolly welcome in his home as ever. D. W. Smith and Katie Kehm Smith, of Port Townsend, Wash., are on a visit to Barlow, and it was a pleasure to greet again these fortunate comrades, so ardent always in the Liberal cause. Other friends are present, Mr. and Mrs. Hoffman, Mr. and Mrs. Burgoyne, George Johnson, Bogert, etc.

Barlow is a Liberal name, and I guess it will be a Liberal town. A fair audience is present at the lecture given in Barlow Hall, over Jesse's store. The hall is ornamented with evergreens and flowers, and the mottoes "Dig for Truth" and "Think for Yourselvs" shine amidst the fragrant colors. Mr. Smith takes charge of the meeting and introduces me, and after my lecture Katie Kehm Smith recites "The Betrayed," and the pathos of the poem is beautifully expressed. So I find Barlow radiant with Freethought. It is proposed to hav a Liberal hall here, and perhaps a Liberal school. Katie Kehm Smith expects some day to carry out her plan outlined in her article in THE TRUTH SEEKER on Liberal organization to form centers of work at Barlow, Portland, and other places. She certainly has the ability and the enthusiasm to succeed in this enterprise. It needs only the genius of some energetic leader to make Liberalism in this part of Oregon a potent factor. I think that Barlow will make a nucleus for Freethought work. There is an excellent country about it, fine farming lands; and undoubtedly there will be a handsome city here some day.

I lecture at Canby July 7th in Lee's grove. Canby, about two miles from Barlow, is growing too, and has the appearance of prosperity. The Methodist camp-meeting is blazing away, but so far no one has been converted. I had a fair audience in the grove. This is a busy season and it is rather difficult in the country to gather people together. Barlow sent down a good delegation, and New Era joined in, and all the Wrights from Wright's Grove came over—and a wagon-load there was—and I was glad to meet these stanch Liberals again. Reuben Wright has been married, and I congratulate him on his new fortune. May the flowers always bloom.

I am at the home to-day of Mr. and Mrs. H. A. Lee, of Canby, and am taking a good rest ere I proceed to the North. The weather is delicious after the heavy rains. There is scarcely a cloud in the sky. The breezes are softly blowing. The earth is clothed in garniture of green with brilliant-colored flowers. The farmers are at work, and the harvest gold begins to gleam. One of our number has passed away, a martyr to her noble devotion, Mrs. Carrie E. Haight, formerly of Portland. She with her family went to Topolobampo colony, and to the success of this she consecrated her efforts. She was taken with the fever and died serving the cause of humanity. A brave and generous spirit has been lost to our work amidst the "forlorn hope" of progress; but her example of heroic labor will shine in our memory, and her grave shall not be forgotten. Over it shall bloom the flowers of love and hope. SAMUEL P. PUTNAM.

Canby, Ore., July 8, 1892.

"Pushed By Unseen Hands."

From the Burlington, Vt., Free Press.

The stories are suggestiv of important facts. Heredity is a powerful force, yet it seems impossible to accept all the conclusions as literal facts. The book is, however, well worth reading either by the thoughtful or by those who seek first of all to be amused.

Lectures and Meetings.

S. P. PUTNAM's lecture appointments:

Rosalia and vicinity, Wash.	July 24	Albert Lea, Minn.	Aug. 13, 14
Davenport, " .. "	25-27	Watertown, " .. "	16-18
Colville, " .. "	29-31	Minneapolis, " .. "	20
Missoula, Mont.	Aug. 6, 7	Eau Claire and vicinity, Wis.	" 24-29
		Chicago, Ill.	Sept. 4, 11

Some dates are not filled. Those along the line who desire lectures will please write S. P. Putnam, Palouse City, Wash.

The Cause in Washington.

At Tacoma, June 12th, the lectures on evolution, presenting the facts of science in plain, simple language, intensified the interest both among Liberals and Christians. The Germania Hall was crowded alike upstairs and down, and standing-room was at a premium. Only the very early comers had any choice of seats. After the lecture, I answered questions for one hour and a half; even then the vast multitude seemed loth to depart and risked missing the last street-car and having a long, wearisome walk home. The nature of the questions asked and the eager attention with which the answers were received gave proof of deep and intelligent interest.

I hav made large sales of Liberal publications after every lecture. This is the surest possible gage of the amount of interest and spirit of investigation aroused.

The Tacoma Secular Union hav engaged the Wheeler Hall on Tacoma avenue for their regular weekly meetings (Tuesday evenings). They hav good attendance. On Tuesday, June 14th, over fifty were present, including ten ladies, and this despite very great attractions elsewhere, one of which was a mammoth musical festival at the Tabernacle.

After the routine business of the society—admission of new members, etc. (there hav been a number of new members admitted every meeting-night so far), they hav a very interesting program of social and literary exercises. Songs by the ever genial and popular Scotch vocalist, Robert Howden (a new addition to the ranks of Liberalism since the commencement of the lectures and one we hav reason to be proud of), readings, recitations, and brief speeches by the chosen six—six names are read off the roll in regular order by the secretary each meeting, each of whom must, at the next meeting, either read, recite, or make a brief speech, failing which he must pay fifty cents into the treasury. This extempore speaking class is alike a source of instruction and great amusement.

Among the visitors, Tuesday evening, June 14th, was Mr. Charles A. Cantonwine, of Yakima county, who requested Dr. Angus, president of the Washington Secular Union, to read aloud a will which he had instructed me to draw up for him, and which he proposed to sign, execute, and publish before the entire audience. He wished the president of the Washington Secular Union and the officers of the Tacoma Secular Union to sign as subscribing witnesses. He had long desired to help the cause of Liberalism and aid the work of securing complete divorce of church and state; and, while he should continue to do all in his power during the little span left to him of life (he is eighty years old), having done his full duty by his children and heirs, he desired at his demise the cause should receive the bequests as stated in his will. He made it thus publicly so as to put it as far as possible beyond the power of any of his heirs to break the will or defeat his purpose by claiming that at the time of making the will he was insane, under influence or constraint.

Dr. Angus read the will aloud. It made bequests to Charles B. Reynolds in trust for the Washington Secular Union, and to Charles P. Somerby in trust for the Truth Seeker Company, and the following stipulations in regard to his funeral services, which may prove useful, and so are inserted:

"Having no faith or favor for church ceremonies, prayers, incantations, or other mummeries, I do hereby, as my last will and most earnest last request to my children, heirs, executors, administrators, and assigns, especially enjoin, require, and desire that immediately after my death the president and secretary of the Washington Secular Union be notified thereof.

"And I hereby request and direct that my friend the said Charles B. Reynolds shall hav sole charge and officiate at my funeral services; and in case of his death or unavoidable absence, that then the officers of the said Washington Secular Union shall appoint an agent to hav sole and exclusiv charge of my obsequies.

"And that no ritual, rite, or ceremony shall be permitted in connection with my funeral, other than that sanctioned, requested, approved, or administered by the said Charles B. Reynolds, or the agent appointed for that purpose by the said Washington Secular Union.

"And I do design and intend this instrument to be a full and complete authority for the said Charles B. Reynolds, or the agent of the said Washington Secular Union, to take whole, sole, and exclusiv charge of my obsequies.

"And this shall be the warrant and authority of the said Charles B. Reynolds—or in his absence the authorized agent of said Washington Secular Union—to dismiss and expel from the presence of my dead body any priest, minister, or church official who by request of any of my children, or any relativ, or any person else, may attempt to preside or take part, or in any way officiate or interfere with my funeral services."

After his signing his will and its being attested by the five persons he requested so to do, Mr. Robert Howden favored the audience with a ballad, and in response to vociferous encore sang a comic song with inimitable zest and humor, and then instead of, as is his wont, modestly retiring to his seat amid the din of applause, he stood his ground and commenced to open a square package of formidable proportions, and gaining the recognition of the chair (that noble old veteran of Liberalism, ever stanch and true to the cause, in weal or woe, Eben Pierce), in very flattering terms expressed his sense of the services as lecturer and exponent of Liberalism of Charles B. Reynolds, and presented the Jersey blasphemer with a beautiful and unique etching on glass, very handsomely framed. In the center was an admirable profile of Charles B. Reynolds, and under it the words, "Reynolds. Liberalism. June 14, 1892." On each side of the profile was a very artistic fac-simile of the Wettstein Freethinker's badgepin. Each corner was decorated with rays of light, and in the left upper corner, "Voltaire—Investigation;" in the right upper corner, "Bennett—Freethought;" in the lower left corner, "Paine—Reason;" in the lower right corner, "Ingersoll—Eloquence." The novelty of the design, as well as its truly admirable and artistic execution, called forth glowing encomiums.

The secretary of the Washington Secular Union is not apt to lack for words or distinct and emphatic utterance, but this unexpected token of appreciation and kindly feeling caused him some kind of swelling in the throat, and although his eyes sparkled with pleasure as he received the beautiful and appropriate gift, yet they glistened with tears in spite of him.

June 19th, Professor W. Bell lectured in my stead at the Germania Hall, affording me indulgence in a four days' holiday, the first I hav had in three years. I seized the opportunity of Professor Bell coming and put in the time at the hospitable ranch of that prince of good fellows and earnest Liberal, William E. Langdon, near Everett, the future metropolis of the Pacific.

C. B. Reynolds,
Sec. Wash. Secular Union.

Fremont, Wash., Lock Box 155.

Letters to Workingmen.

POLITICS.

I hav said we should wash our hands of politics. I believe the workers can never improve their condition by the ballot. It is a cunningly contrived snare, wherein we lose not only our freedom, but our hard-earned wages. I contend that in so far as we are concerned it is absolutely of no consequence which party is elected to power. The classes controling the successful candidates are always the same. And these classes while differing in their preferences, actually concern themselvs very little as to who is elected. They are very sure that attorneys representing their interests will be elected, hence their indifference. Jay Gould testified that in Democratic districts he was a Democrat; in Republican districts, a Republican; in doubtful districts a doubtful, but always and everywhere an Erie man. When asked if he gave money to influence elections, he said, in effect, he had not; he had found it easier and less expensiv to buy the legislators. You will always find that those who are the least benefited by the politician are the most enthusiastic in their endeavor to elevate him to power. It is we, the laboring poor, who hav nothing to win and everything to lose, to whom he looks for assistance, and alas! not in vain. The politician works for himself; he is after the loaves and fishes. As a rule, he is entirely ignorant of any plan, or idea of a plan, for the betterment of society. "Political economy" is all Greek to him. Yet I would not insinuate that a knowledge of this would make the better politician. If he aspires to any exalted position, it is essential that he should be a lawyer, because the railroad and bank president, the monopolist and stock-gambler, desire to be his clients. As a lawyer he may know how the laws favoring his client are made and enforced, or those unfavorable defeated or ignored. But if the labor element should succeed in electing those not lawyers, what then? Friends, it is the labor element that elects them all, and judging the future by the past we hav no data for affirming that any lasting good can be obtained through politics. The laborer has been in politics some time and what has he accomplished? Is his condition one whit better for any political success? Do you not know that the man who has leisure to apply his wit and money to employ the best counsel will always succeed in having legislation either made or interpreted or quietly ignored? The fact is, the voter has very little representation in the legislature. As I hav said, the politician represents nobody but himself. True, he may find it to his advantage to regard the wishes of his constituents. Still his actions are all prompted by his selfishness. The moment a man goes into politics the tendency is to make it pay. He must invest considerable cash to get a position. He feels that society has imposed an unlawful tax upon him and justifies himself in ways that are dark and tricks that are not altogether vain to get even with society. In fact, society has read him a lesson and he says to himself, "It shall go hard but I will better the instruction." As Emerson said, "Politics signifies cunning, intimating the state is a trick." Politicians justify the means by the ends and then shape the ends to their own advantage. Given the power, man's selfishness will manifest itself every time without regard to others' welfare. Who doubts that the country would be involved in civil war if supreme power were placed in the hands of the manufacturers of arms and ammunition, and it would be brought about in such a way that "the powers that be" could with all the appearance of sincerity appeal to the patriotism of the people to sustain them? It is idle to talk of reform in politics.

The editor of the *Popular Science Monthly* has truly said, "The most popular forms of government engender the worst forms of politics and foster states of mind that exclude all considerations of a scientific nature. Nothing is more notorious than that under the working of our popular political institutions the best men go to the wall and the worst men come to the front. By the very conditions of the case it is the crafty operators, the long-headed managers, caucus manipulators, party intriguers, and brazen indefatigable demagogs who secure the offices." Friends, I want you to think of this. The principle of politics is degrading. When we derive a right system from a wrong principle we may expect to gather grapes from thorns and figs from thistles. The trouble is, we are by nature conservativ. By nature we become the slaves of custom. What always has been, we imagin must be. That which should be abolished we are ever seeking to reform. Like the "wise man" who "jumped into a bramblebush and scratched out both his eyes," we imagin we hav only to "jump into another and scratch them in again." And then the absurdity of cultivating brambles in hopes that by proper selection we may get a bush containing less thorns when we know the very nature of the plant is to obstruct, entangle, and irritate! But this absurdity is eclipsed by the greater one shown in our anger at the man who would suggest the removal of the bramble altogether. Friends, it is our support that keeps this bramble upon the highway. But for our fostering care the onward march of civilization would destroy it, root and branch. But for our support political institutions would soon be superseded by business institutions. When the laboring poor realize the degrading influence and the utter uselessness of politics in the acquisition of knowledge and happiness, and withdraw themselvs from all participation in its iniquitous proceedings, politicians will be obliged to turn their attention to some honest calling. The business and commerce of the people depend in no sense upon politics or politicians. You will find the true business man giving politics a wide berth. He fears it, for he knows its robbing, intermeddling properties; and what is true of the business man is equally true of the moral man. The immorality of politics is admitted by all.

Our schools, says the educational reformer, must be taken out of politics. Its contaminating influence makes incompetent teachers and backward scholars. Our courts, say the advocates of pure jurisprudence, should be taken out of politics. It corrupts the bench and makes a travesty of justice. And so with every institution, "the trail of the serpent is over it all." They cannot be taken out of politics so long as politics dominates the nation. It must corrupt all its institutions. Man must take himself out of politics. No longer the slave of party or politicians, he will look upon the ballot as a card in the hands of a gambler. Think of it, friends, politics is simply a game wherein one party strives to beat the other; and so long as cunning and trickery are more successful in winning the game than modesty and honesty, so long will intrigue be the politician's stock in trade. It is often said of political parties that it is a choice of evils, and we are advised to choose the least. But, friends, this advice is good only when we are compelled to choose, otherwise we should make no choice. I am aware that certain politicians, reading their fate in the withdrawal of the poor from politics, are already advocating compulsion; and I expect to see them putting a law upon the statutes making it a misdemeanor or a crime for anyone eligible to

neglect recording his choice. Well, let them do it. It will result in their being "hoisted with their own petard," as it will demonstrate the fact that the voter is a slave, and the politician's talk of "sovereign people" will be a theme for laughter. Any law seeking to enforce the idea that political methods are necessary will awaken the minds of the people, and its merits will be investigated. It will be weighed by the common folks, and if found wanting, quietly ignored. Laws are powerless when the great majority rebel. "Eternal vigilance is the price of liberty." But the subtle invasion of liberty is sometimes necessary to strengthen and enforce vigilance. Meantime, I wish to impress this truth upon you, the evils of politics can never be overcome so long as we participate in its exercise. So long as we endeavor to force other people into our ways of thought we must expect to be forced from our own. Our liberty can only be preserved by refraining from all invasion of others'. The ballot as a card in the hands of a player would be harmless but for the power of government to enforce the will of the winner. If we play we "must abide the hazard of the die." We hav in honor no protest. If we set out to shear and return shorn, we may blame our stars and curse our luck, but we should bow to the will of the winner. I ask you, friends, to consider this little game of politics. Devote your first hours of leisure to a careful study of the ins and outs; see the players play in all the exuberance of enthusiasm; listen to their shouts of victory and wails of defeat.

So enamored are they with the game,
  So intent upon winning the lead,
No thought of an object or aim,
  No gain but the glory of speed.
Like the jockeys who ride in a race,
  Endangering their lives to outrun,
No thought but to gain in the chase,
  No glory but victory won.
Like a child we wish to employ
  On an errand of personal gain,
We divert his mind with a toy
  And a race with a rival to gain.
For back of the players there stand
  The robbers who greatly enjoy
The folly that givs to their hand
  The boodle the players deploy.

Buffalo, N. Y. A. L. Ballou.

The Death-Bed.*

As a nomad and a wanderer through this country from the cold, bleak regions of frosty Canada to the sunny and verdant lands of Mexico, I hav made man my principal theme of speculation, and as Sir Wm. Hamilton wrote on the walls of his room in the college, London, "I find there is nothing great in the world but man, nothing great in man but mind."

When man wandered over the face of the earth clothed only in the skins of animals, having only the sky as his house-top, the grass of the prairie for his bed, with the warm zephyrs of the orient as a protection from the cold, his mind was the only thing that elevated him above the beasts with which he came in contact; but he little knew what was shut up in that bony casket through which he recognized sound, light, etc., and differentiated between their varied metamorphoses; he little knew the feelings of ambition, the promptings of evil, those passions in man which make him lower than the lowest animals. He little knew that in that tangled network of protoplasmic cells there was so much deceit and treachery; he could not conceive that in that cranial cavity lurked so much latent duplicity. He knew not of love, of friendship, of hate, except what instinct taught him.

As your respected and eloquent orator, Mr. Reynolds, taught us, the rumble of the thunder, the flash of the lightning, the roar of the cataract, the whistling wind, etc., struck him with awe and imbued him with the idea of the supernatural. From this beginning his superstition and fear developed into a religion, every form of which is the expression of the same principle of mind, and is limited by man's power of varying the expression of this principle. Born in China, Turkey, Christendom, or elsewhere, his religion and moral codes would be such as were taught him; their degree of purity or elevating influences would depend upon the purity, elevation, and cultivation of the mind or minds from which they emanated and to which they became associated.

From the earliest ages the death-bed has been surrounded with a halo of veneration, and a record of the sayings and doings of dying men of all times has been kept. The dying statesman, warrior, heroin, or hero of different ages has been the theme of song by the poet, of speculation by the philosopher, of example by the ecclesiastic, and scorn by the cynic. Great stress has been laid on the death-bed of the Christian, who stretches out his arms toward heaven as if he was sure of a passage there, and the death-bed of the Infidel with its agony and terrible torture. But, my friends, while this all seems very pretty, the experience of every professional man who has stood by and seen the monster Death envelop within its slimy coils a human being, denies this, and bears me out in the assertion that these death-bed scenes are the product of man's imagination, and are contradicted by the simplest laws of physiology. I hav stood by the bedside as the old man tottered over the boundary line of life and death; hav seen the little infant pass away with a smile like the last rays of the setting sun as they were absorbed by the twilight; hav seen the lividity, the cyanesis, the imperceptible heart sounds, the absence of radial pulse, and the hoarse sepulchral whisper complete the desperate picture of that dread disease, cholera.

But here as elsewhere I hav seen the dying soul pass over the river Styx in a boat whose muffled paddles gave back no echo.

Occasionally I hav seen a man's death preceded by wild delirium, and his words would seem to revert to the scenes of his childhood, and the brain by excessiv molecular irritation would cause the tongue to utter in the wildest fancy sentences, part of which were incoherent, but which, like the Bible, could be translated by a skilful tactician to mean anything. The claim of the Christian teacher that the brain of man dies last, as proved by a microscopical examination of the circulation of the sclerotic coat of the eye after the pulse has ceased to beat at the wrist, is true, but a deeper study of physiology teaches us what he either does not know or seeks to conceal, that that circulation is a venous one, and that the blood seems to flow through the little radicles by simply a mechanical principle of all fluids, that when pressure is taken away they seek their level, and a further examination reveals the fact that from this blood has already been extracted all the oxygen, in the absence of which thought cannot exist. We also find out that when too much blood, heavily charged with oxygen, rushes to the brain, setting in motion by violent irritation all the nerve centers, the corporal man loses control over the mental man and freaks of thought obtain. At this juncture, if the heart refuses to act, death ensues, and the last words of the dying throat are cherished, although they conflict with the whole past life of the individual; but should the heart stand the strain and recovery take place, what he said was "simple delirium."

The great Freethought orator has said that "Life is a strange and shadowy road along which we all must pass, a few short steps from the cradle with its lullaby of love to that great wayside inn where we all must pause and where the only salutation is good-night."

It seems to me that we need no religion to tell us that good influence and habits, and constitutional inclination to virtue, are surer guarantees against immorality and vice than the most pious resolves and nicest power of moral casuistry. Life is merely a principle resulting from the properties of matter and the action of elements in bodies, in which they create spontaneous movements. But it is a trust we owe to society, that we spend not idly as a gala day or holiday season, bedecked with the gewgaws of fancy, but to be well administered, and when it is ended to be laid down with satisfaction, when its sun sinks beneath the green earth and its weary journey is over. Dr. R. Brodnax.

* An essay read by Dr. Brodnax at the late conference of the Washington Secular Union.

English Notes.

Dear Truth Seekers: Amongst the most pleasurable incidents of the last few days is the receipt of a letter from California, written by a hitherto unknown friend who claims acquaintance by means of these English Notes. Such favors call for no apology. I am only too glad to know that Americans and Englishmen are in touch with each other, and that your compatriots watch with interest the doings of Freethinkers in the old country. What I am longing to realize is a more general interchange of opinions between the dwellers of the two lands. We are too much divided yet. We hav scarcely learned efficiently that grand lesson of Thomas Paine that "the world is my country and mankind my brethren." Some day Ingersoll to Englishmen and Foote to Americans may not be "strangers yet;" and when that day shall come to pass I may be able, too, to shake hands with those whose homes are beyond the herring pond. In addition to this letter, I hav to acknowledge thankfully the receipt of the *Moralist*, the *Open Court*, and other interesting journals which are always most welcome gifts in a country where they do not grow.

Manchester, June 20, 1892. Sam Standring.

A Party for Liberty Wanted.

The time has come that I hav feared for some years. The Democratic party has committed suicide and there is an opportunity for a new one. To many a Liberal it will seem impossible to start a party called the Liberal party with any hope of success. But there often come times when the smallest party holds the balance of power. The two parties now unite in offering the people silver in the platforms, but none in the mints. It is simply a ruse to make money scarce so that money rings can the more easily control it; to make farmers pay two bushels where they ought to pay only one. A party ought to be started that would secure liberty of thought, speech, of the press, liberty of action to the individual, and extend the powers of government so as to wipe out the tyrannical corporations that now ride over us roughshod and play the role in our age that the dukes and counts did in feudal times. Geo. Wilson.

Press Censorship.

At a meeting of the Ethical Club of Topeka, Kan., held on the 28th inst., the following resolutions were passed:

Whereas, Moses Harman, the president of this club, has again been committed to prison, charged with the violation of the postal laws, attempting to regulate the nature of mailable matter, and

Whereas, The principle involved is one that assaults the right of a free press and assails, not only the liberty of thought and speech, but endangers the business interests of the press everywhere; therefore,

Resolved, That this club makes the reasonable request that newspaper publishers furnishing advance copies of their publications to the post-office officials or agents, shall be exempt from responsibility when such publications are subsequently received and mailed. The responsibility of determining what is and what is not mailable matter must be assumed by the department instead of, as now, being left as a trap to catch innocent and well-meaning publishers who may hav their own views as to what is wholesome literature. The common right of protection recognized in all free countries requires, if censorship of the press must be, that publishers may be able to save themselvs from the danger of prosecution and imprisonment by demanding that the acceptance of postage by the department, when advance copies of such mailable matter hav been furnished, shall act as a bar against any charge of violation of the postal law.

Resolved, That this club has the highest regard for the moral worth of Moses Harman, its president; that it believes no word of reproach has ever been uttered against his personal character, and that he commands the respect and esteem of all who know him well, and that even those who antagonize ideas that he may entertain, many of which this club will not attempt to fully indorse, still hav the utmost confidence in his integrity of purpose.

Resolved, That this, the Topeka Ethical Ciub, believing in and tolerating the utmost freedom of discussion as the only means of reaching ultimate truth, does hereby extend to Mr. Harman its warmest sympathies, assuring him that he has our respect as a citizen, our love as a friend, and our admiration for his unselfish devotion to his own ideal of right.

Resolved, That a copy of these resolutions be sent to our friend and presiding officer, Moses Harman, in his confinement, and that they be furnished to his paper, the *Lucifer*, and to the city press for publication.

G. F. Kimball,
J. W. Adams,
J. A. Adams, } Committee.
Mr. Bullard, Vice-president.

Attest: G. F. Kimball, Secretary.

Praise of a Book.

From the Galveston News.

"The Higher Criticism in Theology and Religion Contrasted with Ancient Myths and Miracles as Factors in Human Evolution, and Other Essays on Reform," by Thomas Ellwood Longshore, member of the Society of Friends, author of "George Fox Interpreted" and other works. Published by the Truth Seeker Company, 28 Lafayette place, New York.

Written in a scholarly manner, without ostentation of learning, but with substantial evidence of its possession, this volume of five hundred pages, in popular form, is one of the most engaging books of its class. With reference to subjects of deepest anxiety, where mankind seeks hope and consolation, the author speaks with dignity and simplicity for cheerful resignation to the decrees of nature and impresses the reader with the unconstrained candor of his remarks, the strength of his reason, and serenity of a balanced intellect, freely employed to build up the best things in character upon a natural and human basis.

Heaven No Longer Popular.

The other Sunday a visiting clergyman addressed the Sunday-school of a Detroit church. After a serious talk he said to the children:

"All of you who desire to liv in a better world than this please rise to your feet."

All the children rose except one small boy in the corner.

The good man looked at him in pained surprise.

"My child," he said, very gently and kindly, "why don't you rise with the others?"

"Detroit's good enough for me, that's why," sung out the youngster, and the solemnity of the occasion was knocked to pieces.

The Rogers Debate.

I desire space for a few words concerning the debate recently held at Rogers, A k., between Rev. J. N. Hall, editor of the *Baptist Gleaner* and myself. A report of the debate, written by Mr. Hall and published in his paper, prompts me to write. His report is gross y inaccurate, and calculated, if not intended, to deceive his readers. It is made up largely of such statements as the following:

"At the close of the debate Mr. Remsburg advised all Christians to stick to their Christianity, as he had nothing better to offer them. This advice concedes the whole ground to us, and it greatly pleased the Christians.

"Old Brother Jetton told me that on the third day of the debate Mr. Remsburg packed his valise and started to the train, to go home and quit the field, but some of his people prevailed on him to remain and tough it out."

I will not hav an opportunity to present a refutation of these, and the many other silly falsehoods with which his article abounds, to the readers of the *Baptist Gleaner*. So far as the readers of our Freethought papers are concerned, none is needed; for whatever opinion they may entertain of my work, they will giv me credit, I am sure, of being neither a fool nor a coward. If the above statements are true I am both.

Why Mr. Hall should indulge in this personal tirade against me I am at a loss to understand. That I gave him no just provocation for it during our discussion, he admits. Referring to me, he says: "Everybody agreed in the sentiment that he was a gentlemanly and cultivated man." And again: "He is high-toned and gentlemanly in debate; does not condescend to little and contemptible tricks like some so-called Christians I hav met . . . and our debate was throughout pleasant and without offense."

Can it be that chagrin caused by the consciousness of his having failed to satisfactorily answer the objections that Freethought offers to Christianity inspired his untruthful and ungenerous report? Had he really gained the victory that he would hav his readers believe he gained, had he refuted all the arguments I advanced, I certainly should harbor no revengeful feelings toward him. The more errors he had dispelled from my mind, the more truths he had given me, the more grateful should I be. My object in discussion is not to score a polemical triumph, but to discover and establish the truth.

Conceding to him the privilege of bestowing fulsome praise upon his own efforts, thanking him for the few complimentary words he has seen fit to bestow upon me, and passing over as unworthy of notice his extended and persistent attempts to misrepresent and belittle his opponent, I will proceed at once to a brief account of the debate as it appeared to the other disputant.

The debate commenced May 24th and continued five days—two sessions a day of two hours each—twenty hours in all. The Opera House each night was crowded almost to suffocation, and would probably hav been filled had its capacity been twice as great. Visitors were there from nearly every part of Arkansas; also from Missouri, Kansas, and Kentucky. In addition to Mr. Hall and the resident pastor of the Baptist church, it is stated that twenty-one Baptist clergymen were in attendance. Probably as many more clergymen belonging to various other denominations were present.

The following propositions were discussed:

1. "The Bible is a revelation from God." Hall affirmed. Remsburg denied.

2. "The Christ of the New Testament is a myth, and the four gospels which purport to giv a record of his life and teachings are unworthy of credit." Remsburg affirmed. Hall denied.

In the discussion of his own proposition Mr. Hall displayed unusual ability as a debater. He had evidently given his subject careful attention. In his report he says: "For two months I hav given diligent study and ceaseless labor to the preparation for my debate with Mr. J. E. Remsburg, the great Infidel debater and lecturer." He had thoroughly familiarized himself with the stereotyped arguments in support of the inspiration of the scriptures and presented them in a very entertaining and forcible manner. He failed to prove his affirmation, but he made about as good a defense of a bad case as it is possible to make.

In attempting to controvert the second proposition he was all at sea. He had not been able to anticipate my line of argument; he was ignorant of the many damaging facts to be adduced against the credibility of the gospels and the historical character of Christ, and was utterly unprepared to meet them. His arguments were so lame and his sophistries so transparent as to excite the pity of his more intelligent auditors. He was at a loss how to occupy his time. He was obliged to speak five hours on the question, while one would hav sufficed for all he had to say that was really relevant to it. He indulged in personal ridicule and rehearsed old sermons and exhortations. He vociferated loudly and gesticulated frantically. His efforts reminded me of an anecdote related of Dr. Lyman Beecher. Mr. Beecher, while returning home from church one Sunday with his family, observed that he had never preached a poorer sermon than the one he had preached that day. "Why, father," said Henry, "I never heard you preach louder." "That's it," said the father; "when I hav nothing to say I always holler."

Toward the close of the debate, he tried to draw me away from the question under consideration and introduced other questions with which he was more familiar. I had previously met a Campbellite minister who had once served as moderator in a debate in which he was a disputant. He told me that I would find Mr. Hall a ready talker, but that I would hav great difficulty in confining him to the proposition. Such proved to be the case.

Mr. Hall enjoys the reputation of being the ablest debater south of Mason and Dixon's line; but he is evidently more at home in defending the tenets of his particular creed from the attacks of the adherents of other Christian denominations than he is in defending Christianity in general from the assaults of disbelievers. He is, doubtless, a very able champion of the Baptist church, but he is not an especially able champion of the Christian church—not as able as some others with whom I hav debated. He is neither as able nor as fair a debater as President Dungan of Cottner University, with whom I held my last debate preceding that at Rogers. Off the platform he is a genial and companionable man. When he knows or thinks he knows what he is talking about he is a fluent and forcible speaker. He is quite popular in the South, and especially with the Baptists.

Aside from "Old Brother Jetton's" awful lie, and the expressed hope of another pious brother that God would kill me, my treatment by the Christians of Rogers and by the clergy in attendance was in the main kind and courteous. I heartily enjoyed the debate, and so far from my having packed my valise to get away from it, I would gladly pack my valise to go and participate in another.

J. E. Remsburg.

Items of Foreign News Interesting to Freethinkers.

Nine months' imprisonment is the penalty for blasphemy in Guben, Prussia. A workingman is the sinner.

The Universal Congress of Freethinkers will be held at Madrid, Spain, on October 12th. The delegates are to present their credentials at the office of the secretary, Horno del la Mata, num. 5, primero.

Owing to the excellent status and proficiency of Holy John's post-office administration a large package of foreign and impious second-class matter due to us April last arrived only June 30th, hence the ancient air of some of our news.

The number of secular marriages and funerals is constantly increasing in France. Freethinkers in this country should show a little more courage and thus convince the Christians that not even on such occasions is clerical assistance wanted.

H. Ignatius en H. Neeholaus, from Tolentinen, saintly defender against influenza, is coining money in Belgium, and the Jesuit general, Father Anderledy, is nearly dying from the consequences of the same disease. No comments are needed.

La France Anti-Clericale is the title of a new illustrated French political Freethought journal. We hav not seen a copy yet, but in the opinion of our foreign contemporaries the editor, Joanne Magdelaine, will not be beloved by any sky-pilot.

The eminent French Freethinker, Emile Odin, is dead at an age of only thirty-four years. Nearly two thousand people escorted the remains to the crematory and speeches were made by the foremost of his Parisian colaborers in the field of intellectual and social reform.

On March 13th the Freethinkers of Barcelona, Spain, held a demonstration attended by two thousand people. Anticlerical resolutions, speeches, singing, and music constituted the program. A resolution of the society to join the Universal Freethought Federation was adopted.

In 1889 117 deputies of the French chamber voted in favor of total separation of church and state. The French Freethought Federation began organizing in earnest, and in 1891 179 votes were cast in favor of the proposition. Six delegates who had promised to vote in its favor neglected to do so, and they hav not been reëlected. Strength lies in organization. Where is the American Secular Union, and what are the executivs doing?

Superstition is rife among the Christians in Prussia. A miner suffered from an attack of influenza. The wise old woman of the village told him he was bewitched and that he could be cured only by hammering the first old woman he met the next morning. He did so and knocked his own mother senseless. She, however, on returning to consciousness had her son and the "doctor" arrested. This happened in the Christian Prussia of the year 1892.

The Belgian Freethinkers are activ as ever. New societies are continually forming and the organization of the Federation becomes daily more and more complete. Great credit for this is due to our energetic friend, Mr. Leon Furnemont, president of the Freethought Society of Brussels and editor of *La Raison*. The general prosperity and evolution of Freethought organization in Belgium, Spain, and France is due, we think, not alone to the activity of the officials, but to the fact that the individual members recognize the importance of coöperation and the consequent necessity of letting alone petty personal opinions on speculativ subjects. In those countries the adherents of the theories of Theosophy, Spiritualism, and Materialism do not fill page upon page in our journals with abuse or ridicule of each other's pet theories, not one of which can be demonstrated. One world's business is enough for them.

Hands Off!

John G. Whittier, *Dear Friend:* I write to you as being a friend of man and woman, regardless of the color of their skin, and as being a powerful advocate of their inalienable rights. Yourself being of Quaker stock and personally a genuin Quaker, I need not remind you how prone human beings of all races and nations hav always been, and still are, to rob each other of those rights, among which liberty of conscience, pertaining to religion and theology, is the most sacred. It is the "pearl of great price," and when gained and possessed, is only retained by sleepless watchfulness and eternal vigilance. "No religious legislation" is the palladium of liberty of conscience and the motto of the United States Constitution. "This is not a Christian nation or government," was the fundamental corner-stone declaration of Washington, the father of our country.

Therefore, liberty of conscience is not a toleration by a gracious church-and-state government, such as Russia extended to the Mennonites for many years, and then suddenly banished them *en masse;* and is now doing the same by three millions of Jews, both of them being the cream of her population.

The especial object of Jefferson, Franklin, Paine and company, the Infidel framers of the Declaration of Independence and founders of the government, was an entire separation of church and state and perfect liberty of conscience to the religious and non-religious of all races and nations in the world. This is the only government upon earth of which I hav knowledge that is entirely secular. Under it, the Atheist and the most superstitious, religious enthusiast or orthodox bigot hav equal freedom of thought and speech unmolested.

Amid the thousand religions of earth no one has any more right than another to practice coercion, all being equal in the eye of reason and before properly understood and interpreted American law.

Therefore, it is arrogant, impudent assumption for any one of them to dictate to and attempt to coerce all the rest. And when the one of them all that is the most ungodly, unscientific, unreasonable, and cruel makes the attempt to thus coerce, it disgraces itself and the nation by its ignorant, egotistic arrogance!

Each day of the seven is the Sabbath of some one of the thousand religions which will be assembled at the World's Fair; and each one has the right to observe or not observe any one of the seven days as a Sabbath, and to compel by "religious legislation" all the others to observe it, or none of them has any such right.

Hands off! Let the Constantine heathen religionists that Christianized war, appointing chaplains to pray for it and go with their army and navy, blessing their battle-flags, perish and pass away. Let these Antichristian priests go to their steeple-houses and into their gorgeous

pulpits, and perform their senseless mummeries and superstitious rites and ceremonies, unmolested, one day in seven, at the World's Fair; and, instead of closing the doors to the rest of the world, let them repent of their religious wars and remember the fifty millions of their fellow-creatures slain in Christian battles, or by their Holy Inquisition, using the most horrible and devilish modes of torture that hell could devise. Then let them go and open the prison doors of the Tennessee victims of religious persecution, who are incarcerated for their conscientious refusal to be dictated to by Christian bigots. Let them remit their fines and pay them for lost time, then their suffering families will appreciate, as now they curse, the Constantine Sabbath.

These Antichristians want a sign, a poem by the nation's favorit laureate.

Let no sign be given, no poem be written, until those Tennessee martyrs are returned to their homes, all religious legislation is repealed, and the World's Fair be a *World's Fair*, and not a sectarian Holy Inquisition, trampling upon and violating the most sacred of the inalienable rights of man—liberty of conscience of man and woman, which right is so carefully guarded and guaranteed by the United States Constitution. F. W. EVANS.

Mt. Lebanon, N. Y., July 10, 1892.

Protection and Salvation.

Indulging in a heretical remark to some Catholics in a small city, brought the warning, "You had better be careful; the priest has the power, if he chooses to use it, to paralyze your tongue that you cannot speak." Meeting the priest soon after, I questioned him if that was true; and he made answer in a whispering, confiding manner, "I hav the power to make them *think* so."

Men hav ever followed both religious and political leaders so universally that it seems they but fulfill a natural law of evolution, and thus disprove the growing notion that all men are born equal.

It is contended by many that in this particular spot of earth, the people or voters are sufficiently equal and intelligent to do their own praying and marketing; but the vast majority of them still want salvation in some other world and protection in this. The word *salvation* is a charm to the timid one who fears the anger of some God; and the alluring word *protection* carries virtue in the sound thereof to the toiler, and givs him courage in the struggle for existence.

Ecclesiastical salvation is supposed to save the soul from an eternity of suffering in a hell; but some folks deny the existence of a hell, and do not need that sort of salvation. A protectiv tariff is supposed to prevent suffering in this world from cheap food and raiment; but some folks deny danger of suffering from such a cause, and do not need that sort of protection.

As in the case of a supernatural dogma, so is it with a political humbug. The believer relies on the supposed inspiration of the priest in the one case, and on the uncommon wisdom of his party leader in the other. For who ever knew of a common mortal attempting through his own understanding to grasp the Christian idea of an unchangeable God separable into three equal persons, or to explain how in hiring a man to watch and tax him when he picks berries on the other side of the creek he is benefited? When a Vermont farmer buys a horse in Canada, and pays $20 duty, he is really fined that amount, and when the Canadian buys a plow in Vermont, he also is fined. Curiously, in the mist of political bigotry, each party in these transactions fancies he gets the better of the other—in some such mysterious way as that of the old lady's boys who, when confined, could make fifty cents each by swapping jackets. The collectors of these mutual-benefit taxes may enjoy the emoluments of office, and patriotically preside over protection clubs; but it is not given the common mortal to apprehend the hight and depth of the unsearchable riches contained therein. It is wholly a matter of faith.

The priest, who seldom does with less than three good meals a day, and generally wears an eighteen-inch collar, is interested only in our eternal condition, and succeeds in making many folks believe that escape from his God's everlasting wrath can be made only through his gospel. And the protected monopolist, who controls legislation and livs in the grandest house, succeeds in making the dear workingman believe that safety from starvation in this world can be secured only through his political creed.

If the theory of protection is good policy as against other nations, why not as against other states? New York should line her borders with a costly customs service, and lay duty on coal high enough to insure the finding and working of mines in her own dominions. Having paid so many millions of dollars for Pennsylvania coal, it should be a wonder that New York is not dead broke. New England now buys Western flour; she cannot compete. Were she to become a separate nation the protectionist, to be consistent, must line the border with custom-houses and man them at much cost to collect duties on flour. Now, will he obligingly show who in such case will pay this great cost, and who, besides the officers employed, will be benefited? Instead of practicing self-government we hav the priest to prevent us from being caught by the devil, and the protectionist to guard us from ruin through free exchange.

The farmer is told that without protection he would hav no market for his produce. Now, it has happened that while protectiv duties hav been doubled during the last thirty years, the average value of New England farms during that time has fallen one-half. Can the protectionist explain? The average farmer livs economically, works with his hired man, when he has any, and never escapes paying taxes. But, unlike the infant manufacturer, he does not buy up one-half the township and own a bank that is generous enough to place the other half under mortgage. He seldom goes to Congress, either as a member or to be examined by a committee in regard to his interest in the price of salt, blankets, or tinware; he does not often spend a season abroad, and is not a familiar figure at our own watering-places. The priest and the protected monopolist will do all the junketing and legislating for him. The priest claims that to his religion is due all our progress in civilization; and the protectionist claims that to his policy is due all our gain in wealth. Both are leaders who fatten on their fellows.

A tariff on imports is the most costly of all methods to raise revenue. It calls for custom-houses, revenue cutters, extra courts, officers, lawyers, etc., to hunt for and try smugglers. But the protectionist tells his followers that this kind of revenue is paid by the foreigner, and they think he knows; and the priest tells his followers that Jesus will pay all their sinful debts when they go to some phantom myth-land, and they think he knows all about that theory.

He who binds himself to buy and sell only in a certain market unwittingly votes away his liberty, and pays taxes for the support of officers to watch himself.

Protection inflates values. But the advance in prices benefits those only who already possess property thus affected.

Protection givs the manufacturer a monopoly of the home market, with higher prices, and the higher prices close foreign outlet. It shuts out cheap foreign wares, but attracts the poor laborer from the ends of the earth. It thus increases our population beyond precedent; but such exotic hot-house growth may not preserve a hardy patriotism. It is making the young republic prematurely old.

Protection builds factories and destroys ships and commerce. The intoxicating stimulant of protection for particular industries often results in delirium tremens of overproduction, followed by reduction of wages and strikes.

The protection policy increases greatly the cost of government; it is partial and paternal in character; it is opposed to liberty, and is incompatible with the theory of self-government.

When men hav gained courage enough to reject all diabolism and supernaturalism, and hav become intelligent enough to know that the protection given to A taxes the rest of the alphabet; that a duty on salt benefits only the owner of the salt-lick; that a duty on lumber adds to the cost of the farmer's barn; that a specific duty is an unequal tax; and then to vote for freedom of thought and freedom of trade, the right kind of millennium will be at hand. L. G. REED.

The Admiration of Murder.

On Commemoration day I stood for two hours at one spot in Fifth avenue, New York, while a military procession passed by. Lads and old men, recent recruits and aged veterans, strong, stalwart soldiers and the crippled victims of war, filed along to inspiring strains of drum and fife or stirring melodies of martial bands. Bright, fresh banners waved in the breeze along with tattered ensigns that storm, shot, and shell had riddled into ribbons. Swords, muskets, cannons, and machine-guns were brandished or paraded with pride. All the men engaged in this display were arrayed in gorgeous trappings. Fantastic colors mingled in the dress; feathers and plumes decorated the headgear, and the whole costume indicated an attempt at attractiv display, such as is deemed characteristic of children or savages. All the city turned out to witness the parade. Multitudes came from the country, and great chieftains gathered to see the march pass at a central point.

What was the ostensible object of this show? It was to commemorate the northern soldiers who died in the late civil war. But to the great majority of those who took part in the parade or who witnessed it, probably the only thought was a drill and a spectacle.

The men whose memory it was sought to honor were many of them so inspired by the idea of patriotism that they volunteered to go forth to kill fellow-countrymen who desired to change their form of government; others enlisted for hire to kill whomever they were ordered to, without any conception of the reason why; while others were forced by the strong hands of the law unwillingly to go forth to slaughter and be slaughtered. Their surviving comrades who were in any way injured by the service hav been paid annual pensions by the votes of their grateful country—men who held the majority in the government, the aggregate sum now amounting to an immense sum and increasing annually by over a hundred millions.

Tears filled our eyes as this thought came to me: All this display, all this admiration, rests upon murder. The men whose deaths are commemorated went forth to kill, but were killed instead by other men who had come forth to kill, many on both sides equally inspired by love of God and of country; and all the vast procession, marching to music with gorgeous display amid the enthusiastic cheers and plaudits of the enormous crowds of spectators, are men who are trained in the art of killing. This is the end of the nineteenth century "after Christ," in a land professing to follow the teachings of one of whom in fabled story the angels sang, "On earth peace, good will toward men." And yet the religion he is said to hav founded leaves the most highly civilized nation in the world taking its chief delight in military display and organizing the greatest show of the year in parading the trappings and instruments of war in honor of dead soldiers. Would a procession illustrating trade and commerce, the arts of peace and the humanities of the age, with commemoration of the inventors, producers, organizers, and philanthropists of the past, hav excited like enthusiasm? Is it not a fact to be regretted that the admiration of lovely and loving women should go out in the highest measure to a soldier, and that men of war should be the heroes of the gentle sex?

This admiration of murder is instilled into the child from his earliest years. The box of tin soldiers is among his first toys, and as soon as he can toddle about the fond parent makes a soldier's cap out of a newspaper, hangs a drum around his neck, ties a tin sword to his waist, and he struts about with glee, killing his mimic enemies. When he gets to school his chief physical training is in military drill. He becomes familiar with the most approved methods of marching upon the enemy and of handling destructiv weapons with the most deadly effect. Leaving school, he joins the volunteers and his recreation consists in training for murder. Familiarization with the means of warfare lessens his natural repugnance toward killing others. The applause his company receives in the march past inspires the desire for the plaudits of victory. Thus, when in later life he becomes a legislator, at the first sign of foreign complications his voice is for war. It has no terrors for him and he sees advancement and glory in the practice of the murderous business for which he has been trained. In the diplomatic quarrel with Chili it was the army and navy that chiefly fomented the demand for war. They had too long been idle, and were tired of sham fights and target practice. They wanted to show their drill, use their splendid weapons in earnest, and secure advancement by the death of their seniors.

If we would hasten the era of peace, the establishment of arbitration, and the triumph of humanity, let the emblems and the methods of war cease to be toys and training for the young, and only be regarded with awe by the old as still necessary preparations, in a very limited degree, for self-protection and against foreign invasion. The political clubs are beginning to wear uniforms and execute marching drill, and the wand and Indian-club calisthenics and Delsarte movements are furnishing the young with all needed means of physical development without affecting the mind with murderous thoughts. Away with the gun and all soldiering for pastime or exercise, and let us regard the warrior as we do the hangman—as a terrible but happily waning relic of the barbarous ages.

Montreal, July 5, 1892. ROBERT C. ADAMS.

SEND for catalog of our publications. Sent free on application.

Letters of Friends.

Assertion vs. Proof.

ORANGE CITY, June 28, 1892.

MR. EDITOR: Inclosed find $5 for your Literature Fund. I do not see that I can help the cause along in any better way.

That Mr. Buesing takes the cake. If forcible and authoritativ statements amount to anything he certainly is a genius.

And there is another Bismarckian expounder of the truth, *à la* Podsnap. He brushes away Mr. Ballou's letters with a wave of his hand and an angry snarl. No use for any argument, but "I say so."

Some gentlemen seem to forget that their statements are taken for what they are worth, and that a statement without argumentativ proof, in this age of reason, is valued at *nihil*. DE LESPINASSE.

The Minds Whom You Liberate Will Bless You, Sir.

BALTIMORE, MD., June 25, 1892.

MR. EDITOR: At last, after a long fight with adverse circumstances, I am glad to be able to inclose you a post-office money-order for $28—$3 for one year's subscription to THE TRUTH SEEKER, and $25 that I promised long ago to assist you a little in your heroic battle against ignorance, superstition, and hypocrisy. This little donation is for no especial fund or purpose, as no one knows so well as you how and where to apply it to do most good. The only explanation I can giv for not sending it sooner is, I hav done the best I could.

If I were a believer in the Christian superstition, my vanity would be very highly flattered by the love of my heavenly father as shown by the chastenings he has given me; but as I hav not been struck by lightning, even when worshiping him in his holy temple, nor hav any of my loved ones been taken to the celestial realms by diphtheria, scarlet fever, flood, or pestilence, while large numbers of his children hav been favored with these marks and evidences of his affection and tender, watchful care, it must be my heart is yet a little hard, and I hav no occasion to be bursting with pride on account of his particular attention to me.

That you may prosper as you deserve is the best I can wish you.

This city, with all its boasted universities, colleges, and facilities for education, is terribly priest-ridden. There is about fifty million dollars' worth of church property here in Baltimore city untaxed, and about six thousand people devoting all or nearly all their time to the propagation of religion, and not one Freethought society that I hav been able to find—although I believe there are a number of intelligent Freethinkers here if they could be brought together. JOSIAH FRIEND.

Pointed Remarks on Labor and Government.

KISSIMMEE, FLA., June 25, 1892.

MR. EDITOR: When the poor see what is their rights there will be no bonds of any kind to retard justice and equal rights. Labor pays everything; if labor would stop ten years the people would all starve to death. If interest would stop ten years the people would all hav something. If all officers duly elected would enter on the duty of their respectiv offices by taking the oath of their office without bonds and let their bodies be responsible for the faithful performance of their duties, this would make a more honest administration of our laws. Let all elections be once a year and no man to hold the same office but once in his lifetime; that would giv young men a chance to show what they were. All schools to be paid by public money; hav no favorits; that would giv each and all the same chance according to their wishes. The above would burst up the Ku Klux Klan, also the Republicans' high tariff, the Democratic money lying up in the government vaults, the rings, the secret orders compact, capitalists' money-bags, railroad free passes, the two hands under the coat-tail for boodle, and the buttonhole game. The change would be so often that the money would giv out, like my cattle—when they gave out the beef-stealers had to move where there was more cattle. If we could raise any crops in this country I would show what it would do for us. We are in such a country of poverty that if the darned Yankees stop fooling away their money here we will hav to move. Hoping this will be of some good to honest men, I will be ready at any time to tell the truth to any that may apply to me for facts as far as my limited knowledge will permit. E. W. SIGSBEE.

P.S.—In THE TRUTH SEEKER of April 23, 1892, I see "Domestic Information to Be Exchanged," Ann Arbor, Mich. I wish a sample of berries by mail and how to put them up. Oblige a Freethinker,

E. W. S.

Let's Out From the Coils of the Serpent Superstition.

PENACOOK, N. H., July 3, 1892.

MR. EDITOR: I send you a poem that I thought I should like to see in your paper—that is, if you see fit to use it. I hav had it quite a long time. It was composed by a man both by name and by nature. He is a true Liberal; but not, I believe, a subscriber to any of our papers. I mean to send him your paper till he likes it so well he will subscribe.

I see you are short on your Literature Fund, so here is a dollar for that. I hope everyone that possibly can will help this along. Please send me also "The Strike of a Sex." I hope soon to be a regular subscriber to all the good books as they come along.

I see some of the friends think we should leave politics out of our work. I feel sure if all Liberals will keep an eye on the leaders of both the old parties this fall they will soon see that politics and religion are now, as they ever hav been, very near bedfellows.

Let us all agree to disagree if necessary, and pull together to down this monster serpent, Superstition, that is ever drawing us into its slimy coils.

Yours for a long pull, and a strong pull, and a pull all together, ETTA MARDEN.

ORTHODOX HELL.

Orthodoxy's getting shaky;
Hell is losing half its charm;
Beecher stole the devil's brimstone;
Churches all are in alarm.

Hell was once a lake infernal,
Past description, past all names,
Where the damned must roast eternal
In those lurid brimstone flames.

Hell of late, though's, getting smaller,
Cooling off, too—beats the deuce;
Likewise brimstone, once so plenty,
Now is nearly out of use.

Not long since hell swarmed with infants,
Doomed to burn by God's decree,
Just because old Eve stole apples
Off the devil's knowledge tree.

Later still, divines went searching
Hell all through with anxious care,
Gave the hunt up quite discouraged,
Not the first damned baby there.

Fact is, hell's a grand old humbug;
Poor old Satan's most played out;
Orthodoxy's out of brimstone;
Hell is fast going up the spout.

A Letter Full of Free Prairie Air and Free Prairie Thought.

LAKE CREEK, WASH., July 1, 1892.

MR. EDITOR: It does seem to me that all persons ought some time in their lives to take a trip to the great West. I left southern Kentucky on the 8th of June; passed through Cincinnati, O., and Indianapolis, Ind., and on the 9th, at 6 o'clock A.M., picked myself up at Chicago, Ill., staid all day in Chicago, and on the 10th found myself at St. Paul. The 10th, 11th, and 12th took me through some of the grandest scenery I ever saw. No one can do justice in describing the broad prairies, the deep canyons, the awful masses of dark and frowning rocks above you, the deep chasms below. Then darting out from this gloom you find yourself in a grand, flower-covered prairie, with great herds of cattle, bands of horses, and flocks of sheep grazing in every direction, while around at a great distance you see huge mountains whose tops are always covered with snow. I say they cannot be adequately described. They hav to be seen to be properly appreciated. The 12th (which was my fourth day from home) found me on the eastern side of the great Missoula washout. There were twelve coaches in the train, containing about six hundred passengers. We staid at a station called Garrison four long, long days. We asked the conductor ten thousand times when we would get away from there. I won't say for certain, but I believe that the conductor went crazy. Well, six hundred passengers imprisoned for four days would be bound to hav a monkey-and-parrot sort of a time. We ran footraces, tried who could jump the farthest and kick the highest, played all kinds of games, and had two dances. I was the champion checker-player. But the best thing was a regular debate on the tariff question. We were pretty evenly divided on the question. We would stamp and applaud our man as if we were in the halls of Congress. A Mr. Stiff, a lawyer from Missoula, carried off the honors. He convinced the whole six hundred that the tariff is a tax and that the consumer pays the tax. Well, the Northern Pacific sent those six hundred passengers back to Butte, and then by the Union Pacific over four hundred miles due south to Pocatello in Idaho; thence to Spokane, Wash., in order to get around the great Missoula washout. On the 20th, which was my twelfth day from home, I found myself at Davenport, which was the end of my journey.

I found my son well, and doing well. Oh, what a great free country this Pacific slope is, and still bound to be greater in the future! Oh, why cannot the whole world be free? Why do not such preachers as Talmage, Hall, and others teach people to believe all they can? Why not take the rusty fetters from the mind that we hav to believe certain things which, according to human reason and experience, are impossible, or be sent to an everlasting hell after death? J. N. BROWN.

A Pleasant and Sensible Letter.

ST. LOUIS, MO., July 4, 1892.

MR. EDITOR: For the inclosed $1 please send to my address one copy of the Bible Picture Book.

Now, Mr. Macdonald, I like THE TRUTH SEEKER immensely, and cannot possibly be without it. I hav no suggestion to make for improvement other than that of a recent correspondent who suggests that some space be given up to scientific miscellany, news, and discussion, "both terrestrial and celestial." In my opinion the idea is good and should be considered.

Continue the pictures by all means, as they are considered indispensable to the beauty and grandeur of the grand old TRUTH SEEKER.

I want to ask you, Mr. Editor, if it is a fact, as I hav read in THE TRUTH SEEKER recently, that the bigots hav secured an assurance of the closing of the government's exhibit at the World's Fair on the alleged Sabbath. If this is true, it is high time for more strenuous exertion on the part of Liberals everywhere to defeat their prime and most damnable move of closing the entire exhibition on their heathen day. Liberals, arouse! "Why stand ye here idle?" Are we to stand supinely by while these religious fanatics accomplish their hellish designs? If we do, we might as well giv up our cause forever and let them rule in fact as they do at present in theory. But no! This cannot be. We will not yield without a struggle, and then, Mr. Editor, if they do succeed, I would recommend that the Liberals of these United States unite for the purpose of giving the Christians a dose of their own medicin. Let us close everything on Sunday—the post-office, the drug-store, the barber-shop, the butcher, the baker, the tobacconist, the grocery, the saloon, the church, etc. Let us stop all Sunday pleasure excursions. Compel everyone to stay withindoors on that day. Make it a criminal offense for anyone to go out driving—in fact, revive the old Blue laws as far as possible. That's the way to giv it to 'em! Giv them some hell on earth, as they try to giv us for the future, and then see how they like it.

In my last communication to your paper, I wrote the quotation, "Put none but Americans on guard," which you amended by the suggestion, "At least, put none but Liberals on guard." A good idea. But how is that to be accomplished? Are we strong enough, think you? Is it possible to elect R. G. Ingersoll president of the United States? If not, what's the use of talking? Talk is cheap. Liberals generally are too weak-kneed. They too much fear the Christian boycott to be outspoken. They "crook the pregnant hinges of the knee, that thrift may follow fawning." Faugh! it is disgusting. Why can't we be brave enough to stand up and defend ourselvs like men? Until such time as we do, we cannot hope to "put none but Liberals on guard." Right here in the city of St. Louis, one of the strongholds of Catholicism, what can we show for ourselvs? There is not a single Freethought association in this city outside of the Bohemian Freethinkers' Society (which I understand is in a flourishing condition) that I am aware of. If there is, I never heard of it. If this should meet the eyes of some of the Freethinkers of this city, I would suggest that they find means of getting together for the purpose of organization. I would be one to subscribe liberally. Think it over, brother Liberals. We may accomplish something yet by concerted action.

Well, as this letter is already getting too long, I think I had better close. My compliments to the great and only Heston and respects to THE TRUTH SEEKER management.

I send the inclosed clippings with the idea that they may be of possible interest.

Wishing you continued success,

I remain, very truly, J. F. CLANCY.

What Infidelity Really Is.

FLAT CREEK, LA., May 29, 1892.

MR. EDITOR: The literal sense of the word "infidelity" is unbelief, a lack of faith; and the word "infidel" means unbeliever. But there is no one who does not believe some things, and there is no one who is not infidel in some things. I find that the infidelity is always in the head of the one who uses the word. No one ever calls what he knows or what he believes infidelity. It is always knowledge which one has not attained, or something which he does not believe, that he calls infidelity. The word infidel is always thrown in envy at our backs by those whom we hav left behind on the race-course of knowledge, and when it is thrown at me I take it as a malicious compliment. Roman Catholicism is a complete suppression of individual thought The church—*i. e.*, the clergy—has assumed a monopoly of knowledge, and the exclusiv right to think and teach. For an individual to think for himself is the highest crime in the ecclesiastical statutes. The different sects of Protestantism cover all the ground lying between Catholicity and absolute freedom of thought. The Catholics call all Protestants infidels, and each Protestant sect calls those in advance of it infidels. Jesus was an infidel in his day, and his disciples were denounced as infidels and Atheists by the orthodox pagans. Those who break loose from the shackles of an old creed and *religo*—*i. e.*, embrace new doctrins and adopt a new creed—are denounced as heretics and infidels by those whom they leave behind. A religionist is disposed to call all scientific knowledge which he has not reached infidelity. I never hav known a preacher to tell the truth about infidelity, and the reason for this is very plain. He is always talking about something which he does not understand. It is his own ignorance which makes it infidelity to him. If he understood it it would not be infidelity. The infidelity (unbelief) is in his own head, and is the child of ignorance. A man cannot be expected to tell the truth about a subject which he does not understand. When such men as Drs. Talmage and Conrad are bombarding infidelity they are shooting at what appears to them a dense and ominous cloud, but in reality is only the limitation of their mental vision. The darkness appears to overlie that part of the field of knowledge which they hav not explored, but in reality the darkness which they call infidelity is in their own heads. It is ignorance calling knowledge infidelity. The words infidel and infidelity are always thrown forward on the race-course of

knowledge, never backward. And the words are thrown by those who are either too lazy or too timid to advance. The explorers and pioneers in the fields of science, ethics, and sociology are always branded as infidels while living and are usually lionized after they are dead.

P. F. SHUMAKER.

An Infidel Church and Sunday-School.

SAN FRANCISCO, CAL., June 30, 1892.

MR. EDITOR: In proportion to its population, San Francisco is the most cosmopolitan city in the United States. With its thirty thousand Chinamen, many thousands of Japanese, colonies of Italians, French, Spaniards, Germans, Mexicans, Austrians, Greeks, Russians, Turks, negroes, Irish, and Jews, every form of what is called civilization is manifest, and every faith—Christian, pagan, and Buddhist, is practiced. We hav about one hundred and fifty churches and Joss-houses, besides Mormons, Spiritualists, Theosophists, and the Salvation Army rampant. Heavenly tramps and celestial dead-beats make a good living in this promiscuous crowd. No creed so stupid as to lack believers, or so extravagant but finds financial support.

In the midst of all this hubbub and balderdash it is pleasant to know that we hav a great Infidel church and Sunday-school, prosperous and successful.

Except on rare occasions, all the churches are very slimly attended. A recent Christian authority stated that less than five thousand was an ample estimate for a Sunday evening attendance. There are no Sunday laws enforced in San Francisco as in Eastern cities. Our climate is so temperate in summer and winter that outdoor life is agreeable all the year round. All places of amusement are open as during week-days; baseball, picnics, and water excursions plentiful; hundreds of stores and all the saloons are open; people who hav business needing attention work, while those who desire to attend church go there, so that every man is "fully persuaded in his own mind."

On every Sunday a fine band of forty first-class musicians giv a grand concert in Golden Gate park. This is our Infidel church. Seats are provided for ten thousand people, which are all occupied, with another ten thousand promenading or seated on the grassy banks amid shrubs and flowers. It is in fact a "temple not made with hands;" its roof is the beautiful sunlight by day, and at night "fretted with golden stars." The sermons are the still small voices of nature which come to all at seasons of rest and peace. The virtues of charity and good will become realities by the interchange of politeness and good manners everywhere among the crowd. The thoughtful man finds food for reflection here, while the thoughtless hav glimpses of a better life. The hoodlum and the rough become, for the time being, decent citizens. but as the majority of the last two are Christians, they are not numerous attendants.

There is no priest or parson to shout of hell and damnation, and no authority higher than Nature's revelations. This great church is attended by hundreds of activ Infidel students and propagandists who seek every opportunity to speak a word in season for the facts of science, and the universality of nature's laws, and many a man may date the day of his liberation from the shackles of superstition to a word or two uttered in his hearing while quietly sitting in Golden Gate park Infidel church.

The Sunday-school for the children of this church is a splendid object-lesson, quite as important as the church itself.

It covers over twenty acres of ground, and is replete with swings, bicycle-tracks, baseball-grounds, houses for play and for games. Many thousands of children are brought here by their parents for good amusements every Sunday. They know nothing of fire and brimstone; they hear no solemn prayers and hymns, but rejoicing in their young lives, they feel the beauty of the sunlight, and if they get some idea of God and heaven, thay translate it into a larger and more beautiful park with still more fun and happiness.

The tens of thousands of men, women, and children who attend this Infidel church and Sunday-school become humanized; creeds drop away out of sight; race prejudices get deadened, and priestcraft finds its occupation gone.

In coming years, when San Francisco calls for men and women to lead her mixed population to a higher and better civilization, those who hav been trained and educated in this Infidel church will lead the van in healthy human progress.

THOMAS CURTIS.

P.S.—What is there to prevent the Liberal people in other large cities from making their park audiences the center of Liberal propagandism? T. C.

An Organization to Conduct Freethinkers' Burial Services.

RIDGEWAY, N. Y., June 15, 1892.

MR. EDITOR: In response to Mrs. Thomas Ramsay, of Rockville, Ida., in THE TRUTH SEEKER of May 7th last, I would say that for myself I hav made an arrangement with a brother Liberal that the survivor will conduct the funeral service of the other. The service is already prepared for use, including hymns to be sung at proper intervals. I hav made my wishes known to my family, and my wife promises that if she survives me she will see that my wishes are carried out. I would, however, be better pleased to hav an organization, to be kept up with new members—as the older ones inevitably drop out from time to time—and for mutual sympathy in times of bereavement, and for the strength and power to advance the principles of Truth and Freethought that comes of organization.

For that purpose I submit the following plan for organization, and invite correspondence of any who are in sympathy, who reside within fifty miles from here. Whenever five or more shall signify to me by mail or otherwise their desire to become members of such an association, I will name a time and place to meet and complete an organization, with such changes in by-laws as the united wisdom of us all may suggest.

WHEREAS: The inevitable and resistless evolution of facts and truth, by the honest exercise of the reasoning faculties of the human mind, makes it necessary from time to time to make new departures, and inaugurate new customs and usages, leaving the old that are not in accord with the spirit of the age to pass away. Believing as we do in the harmful tendencies and influences of religious superstition, whether embodied in the forms of paganism, Buddhism, Mohammedanism, Christianity, or any other of the many religious speculations beyond the realms of positiv knowledge into the boundless realms of the unknowable, we think the time has arrived for the Freethinkers of western New York, for the primary object of sympathizing with and aiding each other in burying our dead when any of us fall asleep on the bosom of mother earth, and also to avail ourselvs of the strength to be gained by united organized effort, to advance the principles of Freethought, liberty, and the free exercise of our reasoning powers, in examining the facts and circumstances of our surroundings. We therefore deem it proper and expedient to organize ourselvs into an association under the name of the Freethought Secular Association of western New York.

BY-LAWS.

Article 1. The officers shall consist of a president, vice-president, and secretary (who shall also act as treasurer), and each shall perform the several duties usually performed by such officer.

Art. 2. Said officers shall, by virtue of their office, be an executiv committee, who shall hav power to call special meetings of the association when they may deem it necessary; make arrangements for conducting Secular funeral services for the burial of any members of the association when requested to do so by their surviving relativs or friends, and such other duties as they may find necessary from time to time to do for the interest of the association.

Art. 3. The term of office for each of said officers shall be for one year, and until their successors are elected and duly qualified.

Art. 4. The annual meeting of the association for the election of officers and any other purposes deemed necessary shall be held on the second Wednesday of January of each year, at such place and hour of the day as the executiv committee shall determin, due and timely notice of which shall be communicated by mail to each member by the secretary.

Art. 5. It shall be the duty of the secretary to giv due and timely notice to each member by mail of any special meetings called by the executiv committee, and of the time and place of any secular funeral they may be called on to conduct, and it shall be the duty of each member so notified to attend the same so far as it may be convenient and practicable.

Art. 6. Members who are heads of families shall be entitled to hav any funeral services they may need in their families conducted under the direction of the executiv committee on payment of the actual necessary expenses incident to the same.

Art. 7. Any person not under eighteen years of age is eligible to become a member of this association on payment of a membership fee of $5 and annual dues of $1 each year afterward.

Art. 8. By the act of becoming members of this association, we publish the fact to the world, and our surviving relativs and friends, that it is our wish that when we are buried some member of the association shall conduct the funeral services, and that no priest or clergyman be allowed to take any part in the same.

Art. 9. The executiv committee shall be exempt from payment of annual dues, in lieu of any compensation for their services.

Art. 10. The executiv committee will arrange to conduct Secular funeral services for any who may desire, who are not members of the association, for actual expenses, and a reasonable compensation for time actually and necessarily spent in conducting the same.

Art. 11. The office of the association shall be deemed to be at the residence of the secretary, to whom all communications should be addressed. Arrangements for Secular funeral services will be made by any member of the executiv committee.

Art. 12. These by-laws may be amended at any annual meeting, or any special meeting (provided the secretary giv notice of the same), by a two-thirds majority of the members present.

For those interested to know, I would state, there is a ritual for Secular marriage and funeral services and collection of Secular hymns published by A. R. Ayres, of Hannibal, Mo., a pamphlet of fifty pages, which I recommend as suitable and sufficient for all purposes, at a cost of only twenty-five cents.

Hoping I may hav many responses from those who may sympathize with my views, in THE TRUTH SEEKER or directly to me by mail, I am, Fraternally, etc.,

GEO. L. PRATT.

Church News—A Revival.

LOS ANGELES, CAL., June 12, 1892

MR. EDITOR: Los Angeles has lately been swept with a wave of piety and hypocrisy such as never before was known. Thirty-four churches united in securing the services of B. Fay Mills, the evangelist, and for eighteen days he preached to audiences that ranged from three thousand to forty-five hundred people. He was the best-advertised man that ever tried to save souls in this city, and the generous attention and prolix reports which the daily papers gave him and his preaching is the best of evidence that the same was well paid for, as rumor strongly affirms. Never was such fulsome laudation bestowed on a character of this kind, and Jesus himself was thrown in the shade while this mighty man of words was hypnotizing weak-minded men and passiv women here in this city. The press was full of nauseating drivel, and not a word of comment or criticism could find entrance to the columns of any of the dailies; and for nearly three weeks we were surfeited with the vaporings of religious nonsense and emotional insanity. The "midweek Sabbath," which is a hobby of Mr. Mills, was introduced, and half the business places in town were closed on a Wednesday, more from fear of boycott than for any other reason. Much effort was brought to bear on the council to proclaim the day a kind of holy holiday, and it did proclaim something of that sort, but the mayor made a grand kick and put himself on record as opposed to meddling with religious matters.

Great boasts were made during the revival of what power the churches would hav in shaping civil laws and enforcing the same, if they remained united; and it really looked as though we were about to enter a period of law-enforced Christian morality. But things hav cooled off considerably since and Satan is activly at work again without serious opposition.

B. Fay Mills, the evangelist, is not so well known as Moody, Sam Jones, and Sam Small, but he is coming to the front as the latest production in the well-worked revival field. He is a young man about thirty-five and has the gift of gab in considerable quantity. He is the product of religious parents, his father having been a preacher and his mother a missionary in Africa; and it is evident he drank deep of his mother's milk. The laws of heredity got in their work successfully, and he is what he is from necessity—a victim of religious delusions and unrestrained emotions.

That he is sincere I do not question, but sincerity on the wrong road will lead a man astray as readily as willful ignorance. His methods of saving souls are the same as all other revivalists', by emotional appeals, and he declared while in this city that he was not here to argue the question.

How many souls he did save while here is unknown, but only two hav been generally heard of and much talked about. One of them is a well-known politician and all-around tough, who failed to win an office at the last election, and knowing the power of church votes is preparing to run again, as it now looks. He was referred to by name after his conversion in an independent paper here and denounced as one of the biggest liars in the world, but that is in his favor according to St. Luke xiv, 7.

The other convert was an ex-Methodist minister who lost his pulpit through a ministerial assault on his servant-girl one night in his wife's absence, and who perjured himself in court when on trial to escape the "pen." He made a candid confession before four thousand people and was received with open arms by the revivalists, who gave thanks to God for his repentance and salvation. But thus far no pulpit has been offered him, and his ministerial career is not likely to be reopened in this section where he is known. Still, the credit to Mr. Mills is great for having plucked these two brands from the burning, and it shows how efficient the tales of Paine's and Voltaire's death-beds still remain, for he worked off these old, old stories which hav done activ service so long and brought so many souls to Jesus.

But there was one soul almost saved and yet lost to Satan through the influence of "one of our people." A young fellow with limited experience, so thoroughly hypnotized as to be "almost persuaded," sought advice from an old man who had been "saved" in his early days. Said he: "My boy, I want to save you from being made a damned fool of by those folks. Keep away from them, for there is nothing in it. I was converted once, and for five years went around praying behind every outhouse, barn, and log-pile in the country, and I never got a smell of Jesus. Finally, I came to the conclusion the fellow did who was owing a debt. He was walking the floor nights and could not sleep because of his worriment. One day a friend said to him, 'You go to bed and go to sleep and let the other fellow do the walking.' And that was just the conclusion I came to about Jesus more than forty years ago. If Jesus wants me he knows where to find me; I am done looking for Jesus." On such slight things does human destiny turn, and the boy has not yet "j'ined" the church. While good results are generally predicted from these ephemeral excitements, revivals always end about as they started, and the wicked world goes on as before. It is yet to be learned that this revival has led any Christian shylock to reduce his rate of usury, or release his grip on the mortgage that covers the poor man's home; and not a solitary case has been heard of where any rich man has "unloaded" for the purpose of getting into the kingdom of God, as seems necessary from the words of Jesus in St. Matthew xix, 24.

In conclusion, I will say that one of our sky-pilots is grieving over the fact that out of a population in this city of sixty thousand over forty thousand never attend any church. It would seem from this that Mr. Mills left a large unfinished work, and several more revivals will be necessary to bring all within the fold.

Yours without Christ,

C. SEVERANCE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

"Our Church."

Our earliest recollection of attending church was about seventy years ago. We hav been told we made a noise in church some time before, but that was in cutting-teeth time. The tediousness of a sermon in a hot July day in drawling, monotonous tones, must hav added to the struggle of our teeth to show themselvs. We doubtless in our infantil reasoning looked upon the "old elder" mounted in the pulpit as the author of our pain and wished to bite him; and expressed ourselvs accordingly, much to the annoyance of the old farmer back of us, who, after his hard week's work, wished to enjoy his "meeting-house" nap.

The pews of our "meeting-house" were arranged like soldiers on parade, with much uniformity. The head pew was occupied by the richest man in the place, who kept the village store containing a general assortment of goods, including New England rum. By means of this last article he had obtained a mortgage on nearly every farm in the town. The congregation were graded according to their supposed wealth until the last and back pew, which was occupied by an aged negro, who had formerly been a slave in Massachusetts, and was supposed to be over one hundred years old. We supposed in our simplicity they were seated in heaven in like manner, and wondered if Old Nigger Murray would be as deaf in heaven as he was on earth.

The "meeting-house" was on the top of a knoll, surrounded by a beautiful woods consisting of every kind of tree; the singing of the birds, the aroma of the spicy birch bark, the sassafras root, the sweet flag on the borders of the brook, the speckled trout darting under his cover, and last, but not least, the cooling nectar of the spring water at the foot of a great oak, which we drank from a cup we would make from a basswood leaf, and then watch the grains of white sands as they bubbled up with the water, wondering where they came from—thoughts like these would come over us in spite of the old elder's dry and monotone talk about what seemed to us nothing, as indeed we hav found out since it was.

The only word of the sermon that seemed to hav any sense in it was the amen—it was his last one. The old farmer would rouse himself from his slumber, and we would jump for our little caps. Joyful word! Bless him who invented it, and put no embargo upon it!

The elder would giv such descriptions of God and his partner in futurity that we were puzzled as to which of the two to love. As he portrayed them to our boyish view we could but despise them both, one for his cruelty, the other for his meanness, and the country they ran, for their everlasting monotony, with no amen.

The elder would describe the road to heaven as very rugged, narrow, circuitous, and difficult to travel; while the road to hell was broad and smooth, with plenty of guide-posts to direct you on the way; then we did not wonder so many were lost on the road to heaven, but we did wonder that God could not afford as good a highway as the devil. The choir would back this statement with singing "Jordan's a hard road to travel." Our church traveled the road to heaven on the Baptist plan, and to our infant mind there seemed no other turnpike "given in heaven or among men" accessible. Our nativ town had three churches—Baptist, orthodox, and Methodist. Sectarianism ran very high at this period in New England. Each church would hav its own doctor; a Baptist man would rather die than be cured by the orthodox doctor, and the sight of a Baptist doctor would make the orthodox brother jump out of bed and go to work. As for the Methodists, they were too poor to employ any doctor, and usually got well. If the Baptist and orthodox boys met on their way to church there was sure to be a fight, and many were the wounds we received that God might be glorified. Since that time we hav spelled God's name with a double o.

Amen, my little friends.

OLD MAN PAXTON.

Plenty.

"The teeming clouds descend in plenty o'er the world."

To hav plenty is to hav enough and some to spare. To feel we hav a plenty of the comforts of life is very satisfactory. A child likes plenty of playthings, picture-books, candies, nuts, and all things good to eat. As it grows older it likes plenty of play, and good playmates and companions.

Each year adds to our wants and we crave plenty of more and more things—plenty of love, honor, and the world's good words; a plenty of all that is admirable, beautiful, and true.

If we desire a plenty in old age we must work for it in youth. We must sow the seed soon and the harvest will be growing.

Liv wisely, truly, and rightly and every day will add something to the treasure-house of plentifulness.

"Peace and plenty" is a common expression for contented happiness. All who hav these two blessings are well off indeed. We fancy them in a happy haven where rest, quiet, and ease abound.

May peacefulness and plenitude be found more and more abundant everywhere as years roll by. AUNT ELMINA.

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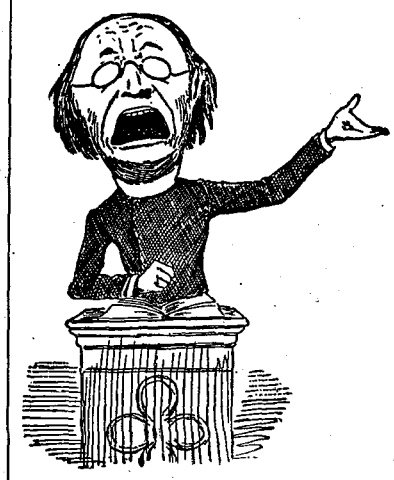
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CYRUS FIELD, the layer of the Atlantic cable, died on the 14th.

REV. C. TRUESDELL, of Preston, N. Y., has gone insane with religious mania.

A CHICAGO burglar's first request on reaching his cell was for a Bible and cigarets.

THE 70,000 Catholics in Belfast's population of 273,000 complain that the Protestants fill all the public offices.

MT. ETNA, in Italy, continues in eruption despite supplicatory processions by religious people bearing pictures of the saints.

PRESIDENT HARRISON said in a speech at Saratoga on the 12th: "We must insist that in all our schools the morality of the Ten Commandments shall be instilled."

LORD ENNE says that if Home Rule is given Ireland and a parliament established at Dublin, the Protestants of Ulster will repudiate it and ignore its decrees.

AT a Protestant convention at Belfast, Ireland, to protest against Home Rule, Rev. Dr. Lynd said that a Dublin parliament would be "dominated by a most intolerant and arbitrary priesthood."

THE Dublin *Independent* says that laymen would be horsewhipped for such language as the priests use about Parnellites, and that the people will endure these priestly indecencies no longer.

CAPTAIN LUGARD has given details of the religious war in Uganda, relating how dissension grew between Catholics and Protestants till a Protestant was murdered by a Catholic, whereupon the battle ensued.

REV. FATHER BEHAN said at a meeting at Dublin, "God thrust Parnell down to the grave, where his bones are now rotting." At murmurs of displeasure, he shouted, "When we are your masters we will crush you!"

H. MCCABE, of Keyport, N. J., has been fined for selling tobacco on Sunday, June 18th. Merchants talk of arresting the complainant for driving through the streets on that day, under the Blue law forbidding driving on Sunday except to church.

A JEW named Buschoff has been tried and acquitted in Berlin on the charge of killing a Christian boy to obtain his blood for use in a sacrifice. The anti-Semites cite passages in the Talmud which they hold to encourage the sacrifice of Christians.

IN Ireland fights occur daily between Parnellites and anti-Parnellites. Priests lead the latter party. At Kilrush anti-Parnellites returning from a meeting were waylaid by two hundred Parnellites. Seven priests who led the former were knocked down and would hav been killed but for the arrival of police. They pleaded that mercy be shown them out of respect to the church and their sacred character. They threatened both legal and spiritual penalties.

A NEGRO named George Thompson preaches on the St. Louis levees every Sunday that he is Christ. He says: "I am not only Jesus Christ, but I am God and the Holy Ghost. I am the father of the world, for I know I made it. At present I cannot use my power, but some time in the future I can. I am three-thirds in one. One-third of me is visible. That is Jesus Christ. The second third is God, the father. The third part is God, the Holy Ghost. God is his own son, and God is his own Holy Ghost. So I, being Christ, am God the Father and God the Holy Ghost. I will destroy all unbelievers." The negroes say, "He's Chris', sho'."

THE election manifesto of Premier Salisbury of Great Britain says that if Home Rule is given the Irish the Catholics will persecute the Protestant minority in Ulster province. The manifesto says: "For generations the Irish hav been divided in two sections between whom a bitter antipathy has prevailed, due to historical causes, aggravated by differences in religion. With whatever section one may sympathize, it would be flagrantly unjust to make either section absolute master. . . . The broad feature of the plan must be the abandoning of the Loyalists, especially the men of Ulster, to the unrestrained and absolute power of those with whom they hav been in conflict for centuries. The wrong decision here means the certainty of a bitter and protracted struggle, culminating probably in civil war, and may be the means of condemning them to a doom dreaded beyond any other fate—the means of the subjection of their prosperity and industry, of their religion and lives, to the absolute mastery of their ancient and unchanging enemies."

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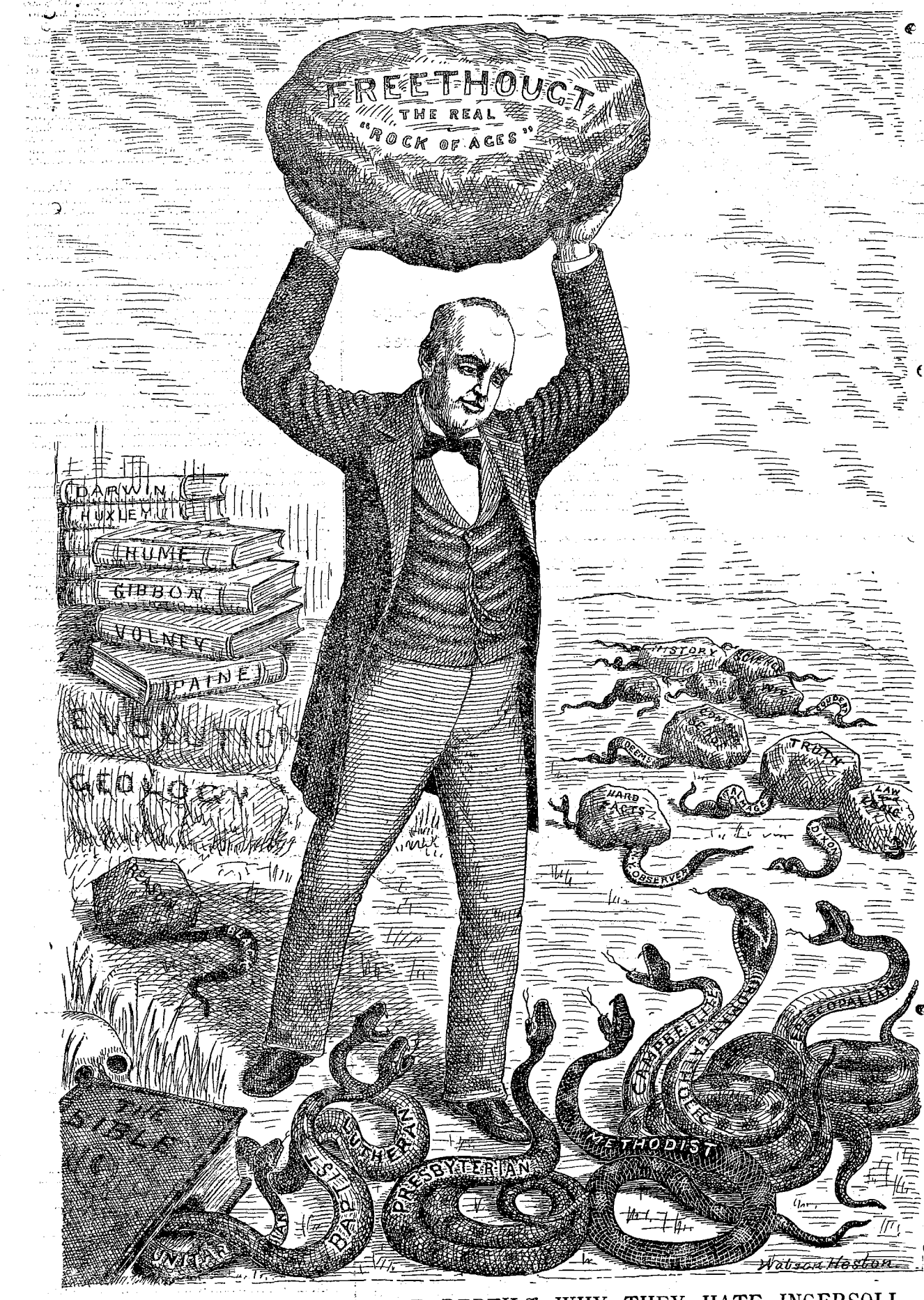
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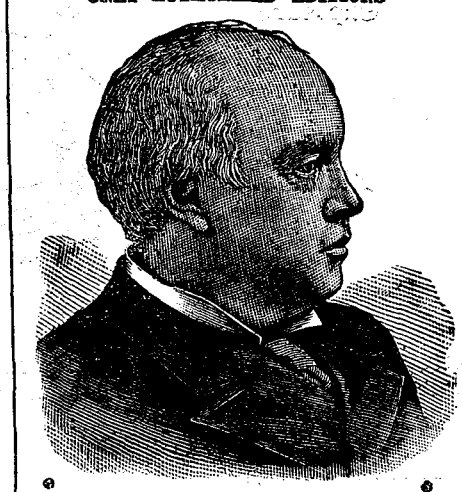
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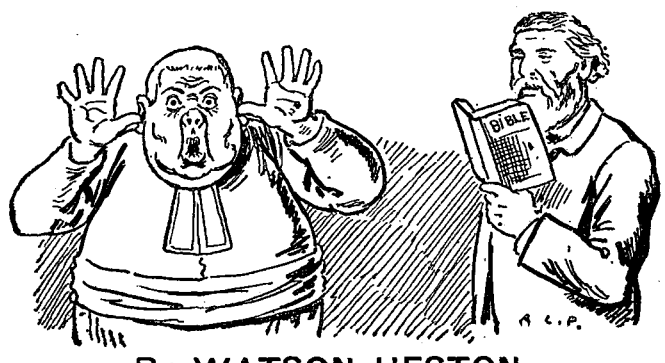
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The Rights of Children.

Under this title Rev. M. J. Savage, of Boston, undertakes to giv, in the *Arena* for June, a statement of what may be claimed in behalf of the child. Among other things he claims that a child has a right to a "rational religious education." This must be entertaining reading to the Romanists, who denounce the common schools on the ground that they are godless.

It is amusing to see the extreme of so-called religious liberalism joining hands with the extreme of religious bigotry in the attempt to poison the natures of children. The old fable is repeated—Herod and Pilate are made friends.

No man, it is true, can be expected to discredit his own profession. A minister or a priest must support the particular superstition for which he stands, or his "occupation is gone." He cannot forget his claims to his bread and butter. But the mass of mankind are under no such temptation. And reason has not lost its force in minds not blinded by interest or prejudice.

The first and fundamental right of a child is the right to intellectual liberty. The Catholics contend that the parent and not the state should direct the education of the child. But no one will say that the parent has any rightful authority to abuse or maltreat a child; and if a misguided parent should inhumanly beat or otherwise ill-treat his offspring, it is entirely proper to interfere and rescue the child from abuse. If, for instance, one is wretch enough to attempt to hamstring his children, no one will deny that his horrible purpose should be restrained.

Now, a religious education is a sort of moral hamstringing. For what is a "religious education?" The form of it may differ with the various sects, but with all of them it is the same in essence. It is fettering the mind with dogma, or poisoning it with superstition. And, in the case of a child, this is done before he can perceive the wrong that has been inflicted upon him. It is true that many recover from the evil they hav suffered; but they should be spared the struggle that this imposes, especially when no one has a right to make it necessary. A child is born free; is there any sense or decency in enslaving his mind, and then leaving to him the choice of breaking his chains or wearing them through life?

If religion is a natural aspiration or need of a human being, he may be safely trusted to embrace it in some form when he is developed enough to know what he is doing. But, if it is not natural, what greater wrong can you inflict than to take him in his defenseless years and instill a deadly poison into his nature?

The Chinese put the feet of their young girls into inflexible shoes and make them cripples for life. But this "Liberal" clergyman insists that bands should be put on the brows of young children to make them mental cripples, and that it is the child's "right" to be thus abused. The Chinese process is the more reasonable and humane. But if a child has a right to a natural foot he certainly has a right to a natural brain.

No! you may leave to your children, if you please, your material wealth; you may bequeath to them, if you are rich enough to do it, the priceless legacy of a stainless name—but your opinions, your dogmas, your superstitions you hav no authority to force upon them.

If there were any form o' religion not disfigured by dogma or superstition, an argument might be based on that fact. But where is such to be found? It has been attempted to preserve the name under the guise of such a phrase as the "religion of humanity." But it will not hold; because no religious significance sticks to anything that does not include the glamor or the horrors of the supernatural. The etymology of the term suggests nothing useful. It originally signified "to bind." What freeborn man desires to be bound?

A human being is a child of Nature; and Nature teaches what is to be done with him. You do not put the young sapling in chains. If anything stands in the way of its free growth you remove it. Nature provides the soil, the sun, and the showers for its natural development; and you trust it to the action of these natural forces. But Mr. Savage would advise you to twist and bend it, according to your own arbitrary rules or ignorant conceptions, till it becomes a crooked or perhaps a blasted thing.

The natural trend of human nature is toward virtue and goodness. All the vice and crime that now blot our civilization are the results and consequences of the chains that hav fettered the mind and the wrongs that hav cankered the heart. Break the chains and undo the wrongs, and let unfettered human nature unfold in natural and wholesome growths that shall shame the idiots and bigots whose senseless and vicious methods hav obstructed and hindered human progress already too long.

Mr. Savage attempts to unite in one sentence two contradictory terms. If the education he advises is rational it cannot be religious; if it is religious it cannot be rational.

The World Is Growing Better.

As these times are characterized by a diminution in religious faith, the men who make their living by trafficking upon that faith naturally dilate upon the evils of the age and attribute them to the religious decadence. These men magnify every ill thing that they can find in the present day, and endeavor to terrify the people with horrific pictures of the disasters to which society is plunging, and which can be avoided only by return to the ancient devotion. In consequence, Freethinkers should arm themselvs with proofs that the evils complained of are not increasing, as asserted by the clergy, but are in fact decreasing.

One of the troubles of the age, we are told by the clergy and some misobservers, is an increase in overwork and overworry. We are pleased to see the New York *Sun* interposing with a denial of this allegation. The case, says that paper, is just the contrary. "The fact is that life for all orders and conditions of men has never been so easy as now. Never before was the return so great for a unit of energy expended. Never before was the labor accompanying the necessary details of living so small. Who now gets the domestic water supply from the nearest pump or lugs it to the upper stories of the house? Where is the tallow dip which furnished the only artificial light of those of narrow means? Who sends to a neighbor to borrow fire because the tinder box is out of tinder? Are fatal diseases always epidemic now as they once were, or is it to be supposed that past generations did not lament their dead? Who now wakes in a panic whenever the fire alarm strikes?

"Yet these are things that all make for worry, and for worry validly grounded. That men do worry over paying the rent to-day is no more certain than it is that they did so in ancient Babylon, where leases hav been unearthed. Is it to be doubted that the gilded youth of Rome knew the cares of an unpaid tailor's bill? In the older novels are not women swooning all over the page, and is any other complaint so prevalent among them as the 'vapors'?

"There never was a time when some men were not overworked and others overworried, but all the evidence is that those of each sort were never fewer than now. There was never a time when some men were not lazy, nor one when, we are warranted in believing, so many as now found themselvs privileged to indulge that pleasing disposition."

We must remark that some of the facilities above attributed by the *Sun* to the people at large are really enjoyed only by dwellers in cities and improved towns. But, setting aside this small oversight, we will indorse the general proposition that life is easier than formerly. Not a few hardships remain, it is true, and not a few injustices; and we must work amain to remedy them; but of course Freethinkers are deeply conscious that the best way to remedy evils or do anything else is to ascertain and tell the exact truth; so let us find and tell the truth in this.

As a matter of fact, this class of complaints is heard in every age. It is a habit of each generation to deplore that it is less healthy, moral, and happy than the preceding ones. In Shakspere's play of some centuries ago, Orlando cries to his old serving-man:

> "How well in thee appears
> The constant service of the antique world,
> When service sweat for *duty*, not for *meed*!
> Thou art not for the fashion of these times,
> When none will sweat, but for promotion."

Yet if we go back to that wished-for "antique world" we find that generation itself looking still farther back to a remoter age as the one in which men sweat not for pay but "for duty."

It may at first sight seem strange, as remarked by the historian Macaulay, that society, while constantly moving forward with eager speed, should constantly be looking backward with tender regret. But these two propensities, inconsistent as they may appear, can easily be resolved into the same principle. Both spring from our impatience of the state in which we actually are. That impatience, while it stimulates us to surpass preceding generations, disposes us to overrate their happiness. It is, in some sense, unreasonable and ungrateful in

us to be constantly discontented with a condition which is constantly improving. But, in truth, there is constant improvement precisely because there is constant discontent. If we were perfectly satisfied with the present, we should cease to contrive, to labor, and to save with a view to the future. And it is natural that, being dissatisfied with the present, we should form a too favorable estimate of the past.

In truth we are under a deception similar to that which misleads the traveler in the Arabian desert. Beneath the caravan all is dry and bare: but far in advance, and far in the rear, is the semblance of refreshing waters. The pilgrims hasten forward and find nothing but sand where, an hour before, they had seen a lake. They turn their eyes and see a lake where, an hour before, they were toiling through sand. A similar illusion seems to haunt nations through every stage of the long progress from poverty and barbarism to the highest degrees of opulence and civilization. But, if we resolutely chase the mirage backward, we shall find it recede before us into the regions of fabulous antiquity.

In the early part of this century Macaulay wrote:

"It is now the fashion to place the golden age of England in times when noblemen were destitute of comforts the want of which would be intolerable to a modern footman, when farmers and shopkeepers breakfasted on loaves the very sight of which would raise a riot in a modern workhouse, when men died faster in the purest country air than they die now in the most pestilential lanes of our towns, and when men died faster in the lanes of our towns than they die now on the coast of Guiana. We too shall, in our turn, be outstripped, and in our turn be envied. It may well be, in the twentieth century, that the peasant of Dorsetshire may think himself miserably paid with fifteen shillings a week; that the carpenter at Greenwich may receive ten shillings a day; that laboring men may be as little used to dine without meat as they now are to eat rye bread; that sanitary police and medical discoveries may hav added several more years to the average length of human life; that numerous comforts and luxuries which are now unknown, or confined to a few, may be within the reach of every diligent and thrifty workingman. And yet it may then be the mode to assert that the increase of wealth and the progress of science hav benefited the few at the expense of the many, and to talk of the reign of Queen Victoria as the time when England was truly merry England, when all classes were bound together by brotherly sympathy, when the rich did not grind the faces of the poor, and when the poor did not envy the splendor of the rich."

So let the black-boding clergy be told that as their superstitions grow less our comforts wax greater; that if some evil remains it is at least being steadily diminished by that agent against which they hav always fought, Science; and, finally, that if they are disquieted by the ills of the age the very best manner in which they can help remove them is by taking out of the way their own worthless selvs.

A Traveler's Tale.

An esteemed friend forwards two traveler's tales purporting to be the same story, both told by a reverend, Mr. John Joseph Nouri, D.D., LL.D., who bears the title of Chaldean archdeacon of Babylon and Jerusalem, pontifical delegate-general of Malobar, and ex-grand secretary of the metropolitan archdiocese of Persia and India. The tale he tells in two different ways is that while on an exploring expedition he ascended Mount Ararat, in Western Asia, and there saw Noah's ark. We choose the most picturesque one of his descriptions of his journey and what he saw:

"It was on April 25th at about 2 o'clock in the afternoon, that I finally saw the ark upon the mountain.

"There were with me Kahraman, Augustine, Ahanna, Assyrian Christians, men of the desert, and Mohammedans, owners of the horses and donkeys, or masters and guides of the caravan.

"We had journeyed slowly and with great effort up the side of the lofty cone, which reaches to a hight of about 18,000 feet.

"You will recall that we had previously attempted the ascension of both this and the other peak, that it was in March and that we went below to the foothills and remained for another month.

"On this occasion much of the snow on the lower part of the mountain had melted and was trickling down. As we got above this and on the great layers of snow, we toiled mainly with alpenstocks of exceedingly hard and heavy wood from Kurdistan, on the boundary between Turkey and Persia.

"I had got ahead and was making my way as persistently as possible, my face being toward the northeast. I had reached a hight of probably 16,000 feet. Some of my companions had left me at about 15,000 feet, and I went on entirely alone from the point of 16,000 feet.

"I advanced about 1,000 feet more, and I had then between me and the very top—the place of the Ark—nearly another 1,000 feet.

"When I reached the hight of 17,000 feet I observed, with the naked eye, after a great deal of very careful looking, that there was some peculiar colors among the general white color of the mountains covered by the snow and in the midst of the top of the mountain.

"And when I looked I was more encouraged and began to use the glasses. After advancing between 200 and 300 feet on the snow and seeing more clearly the dark or reddish color, but without especial shape, I moved northeast and around the mountain, walking in the snow and using the field-glass.

"I began to see the peculiar color assume shape—it had simply been color before. I saw the shape. It was that of a great vessel—the ark. The rear end, the one most exposed from the snow, was in view first. Going around I saw it all.

"I know it was over 300 yards long, and it stood up fully 100 feet high. There were some window-like turrets or protrusions on top of it and one or more at the sides. A roof had evidently rounded and covered it, but the snow had crushed much of it in, and three-fourths of it was covered and filled with snow. The sun was shining with great brilliancy. It was really warm, almost hot, in its rays. Below the snow was melting, yet a cold wind blew on the top.

"It was not, however, swirling the snow, and therefore everything was as clear and unobstructed as it is possible to imagin it.

"I was almost overcome. The sight of the ark, thus verifying the truth of the scriptures in which I had before had no doubt, but which for the sake of those who did not believe, filled me with gratitude.

"I was transported and triumphant in feeling, and thanked God for his graces and for the proved truth of his holy word.

"The top of the ark that still remained was covered with a cap of from five to ten feet of snow, but in other places, where the top has fallen in, I judge the snow is from thirty to fifty feet deep.

"I went clear around and came back again, and looked at the rear, or stern, critically at length, with great care. Not a cloud, nor even a rift of fleecy snow obstructed the view. It was all as clear and plain as the clearest sunlight could make it.

"Some of the rooms or turrets of the ark were broken half-way by the snow and protruded over. I paused for quite a time, contemplating with gratitude and awe the discovery. I had made the complete circuit of the dome, and had with the utmost care noted the great vessel from many different points.

"I thoroughly assured myself, gazing long and repeatedly at different parts of the great craft that once for forty days and forty nights had on board of it every living and creeping animal and insect and every flying thing in the world.

"At length I called the attention of my companions who had been in the rear to it and they examined it critically, and all admitted that they saw the vessel, the veritable ark of Noah, and were thankful to the almighty for enabling us to see it.

"All of us were in the perfect and complete possession of all our faculties. Nothing in my life, nor in their lives, was plainer in all our experiences."

The other description is briefer, but of the same tenor, and need not be reprinted.

Our friend asks us to ventilate the story, a request with which we cheerfully comply, for surely no building of ancient or modern times needed ventilation worse than Noah's ark. The account so circumstantially set forth is what Colonel Ingersoll would probably call another instance of "the truth of history." The carefulness with which Mr. Nouri has substantiated his story will of course be remarked. Those who doubt it can ask Kahraman or Ahanna, good Christians, who all admitted they saw the ark and recognized it. Their address is Asia, somewhere in the desert of Arabia. The fact that his face was toward the northeast is also an important point, though why is not quite clear, as the holy book says nothing of the direction in which the ark pointed when it took the ground. The hight of the mountain he has also got nearly accurate, and this "just naturally" proves him to be right. The dimensions he exaggerates a bit, as the scriptures say the ark was three hundred cubits long, or a little less than six hundred feet, while he makes it over nine hundred feet, and the hight was only thirty cubits, or less than sixty feet, while before Mr. Nouri it loomed up fully one hundred. Perhaps this discrepancy was because of the reflection or refraction of the sun upon the snow, or it might hav been the shining of Talmage's aurora borealis by the light of which that eminent commentator supposes vegetation to hav flourished before the Lord made the sun. But that the ark was a great vessel—albeit of pecular model—none can deny, neither none will deny, neither that a few more windows than the Lord told Noah to put in would be useful and grateful to the occupants.

The story on its face bears evidence of having been written by a clergyman, and the assurance of such that he thoroughly satisfied himself, by gazing at different parts, that he saw the craft that once contained every living thing on earth, cannot be lightly disregarded. The awe he felt proves it to be the real vessel, for how could any other structure so move him? His great gratitude for the discovery is natural, and is cumulativ, though mute, testimony to his view, for how could he be so grateful at finding anything else? The thankfulness of the Assyrian Christians but adds to the evidence. Altogether it is a most remarkable discovery, and as strong proof as anything else that Christianity is true. The tale as Dr. Nouri tells it needs no corroboration, nor the ark more ventilating. It is as good proof as the stone the Sunday-school superintendent brought from Mount Ararat to establish the reality of the same tale.

There are but two possible views to take of this stupendous discovery. One is, to admit that Genesis is history, and the other is, that the Rev. Mr. Nouri, D.D., LL.D., lies like thunder.

A few years ago Anthony Comstock was refused admission to a Grand Army Post. He thereupon wrote a letter to the commander of the post, glorifying himself and libeling his opponents. Recently the *Grand Army Gazette and National Guardsman* was induced to publish this letter, and in it is the following paragraph:

"We hav organized against us what is known as the 'National Defence Association,' an association consisting of free lovers,' or more properly, 'free lusters,' ex-convicts, gamblers, and men who fear not God, nor regard man, and by the most unscrupulous assaults this organization has attempted to destroy my good name and reputation. They hav secured contributions from persons whom we hav arrested. They hav made it their business to endeavor to repeal the laws of Congress and the enactments of the legislatures of the states. Their avowed purpose is to prevent the enforcement of these laws, and in carrying out their purposes they hav scrupled at nothing that they thought would cast odium upon me, or prevent the success of the cases which I hav prosecuted."

Mr. Comstock has hardly stated the truth in this matter. The business of the National Defence Association is to do what it can to rescue the victims of the Vice Society's brutal prosecutions and to oppose all legislation giving it more power, at the same time trying to repeal unconstitutional laws and to modify constitutional laws so that they cannot be used by religious malignity to imprison men for expressing their opinions. The Comstock national statute is wholly unconstitutional, as would be the law proposed by Wanamaker for the censorship of the press. The state laws against vicious literature are constitutional, but if Comstock had his way they would include all heresy on religion and medicin, and whatever other heresy Comstock opposed. It is true the members of the Defence Association are persons who do not fear God much, but it is just because they *do* regard man that they oppose a miserable society of smut-hunters and disreputable detectivs. And if calling names eases Mr. Comstock's alleged mind, we feel sure they will not object to any epithets he chooses to apply. They hav the proud consciousness of knowing that they are not as he is. For which those of them who are Christians no doubt repeatedly and fervently thank God.

Speaking of the Vice Society and its agents, the San Francisco *Star* asks concerning one Bennett, the agent of the Vice Society of that city, a friend of Comstock's, as his Society is an offspring of the New York organization, these pertinent questions: "What has become of Vice-Propagator Bennett, and the charges against him? What has become of the Vice Society? Both hav hidden themselvs—not in shame, but because public sentiment will

no longer tolerate them. This dirty fellow Bennett committed crimes that merit death; but the Vice Society found him innocent, although the church of which he was a member expelled him in disgrace. The Oakland *Times* persists in repeating the charges that he seduced an innocent young girl under promis of marriage; when she found that he was already married and the father of children, she turned from him with hatred, loathing, and disgust; he pursued her, and because she refused to renew her intimacy with him, he denounced her to her employer as a lewd woman. Not even a community of savages ought to tolerate such a beast. Yet he still lingers in *this* community! Are we worse than savages? It would seem so." Epithets of "free lover" and "free luster" come with bad grace from members of a society which shields such fellows as this Bennett.

A few weeks ago a reverend gentleman made the statement quoted by Colonel Ingersoll in this letter:

"NEW YORK, June 9, 1892.

"TO THE EDITOR OF THE LOS ANGELES TIMES, Los Angeles, Cal., *My Dear Sir:* In your issue of May 23d, in the report of a sermon preached by the Rev. B. Fay Mills, on the 22d of May, is the following statement:

"'Robert Ingersoll once spoke three successiv evenings in the same town. The first night the house was crowded; the second night it was half full, and the third night there were just thirty-five people there.'

"There is not one word of truth in this statement. I never lectured three successiv evenings in any town, nor two successiv evenings in any town. So you see that the statement of the Rev. Mr. Mills is untrue. Why the gentleman thought it necessary to make it, I do not pretend to say. The story may hav been told to him, and he, no doubt, was quite willing to believe it.

"It seems to me that clergymen claiming to be in partnership with the Infinit ought to be able to succeed and at the same time tell the truth about friends who do not agree with them. But I may overestimate the strength of the firm. Yours very truly, R. G. INGERSOLL."

The reverend B. Fay Mills has not yet had the decency to acknowledge his own error, nor to produce his authority. And of such, we suppose, will be the kingdom of heaven.

The Albion, Neb., *News* reports that a few days since "Dr. Scoggin appeared before the village board in behalf of the Baptist church and asked the board to donate water for lawn purposes to the Baptist church for the ensuing year. After some deliberation the board decided they had no authority to, and could not with justice to the taxpayers of the village donate water to any person or persons. Whereupon the doctor informed the board that inasmuch as God furnishes water free, the board had do right to put a charge upon the same. The board called the attention of the doctor to the fact that God did not pay for the pumping of the water in this case."

The methods of the Catholic missionaries in China are so peculiar that the authorities of one province hav found it necessary to issue a proclamation against child-stealing. But notwithstanding, the North China *Daily News* reports the arrest of a nativ who was on his way to Tan-yang with two children which he confessed were to be sold to the missions there. Of course the story is denied, but the fact of the proclamation being made shows that the authorities fear the methods of the missionaries, who hav over and again been known to pay poor parents money for the release to them of children to be converted.

The *Post-Intelligencer*, the official paper of Henry county, Tenn., published recently this notice:

"On Sunday next there will be a basket picnic at Hollow Rock. The P. T. & A. railway will giv an excursion rate of fifty cents for the round trip from Paris. The train leaves Paris at 9:45 A.M., and returning leaves Hollow Rock at 5 P.M."

The train carrying these Sunday picnickers, says an Adventist journal, passed within less than a hundred feet of the cell containing the four Seventh Day Adventists imprisoned for quiet farm work done on Sunday.

The Jews hereabouts must hav given up all hope of possessing the land of Canaan, which the Lord promised them if they kept his covenant of circumcision, for a rabbinical conference a few days ago decided to abrogate the custom. Perhaps they realize at last that Jehovah's promises were made to be broken; at least this step indicates that they hav lost confidence in him.

In the West.

News and Notes.

Scappoose advances slowly among the mighty trees, and alongside the vast Columbia. Only a few houses cluster around the station, but a fair audience is present nevertheless from the surrounding country, although it might hav been larger had all the Liberals turned out, but it seems they are disposed to let things drift, and the World's Fair will be closed on Sunday. Fanaticism is strong and hypocrisy is strong in this government, and so humbug is triumphant, and the august Senate shuts the door upon the millions, while the foreign prince and his retinue are received with open arms into the Columbia Exposition on the holy Sabbath. Chicago will repeat the infamy of Philadelphia, and the World's Fair will hav a provincial aspect. It will be like a country show after all. To hav a decent World's Fair we must go to Europe still. America is not cosmopolitan. It is narrow-gage. I did not know that politicians could be so infinitly stupid. The church rot is upon them, and statesmanship ceases to be.

W. W. West is waiting to receive me at Scappoose, and I am soon driven to his broad acres, where the fine stock are roaming, where the river is shining like an immense inland sea, where five great peaks—Ranier, Adams, St. Helens, Jefferson, Mount Hood—are seen in the radiant horizon. The flowers are in bloom, and the hay-fields are musical with the implements of harvest. I find a good day's rest here from sunlight until moonlight. Harry West and family, Mr. Price, and other Liberals are in our circle. Things improve leisurely at Scappoose. I had a better audience than the last time. West keeps his shoulder to the wheel. If the gain is small, it counts for something.

Sunday morning I push on to Tacoma. On the train I meet D. W. Smith and Katie Kehm Smith on their way home to Port Townsend. So my Sabbath day's journey sparkles with Infidel associations. However, we came pretty near having a dash of Puritan gloom. The porter was evidently in a pious frame of mind and said there was to be no card-playing on that day, as it was Sunday. He could black shoes for twenty-five cents apiece and dust coats and take his fees regularly, like a clergyman with his white necktie on, but card-playing was something too awful to contemplate. It seemed to me preposterous that in a Pullman car on the Pacific coast the "holy Sabbath" of a hundred years ago must extend its desolate scepter. I thought I was back in the old country churchyard of New England waiting for the sermon to begin. I did not know but the porter would get right down on his knees and go to praying. However, the conductor overruled his majesty the porter and we played cards merrily, and were not struck with lightning either. That porter would do for the United States Senate. He could carry the palm with Quay for pious snobbery.

I find Tacoma a bustling city, and the Liberals are in the van. They are doing splendid work with Reynolds at the helm; full houses every Sunday evening; audiences swelling to a thousand or more.

Dr. Angus, who is now president of the Washington Secular Union, is an able and energetic officer and will make Liberalism a power throughout the state if enthusiasm and courage can do it. E. G. Bixler, secretary of the Tacoma Union, was the first one to start the ball and demonstrate the popularity of Freethought, even in so orthodox a city as Tacoma seems to be, for it towers with churches on every hand. Bixler believes in Freethought with every fiber of his being. He has the glow and energy of youth—just what we want for the prosperity of our cause. Mr. J. C. Ford introduced me. He is an oldtime TRUTH SEEKER subscriber, having taken it from the very start. Martin Jordan; Eben Pierce; R. Howden Bolton, formerly of Ottumwa, Ia.; N. D. Robertson; Mr. and Mrs. Porter (Mrs. Porter is over eighty years of age), are among the many friends of this place who gave a splendid welcome to the Secular Pilgrim and made the way of toil bright with hope. I hav passed through Tacoma many a time without endeavoring to giv a lecture, and never thought that the fires would blaze so gloriously as they now do. When I met Mr. Robertson at Victoria a year ago he promised that something should be done, and it seems that our comrades at Tacoma hav found the golden opportunity, and I was delighted with the presence of one of the best audiences I hav ever addressed. Tacoma looks to the front still and takes in the commerce of the orient with clever hand. There is a direct line of steamships between here and the East. The harbor of Tacoma can float the largest vessels. Superb buildings, business buildings and hotels, are now being erected at a cost of millions of dollars. Of course the hard times are here as elsewhere. Money is scarce. But there is plenty of life, and round about are the rainbow hues of expectation. Mount Tacoma lifts its brilliant glory to the skies. A beautiful mountain it is, in one magnificent mass sweeping upward against the sapphire dome, ever varying in luster as morning, noon, and night encircle its majestic head. If I were in Seattle I would call this Mount Ranier, but in Tacoma it is Mount Tacoma forever and forever and nothing else. What's in a name? It seems there's a good deal in it for Tacoma and Seattle. It is a hard question to decide. There is evidence that the Indian name is the older name, and certainly it is preferable as a matter of nationality. I am certainly with the Tacomans this trip; I shall call it Mount Tacoma. But when I come to Seattle I shall hav to use the British term.

It is a good thing for Tacoma and Seattle to be rivals. They are both bigger than they would hav been without this tremendous emulation. It has been worth millions of dollars to both cities that they hav been spurred along by such victorious excitements. It has been a battle of genius, of energy, of magnificent enterprise. Seattle would not hav been what it is without Tacoma, and Tacoma would not hav been what it is without Seattle. Neither city has depended simply upon its natural advantages, but upon the extraordinary activity of its citizens.

Monday morning I pursue my way to Buckley, and almost the first one to greet me on the cars was Bell. He had lectured at Seattle the night before, and we are both bound for Buckley, and a jolly time we hav of it in this booming little city, which has grown quite rapidly since I was here. As usual it has had its big fire, and arises more resplendent from the ashes. I lecture on Monday night, and Bell on Tuesday night, and though there are some drawbacks we hav larger audiences than before. We hav a splendid sociable time with oldtime comrades—Coke Ewing, the Miller Brothers, Clarkson, Mr. Grau, Van Alstine, E. Skanser, and others. A veteran has passed away—Mr. A. Wickersham, whose friendly aid to the cause was never wanting. Ewing and Moore make a lively sheet of the Buckley *Banner*. A new schoolhouse has been built at a cost of nearly $10,000. The mills are busy, yet the great forests stretching for miles away hav been but little penetrated. Some of the best lumber on the coast is here, billions of feet of it, rolling back from White river to the Cascades, in enormous masses. Buckley now glows with electric lights, and a brilliant appearance they make. I do not see much religion in Buckley, but business and progress. Coke Ewing is now judge, and keeps order with impartial hand, and wins his spurs in law practice. E. Skanser has an elegant store, where he keeps good time for everybody with the music of the pendulum, and entertains the Liberal lecturer royally. My old friend Small, although a cripple, and unable to attend the lectures, still reads THE TRUTH SEEKER and *Investigator*. He was wounded twice in the army and is unable to work, yet has not secured a pension, although the application has been in for years. That is the justice of the American republic which closes the World's Fair on Sunday. Less religion and more equal rights and fair dealing with the soldier would be better.

Bell takes the midnight train on Tuesday and we giv him a good send-off. I am off on Wednesday afternoon, traveling all night, and the next day evening am at Spangle, where Mr. and Mrs. F. Lacy, Hamilton Buckminster, Mr. and Mrs. Eloy, Mr. and Mrs. Knuth, and others giv me a good welcome.

Spangle is shining in the summer's sun. The harvest fields are all about. The farmers are busy. The sawmill is ringing, and cheerful labor resounds. The new brick schoolhouse on the hill presents a fine appearance. Landlord Frick abundantly supplies the traveler. Mr. Knuth introduces me at the lecture, at Drake's Hall. There is a new church here, but the Liberal spirit still prevails. The schoolhouse on the hill overtops the steeple, and shines with the people's advent that is "coming up the steep of time." SAMUEL P. PUTNAM.

Spangle, July 16, 1892.

An Open Letter to Frederick Evans,

AN ELDER IN THE SHAKER COMMUNITY AT NEW LEBANON, COLUMBIA COUNTY, NEW YORK.

My Venerable and Respected Friend: I read with interest your description, in the June number of the *Freethinkers' Magazine*, of the instruments of religious torture which the earl of Shrewsbury purchased from the old castle of Nuremburg, and which are now on exhibition in London. I drop this line to you to suggest whether, as a representativ of the Shaker societies in this country, which are all in favor of absolutely free thought on the subject of religion and all advocates of peaceful methods of settling difficulties between nations and individuals, you could not use your influence successfully in effecting a loan of these interesting relics of former times for exhibition in the World's Fair at Chicago. The Columbian Exposition was not orig nally intended to be a mere museum of curiosities. Its expressed object is to show the progress that has been made by the human family in the sciences, in arts, in government, in agriculture, in mechanics, in social life, and in everything else that goes to giv meaning to the word civilization, during the four hundred years since Columbus revealed to the Old World the existence of the New. On the sacred subject of the rights, not of the race of man, but of the human individual, as to what religious creed he should believe, and how he should worship, if at all, is there anything that would be more *in place* at the Chicago Fair, and would prompt to more wholesome thinking by every beholder, than the exhibition of these instruments which were actually used by the church in Europe in the propagation of religion?

It should not be forgotten that, although they were employed by the church to carry out her ends, the machinery itself was worked by the agency of the civil government, which in those times and for long centuries, was the servil tool to do all her bloody work of persecution. It is true that instruments for propagating religion, as the rack, the thumb-screw, and the iron boot, are not planned and manufactured for actual use *now*, in any part of Christendom; but the *religious spirit* that would use such instruments, if it could only get the consent of the law, proves itself to be still in existence even in this age, in this country, and under the secular Constitution and government of the United States. It is not even under law here as it is in Europe, for the priesthood in Europe, drawing their salaries from the public treasury, hav to be mealy-mouthed in setting forth their claims. But in this country the case is reversed, and the church being independent of the state, the priesthood are riding their high horses, and brazenfacedly demand that their religious notions shall be carried out into law, although they represent but a small minority of the people. For instance, in the name and by the authority of almighty God, but without showing their credentials, they demand that the gates of the Exposition next year shall be shut against the people on Sundays, *because* in *their opinion*, that day of the week is a holy day. Without the least sign of modesty they treat the honest convictions of the rest of their fellow-citizens as if they were worthy only of contempt. The Sabbatarian Christians in Tennessee hav incorporated their notions into the laws of that state, and see how they fine and imprison the Adventists, who religiously observe the seventh day of the week as a Sabbath. The spirit of persecution is an incarnate devil which has its dwelling-place in the heart, and longs to show itself in the action of every man who sincerely feels and believes that all other men must accept his creed and worship as he does, or else, by the appointment of God, go down to eternal burning. This is the essential character of religion, as it has painted its own picture on every page of the world's history.

Then, would it not be worth an effort to negotiate for a loan of the earl of Shrewsbury's relics and hav a hall devoted to their exhibition at Chicago? And as all things are better appreciated when seen in contrast, the relics themselvs, the laws justifying their use, a sample of the sentences of death passed upon heretics, and especially the reason why lingering tortures by slow fires were used instead of quick death by decapitation, should be placed in one end of the hall. Over them, in large letters, should be the figures Anno Domini 1492.

At the other end of the hall extracts from our Declaration of Independence affirming the natural, personal, and inalienable right of every human being to life, liberty, and the pursuit of happiness; and those other golden words that, to secure these rights governments are instituted among men, deriving their just powers, not from the church, as the representativ of God almighty, but from the *consent of the governed.* Then, to confirm the hopes of suffering humanity, and make assurance doubly sure that the new nation spoken into existence on the Fourth of July, 1776, was not, as the governments of Europe had been, another religious, and persecuting institution, the declaratory announcement made to the world in our treaty with Tripoli during the administration of Washington, and when the men who founded the republic and knew its genius were still living, that, "In no sense is the government of the United States founded on the Christian religion," should blaze forth in living light upon the walls of day, and in transparencies by night, so that every eye could see it. The beholder should understand that this language does not mean that the government of the United States is hostil to any form of religion, but that, while it does ignore the very existence of them all, it guarantees to every inhabitant of the United States, as a human being, the uninterrupted enjoyment of his belief and worship whatever they may be. In close proximity with these peculiarities of our civil government, a map should hang upon the wall describing the forty-four states, and the inchoate states which compose the republic; and all the states and territories, in their commercial interests, enjoying the blessing of free trade, and prospering, in defiance of drawbacks, as no other nation on earth has ever prospered. The contrast between the two dates, 1492 and the period of 1776–1892; and the condition of the world at these two periods respectivly, would start the inquiry as to the *cause* of the contrast, and lead men who know how to think and reason to the belief that civilization, with its unnumbered blessings, progresses among men just in proportion as the church, which is the embodiment of religion, decreases in its influences upon the state, and confines itself to the individual.

We hav to-day more than a hundred religious sects in this country, organized upon as many distinct creeds. If they all together composed only one sect, and it embodied the doctrin that civil government was not a secular institute set up by the people themselvs to preserve their liberti s, but a religious ordinance, to be supervised, directed, and governed by the church, after the European fashion, we might, before the close of this century, find ourselvs involved in another civil war. The laws, and even the constitutions of the states, and of the general government, are but an expression of the *will* of a *majority* of the people, and may be fundamentally altered by the majority. This being the case, what a thought it is that we owe the continued secularity of our government and our personal rights under it to the fact that the sects are so at war with themselvs, each one believing in dead earnest that it, and it alone, is the Bible-door of heaven to the souls of men, that if one of them would seize the reins of political power to Europeanize the Constitution and set up a theocracy, all the rest of them would combine against the usurper in order to save themselvs from persecution and death!

However, I shall leave the world happy when the time comes, in the conviction that while men hav so much to do in shaping events, they also hav so little; for, like the currents in the ocean, there is a trend in human affairs which is irresistible. Ignorance now is, and has been in all ages, the deadly cancer that eats away human happiness, and knowledge is the only cure for it. The tendency of all invention now is to scatter all the comforts of life through the habitations of men, and thus equalize their condition. In the golden age of the church, when religion was the chief concern of mortals here below, the genius of invention, as we see in the instruments of torture in our imaginary Hall at Chicago, displayed itself, not in devising steam engins, electric telegraphs, and street-cars, but in contrivances which the church got up for the spread of true and undefiled religion among men. But the genius of the Middle Ages, poor and unprolific as it was in useful inventions, was quite equal to the genius of any present inventor in reaching the object aimed at; for, what mechanic in our day could invent a machine for inflicting long-continued and exquisit torture on a sensitiv person equal to the thumb-screws, the iron boot, and the iron maiden, that were stored away in the castle of Nuremburg, awaiting a revival of religion, and a return to their use which never came, and which are now exhibited in London to the people of the nineteenth century?

Glad to see how youthful in mind and body you are in your old age, and remembering with pleasure my visit to Mount Lebanon many years ago, and the hospitable treatment I received, I remain, your friend and well-wisher, A. B. Bradford.

Enon Valley, Pa., July 4, 1892.

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Worship.

What is worship? It is a pity that the word has ever been invented. People speak of hero-worship; of course, when we worship, we must hav an object, a hero, a doll, an idol, a deity; an object to whom for one reason or other we attribute qualities which we admire greatly; but this is not all, for this would only be admiration, and who would not admire that which is admirable; but worshiping is, besides admiration, paying adulation, in an enthusiastic manner, to a certain object or person, clothing that object or person with qualities and capacities which we do not know that they possess. It is a frenzy of the mind, an ecstasy of the soul, into which we work ourselvs, without clearly knowing what we are doing, and as all frenzies or passions, it is *false*, because passion does not reason. Now, as reasonable beings, we should never allow ourselvs to worship; worship is degradation, it is leaving the lofty domain of reason and knowledge and truth, to become the slave of blind passion; he who worships sins, he does wrong. He who is the object of our worship laughs in his sleeve at those who worship him, and generally turns them round his finger; finds in this worship a powerful means to elevate himself and to obtain his desired aim, to sacrifice them to his ambition, to his benefits always and to his glory. So was Napoleon I. the hero of his army, which was led by him through the burning heat of Egypt, and the frozen snow-fields of Russia, and the Alpine dangers of Italy, to gain *his* battles, to fight for *his* glory, to serve *his* ambition; in his heart of hearts he must hav thought them fools and must hav despised them; but their hero-worship made them his tools. It is good for that and for nothing else; it is a passion that blindfolds us, as all passions do, and after the bandage is fallen from the eyes we see that we were the tool of others, that we were foolish enough to serve their purpose, and we are ashamed, but too late. So much for hero-worship. But worship of idol or deity? It is the same thing; it was invented by greedy priests, who found, and do find, their profit in it. The sacrifices to the deities, which are always of the best of their kind, cannot be consumed by the deity, but serve to supply the wants of the priests, and where steers and rams and bucks are no more in use, money has taken their place, according to the march of civilization; money for the priests and feasts of Mecca's prophet, money for the shrines and oracles among the Greeks, money for the churches and preachers of the Christians, money for the Roman Catholic's Saint Peter, money for the Protestant's houses of worship, money for the endless string of idle priests in the service of all the foolish worshipers; and to what end? Suppose there were a personal God, a ruler of the universe. What good does your worship do him? He must find your endless kneeling, singing, and talking in a house set apart to that purpose, very useless, for he will rule as he thinks proper, with or without your singing, talking, and kneeling. And, if there be *not* such a ruler, if all that is and all that happens, is and happens according to the nature of things, and as the eternal result of existing causes, what then? Well, then, worship is more absurd still.

It would hav been an inestimable blessing to the human race if worship had never been thought of, for it has always been confounded with and put in the place of religion; the latter is as old as the race, but the former is the invention of greedy priests. Religion is the relation between man and man, and can never affect the cause of all things. Religion is the fulfilling of the duties to ourselvs and to others, and is infinitly connected with reason, knowledge, science, progress, and the like. Yes, it *is* reason, knowledge, science, progress. A religious man is he who first of all takes care of his health and body as the first of all obligations, who studies the laws which rule us, the natural laws of health, cleanliness, generation, growth, development, and obeys them; who studies and obeys the laws of nature in *all* its departments, not blindfolded without knowing what he does, guided by priests, more ignorant than he, only more arrogant and greedy, but with eyes open, and intelligence unfolded, erect as a man should walk, not eyes closed, knees bent, crouched before an altar or image.

A religious man is he who promotes the bodily and mental welfare of his fellow-creatures, who makes himself, wife, and children, servants, friends, and all with whom he has to do, happy, by faithfulness, justice, and humanity; who treats animals with kindness and care; who tills the land, the source of all blessing to mankind, with intelligent care and ingenious labor, so that, instead of the insane worshiper who, at the command of his hero or in the name of his idol, rages with fury at the destruction of his fellow-creatures by war and perse-

cution, he, on the contrary, promotes their welfare, uniting with them in the study of those laws which govern us, and which, well understood, promote health and prolong life.

Worship is an insanity. Religion is an existence, not an act to be done with at a certain hour, and at a certain place; it is the state of the reasonable being continually developing according to the laws of evolution.

We want no altars but the altar of our pure moral life; we want no church but the world; we want no worship but the holy fire for all that is good, reasonable, and righteous; we want no priests, no mediators, for we are ourselvs the high-priests of nature, and students of her laws.

Stand off, then, ye garbed priests of the eternal, of Brahma, Buddha, Jehovah, Christ—of whatever you choose to name him—stand off, and acknowledge that of the eternal you know not more than we do; stand off, and cease to deceive us. You would never hav entered into your profession had it not been to your own profit. Learn to work at an honest trade, earn your bread by your hands' labor. Crumble down into dust, ye temples of the Lord, for mankind is the lord of creation, and his temple is the world! We hav had enough of fanaticism; let science, knowledge, and reason rule. Men, learn to be *Man*, but man as nature made him, straight, natural, plain; not deformed, unnatural, crooked, as it is twisted and kneaded in convent and Sunday-school. Mankind, throw off the yoke that you wear on the shoulders! Bend for nobody. Do not search the way to heaven, but tread the footpath here on earth, with steady step. Enjoy life, and make it beautiful for yourself and others, and let worship be a forgotten word. MRS. CHARLOTTE ROBINSON.

Our London Letter.

The second number of "The Liberty of Bequest Intelligencer" speaks somewhat hopefully of the bill formulated by the committee. And as many prospectiv members of the new Parliament hav expressed themselvs favorably inclined toward the measure, it is probable it may hav a hearing in the House before very long, though with all Liberal measures there is sure to be the usual bigoted opposition from the "unco guid." It is only a question at pegging away, and if it is introduced at every available opportunity the opponents will be so heartily tired of it that they will cease to oppose, and be glad to let it pass for the sake of getting well rid of it.

Everyone is now pretty fully occupied with the general election, and so far as things hav gone at present, there seems a decided chance of Gladstone having a term. In that event we shall see a lively session, which will be a welcome change after the dullness of the last two years. I await with considerable interest to see how much fight there will be in the bold Ulsterman, if Home Rule becomes an accomplished fact. Salisbury, the despised of Disraeli, will no doubt bravely advance to the rear in the coming fight, and urge his followers to the front, and eventually declare for the winner. Gladstone is no great shakes except as an orator, but Salisbury is beneath contempt.

Dr. Hayman has been pitching into the bishops (it is said that he was disappointed of a bishopric himself), and states that they recklessly ordain twice as many curates as are likely to get a lucrativ job. It may be so, but not so very long back the cry was that young men were fighting shy of the parson business; perhaps, however, that referred to quality and quantity, as so many wastrels consider they hav a call from the "Holy Ghost" when they cannot find other employment. I hav known several curates and hav found the majority very ignorant, very conceited, and as a consequence very empty-headed; but as their congregations are frequently made to match, there cannot be much cause for one to complain of the other.

The irrepressible Richards has once again tried his fortune at Northampton, but the election will hav none of him. If he were paying his own expenses it is scarcely likely he would go up so often for a beating, but as the money comes from the Tory party he does not object to getting the only notoriety that falls in his way. The editor of the Northampton *Reformer* has retired from the scene for the time being, and so may stand a better chance next time of trying. If Mr. Gladstone pursues his usual tactics and appeals to the country in pique as he did in 1886, Mr. Robertson will hav an opportunity of attaining his ambition.

The archbishop of Canterbury, at a public meeting, has spoken quite respectfully of other religions than the one he is specially paid to support, much to the astonishment of many of his hearers. He rather reflected on the learned missionaries when he told them they should endeavor to understand the religions they were attacking in other countries, for it is a notorious fact to everyone but themselvs that their knowledge of comparativ religion is remarkably scant. He certainly stated an indisputable truth when he said that missionaries might be said to work like mules, underground and in the dark, only he might hav extended the description to all the members of his craft; the only light they work by is the gleam of the yellow gold. From the general tenor of the remarks of the archbishop, I fear he has been indulging in the perusal of some unorthodox literature, and if he were holding a less important post in the church would run a serious risk of being charged with heresy, though it must be confessed that heresy prosecutions are too costly and uncertain nowadays to be lightly entered into, and moreover it is a fashionable pastime to affect to be unorthodox. J. D.

The Money Question.

Some of the most ridiculous articles on the money question hav appeared in your columns, and a class of writers seem utterly unable to comprehend the nature of money and the basis of its power and functions. Gold and silver seem to them to be "natural money," as a speaker once declared in my hearing, but gold and silver are no more natural money than nickel or copper, and none of these four metals is money until the stamp of some government is placed upon its surface with an avowed declaration to that effect. Money is entirely dependent upon governmental laws for its power and functional qualifications, and nothing but law ever did or will create money and endow it with potency. Now then, if law, and law alone, creates money, where do we find any restriction that compels the use of gold and silver, or forbids the use of any other material substance on which to stamp the fiat of the government, which alone *makes* money? There is no such restriction, and only the customs of a barbarous and ignorant past compel us to still use and worship these precious metals—precious because of their scarcity. They are no more needed to circulate as money and perform the purpose for which law creates money than are diamonds and sapphires, and until the people realize this fact and profit by it, they will continue to be victims of shylock greed and the machinations of those who corner and control these metals. Of all the questions with which legislation deals, of all that concern the welfare and prosperity of nations, none is greater than the money question. Money, which "is the national medium of exchange for property and products," lies at the very foundation of civilization, and is most essential to prosperity and progress. It is not only the greatest aid to civilization, the mightiest factor for good and evil in the world, but is so simple and comprehensible in its nature, power, and proper purposes, that every person endowed with common sense should find it no difficult subject to understand. But it is the business of bankers, shylocks, and money manipulators to confuse the people with a multiplicity of words, and to so mix theories and twaddle that ordinary minds giv up trying to comprehend financial problems, as many do the "mysteries" of free trade and protection. By holding the fact continually before us, that money is simply the creature of man-made laws, regardless of its material, much confusion can be avoided. Let us next reflect on the fact that all nations make their own laws; and consequently each creates and establishes its own money, and nowhere in the wide world is there such a thing as international money. This last fact is a most important one to consider when financial schemers are trying to delude the people with the idea that an international conference is a necessity before Congress deals with the remonetization of silver. Silver and gold hav a market value in the world regardless of any government stamp, and as the bullion value of each is the basis on which nations receive and exchange these metals in commercial transactions, it is a matter that concerns no other country when domestic currency is under consideration. What the United States sees fit to use as its material for money is no business or concern of any other nation, and only the leading bankers and shylocks who through government privileges manipulate the currency for their own individual benefit, are interested in knowing what Europe thinks of our efforts to remonetize silver; and still many people think we should as a nation defer all action until foreign representativs of other governments sanction or condemn the movement. What nonsense, when we consider that our money circulates only at home and is a legal tender for debts and dues in the United States alone. Let Uncle Sam make his money of that material which our national representativs in Congress shall choose, and let gold and silver as commodities find their value in the markets of the world as does wheat, iron, tin, copper, or any other production from the storehouse of nature.

As gold and silver are never money until so made by the stamp and fiat of some government, and there is not gold and silver enough in the world to supply all nations with a currency of these metals, it is necessary to use some other substance, and paper when endowed with the same legal qualifications as money made of gold and silver, is just as good and potent as a medium of exchange for property and products.

Now, if paper money is good enough to supply a portion of a nation's needs, it is good enough to supply all, and under an established government gold and silver are absolutely needless. Every paper dollar which this government ever issued without a restrictiv clause in its potentiality, had and exercised the same power as the gold and silver dollar; and the only opponents ever found arrayed against the full-legal-tender greenback, were bankers and shylocks. Their reason for fighting it was self-interest and a desire to rob the people, and this fact is revealed in the notorious Hazzard circular issued in 1862, which stands without a parallel in the annals of scheming rascality. Said this circular, "It will not do to allow the greenbacks to circulate as money any length of time, for we (the bankers) cannot control them, but we can control the bonds and through them the bank issues."

And this is just what they hav done, until our nation has become so afflicted with financial evils that revolution stares us in the face, unless the people rise up and break the bonds that enslave them.

The tariff question, on which both parties are harping to divert attention from the more important one of money, is of far less importance to our national welfare and should no longer blind the people to the real cause of our general and deep-seated depression throughout the Union.

The Hazzard circular will ever stand as evidence of the most damnable conspiracy against our nation's welfare and prosperity ever known, and the evils which hav followed its successful scheme for thirty years can never be computed or fully realized.

Poverty, crime, wretchedness, insanity, and suicide are the legitimate results of conditions created by the monopoly and manipulation of money, and any government which permits a privileged class to control its currency will eventually enter the throes of revolution and perish amid the ruins of its former greatness. Since 1873, we hav gone from bad to worse, and the demonetization of silver, which followed the destruction of the greenbacks, marked an era in our decadence that should stand as a warning for all time to come, and never should the fight for righted wrongs cease until bankers and shylocks are shorn of their power to further enslave us by monetary legislation. Our government in theory is founded on the will of the people and should be so in fact; but while a minority of plutocrats control and run it in their own interest, the people will assume the condition of slaves and virtually are such. All the legislation that has for its object the welfare of the people is instantly opposed by the banks and our moneyed aristocracy, and when they saw in 1862 that full-legal-tender greenbacks would destroy their power to enslave the people and rob industry of its fruits, they sent their agents to Congress, who, with the free use of money, shaped legislation so as to put untold millions into their pockets, and from that day to this they hav controled all financial legislation to suit themselvs.

We are on the high road to destruction, and our one-sided and unjust monetary system is mainly responsible for the whole business. Rates of interest prevail in every section that industry can never overcome under the best of conditions, for the annual increase of wealth in this country is of far less per cent than the lowest rate of interest: therefore, many are and must be robbed by usury and a monetary system that was invented for that purpose. We hav a vast number of farmers in the United States that are as much enslaved by usury as the peon of Mexico is by that system of slavery, and neither can escape from the clutches of their masters until legislation which made possible their slavery is changed. Well may Ben Butler predict a war in the near future in this country, for all signs point to a coming crisis, and nothing but monetary legislation which our bankers and plutocrats with all their concentrated power persistently oppose will avert it. As power once obtained is never relinquished except by force, revolution seems inevitable and must come unless the people wake up and regain lost liberties, rights, and powers through peaceful and intelligent legislation.

Los Angeles, Cal., July 4, 1892. C. SEVERANCE.

W. S. Bell Lecturing in Washington.

At Snohomish I met our friends George E. Macdonald, editor of the Snohomish *Eye*, and wife Grace and their splendid boy, nearly two years old, Eugene, named after the pilot of THE TRUTH SEEKER craft. I had a delightful visit with them. They hav moved into their new house and are contented and happy in this wet wooden country. There are several newspapers in Snohomish, and the editors of each hav tried a free lance with George E. Macdonald, and hav thereby learned the value of discretion.

I hav met with quite a number of intelligent people who entertain the conviction that George E. Macdonald is a peer to Bill Nye in wit and humor, and that if he had a syndicate behind him he would be equally as successful in writing letters to amuse the public. And "there's millions in it."

I did not lecture in Snohomish, as the small-pox was holding the town semi-quarantined. At Sultan City, eighteen miles away, I gave two lectures to large and enthusiastic audiences. The Rev. Mr. Bowers listened to my first lecture and after the audience was dismissed accused me of misrepresentation. I explained, but explanations were not satisfactory. This aroused me to say that I could convict him of misrepresentation, if not palpable falsehood, in any sermon I might hear him preach. He denied that I could, and invited me to come to hear him. I protested that it would be useless, as I could not speak in his church. He assured me that I could. At 11 o'clock I went to church and listened attentivly to all the "divine service." At the close of his sermon he asked me if I wished to ask any question. I replied that I came there under the impression that I was to hav a chance to speak. The man of God told me that I labored under a misapprehension; that he had told me I might ask a question in the line of the sermon. Going on the principle that small favors ought to be thankfully received, I asked him this question: "Do you know God or not?" After a moment's reflection, he replied: "We know God through the love of our Lord Jesus Christ." Then he swung loose into a ten minutes' preach, after which he asked me if his answer was satisfactory. I informed him that it was not. I said briefly, "Your explanation makes God impersonal—an influence—but my question had reference to the personal God, who made Adam and talked with Abraham and Moses; the God who walked on earth among his people. Do you know that personal God?" He replied that he could not be responsible for an imaginary God I might hav in my mind. But I interposed: "This is not an imaginary God, it is the Bible God." Here I was cut off from further remarks. The Rev. Mr. Bowers has made his record in Sultan, and it is that he does not know anything at all about the God of Abraham, Isaac, and Jacob.

We hav some good Liberal workers at Sultan, among whom are Don W. Evans, H. M. Meredith, H. C. Williams, Wm. Mann, Mr. and Mrs. York. I was very kindly entertained by Mr. York and wife. Sultan is not a large place, but it is quite activ. The Great Northern railroad is now grading its road through this part of the country.

From Sultan I went to Whatcom and had two lectures to large and enthusiastic audiences, but did not raise enough money to pay hall-rent, and hall-rent was only half-price to us. Whatcom and almost all Puget sound is in the gall of bitterness—no business, no money.

Mr. Albert Mohrmann livs at Lummi, a small place some five miles from Whatcom. On invitation I went there and gave a lecture in the dining-hall of his hotel. The room was well seated and lighted, besides being decorated with an abundance of flowers. After the lecture the seats were piled up and the young people "tripped the light fantastic toe." As this was the first Freethought lecture at Lummi it was regarded as a great success. Mr. Mohrmann is an intelligent and decided Freethinker. He is not a changeable man—one thing to-day and something else to-morrow. He abides by his convictions, and pays one hundred cents on a dollar. His wife is an excellent woman, and takes delight in cooking the mutton for the new minister when he comes to make his first pastoral call.

I spoke twice at West Ferndale, but it was on the 3d of July and the people were all in a gleeful high-diddle-diddle spirit about the "Fo'th o' July" and my audience was small, the revenue was small, and everything seemed small except the "Fo'th o' July."

Mr. Thomas McDowell arranged for the lectures here, but the "Fo'th was agin' us."

I am indebted to Mr. Blomquest and family for their courtesies while at Whatcom. I enjoyed the hospitality of their home greatly, and shall long entertain grateful remembrances of them.

I gave only one lecture at Seattle. Warm weather and hard times made it impracticable to attempt more. Mr. Richard Wilson, president of the King County Freethought Association, introduced me to the audience. The business arrangements had been attended to by Mr. R. J. Wilson, the rustler of Freethought in Seattle. At present the Puget sound country is passing through a trying and critical period. No money, no business, and no flattering outlook for the immediate future. But the country at large is in the same boat.

I had the pleasure of meeting the former secretary of the Oregon Secular Union, Mrs. Elva Davidson Blackburn, and her mother. Mr. Charles Blackburn is in British Columbia mining. Mrs. Blackburn and her mother reside on a high hill and hav a fine view of the bay. It is very inspiring to drink in the prospect, but it is killing for a fat man to climb the hill to get there.

I enjoyed several visits with Mrs. Lenont and her sons and daughter. They liv away out in the country, yet it is within the city limits. Their house commands a charming view of lake Union.

At Buckley, Wash., Mr. S. P. Putnam and I meet for the first time in ten years, where we were both booked to lecture on consecutiv nights. We had a very social time after the lecture in company with several other friends in playing high five and hearts. Our companions were exceedingly cheerful, and the hours we spent with them passed away as on wings of light. Our friend Mr. Coke Ewing is the activ worker who looks out for the lecture and the lecturer. Mr. Putnam and Mr. Coke Ewing, with others, remained up to see me off on the train at half-past 1 in the morning, a kindness I duly appreciated. As I had not had much sleep the night before, I was drowsy; soon after I sat down in the cars I fell asleep. In about two hours, when upon the Cascade range, I waked up to see it broad daylight. I was bewildered to think that I had run up a mountain so high that it became daylight almost in the middle of the night. I had forgotten that I had taken the cars at half-past 1, and that I had slept two hours.

At North Yakima I gave only one lecture. The town is situated in the great desert of Washington. The people, however, liv and seem to be proud of their town. Money and ideas are not abundant. Religion holds sway.

Mr. James A. Besk and T. G. Redfield were the only two Liberals who showed any interest in the pilgrim lecturer. But these two brethren labor under serious disadvantages in North Yakima. There are almost no others to come to the rescue.

At Colville I gave two lectures. On the first night I had a very large and enthusiastic audience, but the second evening my audience was small. A picnic had taken nearly two hundred people out of town, and they did not return in time to hear the lecture. Here Mr. William Graham and his wife, Maggie Hope Graham, gave me royal hearty entertainment. They are the soldiers of the cause in this place. If they do not take hold nothing is done, and when they do things hav to move.

The weather is warm and I am trying to keep cool. I am traveling slowly eastward.

W. S. BELL.

The World's Fair Petition.

It is wonderful to see the lack of interest men and women take in Liberal ideas and affairs that relate to their own interests as well as the mass of struggling humanity. I hav been circulating a petition sent me by THE TRUTH SEEKER to hav the World's Fair open on Sunday, and it is amusing as well as exasperating to meet different individuals and hear them express their ideas and see how narrow some of them are—that is, if they ever had an idea, for I hav my doubts that some of these goody-goody Young Men's Christian Association individuals ever had an idea, and I think it would frighten them to death if they should find that they had a mind and could think for themselvs. Well, one of these creatures who belonged to the society that Cain founded said that he would not sign the petition because the Ten Commandments said he should not. Now, I was not aware that all of the Ten Commandments said that he should not sign it or that one of them forbade the young man from putting his name to the list, but I expect he had reference to the one that said, "Thou shalt not work on the Lord's day," etc. And still another said that he did not think the people should hav a good time on the Lord's day, but I am sure that he and many others of the angelic band whose wings must hav started to grow keep only Sunday, and during the six days of the week are guilty of being in the same business that Moses was when the light went out, or follow the example of Father Abraham, Noah, Lot, and many others of God's chosen people. I say, why should they not? They can hav no fear of being punished in the next world, for Sunday is the day they fix up their accounts with God, and Jesus takes it all, and then they can start over to collect another bundle of sins for poor Jesus to carry. How unmanly! what a religion to follow! I would rather be a Chinese and worship my little Joss than follow a religion like it.

I find the average woman a poor creature, for I do pity a woman that livs in superstition of the church, for they seem to consider themselvs as nonentities, and even if they are Liberal enough to favor the petition they will not sign because they are united to some church and are afraid that some one might think they were "Infidels." And then they say their name would not count anyway—just as if the name of Sarah Jones would not count as much as her big brother John or any other male member of the Jones family. But then, I am pleased to state that they are not all alike, for I meet many brilliant women who are very Liberal and are not afraid to let it be known.

I heard a Woman Suffragist make this announcement from the rostrum, "That woman's advance at the present time was due to the advance of Christianity;" when it is, on the contrary, due to its decline, which has been upon us for the last forty years, or ever since our illustrious hero Tom Paine wrote the "Age of Reason." O my poor misguided sisters, why will you cling to the superstition of the Dark Ages? Look to your Bible for inspiration, and don't close your eyes and ears to God's word (as you take it to be), and see what sainted Paul saith of your sex (Tim. ii, 2), and in 1 Cor. xiv, 34, 35, he exclaims, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the churches." See also 1 Tim. ii, 12, and Eph. v, 22, 23; and I could giv you many others that might be more inspiring.

Now, I say suppose a woman had not a husband—for they are many who hav not—and was so homely and disagreeable that she could not get one and would hav to be an old maid—I say, what would the poor creature do? I suppose she would hav to remain in ignorance unless she could get some of her fortunate (or unfortunate, whichever the case might be) married sisters to giv her information, and then she wouldn't be allowed to make stump speeches, or be a missionary for the heathen Chinese, or pass her time away in any pleasant way, but would hav to wait till she was born again and then run a big chance to secure a husband the next time she inhabited the earth, before she could obtain the desired knowledge her heart craved for. Now, this would be a very brilliant outlook for the American women of the nineteenth century. When we see the ignorance existing among the fair sex, it seems an endless task to place the crown of Freethought upon their brow, for they hav practiced obedience to the church and its priestly craft for so many generations they are even afraid to take a stand on neutral ground for fear of being lost, and we must hav the undivided efforts of all Liberal-minded people to help humanity realize that "foundations for a seat in the kingdom of heaven must be laid out on earth" and you cannot go in on a salvation pass.

I think that many of our Liberal men are greatly to blame for woman's slow advancement, for when they themselvs are extremely Liberal and hav received the light of common sense they seem to think it proper that their wives and daughters should be religious and attend some church, and thereby help to keep up a religion that is based on a falsehood and has been the cause of most of the misery of the past and will be of the future; but then, they may be like Brother Talmage, for he knows which side of his bread is buttered, and it is policy in his case, and others think it is unwomanly to be irreligious. Now, I say if Liberal men would use a little persuasion with the fair sex and advance some of Paine's and Voltaire's arguments, they would soon see that they were on the wrong track and retrace their steps ere it was too late.

Now, if men will continue to shrink from helping woman out of the mire of superstition she will be left to dig her own way as best she can and will fall back many times and thereby need assistance. A great many so-called religious people think it is wonderful how a person can be good out of the church, and can hardly account for it. It has been my experience that those who profess the most religion are the worst villains and hypocrits, and will cheat and misrepresent whenever they get a chance and think they will not be found out. Of course they are not all alike, but I speak of the

average; some of the worst criminals we hav are members of the church. In fact, I do not think you will find one but that takes his sins to Jesus; and it is rarely, if ever, you will find an Infidel in the penitentiary.

The churches nowadays are filled with women, with just enough men to fill the pulpits and other offices, and I realize that these divine few hav preached all their sex out except a few belonging to that ancient order of Cain; and I believe the time is coming when women preachers will be in demand; but as soon as woman begins to read what the holy book has to say about her she will be lost in Infidelism, as the Christian crank would say, and will hav no more use for the church than the Chinese had for the Jew when he found out that he had crucified the savior. He wanted to kill him, for he said, "Me no likee you; you kill the Melican man's Joss." I use the above story to illustrate her feelings toward orthodoxy.

It is the constant dropping of the water that wears the stone, and I am pleased with the work that the Liberal papers and magazines are accomplishing; and I think every Liberal-minded person should be a subscriber for at least one Liberal paper or magazine, and if each and every one will do what they can to help in the glorious cause we can be free much sooner, for we all realize that Christianity's tree is losing its branches one by one and will soon topple to the ground and its dust will be mingled with the elements.

ISIS B. MARTIN.

The Cash of the Country.

Just a few lines in reply to your correspondent, H., in TRUTH SEEKER of June 18th. I take his own definition of money as being correct: "That money is nothing more nor less than a certificate that labor has been performed."

Will H. please now tell us why the laborer should pay one hundred cents for this certificate instead of one cent?

H. must not forget that anyone using money must pay the interest upon the cost of its production, and while he handles his coin and smiles he is all the time paying interest upon its cost.

Now, we propose to H. that anything used for money shall be used for nothing else but money until worn out. We will require the law to punish anyone for mutilating or defacing the money of the country. This being the case, paper costing one cent is certainly preferable to coin costing one hundred cents. Do not forget that all people must pay the cost, and interest upon the cost, of their circulating medium. The more intrinsic value in a dollar the more interest to pay. The same rule holds good with any and every article used by man. The cheaper one can obtain an article of the same utility the better.

A farmer might hav his stable fork made of gold; the intrinsic value would be great, but practically it would be worth less than one of iron or steel. So one could hav all household goods of gold or silver, but practically they would be no better, and the interest upon the cost would eat him up. I will just here giv H. an illustration of two men. One used paper, say $20, for fifty years. The first issue cost one cent; he had it renewed four times during the fifty years at a cost of four cents; the interest upon cost being forty cents; at the end of fifty years the $20 had cost him say fifty cents. The other man chose gold at a first cost of $20. Compound interest for fifty years was $2,611. Then, his $20 in gold being worn out, he had to add to his outlay, making the total cost $2,631 for the use of $20 for fifty years. Each paid the interest upon the cost of production.

It is this that keeps the people poor, and deluded or interested writers in the interest of gold bugs will not permit the people to see it.

If we use both silver and gold, we hav a two-horse team to pull our load. If we use paper also, we will hav a three-horse team; and if we will carefully investigate the strength and pulling capacity of the paper horse, we will find his strength equal to the metal horse's, that cost one hundred times as much.

So why not get all paper horses? They are just as good and so much cheaper. But perhaps H. would agree to work my paper horse, which cost a cent, provided I would lay away one hundred cents to redeem the one-cent horse. This one hundred cents I must keep sacred and pay interest upon it to redeem a one-cent horse. Will H. please explain for what purpose he wants money "redeemed?" All this talk about redeeming money is stuff. For what purpose should money be redeemed? Will there ever come a time that we shall not want money? I want my money redeemed in articles of necessity. I want my money to continue its travels as money as long as man shall liv upon the earth and want money. All those idiots wanting money redeemed are those who are looking for a judgment day—a final settling of accounts—when no more money shall be wanted. That day is so far off that we may say it will never come. Will H. hav the kindness to tell us how many hundreds of millions in coin are invested in our circulating medium; then giv us the sum of its yearly interest; then giv us the loss by wear from handling; then giv us the sum total of what we are paying yearly for using coin as money instead of paper?

Then again, we ask H. to please figure up how many millions of people are idle, many worse than idle, for the want of money to do something with. Figure again the thousands that go to the wall every week on account of the tightness of the money market. Please figure up your metallic currency and giv us the *per capita* to each individual. "Four dollars." Yes, $4. Please tell us who can purchase a home, carry on any business, raise a family, and school his children with $4.

Will H. please figure up the few thousands owning all the property in America, and tell us how they obtained it? By controling the money market, eating up the people, and gathering their substance through interest. Because each dollar cost one hundred cents to produce it; and further, because the people are foolish enough to use an article as a circulating medium that wants capacity. There is not enough to go round. If one lucky fellow gets $8, another poor fellow has not a cent; and when one gets a million, two hundred and fifty thousand poor people cannot hav a cent; and so long as coin is used this state of things will exist.

Will H. please tell us how many millions of this coin are annually used in the arts? How much plate, jewelry, spoons, watches, etc., are made from it? How many millions are plugged into hollow teeth? How many millions are buried—hid away by the miser—or withdrawn from circulation, just because it is intrinsic value? Will he please figure this all up, then tell us how much is left, and I think he will cheerfully exclaim with *Puck*, "What fools we mortals be!" He will then be willing to admit that intrinsic value should not be used for money. Because it wants capacity. Because the cost and interest eat us up and keep us poor and leave us ever at the mercy of the money sharks. No private individual or bank should issue money. The government alone should do this, and all interest should go to the government and be shared by the whole people, which would be sufficient to pay all expenses of the government. The tax-gatherer would be a thing of the past. Our ports could be opened to the world. Our custom-houses could be sold. Our custom officers could become producers instead of leeches upon the public.

But Shylock has controled us, The coffers of a few are full, those of the many are empty. The remedy is to demonetize both gold and silver. Hav no money but government paper. The government should loan this at one per cent interest to anyone who would giv security, and permit him to keep it so long as the interest was paid.

I would hav the government monopolize the business of loaning money for interest. I would not permit a private individual to loan money for a greater interest than one per cent. In fact, it would be better to forbid it entirely. Then the millions held by the wealthy would seek investments and thus circulate the money. Everyone having security to offer could obtain money at one per cent for all time; no one could be oppressed; the clutches of shylocks would be loosened from the throat of the people; the millions now being hoarded from the hard labors of the poor, in the shape of interest, would flow to the mutual benefit of all, and our prosperity would be greater than that of any people in the world. W. B. RADFORD.

Tallahassee, Fla., July 4, 1892.

The Cause in Washington.

Allow me a little space in your glorious paper to tell you about Washington. Things "do move" here. Less than three months ago seven of us got together and started the first Secular Union in Tacoma. To-day we hav about one hundred members and are growing all the time; nine initiated last Tuesday. We, like the Salvationist, say "Glory"—with a different sound. How did we do this? Because we tried! C. B. Reynolds (may he liv a thousand years), we just love that man. I cannot tell you, lovers of liberty, how much he has done for Washington Liberalism. Twice a week, Sunday and Tuesday, he comes to help us. Always the same genial, calm, determined, unconquerable fire in his eye. Sky-pilots crawl in their holes like foxes. We hav a large hall and it is crowded every Sunday night. W. S. Bell and S. P. Putnam hav each given us a lecture since we started our Union. They are both noble, self-sacrificing men and we will not forget their kindness.

This much for Tacoma, now for the Washington Secular Union. Liberals of Washington, I hav written over five hundred letters and circulars and am waiting for replies, some of which I hav already received. Here is a specimen:

PALMER, WASH.

DR. D. M. ANGUS, Tacoma, President Washington Secular Union, *Dear Sir and Brother Liberal:* Was in Tacoma 1st and 2d, but could not get to see you, and was unable to get hold of an available $5 bill until now. Sorry I had to disappoint you; also sorry I cannot do more, but this is best I can do at present. Hoping you will hav success in keeping the good Secular Union together and Brother Reynolds better paid than before,

Yours for Freethought, F. D. WRIGHT.

A letter like that right from a liberal heart makes your president feel that labor is a pleasure and that we are in the field to win. I want you Liberals to do all you can. We must hav money to publish ten thousand pamphlets on taxation, as was voted at the annual convention to do. We must hav the legislature next winter repeal the tax exemption revenue law which was sneaked on the statute-books on the closing day of the last session of Congress at Olympia. It will require $200. F. D. Wright is the first to respond; who will be next? Liberals, if you stand by us we will hav the law stricken from the books; but the Union must hav two thousand members.

One month from to-day I will report progress be it good or bad. The pamphlets should be out before September, that the people may hav a chance to learn their lesson before the November election. Liberals, do not vote for any senator or assemblyman who will not on the quiet or otherwise promis to vote to repeal the above law. Go to the nominees personally and get that pledge. You can always get it better before election than after. If you will do this and write me the results of your efforts, I will do the rest.

Yours till reason, right, and justice hav won,

D. M. ANGUS, M.D.,
President Washington Secular Union.

Tacoma, July 14, 1892.

"Pushed By Unseen Hands."

From the Boston Globe.

An artist reproduces nature in such a way that we recognize it as real or ideal. The ideal can be as real to us as any scene beheld with our open eyes. Often the unseen is more real to us than the visible. We are controled by what some call Providence. "Pushed By Unseen Hands," the title of Helen H. Gardener's new book, is a collection of stories so realistic as to leave no doubt of their actuality. The author has stated her facts with the brevity of a lawyer. She compliments her readers in regarding them as as honest as herself, and givs them thoughts by which humanity can be benefited. To look at the questions of the day, and with her best efforts try to alleviate sorrow, is noble. The stories are told with no apparent purpose to adorn a moral, and are the very best fiction, yet no intelligent person can finish the book without wishing to relieve the evils which surround high and low alike.

Lectures and Meetings.

S. P. PUTNAM's lecture appointments:

Colville, Wash.	July 29–31	Eau Claire and vicinity, Wis.	Aug. 24–29
Missoula, Mont.	Aug. 6, 7	Chicago, Ill.	Sept. 4, 11

Some dates are not filled. Those along the line who desire lectures will please write S. P. Putnam, Palouse City, Wash.

THE Chicago Secular Union has elected officers for the year as follows: President, Horace C. Bennett; vice-presidents, E. N. Geer, Jehu Burr; secretary, George Borst; treasurer, A. M. Freeman.

W. S. BELL's lecture appointments:

Davenport,	Wash.	July 19	Schofield,	Utah.	Aug. 4
Rosalia,	"	" 21	Leadville,	Col.	" 6, 7
Oakesdale,	"	" 22	Salida,	"	" 8
Palouse,	"	"23–24	Canyon City,	"	" 9, 10
Emmett,	Idaho	"27–29	Pueblo,	"	" 11
Morgan,	Utah	" 31	Denver,	"	" 14
Echo,	"	Aug. 1			

The New Theology.

From the Herald.

CLERICAL-LOOKING OLD GENT LOQIT.

Do you believe in "the higher criticism"
Which so batters the walls of ancient sheol,
Shackling Mephisto with its witticism
And the Agnostic's famous "I don't know all?"

THE COMMERCIAL TRAVELER.

I'm on the road such long and weary hours,
I hav no time for study, and can't tell
Much of the new theology's sweets or sours,
And am not sound on questions of a hell;
But when I eat a railroad lunch, I plainly see
If there's no future punishment, there ought to be.

Letters of Friends.

The All-Mother.

PHILADELPHIA, PA., July 12, 1892.

MR. EDITOR: All-mother, Cause, or Nature never troubles herself on ghosts, gods, devils, etc.—human phantoms. She moves in eternal rotation's everlasting, itself ever regenerating creativly.

C. ZOLLER, M.D.

Hav Freethonght Gatherings and Lectnres at the Fair.

DETROIT, MICH., June 27, 1892.

MR. EDITOR: I just now read "Homer's" suggestion, page 410 of THE TRUTH SEEKER, how to make ourselvs felt during the Fair at Chicago. I think the plan first-class. It would cause thousands of Freethinkers to become acquainted who would otherwise never know the strength of their own army. CARL BLITZ, D.D.

Natnre vs. God.

JACKSONVILLE, FLA., July 16, 1892.

MR. EDITOR: Freethought has abandoned the Bible God, because he was found not consistent to truth. For this reason Freethought felt obliged to abandon him and substitute Nature instead. We not only found Nature furnishing the principle or essence for the growth of all life, but we found it also the teacher and the real fountain of all life itself.

We agreed, for this reason, that no being should be considered superior to Nature, and that every other being in existence should and must be considered Nature's subordinate. We found this consistent and agreeable with truth, reason, and logic. AUGUST BUESING.

An Anecdote.

TOUTE, ILL., July 6, 1892.

MR. EDITOR: Emblematically we hav kept the Freethought flag flying over our house for the past thirty years. People do not scare at it as much as they used to.

An amusing incident happened a few years ago in our grand jury room. My brother, Thomas Ray, was one of the jurors—the only time he ever served To his great disgust he found each juryman was expected to talk about his neighbors, holding up their misdeeds or shortcomings as choice bits of information. The vim with which most of them performed the pleasant duty showed they felt the importance of the occasion. The chairman, noticing the sober, earnest look on my brother's face, said, "Mr. Ray, you havn't said anything yet. What is wrong in your neighborhood?" "Nothing. We are all Freethinkers. We havn't any quarrels. None of us feels that it would make us any taller to step on some one else." SARAH COPE.

Snperstition.

LORAINE, ILL., July 8, 1892.

MR. EDITOR: I hav a laboring mind and can make best use of it by the use of the tongue; however, I wish to inform you of my views by the use of the pen. THE TRUTH SEEKER is a journal of perfection in its truthful intentions, but it is objectionable on account of finding more faults than remedies for the faults found. Any man can claim a fault, but it requires the remedy to demonstrate its existence.

Superstition has become hereditary in the mental organization of a low class of the human animal, and now it is preëminently visible to the observing mind.

Phrenology is a true science, and is as essential to science as the flange to a car-wheel.

I long hav learned that the superstitious Christian is as addicted to licentiousness as the goose to bare feet.

Superstition has swayed the human mind till tears in torrents hav flowed. Its woes hav been inflicted on mankind till man knows no place of refuge or ark of safety from its damnable error.

R. H. W.

Heaven a Place of Ill Repnte.

PORTLAND, ORE., July 12, 1892.

MR. EDITOR: Heaven must be a beautiful place when a man can commit all the crimes on the calendar and then get a free pass there. We hav just had a case here of a wretch by the name of Charles Wilson, who outraged and murdered an innocent girl fourteen years of age, and through the cowardice of the sheriff of Clackamas county and the trickery of the sheriff of Multnomah county the people were frustrated in lynching the brute, so in the mean time we will hav to wait and see what the law says. Perhaps before he comes to trial there will be so much sentiment that he will be judged insane and justice be cheated out of its just dues. But he says that he is a Methodist and that he will go straight to heaven. Now, if there is such a place as heaven, the victim that he outraged and murdered certainly went there. Now, they cannot certainly meet on social terms, so there must be two or three different grades of society in heaven. Because I never read of a murderer, or ravisher, or robber, or any other criminal, but that was going to get to heaven when he died. Now, I am willing to take my chances in the other place rather than mix with that class of society.

Fraternally yours, ANDREW FRASER.

Sermonic Cnriosities.

DUBLIN, TEX., July 15, 1892.

MR. EDITOR: During one of our extended drouths in Texas I listened to an appeal for rain to a Baptist's God in this style: "Oh, God, may it rain and rain, and grass grow and grow, and the steer fat and fat and wallow in his own fat. May Texas abound all over with fritter trees and honey ponds, that we may eat and eat and be merry, oh, God! May the ears of corn be as big as wagon hubs, and the grain on 'em as big as iron wedges, so nobody's mill but Brother Hill's can crack 'em, oh, God! We beseech thee, O God, to send us a gully-washer, a chip-floater, a root-soaker—none of your little drizzle-drozzles. Grant this our prayer in our great need and thine shall be our thanks and praise unto the end. Amen."

The same minister, describing the devil, likened his satanic majesty to an immense elephant walking straight up on his hind legs, with horns on him big as vainglorious Catholic meeting-houses, his eyes like two big balls of fire, his ears hung down like a tobacco leaf, and his nose smoked like a tar kiln.

The singsong peculiar to Baptists makes the description more ludicrous.

J. S. MCCARTHY.

A Word on Spiritualism.

MILWAUKEE, WIS., June 24, 1892.

MR. EDITOR: The following article I sent to a leading Spiritualist paper for publication, and because I criticised some of the methods of the Spiritualists they would not publish it.

While I am a Spiritualist, I do not think the Spiritualists are above criticism, and I want their shortcomings shown up to them for their improvement.

A. B. SEVERANCE.

THE REJECTED LETTER.

MR. EDITOR: I was more than pleased with C. H. Murry's article that I hav just read in the *Better Way* of May 14th. I am glad he had the nerve to criticise some of the trashy nonsense that is given by some from the Spiritual rostrum. I hav long wished to say something on that subject myself, but knowing that a large share of the Spiritualists seem to be delighted to hear anything that comes from a spirit, whether intelligent or not, I expected it would hurt somebody's feelings and I kept still until now. But just as long as people are satisfied to hear that kind of twaddle, we shall hav it, I suppose. The demand will regulate the supply. We hear a great deal of talk about fraud in materialization, but I think there is plenty of it on the rostrum. Not by mediums, but by some ignoramus of a spirit that comes and palms himself off for a Franklin, a Webster, a Channing, a Paine, or some other noted person. Why cannot speakers use less words to express their ideas? But it seems as if the less ideas, the more words. And it is the same with some writers. Words, words, words. The best speakers and writers use the plainest and fewest words. I was pleased with Hudson Tuttle's article. His suggestions were good and practical. I know it, for I hav tried it several times with complete success.

A. B. SEVERANCE.

Close the Chnrches, Not the Fair.

PORTVILLE, N. Y., July 17, 1892.

MR. EDITOR: I see a great talk in most of the papers about closing the Fair at Chicago next year on Sunday. It appears as though the sky-pilots and a few so-called Christian cranks want to run the business of this country regardless of what the majority of the people may say. Now, we all know that Sunday is not their God's day but a day established by a heathen king. And now what day can the laboring class of people spare better than Sunday to go and see the greatest of fairs? Close the churches on Sunday, and all other days of the Fair, so that strangers will not be taken in and robbed—for if they do not rob them outright they will beg them to death. And let all drinking-places, gambling-dens, and houses of ill fame be closed and guarded so that there will not be any use for roughs of any kind. Let all the people demand this in the cause of justice and equal rights. For the people's labors hav made this country what it is, and I say, let them enjoy it as they see fit as long as they injure no one. And surely gambling-dens, houses of ill fame, drinking-houses, and churches are a nuisance.

Bound by no creed,
To no church faction tied,
My love to all mankind
Is like the ocean wide.

JOHN R. COATS.

A Glorions Futnre.

IPAVA, ILL., June 8, 1892.

MR. EDITOR: Inclosed find $5.22 for books and the old TRUTH SEEKER for another year, thanking you for past favors, wishing you health and wealth to push with renewed vigor the paper that has driven and is driving from the mind the cruel and ancient barbarian belief in a monstrous, cruel, vulgar, and selfish God. I hope you will liv to witness the dawning of universal reason when there are no men and women who will believe such devilish teachings nor support one who will persist in inculcating such doctrins. I trust the new light may be so broad, so wide, that selfishness will go out with superstition; that men and women standing upon equal footing, inspired with a desire to do right, may go hand in hand living the lives they would hav others liv, doing as they would hav others do, stimulated by the hope of elevating all mankind. As long as men and women believe in the pardoning powers of the pope, as long as they believe and teach their children to believe that sin can be forgiven, humanity will suffer. For when men believe in a God that will pardon all crime against man; that some men and angels are predestined from on high to suffer here and hereafter; that believers are foreordained from on high to prosper, to liv in luxury here and hereafter; that to disgrace, to impose on, to lower, the masses is their elevation and God's pleasure, they will use money and slanderous tongues to accomplish any man's or woman's ruin, yea, destruction, who will not believe and support their devilish scheme.

Thanks to the first schoolteacher and our forefathers and -mothers for throwing off the yoke of a kingdom here and hereafter; who gave us a home, a new life, in the broad field of liberty—a new land freed from kingcraft, where in time oppression will cease to be; a land where every woman will be queen and every child a natural philosopher, where every man will be ashamed to oppress man or slander woman. Yours for progress,

C. S. RANDOLPH.

"Indefinit Periods."

ST. JOSEPH, MO., July 4, 1892.

MR. EDITOR: I, for one Freethinker, feel grateful to Theresa Thorndale for determining in our minds the length of the days, in trying to prove that the story of the creation agrees with modern geologists. But it is somewhat hard for me to understand how poor old Jonah survived for three indefinit periods in the belly of the big fish. What a tough old fish he must hav been, and how gray old Jonah must hav been when he came home. I wonder if his wife knew him and if the baby climbed on his knee and hugged and kissed him.

And our old friend Noah, what a lengthy boat-ride he must hav had to be out on the ocean sailing for forty indefinit periods. No wonder he got on a drunk so soon after his arrival and acted so naughty. If that whisky was forty indefinit periods old, it was enough to throw the oldest of us. What a change there must hav been in the mother of Christ and the Apostles from the time that he was laid in the tomb, if that time was three indefinit periods. No wonder Thomas did not know him. How hungry Christ must hav been after fasting forty indefinit periods. And, great Scott! how tough old Methusalem must hav been if he lived nine hundred years and each year was divided into three hundred and sixty-five indefinit periods! And the poor children of Israel, how tired they must hav been wandering in the wilderness for fourteen thousand and six hundred indefinit periods. Was it the same old rooster that crowed to remind Peter that he had denied his master that went to roost three-fourths of an indefinit period before that event happened? If so, he was a "stayer!"

Hoping that Theresa Thorndale may yet giv us much more light on Genesis and modern science, and that THE TRUTH SEEKER and our lofty Brother Heston may long liv to assist her in the work, I am,

Humbly yours for investigation,

R. E. HARBAUGH.

A Mayor and an Ex-Priest.

KENT, O., May 17, 1892.

MR. EDITOR: Inclosed find clippings from the Cleveland, O., *News and Herald*, which show that our friends, or the friends of truth, liberty, and right, are coming to the front everywhere. Send the mayor of Toledo, O., your thanks and congratulations, and a copy of the best paper in the world, THE TRUTH SEEKER.

Yours truly, L. G. REED.

TOLEDO, O., May 17.—Mayor Emmick has declared himself in favor of Sunday baseball, as he says it would keep men and boys out of the saloons. Every preacher in the pulpit has denounced him and the religious people held a big demonstration. The ball lovers held an indignation meeting last night, at which the action of the ministers of the gospel was condemned, and both sides will attend the commissioner's meeting Wednesday night, when the question will be settled.

CLEVELAND, O., April 19, 1892.

BISHOP HORSTMANN, *Reverend Sir:* On my way here, where I will lecture next Sunday and Monday on Romanism, in Case Hall, I chanced to buy one of the city papers, the *Leader*, and in it I see a report of a speech of yours, made last night at the Hollenden. Amongst your many unproved assertions you are reported to hav said, "To us is due the grand principle of religious liberty." I defy you to point out one single instance where your church, when in power, ever allowed "religious liberty." Probably you were thinking of the fire that burnt John Huss and Jerome of Prague; or perhaps it was the massacre of the hundred thousand Protestant Frenchmen done by your children on the feast of St. Bartholomew, or the burning of Bruno, or the Inquisition that was on your mind. Religious liberty from Rome! Bishop, such talk may do for the graduates of parochial schools, but it will never pass as true before the children of the public schools and the enlightened American people. Bishop, "organize," and step out and you will find your level. I challenge you to meet me on Sunday and discuss before an enlightened audience your own assertions. I remain,

Respectfully yours,

JOSEPH SLATTERY,

Ex-priest of Dublin, Ireland, and now a gospel minister.

The Three-Donkey Godhead.

FORT SCHUYLER, June 20, 1892.

MR. EDITOR: I hav just finished reading your excellent paper and deem it a duty on my part to contribute a mite to the Freethought propaganda by way of purchasing some books, for the knowledge I hav received in the way of regenerating my mental faculties and bringing me out of that decomposing, putrefactiv, and non-chemical preparation, the Christian superstition, or theory of three asses making a donkey. I hav been trying to get you some subscribers but thus far hav been unsuccessful, but by persistent efforts hope to hav some fish on my line in the future, when I go out on my next humanitarian trip. So go on with your good work, TRUTH SEEKER and Company, for it seems as though the press as well as the people are contaminated with the religio-superstitious bacillus.

Concerning the failure in organizing Freethinkers into a compact body, allow me to say that I think it is due more to their lack of the almighty dollar than to their lack of devotion to our cause. Can it be once thought that those large audi-

ences who regularly went to hear the late Freethought lectures in New York were people who had considerable money and who were so selfish as not to giv their little mite? Not a bit of it, for it is conclusivly proved from their regular attendance and from the zeal they exhibited in contributing to the initial meetings; and the reason why they did not keep their zeal up by backing it with their money is because they had not the money to back it with, consequently, the poorer ones in the subsequent meetings refrained from contributing, thinking that the richer ones were numerous enough to support it without their giving their mite which helped to support themselvs. We hav no Vanderbilts, Goulds, Astors, and their like, for the simple reason that Freethinkers believe that the laborer is worthy of his hire, no matter in what sphere it may be, and consequently share their fortunes, small or large, with him. Wishing you all, including Heston, the star truth illustrator, prosperity and a broad and open roadway in the future, I will conclude by ordering the appended list of books to help me along in my missionary work.

P. H. ROSENTHAL.

"Days" and "Periods."

HAMILTON, N. Y., July 12, 1892.

MR. JOHN D. DICKINSON, Commissioner of World's Fair at Chicago in 1893, *My Dear Sir:* There is a theological college in this place under the control of the Baptists, called the Colgate University. It is the largest Baptist college in the United States. In this institution is taught the science of geology, according to scientific discoveries and scientific facts. Such teachings conflict with the teachings given in the book of Genesis, especially as to the age of the world. To reconcile this discrepancy, the teachers of this college say, "One thousand years with the Lord is as one day, and one day is as a thousand years." And in so doing they admit that the seventh space of time since the creation of the world, which is claimed as "holy time," comes in 52,142 years, and not once in seven days, as claimed by the orthodox element of our present time.

Yes, all intelligent, all educated people hav abandoned the teachings of our ancestors, that this world is but six thousand years old, for no one can correctly imagin its age and time. According to the teaching of this Baptist College in this place, in their geological department, the holy time called the Sabbath comes only once, as I hav said, and not once in seven literal days of twenty-four hours each.

In making your decision as to the closing of the World's Fair on Sunday, hav in view: Is this world but six thousand years of age? And if you think it is of so recent origin, you will hav more excuse for closing the gates of the Fair on Sunday, and thus disappointing a very large majority who hope to be present on this interesting occasion.

It is the churches, and they only, who press you so hard to close the gates on Sundays. The masses of the people are not so activ, believing there is not the least danger the Fair will be dead one day out of seven during the whole of its duration.

So in making up your mind as to your duty in this perplexing question, hav in view the facts I hav called to your attention.

Pardon me for trespassing on your patience.

CARLTON RICE.

Liberals Wanted.

EUREKA SPRINGS, ARK., July 1, 1892.

MR. EDITOR: Something over three years ago I wrote from this place describing it as a place of rest and recreation, and narrating my success in circulating remonstrance petitions against the Sunday Rest bill. Great changes hav taken place here since then. The town has assumed metropolitan airs; has built a streetcar line, graded and improved the streets more extensivly, and built "assembly grounds." The assembly grounds consist of a large inclosure, containing an auditorium with a seating capacity of three thousand or more, a swimming pool, and a primitiv "zoo." A sanitarium, with drives, lakes, and gardens, is building. This is undoubtedly the place of all others for rest, recreation, and "outing." The Southwest conference for Bible study is in session now, from the 25th of June to the 3d of July inclusiv. There will be a grand Fourth of July celebration, immediately after which the Interstate Normal School begins its second session. Sam Jones delivers the opening address. As might be expected from what I hav said, this town is badly church-ridden. There is not the number of Liberals nor the spirit of freedom here that there used to be. The Spiritualists still struggle for a share of recognition, and with money and a noted speaker or two to lecture for them for a while, would undoubtedly make great inroads into the churches.

Here is the place for Liberals of all schools of thought to center and make their influence felt. This is a natural educational center, and it is a pity that orthodox humbuggery should be given undisputed control. A little money and energy would put Liberalism on a solid footing here, and the thousands who come here for health, pleasure, and recreation would hav an opportunity of hearing both sides, and I hav no doubt but that a sentiment for religious freedom could soon be aroused here that would make Sunday the gala day of the week and materially lessen the present influence of the churches.

The dangerous illness of my sister brought me here with her, and I am obliged to cancel my engagements to lecture between here and Oregon, and trust my many friends will accept my excuse for and regrets at having to do so. In all probability I will not be able to fill any engagements before September. I hav paid very little attention to the discourses of the divines who are assembled here from all over the country from New York to Texas, but what little I hav heard is simply rehash of the same slush which has passed current with them as argument since the time of Calvin. The necessity of a "Bible conference," where the orthodox clergy meet to encourage each other and "cheer each other up," is a sure sign of the decline in popular faith in the divinity of the Bible.

HENRY ADDIS.

In the Thick of the Fight.

SALIDA, COL., June 21, 1892.

MR. EDITOR, *Dear Sir:* Six years ago I was engaged in teaching school in Missouri. When it became known that I was a radical Freethinker the "unco guid" literally "froze me out." Myself and wife were twice turned out by Christians from our boarding-place in the dead of winter. For this we could not blame them, as they firmly believed in the inspiration of that book which admonishes all believers that "if any man come unto you and bring not this doctrin, receive him not into your house, neither bid him godspeed." From that hour I resolved to hav a home of my own, even if it was little better than a dry-goods box. Acting upon this resolution, we came here and settled on a piece of government land no one else would hav. By earnest and untiring labor we (for wife has done her share) hav literally "made the desert bloom." We hav now a home (humble, 'tis true) from which no bigot can drive us because we cannot see the mirage of his dreams. As soon as I get my debts paid, which I hope to do this summer, I intend to devote a portion of my time to the spreading of the gospel of humanity. Let no one deceive himself with the view that the destructiv power of Freethought is no longer needed. Christianity is *not* dead! Neither does it sleep! Long and bitter will be the conflict before science gains the final victory. It is almost impossible to reach those who most need the light. We need more pioneers, more miners and sappers to work with "pick and crow" at the foundations of the Christian citadel. If the facts that bear against the church, the "terrible facts of history," were universally known, Christianity would die for want of nourishment. All honor to the "apostles of liberty" who are already in the field! I hope in the near future to join your ranks and strike a blow for man.

"The fight for freedom once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, is ever won."

Well, we (H. Murray, Otis White, E. R. Naylor, myself, and others) hav been stirring up the orthodox camp, and as a natural and necessary result "it smells to heaven." First we had a debate with a lawyer, the only champion of Christianity we could find who was willing to "stand up for Jesus"—and he was not a member of the church. Then I published a challenge to any person in the county to discuss the divinity of the Bible. Instead of coming to the scratch like men, one of these Rev. (revenue) gents made a scurrilous attack upon the Freethinkers of this vicinity from the "cowards' castle." This moved me to "go out and do battle with the Philistines," therefore I delivered my lecture, "Hard Knocks at Christianity," at the Opera House, Salida. To the surprise of myself and friends, the Methodist Episcopal "sky-pilot" who has been "called" to labor in this portion of the vineyard made his appearance, and endeavored to defend the marvelous performance of his master by quoting the spurious passage in Josephus. He also took me to task for asserting that John Wesley believed in witchcraft. So you can see how far advanced orthodoxy is in this community.

We hav since been struck by a puritanical wave of Sunday closing and Temperance Reform. The editors of this city wear the Christian gag and collar and refuse to publish anything that "hurts the Christian religion," or I would throw hot shot into the orthodox camp until it became too warm to hold them. I am not able at present to bear the expense, or I would hav a lot of hand-bills struck and distribute them "within the walls."

When I reflect on the condition of man in the ages when superstition reigned supreme—when I consider that this giant evil still afflicts the human race—when I consider the greed, the power, the resolution of the church—when I realize how much I owe to "those immortal dead who liv again in minds made better by their presence," I cry aloud, O martyred man! this day, this hour, I consecrate my life to thee! Yours for humanity,

R. WHEELER.

A Case of Answered Prayer.

CONCORDIA, KAN., June 1, 1892.

MR. EDITOR: Having read THE TRUTH SEEKER for several months, and being painfully shocked by the lack of reverence for the creator of heaven and earth, in yourself and your contributors, I hav resolved to write, hoping that I may be instrumental in bringing you to a realizing sense of your situation before it is everlastingly too late, and that you may yet be saved through the blood of a crucified savior. Once I was, like you, a doubter, but thanks be to him who doeth all things well, I now believe.

It is easy to infer from your writings that you do not believe in the efficacy of prayer. That is truly awful! Now, I know of instances in which a watchful and loving God has answered, to the letter, the prayers of a few of his faithful servants who asked in faith believing. I will, with your kind permission, recount, for the benefit of your readers, the circumstances under which such prayers were answered, upon one occasion, and may the lesson sink deeply into their imperiled souls.

It was during the summer of 1881, in the beautiful state of Kansas, a state well known to our politically lacerated country as the hotbed of coyotes, Congressmen, grasshoppers, and other feathered songsters of brilliant plumage, that the God of Abraham, Isaac, and Jacob began in a mysterious way to fuse the stony heart of the unregenerate sinner whose trembling hand traces these humble lines, and the liquefaction has but recently been consummated to the satisfaction of all concerned. But bless God, it is done at last, and I am saved.

At the time alluded to, the Prohibition clause, which still graces our statute-books, was a thing about to be, and the drouth was terrible. Arid winds swept over these dusty plains, reminding us of what sheol was before the late revision, and water from the deepest wells was brought to the surface (when the wells didn't happen to be dry) boiling and hissing, while icemen died of broken hearts. Proud stalks of corn which, early in the season, had boasted of their ability to boom the state, drooped and withered beneath the hot breath from the south, and the gaunt grasshoppers after having devoured every green thing, except wire screens, gathered up their little activ feet and slept with their fathers. This was more than we could possibly bear; so our dear pastor—a man like David, after God's own heart—convoked a meeting for the purpose of praying for rain.

We met and we prayed. If God failed to grasp the import of our supplications, it couldn't hav been through lack of energy on our part, for we shouted like a pack of cowboys. It seems wonderful to me now, in taking a retrospectiv view of that intense epoch, that our noise didn't shake up clouds and produce rain, in spite of an all-wise providence. For five successiv nights we met and went through our vocal gymnastics, while the air grew hotter and dryer every hour. Upon the fifth night I revolted; and while "casting in my feeble testimony on the Lord's side," I took occasion to tell my beloved brethren and sisteren that our style of praying was all wrong, and that God was really taking us at our word, in withholding rain; that having put his promis into writing, viz., "Ask and it shall be given you; for every one that asketh receiveth," he could be held for breach of contract in failing to respond, if we would but fulfill our part of it. I contended that it was evidence of the most consummate imbecility for us to beg for something, and to promis all kinds of unreasonable obedience upon the receipt of that thing, only to render the treaty null by saying: "But, O Lord, thou knowest what is best for us, the insignificant work of thy mighty hand; and O Lord, not our will but thine be done." He was under no obligation after that—of course not. I held that there wouldn't be a drop of rain in Kansas for the next five hundred years, unless we agreed to make our prayers from twenty-five to thirty words shorter. My prophecy was false, as is now proved.

The above remarks produced a startling effect. The congregation arose "as one man," and called me a heretic and a Jonahress, and threatened to fire me. 'Twas an impressiv scene, and one that I remember "even unto this day." Visions of the last events in the lives of such men as Servetus and Bruno danced through my fevered brain; but there was some consolation in the thought that if the worst should come, I was in a measure prepared for the ordeal by the experience of the few previous weeks. God must hav changed their cruel purpose, though, for they made no attempt to fire me. They simply pushed me out into the hot night air, and gave me a pressing invitation to remain away in the future. I went my way home, praising God for having "snatched me as a brand from the burning."

Of course you are impatient to learn how and when those petitions were answered, but everything in its own good time. We had to wait a long time for the rain, and you must take your chances about the end of this authentic page in our nation's history. If you hav been reading your daily papers, as is your duty, it is needless for me to tell you that God has been answering those 1881 prayers *this very year.* Some thankless people, especially those who hav been driven out of their homes by the floods, declare that the thing is being overdone; but they ought to remember how unrestrainedly we yelled for water eleven years ago. The strength of our howls and the amount of rain are in exact proportion. Another set of grumblers say: "Well, the almighty was everlastingly slow about getting around to our business." They forget that to him a thousand years are as one day, and that eleven years must necessarily seem like a mere wink of time. Such croakers are not constituted to enjoy blessings anyway.

Now, Mr. Editor, won't you and your sneering Infidel friends come to the altar and be prayed for? What more do you need to convince you of the grand truths of Christianity? Won't you come and sing with us, "Once I was blind, but now I can see," etc.? I wish you would do so, for I get a commission of twenty-five cents *per capita* upon all that I bring into the fold.

RETTA S. ANDERSON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Across the Atlantic.

Going to Sea.—Life on the Ocean Wave.—"All's Well."—Steerage and Second Cabin.—Sunday Services.—Ingersoll and Jesus.

"Now, you don't want to wear your best toggery on shipboard," said an old friend; "a good, common sort of gown will do. Fix up your oldest flannel, sew up the rips and darn the frayed places, put on an old Newmarket, a soft hat, and some thick underclothing, and you're all fitted out for a voyage, so far as clothes go. And don't take a lot of silk dresses and things—you won't need 'em. Let your land clothes be decent and comfortable, that's all. About eating, don't eat all the trash on the table, while on shipboard. There's mush-and-milk for breakfast—be sure and take that first, whatever else you eat afterward. Then, for dinner, don't neglect the soup—call for an extra plate of soup; 'tis better in the end. I know, for I've been there. You'll be as hungry as a shark in a day or two, but do not stuff too much—be moderate. You'll hav to fee the stewardess, anyhow—five shillings is enough—and she'll bring you a nice cup of coffee and a sandwich in the early morning before breakfast—you'll need it. Sea-sick! Well, you may be sick, and you may not be. That depends. Most likely you will be. But you'd better take along a dozen lemons, and wear a sheet of letter-paper across your chest—your meal-chest—well, you know what I mean. They say a piece o' writin' paper 'll ward off sea-sickness. I dunno—maybe 'twill, but, hark ye, a 'sherry cobbler' is good enough for me. A good stout 'Tom and Jerry' once in a while won't come amiss on shipboard. Pooh, now, you needn't look so 'stonished, better folks 'n you n' I know 'Tom and Jerry' by the taste."

"I always take a gin cocktail," said another, "when I go across—best thing. It braces you up so."

Just then, along came an old sailor who had sailed the Spanish main, and he says, says he, "Don't you touch a cobbler nor a cocktail, or anything of the kind, but go right along just the same as if you were not going to sea, and don't worry. If you're hungry eat; if not, let it alone."

With the above, and many more hints and suggestions, in my mind, I went on board the steamship City of Rome, Saturday morning, July 2d. Bethia and I, dear Mrs. Broadbelt, Mr. Broadbelt, and their lovely daughter, Portia, were there to meet us and say good-bye.

We did expect to see other friends, but if they did come, we missed seeing them in the crowd.

Amid the waving of handkerchiefs and the hum of pleasant voices, some tears and shadowed faces, the big ship pulled out in the stream, and was soon started on her long journey across the Atlantic. We had not gone far before the steering chain parted, and we struck a bar which stopped the ship, but only a little while. Soon we were all right, and again we went dashing on, plowing the deep, deep sea. Walking along the deck, I am reminded of Ruskin's admiration for a ship. "Without doubt," he said, "a ship is one of the loveliest things man ever made, and one of the noblest; nor do I know any lines out of divine [?] work so lovely as those of the head of a ship, or even as the sweep of the timbers of a small boat."

July 3, 1892.—

We are well out at sea, and can soon speak from experience of "A life on the ocean wave—a home on the rolling deep." Yesterday afternoon I took a stroll forward of the ship and into the second cabin and the steerage. Both these places hav a full quota of passengers, and many are very sick—sea-sick. Poor things! I do not wonder. It made me sick to see them in such quarters. The steerage is not a good place, even for cattle, much worse for men, women, and children. How human beings stand it I don't know. But they do. The babies are as bright as new silver, and sweet as June roses, even if their faces are daubed and dirty. The men nearly all smoke pipes, as do some of the women. I sat on a trunk in the steerage quarters, and talked with a miner from the West, who was going back to England to stay. He said labor was so cheapened by Hungarians, and rents so high, he could not make a living. "What will you do over there?" I asked. "Oh, I'm a miner. It's all the business I know," he said.

I cannot see much difference between the steerage and the second cabin on this ship. Perhaps it is better on other lines, but here it is, to my mind, horrible. Somehow, I can't get over the sight of it—the smell of it. It is not many feet distant to the first cabin, but the contrast is vast. Here are elegant upholstery, flowers, trailing vines, canary birds, an elegant piano, fine services, everything lovely, and there a dark, dismal hole, bare, dingy, grimy, greasy—miserable.

If I owned the Anchor line of steamships, I'd reform the steerage the first thing.

Night and day there is a constant lookout. Last evening the watchers took their places in the cabooses up in the rigging and began the lookout as the night came on. Four bells were called and there went out upon the air the cheery sound, "All's well," and we felt safe to retire to our bed above the sea. Every hour during the night the sweet words sounded, and I thought of the brave watchman up there scanning the horizon and the heaving billows, wider than the vision could reach, and felt safe to close my eyes in slumber, because these faithful sailors were there.

This day dawned bright and beautiful. There is no land in sight and not a sail to be seen. It is Sunday, and there was religious service in the commodious dining-room this morning. Dear Mrs. Broadbelt when we parted yesterday morning left a basket of assorted fruit and a package of newspapers for distribution. Thinking Sunday morning a good time for missionary work, I went on deck and handed a *Telegram*—that was the name of the paper—to whoever wished to take one.

It so chanced that the paper (Jan. 9, 1892) contained Colonel Ingersoll's reply to his clerical critics about the Christmas Sermon, you remember. After the distribution I was invited to attend the service below. Did I refuse? Certainly not.

Well, the services commenced with the hymn, "Jesus, Lover of My Soul." Then there was a prayer about going down to the sea in ships. The president of the United States was kindly remembered first by the speaker, and then her majesty, Victoria of Great Britain. The Lord was kindly requested to take special care of all the ship's company. Speaking for myself, I put my trust in the gallant Scotch captain and the watchers up there in the ship's rigging.

The prayer was followed by a short sermon on the "Fundamental Principles of the Gospel," A. B. C.—A. standing for this: "All hav sinned and come short of the glory of God;" B.: "Behold the lamb of God who taketh away the sins of the world;" C.: "Come unto me all ye that are weary and heavy laden, and I will giv you rest."

Application was duly made and another hymn was sung—"Nearer, My God, to Thee"—and the benediction closed the services.

There were hymn-books on all the tables, and Bibles, but I noticed that the "sinners" did not appear greatly affected by the divine service and the statement of their condition, nor were they greatly startled by the notice of the apparition of the lamb of God, and, instead of seeking the proffered rest, each individual sinner rushed for the deck and his steamer chair, where all lolled at ease, read Ingersoll, and watched the white-capped waves below and the blue sky overhead.

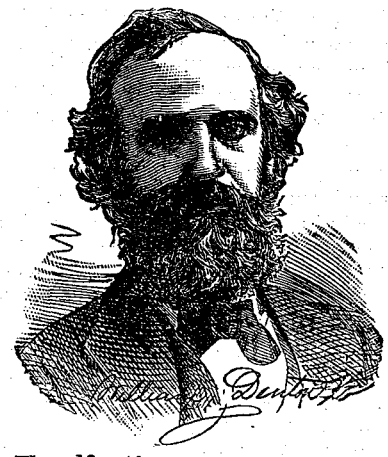
I omitted to state that a collection, as usual with religious services, was taken. I doubt if the service would be considered religious if this part should be overlooked. However, as this collection was said to be for the Seaman's Home, it met with general approbation, although, like the services, it did not amount to much.

I listened for an hour to a very animated discussion of the merits of Ingersoll and Jesus, wherein it was stated that as Christianity had caused the death of millions of human beings it was not to be compared with the teachings of Ingersoll, who "puts out the fires of hell with tears of love and pity, and places the seven-hued arch of hope over every grave."

Among the pleasant people I hav met on the ship I would name Miss Josephine Tippett, of Columbus, O.; Mr. and Mrs. Margaret Moody, of Brooklyn; Mr. and Mrs. Wilcox, of Berlin, Conn.; W. Martin Jones, of Rochester, N. Y., one of the kindest-hearted gentlemen on board; Monsieur Gustave Porjes, of New York; Mrs. H. D. Mountheon, of Jacksonville, Fla.; Mr. and Mrs. Joseph Albree, of Allegheny, Pa., and many others who help to make a sea voyage very delightful.

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News of the Week.

THREE more cases of typhus hav been found in New York city among the Jews from Russia.

THE pope says in an encyclical that Columbus was inspired to his discovery by the Catholic faith.

ANARCHISTS are busy posting revolutionary placards in St. Etienne, France, and the police are equally busy destroying them.

FATHER MAFFEI, of Songavazzo, Italy, has been fined one thousand lire for counseling his parishioners to take no part in the elections.

RUSSIA will replace the teachers of the Jewish synagog schools with teachers under the supervision of the Greek Orthodox or state church, who will teach the Jewish religion with their own coloring impressed upon it.

T. DEWITT TALMAGE, who accompanied the relief ship Leo to Russia, has had interviews with the czar and the czarina, with whom he conferred on religion and politics, and has received many banquets from the city authorities.

EUROPEAN countries are adopting stringent frontier supervision to repel cholera. Professor Drasche, the Austrian cholera expert, thinks that that disease will not penetrate other nations, as in them, he says, bad sanitation like that in Russia has disappeared.

GENERAL SNOWDEN, in command of the riotous districts about Homestead, Pa., says that he learned that a self-constituted press censorship committee of workmen had been harassing correspondents, and took summary measures to put it down.

JOHNSON SIDES, an Indian interpreter, pleaded before the board of pardons at Carson City, Nev., the case of an Indian who had killed a "witch" doctor. To a question he replied, "For the reason that your people used to kill witches," with such a telling effect that the prisoner was freed.

SITTING BULL, JR., who came from North Dakota to Indian Territory a year ago as prophet of the coming messiah, has left for home. He has found the prophet business profitable, having been presented with one hundred horses, six hundred head of cattle, and a carload of blankets and costly trinkets. He has married two Comanche girls, though he already had four wives in Dakota.

HERBERT SPENCER, the English philosopher, has written to a member of the London Russo-Jewish committee: "It is scarcely needful for me to say that I condemn in the strongest manner all religious persecution, be it of Jews, or any sect of Christians, or adherents to other creeds. An utter reprobation of the course pursued by Russia in this matter is a necessary corollary from the views I am known to hold."

CHOLERA is ravaging Russia. The authorities are incompetent to fight it. Ignorance and red-tapeism hamper effort. Drainage does not exist. Superstitious peasants resist sanitation. At Saratoff a report that doctors were burying patients alive caused the murder of two hospital assistants, and a riot in which the town was taken possession of till a rescue by troops. Around Nijnii Novgorod an intestinal disease has killed six hundred children. Religious processions and other ceremonies are largely resorted to to stay the calamities.

ON the 23d Alex. Berkmann, a Polish Jew of Anarchistic principles who livs in New York city, obtained admission on pretended business to the office of Manager Frick of the Carnegie iron-works. He shot Frick twice in the neck and stabbed him twice in the back. Men were about to shoot Berkmann when Frick requested them to desist. Later, Berkmann tried to kill himself by biting a fulminate of mercury cap, such as was used by Anarchist Lingg in the Chicago prison. He was checked before he could bite it. Frick will probably recover.

PROTESTANTS of Ulster province, Ireland, are sketching plans of campaign for the civil war which will follow the granting of Home Rule with its consequent Catholic despotism. One pamphlet declares that while Ulster is numerically inferior to the rest of Ireland, in physical resources and wealth it is superior. For borrowing money, too, its credit would be much better than that of the south of Ireland. The strategic value of the railways is considered with great particularity of detail, and the conclusion reached is that Ulster has little to fear from an attack from the south.

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IT has often been argued that credulity is safer than skepticism—that "it is safest to believe;" inasmuch as if a man believe in heaven and hell, and there be no such places, he is, if no gainer, at least no loser; whereas the Infidel may lose, and cannot gain. Upon the same principle, it were safest to believe all the religions of the world at once—Christian, Mohammedan, Jewish, Hindoo, Confucian, and all the rest.—*R. D. Owen.*

IT is illogical to take the ground that the world was cruel and ignorant and idolatrous when the Catholic church was established, and that because the world is better now than then, the church is of divine origin. What was the world when science came? What was it in the days of Galileo, Copernicus, and Kepler? What was it when printing was invented? What was it when the Western World was found? Would it not be much easier to prove that science is of divine origin?—*Ingersoll to Cardinal Manning.*

How unfortunate am I to hav been born! said Ardassan Ougli, a young icoglan of the grand sultan of the Turks. Yet, if I depended only on the sultan—but I am also subject to the chief of my oda, to the cassigi bachi; and when I receive my pay, I must prostrate myself before a clerk of the teftarder, who keeps back half of it. I was not seven years old, when in spite of myself I was circumcised with great ceremony and was ill for a fortnight after it. The dervise who prays to us is also my master; an iman is still more my master, and the mullah still more so than the iman. The cadi is another master, the kadeslesker a greater; the mufti a greater than all these together. The kiaia of the grand vizier with one word could cause me to be thrown into the canal; and finally, the grand vizier could hav me beheaded, and the skin of my head stripped off without any person caring about the matter. Great God, how many masters! If I had as many souls and bodies as I hav duties to fulfill, I could not bear it. Oh Allah! why hast thou not made me an owl? I should liv free in my hole, and eat mice at my ease, without masters or servants. This is assuredly the true destiny of man; there were no masters until it was perverted.—*Voltaire.*

I SHOULD regret to be considered troublesome; but I should like to ask Jehovah one or two more trifling questions, the answers to which might put himself and myself on less strained relationships than at present exist between us. If he do not care to roar at me all the way down from the kingdom of heaven, stunning Rahab and alarming "the Lamb's wife," a still small voice, if it speak sense, will quite satisfy me. He may address me some night after I am in bed. I am sure to know his voice instantly from that of bellicose and amatory cats in the back yard, and I will at once get up on my elbow and say, "Speak, Lord, for thy servant heareth thee." 1. We learn from the Ghost's Book that Adam and Eve "heard the voice of the Lord God walking in the garden in the cool of the day." Does the voice of the Lord God often walk in gardens and elsewhere, and does it wear Wellington boots? 2. Was it from the pigeons at Hurlingham, that are hatched to be shot, that Jehovah caught the idea of "creating" man to be cursed? Did Jehovah derive great pleasure from the cursing of the two poor featherless bipeds, Adam and Eve? Is it the favorit recreation of a God to place two weak, silly creatures in a garden, when, in that garden, he has placed a damnation-trap and baited it with an apple, knowing well that his two poor children would munch at the apple, and thereby spring the damnation-trap, letting its terrible teeth cut through their flesh and rasp upon their bones, and upon the bones of generations yet unborn? When I get to heaven am I to be imbued with tastes which will enable me to delight in this sort of thing? If yes, would I not be a trifle better in hell, and, if possible, even further my God from thee?—*Saladin in God and His Book.*

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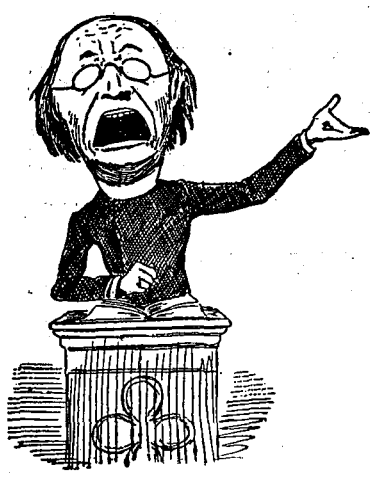
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Who Is Doing the Lying?

A perspicacious friend calls our attention to this editorial in the weekly *Post* of this city. It is headed "Church Growth *vs.* Church Decline:"

"Two significant articles appear side by side in the June *Forum*—'Impending Paganism in New England,' by President Hyde of Bowdoin College, and 'What the Census of the Churches Shows,' by H. K. Carroll, special agent of the census. The two articles throw into strong contrast what may be called the outside and the inside of the existing status of the modern church in America. Read the statistics of the census, and one is impressed by the great growth of the various denominations in numbers and in wealth. Turn to the statements of President Hyde, and one is depressed by the demoralized condition of the rural New England church, by the lapse of New England's rural population into a state bordering on paganism.

"The census figures given by Mr. Carroll are unfortunately incomplete. The returns from two such important bodies as the Protestant Episcopal and the Baptist denominations hav not yet been published, and there are also wanting the returns of some other smaller denominations. Another interesting question cannot be settled by this census—the growth of the Roman Catholic church in the last decade. The church authorities hav always included all baptized persons (even infants) in its enumeration. The census enumeration of Roman Catholics has been confined to communicants. As this is the first census ever taken of religious bodies, there exists no basis for an accurate estimate of growth. All that can be affirmed with safety is that the Roman Catholic church has grown very largely. The effect of immigration in swelling certain denominations is very marked. The various bodies hav added 487,274 to their membership, an increase of 68 per cent, due largely to German and Scandinavian immigration. The Jews hav surpassed even this record, having made a net increase of 80,496, or 160 per cent. The percentage of increase in the total population is 24.86, which shows how far these bodies are keeping in advance of population. But this is true also of a smaller body, like the Congregational, which is but little affected by immigration, and from the character of its membership is greatly affected by modern thought. The Congregational church made a gain of 128,439 members, or 33 per cent. Taking all the denominations so far reported, and there has been a gain of 28.21 per cent in membership, a gain which is 3.35 per cent higher than the growth of population. Or, to take another side, the value of church property owned by the Roman Catholics is $118,381,561. As to other churches, Mr. Carroll makes this general statement: 'The returns for about a hundred denominations, with some of the largest not included, make the enormous aggregate of $463,000,000, representing about 88,000 organizations or congregations.' In the face of such a growth and such a property interest as this who will dare talk of church decline?

"But President Hyde's facts concerning 'Impending Paganism in New England' are just as forcible as those arrayed in the census. Take this statement, a summary of statistics recently gathered by the Maine Bible Society: 'The combined statistics of fifteen counties [in Maine] show that of 134,445 families 67,842 are not attendants upon any church.' But the mere fact that there are so many 'stay-at-homes' is not the most serious fact of the situation, in President Hyde's opinion. There is no vitality in the rural church system. It is frittered away in an unequal struggle to maintain mere denominationalism, so that, as a friend said to President Hyde of home missionary work in Minnesota, 'the only mission of any man out there was to go up and down the state burning half the churches.' This is the similar situation in rural New England, as President Hyde has found it: 'Financially the churches are on the verge of bankruptcy. What money is raised comes not directly in subscriptions and pew-rentals, but through the sewing circle, from fairs and entertainments. The church is supported practically by a club of women, not by families and men.' The truth of this is patent to everyone who has ever closely observed church life in so-called 'decayed' parts of rural New England. But excessiv denominationalism is from one point of view an effect rather than a cause. 'The real line of division between Christians to-day,' says President Hyde, 'is not between denominations.' If the broad men could 'get together,' as the politicians say, this evil of excessiv denominationalism would, he thinks, soon settle itself.

"The contrast, as has been said, between the superficial figures of church growth, as given in the census, and the facts of church decline, as brought out by so accurate an observer as President Hyde, points anew the old moral that mere figures tell only a partial story. Valuable as the census statistics are, the future historian will turn from them to such articles as this on the paganism of rural New England when he attempts to giv a truthful picture of the religious condition of society to-day. The contrast also suggests that the 'unchurched masses' of our cities do not present to the modern church a problem half so difficult of successful solution as do the 'pagan' communities of rural life. In the cities there are thought and activity and responsivness to new ideas and fresh inspirations. The country has been largely drained of brains and heart to enrich the cities. There is comparativly little left to appeal to. In that simple fact lies the supreme discouragement."

If one reads only the first statement, by Mr. Carroll, one would think that Christianity is making marvelous strides and converting the entire country. But when we reflect that Mr. Carroll is one of the editors of a religious paper, that he obtained his figures from ministers, that the greatest of denominations reports as members infants and all who are baptized, and that other churches carry dead men upon their rolls, it becomes evident that things are not quite as rosy for Christianity as they appear on the surface.

It is difficult, too, to reconcile the census figures with the church reports of years past, which hav been long lachrymal dirges over the discouragements met with, such as sparse attendance at meetings, the inroads of the Sunday papers in all the cities and towns reached by railroads, the scarcity of young men of ability as candidates for the ministry, and the notable absence of men at any services. Unless the reports hav been foundationless wails the revelations of the census are remarkably remarkable.

On the other hand the statements of President Hyde apparently are true. They agree with the report made by the committee of the Congregational Association of Massachusetts, made recently, in which it was stated that about two-fifths of the population of that once pious state are non-churchgoers because they disbelieve the creeds, dislike the church, and desire to make Sunday a holiday instead of a holy day. And this statement even was considered too favorable for the churches, the Springfield *Republican* holding that at least one half of the people of Massachusetts were backsliders from the ancient faith. And anyone who knows New England knows that the churches are, individually, hard up, that the attendance is of women and young girls, and a few incidental young men who attend to look after the safety of the young girls, and that a grabbag festival is more to the liking of the members than a sermon. In short, that the churches are more valued for their social than for their religious worth. And precisely the same reasons hold in building new church edifices. We know of many instances where money has been given to churches by men of avowed unbelief from purely social causes. It is a bad practice, we admit, and almost indefensible, but it is a practice, particularly in new settlements. These buildings are then counted "for the Lord," and much glory obtained thereby.

In making up their returns for the census, the ministers naturally do their best to boost up the popular religion by counting all possible members, even children, who know absolutely nothing of the truth or falsity of Christianity. In our neighboring city of Brooklyn, for instance, in the "May walk" there were hundreds, almost thousands, of tots from six to ten years of age marching with banners proclaiming that "We love Jesus." The ridiculousness of such a proclamation is as great as that of another banner given them, "We do not drink!" Yet these innocent little things are all counted for the churches as Christians, and it is not at all a matter of surprise, to those who understand theological mathematics and ministerial capabilities, that the growth of church membership exceeds in percentage that of the population. The wonder is rather that for the census they do not claim the total population, as they do when reckoning the number of "Christian countries."

But the roguery of the ministerial figures and the misleading character of the official census figures are brought more plainly to view when one gets at the pith and marrow of the matter by asking, What constitutes a Christian? President Hyde but hints at this in his division of church-members into "broad and narrow" parties. By "narrow" we surmise he means orthodox, and by "broad," the uncounted heretics in the churches. The growth of the churches and the growth of Christianity are by no means synonymous. As well might the organization of a social club be counted for Christ as the formation of hundreds of church societies. A new church building does not mean that Christianity is spreading, but rather that a certain number of people desire a place of gathering, and do not want to pay taxes. Real Christianity gains nothing by such advance.

If the census report were ten times more favorable for the church than it is, it would not signify that Christianity is growing. For the facts are that a large proportion of the people in the churches are not Christians. They do not believe the creeds, they do not believe the Bible to be true—they reject the creation scheme, deny the story of the world's peopling, refuse to accept supernaturalism, discard miracles, and doubt the wisdom and efficacy of the atonement. In their cosmogony they can find no place for hell. The Jehovah of the Old Testament is no longer their God, and the personal "Father" of Jesus has become, as Colonel Ingersoll says, an Unknowable, a Force, an Energy—anything but the anthropomorphic deity believed in by the makers of the religion. Such people cannot by any fair method, with any regard for the value of language, with any love of truth,

or any desire to express a fact, be held to be Christians. They hav not faith enough to hang a witch or whip a Quaker. They even desire to hav the World's Fair open Sundays, which to the "narrow" party of President Hyde is moral obloquy deserving the severest punishment. Even the clergy of the cities—that is, the educated preachers—are heretics to a greater or less degree. A *Tribune* reporter brought the real situation dimly into view by asking "a dear old country parson" visiting the city, who had not changed the least of his views for forty years, what he thought of the New York clergy, and obtaining this reply: "Well, I find a few believers among them; but, dear me, how friendly they are with the heretics. They visit and joke with them just as though they were sound in the faith. I don't understand it." And the *Sun* thinks the dear old fossil would hav been sadder still had he heard the remark recently made by another parson here. "I am an Episcopalian clergyman," he said, speaking slowly, "an Episcopalian, with leanings toward Christianity." Leanings toward Christianity, the result of early training in superstition, is about all that most of the church-members who figure in Mr. Carroll's ministerial census can claim!

On the whole, we believe the census returns to be deceptiv—a willful misinterpretation of the church's increase in order to make a favorable impression upon the public mind. The figures will not bear comparison with the actual facts. And a still more interesting canvass would be that which should report the number of real Christians among the professing church-members. We imagin the result, if honest answers were made to such a question, would startle the country.

Missionary Efforts in Uganda.

The missionary efforts of the Protestants and Catholics in Uganda, Africa, will result in making many angels, if in no other service to the Lord. The latest dispatches state that they are "sending each other with converts to heaven by powder and ball," and that the French bishop has urged the Catholics to continue the war with the Protestants.

Uganda is a heathen land, with natural resources, and its control is desired by the French Catholics, and by the English Protestants, who work largely through the British East Africa Company. King Mwanga is a villainous wretch who first killed the missionaries and then got converted, joining the Protestants. He was deposed, regained his throne, and was afterward captured by the French, but is said to hav escaped and rejoined his Protestant brethren.

A letter written from the German station of Bukoba, on Nyanza Victoria, by the vicar apostolic, Mgr. Hirth, who was driven out of Uganda, contains what are alleged to be the first authentic details about the recent disturbances in that country. Mgr. Hirth declares that the recent bloodshed was the work of the Protestants, supported by the agents of the British East Africa Company, and that recent events in that country form one of the most disgraceful pages in the history of the civilization of the Dark Continent. The writer describes the religious and political state of Uganda during the last three years. He says:

"It was the Protestants who first wished to form a special group, and were thus the cause of a Protestant and a Catholic party being formed, Uganda being divided into equal parts between them. Then from day to day the quarrel became hotter. Religion and politics were mixed up together without the missionaries being able to separate the two questions. The British flag was taken by the Protestants as a signal for gathering together against the Catholics, and the attempt was made to force the flag upon King Mwanga and the whole country. But Mwanga withstood all such attempts. He claimed a guarantee from the officers of the British fort that the flag should afford protection to both parties equally. Instead of this his authority and that of his party was systematically undermined."

A letter from a missionary recently published in a Berlin paper says:

"On the 24th January, the English captain Williams led his troops against the royal residence to seize the king; but Mwanga had fled. Captain Lugard availed himself of the victory to haul down the king's flag. He proclaimed the Mohammedan chief, Mbogo, his successor. These are the facts. All Catholic missionary work is stopped, and fifty thousand Catholics either murdered, sold as slaves, or dispersed in all directions. Who is responsible for all this? The English missionaries, who for years hav preached hatred against the papists, and Captain Lugard, who was sent to protect the Christians against the Arabs, but has now made use of his power to destroy the Catholics and to make an Islamite king."

The history of Uganda so far as known shows that while the heathens are naturally murderous enough, when they get Christianity they become demons indeed; and the horror of the situation is tenfold increased, to the everlasting disgrace of the church, by the efforts of the missionaries to keep up the war, each sect being willing to kill thousands in order to win commercial and governmental control of the territory. It is an object-lesson which cannot be too often impressed upon the adherents of the faith, and which they will do well to diligently study.

A Heathen Humbug Rite.

The London *Baptist*, naturally interested in such a subject, prints this paragraph:

"As illustrating to what use or abuse the unscriptural practice of infant baptism may be carried, it is curious to learn that in France the state objects to the church being allowed a monopoly in regard to it. Hence the ceremony of civil baptism was performed on Sunday at St. Denis. The ritual had, it seems, been framed by a member of the municipal council, and several children received civil consecration. The baptismal robe consisted of the tricolor flag, which was placed round the infant while certain words were pronounced, and the 'Marseillaise' was sung by those present. Several deputies were invited to this novel 'dedicatory' function."

Of this occurrence a Catholic paper published in Buffalo says:

"The French Freethinkers, the most venomous in the world, having replaced the sacrament of matrimony with civil marriage, are now about to replace the sacrament of baptism with civil baptism. The chief officials of a town named St. Denis hav promoted the scheme with the double design of weaning the people from the church, and of establishing the influence of Freethinking sponsors. Should the parents die the risk of letting the children fall into Catholic hands is lessened by the watchfulness of sponsors devoted to Atheism. The French are a great people, and serve the devil with as much energy as they formerly served God."

It is probable that the municipal council was swayed by the Comtists, as Freethinkers do not believe in such nonsense, whether in the name of an alleged deity or an actual republic. The Comtists, while rejecting Christianity, hav transferred to their mode of worship about all the heathen rites stolen by the Catholic church. This is because Auguste Comte was educated as a Catholic priest and never recovered from the baleful influence. Consecration to humanity may be well enough, but we hav noticed that those most consecrated in theory are the most selfish in action. Like New England deacons, the more pious, the more careful scrutiny will they require. All religions create humbugs and hypocrits, who teach much philanthropy and practice much dishonesty, and simon-pure Comtism differs from Catholicism only as to its basis. The forms are the same.

Connecticut Folly.

The good pious people of Connecticut continue to make themselvs ridiculous, after the manner of their ancestors. They hav now arrested a man for riding a bicycle on Sunday, under this statute:

"SECTION 1,569. Every person who shall do any secular business or labor, except works of mercy or necessity, or keep open any shop, warehouse, or manufacturing or mechanical establishment, or expose any property for sale, or engage in any sport or recreation on Sunday between sunrise and sunset, shall be fined not more than $4 nor less than $1."

The original of this law was passed in 1702, and was distinctly a religious enactment, as it provided that it should "be the duty of the citizens of this state to attend the public worship of God on the Lord's day." No place of business should be opened, no business transacted, no sport, game, play, or recreation indulged in; "nor shall any traveler, drover, wagoner, or teamster travel on said day," except in case of necessity. No person should attend any concert, dancing, or other public diversion on Saturday evening, Sunday, or Sunday evening. No persons should meet in companies anywhere on the Lord's day, except for public worship of God. No proprietor of any vehicle, sleigh, stage, or pleasure wagon, should permit any person to travel in such vehicle on the Lord's day, except from necessity, on penalty of $20 fine. The United States mail was specially permitted to pass through the state. These prohibitions hav been changed from time to time, by striking out certain words, the last change being in 1882, when the words "travel or" were stricken out, finally leaving the law, section 1,569, as quoted.

The application of this bigoted statute is made to Mr. J. B. Osborne, of Fairfield. The complaint charges that "in the town of Fairfield, the day being July 17, 1892—the Sabbath or Lord's day—said Jeremiah B. Osborne, between sunrise and sunset, engaged in vain sport and recreation by then and there riding about said town upon a certain vehicle known as a bicycle, to the great disturbance of the good people of the state, and against the peace and contrary to the form of statute in such cases made and provided."

Mr. Osborne has a pretty good technical defense, as a bicycle is a vehicle, and traveling is not now prohibited. But what defense can Connecticut make when brought to the bar of common sense?

The World's Fair.

The value of the World's Fair appropriation vote, with its Sunday-closing clause, in the United States Senate, is somewhat doubtful at this writing. The appropriation was put into the Sundry Civil Service bill—providing for lighthouses, government printing office, and other important governmental institutions—where it ought not to be, and the House refused to concur, but retained the Sunday-closing clause, which made all government aid conditional upon Sunday closing. Then the House voted to appropriate the money, but a motion was made to reconsider, and as this issue goes to press the result is doubtful. The matter may go over to the December term of Congress.

For the objects of the opposers of Sunday closing, the final defeat of the appropriation is to be hoped, for the reason that the government aid to the Fair aside from the five millions is but a few hundred thousand dollars, and the Fair managers could make more by refusing it and opening the Fair on Sunday. The local officers of the Fair are generally in favor of Sunday opening, and without government prohibition the exposition would probably be open with the exception of the exhibits which the states hav voted to close, and the running of machinery.

By next week the decision will be known. If the five millions are given the Fair, the gates will be shut. If not, there is a chance for nineteenth- instead of seventeenth-century ideas to prevail.

The Literature Fund.

We hav received as donations to our Literature Fund during July the following amounts: G. F. de Lespinasse, $5; Etta Marden, $1; S. Brewer, $2; Allen Lawson, $4.

We shall be glad to add to this right along, as it may be needed for use at any moment, and if no legislativ work should come up to which it may be advantageously applied, there are several millions of benighted Christians in the land who need works of wisdom and common sense to read.

The savage tribes of Africa and similar heathen regions, as we are told by ethnologists, hav gods for all sorts of service—for making rain, for bringing sunshine, to help them in war and in love, and various other things. These savages are called barbarous heathen, and their foolishness is contrasted with the great intelligence of those who believe in the Christian God. But it seems that the preachers who say this should look after their Catholic brethren in Mexico, else there will be ground for thinking that ignorance acts pretty much the same whatever religion it professes. Correspondence from the City of Mexico relates that at Torreon on the Mexican Central railway, a man was brought to the station all cut up and hacked to pieces. He had been taken for a conjuror and was being punished for causing the severe

drouth there last year. On the same subject, *El Pueblo Catolico*, of New San Salvador, prints a number of resolutions promulgated by the principal alcalde of the town and department of Castanas. They are as follows: "Considering that the supreme creator has not behaved well in this province, as in the whole of last year only one shower of rain fell, that in this summer, notwithstanding all the processions, prayers, and praises, it has not rained at all, and consequently the crops of Castanas, on which depend the prosperity of the whole department, are entirely ruined, it is decreed: Article 1. If within the peremptory period of eight days from the date of this decree rain does not fall abundantly no one will go to mass or say prayers. Article 2. If the drouth continues eight days more the churches and chapels shall be burnt and missals, rosaries, and other objects of devotion will be destroyed. Article 3. If, finally, in a third period of eight days it shall not rain, all the priests, friars, nuns, and saints, male and female, will be beheaded, and for the present permission is given for the commission of all sorts of sin, in order that the supreme creator may understand with whom he has to deal." It occurs to us that the supreme creator would better wake up, and that his priests should hustle.

The Rev. Charles Ferguson, of Syracuse, N. Y., knows what he wants, and it is this, as he told a ministers' meeting: "I believe in one organic church for the future, the great American church, of which the president of the United States shall be the acknowledged head, which shall take hold of every phase of American life." The Rev. Mr. Ferguson is teaching very dangerous doctrin. Put into practice it would set the world back several hundred years.

In the West.

News and Notes.

Palouse City is still on the march. The wheat lands are shining, and although but few showers hav fallen for the last month, but little of the grain is burnt, while in other parts of the state it suffered considerably, and occasionally an entire crop is destroyed. The wheat crop of this year will not be so large, nor the grain of such good quality, as last year.

I arrived at Palouse City Saturday night. R. J. Anderson, W. L. Farnsworth, Robert Pfaendtner, Mr. Foster, and others are at the station to receive me, and I find that Freethought keeps pace with the progressiv business outlook of Palouse. I lecture on Saturday evening to a good house. Mr. Foster introduces me. He is a schoolteacher, but is not afraid to stand by his colors. He is devoted to Radical reform.

From the main street of Palouse the hills roll back in ample variety, and here is the residence portion of the city. I find a welcome at the home of Mr. R. J. Anderson on these lofty grounds. When he built on his present location it was regarded as "out in the country," but now the most elegant residences are in the neighborhood. Mr. Anderson has a liking for bees, and he is almost the first and only one to experiment on bee culture in this country. He has been quite successful. The honey is excellent. His bees sometimes travel three and four miles in search of flowers, but they never get lost. When they are sufficiently laden they wind in spiral fashion high in air, and then shoot in a "bee-line" for the hive and make no mistake as to their course. It is interesting to note the ways of these wonderful communities; there is considerable human nature about them. The first queen bee born immediately goes to work and destroys the eggs of all those yet unborn, and reigns without a rival. The queen bee is a thorough monopolist.

Sunday morning Anderson givs me a drive over the Palouse country. It was a lovely day. The sky was full of clouds, but the sunshine flecked them with luminous warmth. The hills were beautiful with the waving grain and the green was just flashing into harvest gold. Mount Steptoe lifted its blue summit to the sky, and Gold Hill raised its massiv front, in whose rocky veins sparkles the yellow treasure.

I lecture on Sunday afternoon and evening. The hall is crowded in the evening. In addition to the speaking Mr. S. A. Weimer furnishes us with delightful music. He is a skilful piano-player, and the notes ripple and dance and flow with exquisit melody.

Palouse has a large Liberal element, more even than are disposed to attend the lectures, for not all hav yet the courage of their opinions. But the list of those who are willing to help is excellent, and represents the best in the community. There is enough here for an organization larger than any church in the place. I cannot mention in my limits the names of all the supporters of Liberalism in this splendid frontier town. They are many.

I was pleased to meet with C. A. Rohrabacher, of Portland, who is writing up for the press the resources of this country. He says that Whitman county raises three hundred bushels of wheat *per capita*, and that the assessed value of property has increased from seven million in 1888 to twenty million in 1892. Mr. Rohrabacher is vice-president of the Oregon Secular Union, and is an able and earnest advocate of Freethought and of other reforms.

It was rumored among the saints of Palouse that I left on the Monday morning train, and when it was thought I was safely out of town the church party began to boast their willingness for a debate. They were eager to meet the Infidel. It happened that I did not go on the morning train. I was going to Pullman per freight in the afternoon. When I heard of the challenge given I remained over one train, and Pfaendtner and H. D. Harkness went to see the party who had boasted what would be done if the Infidel was only present. When it was found I had not yet gone there was a sudden retreat on the part of the Christians. They had nothing to say. I therefore took the evening train to Pullman, which is about fourteen miles away, and is of the same size as Palouse, and in the midst of the same kind of country.

I did not know anyone in Pullman, but thought I would try my fortune. Mr. J. M. Hubbard, whom I met at Palouse a year ago, lived about four miles out. Mr. N. W. Drinkwater was about a mile, they told me, from town, and I concluded to try the "mile course." So I traveled a mile, and inquired for Mr. Drinkwater's. I was told it was about a mile and a half farther on. This is the way they count miles in this country. You don't know how long they are until you travel them. I finally conquered the two miles and a half, more or less, and found the place I was after, a delightful rural home, in the midst of pleasant fields. A hearty welcome awaited me, and from the moment I shook Mr. Drinkwater's hand I knew that everything was all right for the Pullman campaign.

The next morning, Tuesday, we went into town, and arranged for a lecture that night, and put up bills, but it wasn't half an hour before the Christians had torn nearly all of them down.

After we had posted the bills and were about ready to go to Hubbard's, a telephone was received from Farnsworth, of Palouse, that the Christians were again on the warpath, and challenged the Infidel to meet them at any time. I took the first train for Palouse, hoping that the clergymen had got their courage to the sticking-place. However, as soon as I arrived the saints again went into their holes. They didn't think it worth while to debate, etc. I found it impossible to persuade them to any issue. I therefore left a challenge for the clergymen of Palouse to discuss any question they saw fit any time, and to choose a defender if they thought themselvs not capable of meeting the Infidel. I hope the challenge will be accepted, but I guess they will think that "discretion is the better part of valor."

A much larger audience than I expected greets me at Pullman on Tuesday night, and the encouragement is so great, that it is arranged for me to lecture again on Friday night.

I go home with J. M. Hubbard and spend Wednesday on his big farm of over four hundred acres. It is a fine place for repose in the brilliant sunshine of a cloudless sky. Mr. and Mrs. Hubbard are thorough Liberals, although they were once in the bosom of the church.

We drive to Colfax, about thirteen miles distant, the county seat of Whitman county. It is growing rapidly this summer. It has a prosperous look. New buildings are going up. I meet Mr. and Mrs. D. Wolfard and Mr. and Mrs. Phil. Wilman, who hav always been ready to aid the lectures here. Perhaps some time I shall try it again, although the churches are pretty strong at Colfax and the Liberals rather slow. I enjoy the time at Hubbard's until Thursday morning, when I come down to Hangman's Creek. In early days they hanged five men here and that is the origin of the name—a lurid remembrance.

I am met at Spangle by Frank Lacy and he drives me over to his cabin by the river, nine miles away—a lovely place surrounded with hills and woods, with green fields between, and the creek gliding gently along as if it never had heard of the tragedy from whence it is named. Near by Lacy's home is Hamilton and Smith's grove, and here my lecture is given in the afternoon. There is quite a sprinkling of Liberals along this creek. The land here is excellent wherever it is capable of cultivation. If all the settlers come out it makes quite a gathering. I had a very good number considering there was but little chance for advertisement, and it being a busy time. As usual, the Christians tore down the notices. Besides the speaking we had music and dancing beneath the leafy arches. Charles Peterson, William Smith, and Charles Smith furnished the enlivening strains. There was quite a festival time. When evening comes we adjourn to the house of Lacy and the jollity is continued while the stars look down in the lustrous night.

I hav enjoyed it away up here almost out of the world. Nature presents a wild and beautiful aspect. The sunset is simply gorgeous, as the golden canopy arches from hill to hill and the grass and the trees glimmer in the splendid light. It is quiet here. The breeze blows gently. It is as if you were away from the storms that sweep along the hights. I think I shall hav to come back to Hangman's Creek, for I like the quietude and the gentle scenes, as if the ancient vale of Tempe were opening through the hills into delightful nooks, soft green meadows, and cool groves.

Mrs. Lacy introduced me to the audience, and it was a pleasure to hav woman stand at the front, so that all the world may know that Freethought is for "equal rights and impartial liberty."

SAMUEL P. PUTNAM.

Hangman's Creek, at Lacy's Cabin, July 22, 1892.

To the Liberals of America.

The infamous and cowardly action of the present Congress in voting to close the World's Fair on Sunday compels the Liberals, if they wish to maintain their rights, to organize a political force to oppose the ecclesiasticism which has practically enthroned itself in the state.

The closing of the World's Fair is a political crime, a crime against the working-people of this land, a crime against civil morality itself. The Christian church threatens to vote against any candidate who is not in favor of closing the World's Fair on Sunday.

Liberalism, therefore, must become a voting power. We must appeal to the ballot, and we must do this by a national organization.

There is no organization of this kind now in existence. It is time to form this instrumentality in coöperation with others.

The basis of the organization will be the Demands of Liberalism.

The methods will be as follows:

1. There will be no initiation fees and no assessments. All who believe in the Demands of Liberalism and sign the constitution in good faith, will be voting members.

2. The membership will be purely individual. There will be no auxiliary societies—no wheel within wheel, but simple, direct personal membership and control.

3. No money contributed will be used for the salaries of officers, but only for necessary clerk expenses, and the printing and distribution of Liberal political literature.

4. Candidates will be nominated if thought advisable at any time on the platform of the organization. If no candidates are nominated the candidates of all other parties are to be questioned and their position ascertained, and if in opposition to the Demands of Liberalism, the political power of the organization is to be used against them wherever available.

5. The new organization will not necessarily be opposed to present political parties. Members of all these parties can be members of the Liberal organization provided they endeavor to make the Demands of Liberalism a part of the platform of the party to which they belong and will refuse to vote for candidates who are opposed to these Demands.

6. The name of the new organization will be "The Freethought Federation of America."

It is believed that by proper and decided effort in a few years one hundred thousand Liberal voters will be ready to meet the aggressions of ecclesiasticism at the polls.

It is believed that women if they do not vote hav a right to vote and therefore the Liberal women of America are invited to aid in this organization.

The first meeting will be held at Chicago Sunday, September 4th. All who are in favor of the purpose and methods outlined in this call are requested to be present or send their names as members.

SAMUEL P. PUTNAM.

Thomas Paine.

[In the *North American Review* for August, Colonel Ingersoll has a long article upon Thomas Paine, from which we make the following extracts. The magazine containing the article entire supplied for fifty cents.]

"A great man's memory may outliv his life half a year,
But, by'r lady, he must build churches then."

Eighty-three years ago Thomas Paine ceased to defend himself. The moment he became dumb all his enemies found a tongue. He was attacked on every hand. The Tories of England had been waiting for their revenge. The believers in kings, in hereditary government, the nobility of every land, execrated his memory. Their greatest enemy was dead. The believers in human slavery, and all who clamored for the rights of the states as against the sovereignty of a nation, joined in a chorus of denunciation. In addition to this, the believers in the inspiration of the scriptures, the occupants of orthodox pulpits, the professors in Christian colleges, and the religious historians, were his sworn and implacable foes.

This man had gratified no ambition at the expense of his fellow-men; he had desolated no country with the flame and sword of war; he had not wrung millions from the poor and unfortunate; he had betrayed no trust, and yet he was almost universally despised. He gave his life for the benefit of mankind. Day and night for many, many weary years, he labored for the good of others, and gave himself body and soul to the great cause of human liberty. And yet he won the hatred of the people for whose benefit, for whose emancipation, for whose civilization, for whose exaltation he gave his life.

Against him every slander that malignity could coin and hypocrisy pass was gladly and joyously taken as genuin, and every truth with regard to his career was believed to be counterfeit. He was attacked by thousands where he was defended by one, and the one who defended him was instantly attacked, silenced, or destroyed.

At last his life has been written by Moncure D. Conway, and the real history of Thomas Paine, of what he attempted and accomplished, of what he taught and suffered, has been intelligently, truthfully, and candidly given to the world. Henceforth the slanderer will be without excuse.

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In the winter of 1774 Thomas Paine came to America. After a time he was employed as one of the writers on the *Pennsylvania Magazine*.

Let us see what he did, calculated to excite the hatred of his fellow-men.

The first article he ever wrote in America, and the first ever published by him anywhere, appeared in that magazine on March 8, 1775. It was an attack on American slavery—a plea for the rights of the negro. In that article will be found substantially all the arguments that can be urged against that most infamous of all institutions. Every line is full of humanity, pity, tenderness, and love of justice. Five days after this article appeared the American Anti-Slavery Society was formed. Certainly this should not excite our hatred. To-day the civilized world agrees with the essay written by Thomas Paine in 1775.

At that time great interests were against him. The owners of slaves became his enemies, and the pulpits, supported by slave labor, denounced this abolitionist.

The next article published by Thomas Paine, in the same magazine, and for the next month, was an attack on the practice of dueling, showing that it was barbarous, that it did not even tend to settle the right or wrong of a dispute, that it could not be defended on any just ground, and that its influence was degrading and cruel. The civilized world now agrees with the opinions of Thomas Paine upon that barbarous practice.

In May, 1775, appeared in the same magazine another article written by Thomas Paine, a protest against cruelty to animals. He began the work that was so successfully and gloriously carried out by Henry Bergh, one of the noblest, one of the grandest, men that this continent has produced.

The good people of this world agree with Thomas Paine.

In August of the same year he wrote a plea for the Rights of Woman, the first ever published in the New World. Certainly he should not be hated for that.

He was the first to suggest a union of the colonies. Before the Declaration of Independence was issued, Paine had written of and about the Free and Independent States of America. He had also spoken of the United Colonies as the "Glorious Union," and he was the first to write these words: "The United States of America."

In May, 1775, Washington said: "If you ever hear of me joining in any such measure (as separation from Great Britain) you hav my leave to set me down for everything wicked." He had also said, "It is not the wish or interest of the government (meaning Massachusetts), or of any other upon this continent, separately or collectivly, to set up for independence." And in the same year Benjamin Franklin assured Chatham that no one in America was in favor of separation. As a matter of fact, the people of the colonies wanted a redress of their grievances—they were not dreaming of separation, of independence.

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On Nov. 2, 1779, there was introduced into the assembly of Pennsylvania an act for the abolition of slavery. The preamble was written by Thomas Paine. To him belongs the honor and glory of having written the first Proclamation of Emancipation in America—Paine the first, Lincoln the last.

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During the Revolution our forefathers, in order to justify making war on Great Britain, were compelled to take the ground that all men are entitled to life, liberty, and the pursuit of happiness. In no other way could they justify their action. After the war, the meaner instincts began to take possession of the mind, and those who had fought for their own liberty were perfectly willing to enslave others. We must also remember that the revolution was begun and carried on by a noble minority—that the majority were really in favor of Great Britain and did what they dared to prevent the success of the American cause. The minority, however, had control of affairs. They were activ, energetic, enthusiastic, and courageous, and the majority were overawed, shamed, and suppressed. But when peace came, the majority asserted themselvs and the interests of trade and commerce were consulted. Enthusiasm slowly died, and patriotism was mingled with the selfishness of traffic.

But, after all, the enemies of Paine were few, the friends were many. He had the respect and admiration of the greatest and the best, and was enjoying the fruits of his labor.

The revolution was ended, the colonies were free. They had been united, they formed a nation, and the United States of America had a place on the map of the world.

Paine was not a politician. He had not labored for seven years to get an office. His services were no longer needed in America. He concluded to educate the English people, to inform them of their rights, to expose the pretenses, follies, and fallacies, the crimes and cruelties of nobles, kings, and parliaments. In the brain and heart of this man were the dream and hope of the universal republic. He had confidence in the people. He hated tyranny and war, despised the senseless pomp and vain show of crowned robbers, laughed at titles, and the "honorable" badges worn by the obsequious and servil, by fawners and followers; loved liberty with all his heart, and bravely fought against those who could giv the rewards of place and gold, and for those who could pay only with thanks.

Hoping to hasten the day of freedom, he wrote the "Rights of Man"—a book that laid the foundation for all the real liberty that the English now enjoy—a book that made known to Englishmen the Declaration of Nature, and convinced millions that all are children of the same mother, entitled to share equally in her gifts. Every Englishman who has outgrown the ideas of 1688 should remember Paine with love and reverence. Every Englishman who has sought to destroy abuses, to lessen or limit the prerogativs of the crown, to extend the suffrage, to do away with "rotten boroughs," to take taxes from knowledge, to increase and protect the freedom of speech and the press, to do away with bribes under the name of pensions, and to make England a government of principles rather than of persons, has been compelled to adopt the creed and use the arguments of Thomas Paine. In England every step toward freedom has been a triumph of Paine over Burke and Pitt. No man ever rendered a greater service to his nativ land.

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To avoid arrest and probable death, Paine left England. He had sown with brave hand the seed of thought, and he knew that he had lighted a fire that nothing could extinguish until England should be free.

The fame of Thomas Paine had reached France in many ways—principally through Lafayette. His services in America were well known. The pamphlet "Common Sense" had been published in French, and its effect had been immense. "The Rights of Man" that had created, and was then creating, such a stir in England, was also known to the French. The lovers of liberty everywhere were the friends and admirers of Thomas Paine. In America, England, Scotland, Ireland, and France he was known as the defender of popular rights. He had preached a new gospel. He had given a new Magna Charta to the people.

So popular was Paine in France that he was elected by three constituencies to the National Convention. He chose to represent Calais. From the moment he entered French territory he was received with almost royal honors. He at once stood with the foremost, and was welcomed by all enlightened patriots. As in America, so in France, he knew no idleness—he was an organizer and worker. The first thing he did was to found the first Republican Society, and the next to write its Manifesto, in which the ground was taken that France did not need a king; that the people should govern themselvs.

One of the grandest things done by Thomas Paine was his effort to save tne life of Louis XVI. The convention was in favor of death. Paine was a foreigner. His career had caused some jealousies. He knew the danger he was in—that the tiger was already crouching for a spring—but he was true to his principles. He was opposed to the death penalty. He remembered that Louis XVI. had been the friend of America, and he very cheerfully risked his life, not only for the good of France, not only to save the king, but to pay a debt of gratitude. He asked the convention to exile the king to the United States. He asked this as a member of the convention and as a citizen of the United States. As an American he felt grateful not only to the king, but to every Frenchman. He, the adversary of all kings, asked the convention to remember that kings were men, and subject to human frailties. He took still another step, and said: "As France has been the first of European nations to abolish royalty, let us also be the first to abolish the punishment of death."

Paine was second on the committee to prepare the draft of a Constitution for France to be submitted to the convention. He was the real author, not only of the draft of the Constitution, but of the Declaration of Rights.

In France, as in America, he took the lead. His first thoughts seemed to be first principles. He was clear because he was profound. People without ideas experience great difficulty in finding words to express them.

From the moment that Paine cast his vote in favor of mercy—in favor of life—the shadow of the guillotin was upon him. He knew that when he voted for the king's life, he voted for his own death. Paine remembered that the king had been the friend of America, and to him ingratitude seemed the worst of crimes. He worked to destroy the monarch, not the man; the king, not the friend. He discharged his duty and accepted death. This was the heroism of goodness—the sublimity of devotion.

Believing that his life was near its close, he made up his mind to giv to the world his thoughts concerning "revealed religion." This he had for some time intended to do, but other matters had claimed his attention. Feeling that there was no time to be lost, he wrote the first part of the "Age of Reason," and gave the manuscript to Joel Barlow. Six hours after, he was arrested. The second part was written in prison while he was waiting for death.

Paine clearly saw that men could not be really free, or defend the freedom they had, unless they were free to think and speak. He knew that the church was the enemy of liberty, that the altar and throne were in partnership, that they helped each other and divided the spoils.

He felt that, being a man, he had the right to examin the creeds and the scriptures for himself, and that, being an honest man, it was his duty and his privilege to tell his fellow-men the conclusions at which he arrived.

He found that the creeds of all orthodox churches were absurd and cruel, and that the Bible was no better. Of course he found that there were some good things in the creeds and in the Bible. These he defended, but the infamous, the inhuman he attacked.

In matters of religion he pursued the same course that he had in things political. He depended upon experience, and above all on reason. He refused to extinguish the light in his own soul. He was true to himself, and gave to others his honest thoughts. He did not seek wealth, or place, or fame. He sought the truth.

He had felt it to be his duty to attack the institution of slavery in America, to raise his voice against dueling, to plead for the rights of woman, to excite pity for the sufferings of domestic animals, the speechless friends of man; to plead the cause of separation, of independence, of American nationality, to attack the abuses and crimes of monarchs, to do what he could to giv freedom to the world.

He thought it his duty to take another step.

Kings asserted that they derived their power, their right to govern, from God. To this assertion Paine replied with the "Rights of Man." Priests pretended that they were the authorized agents of God. Paine replied with the "Age of Reason."

This book is still a power, and will be as long as the absurdities and cruelties of the creeds and the Bible hav defenders. The "Age of Reason" affected the priests just as the "Rights of Man" affected nobles and kings. The kings answered the arguments of Paine with laws, the priests with lies. Kings appealed to force, priests to fraud. Mr. Conway has written in regard to the "Age of Reason" the most impressiv and the most interesting chapter in his book. Paine contended for the rights of the individual, for the jurisdiction of the soul. Above all religions he placed Reason, above all kings, Men, and above all men, Law.

The first part of the "Age of Reason" was written in the shadow of a prison, the second part in the gloom of death. From that shadow, from that gloom came a flood of light. This testament, by which the wealth of a marvelous brain, the love of a great and heroic heart were given to the world, was written in the presence of the scaffold, when the writer believed he was giving his last message to his fellowmen.

The "Age of Reason" was his crime.

Franklin, Jefferson, Sumner, and Lincoln, the four greatest statesmen that America has produced, were believers in the creed of Thomas Paine.

The Universalists and Unitarians hav found their best weapons, their best arguments, in the "Age of Reason."

Slowly, but surely, the churches are adopting not only the arguments, but the opinions, of the great Reformer. Theodore Parker attacked the Old Testament and Calvinistic theology with the same weapons and with a bitterness excelled by no man who has expressed his thoughts in our language.

Paine was a century in advance of his time. If he were living now his sympathy would be with Savage, Chadwick, Professor Briggs, and the "advanced theologians." He, too, would talk about the "higher criticism" and the latest definition of "inspiration." These advanced thinkers substantially are repeating the "Age of Reason." They still wear the old uniform—clinging to the toggery of theology—but inside of their religious rags they agree with Thomas Paine.

Not one argument that Paine urged against the inspiration of the Bible, against the truth of miracles, against the barbarities and infamies of the Old Testament, against the pretensions of priests and the claims of kings, has ever been answered.

His arguments in favor of the existence of what he was pleased to call the God of Nature were as weak as those of all theists hav been. But in all the affairs of this world, his clearness of vision, lucidity of expression, cogency of argument, aptness of comparison, power of statement, and comprehension of the subject in hand, with all its bearings and consequences, hav rarely, if ever, been excelled.

. . . . . .

Paine came back to America hoping to spend the remainder of his life surrounded by those for whose happiness and freedom he had labored so many years. He expected to be rewarded with the love and reverence of the American people.

. . . . . .

In 1802 the people of the United States had exceedingly crude ideas about the liberty of thought and expression. Neither had they any conception of religious freedom. Their highest thought on that subject was expressed by the word "toleration," and even this toleration extended only to the various Christian sects. Even the vaunted religious liberty of colonial Maryland was only to the effect that one kind of Christian should not fine, imprison, and kill another kind of Christian, but all kinds of Christians had the right, and it was their duty, to brand, imprison, and kill Infidels of every kind.

Paine had been guilty of thinking for himself and giving his conclusions to the world without having asked the consent of a priest—just as he had published his political opinions without leave of the king. He had published his thoughts on religion and had appealed to reason—to the light in every mind, to the humanity, the pity, the goodness which he believed to be in every heart. He denied the right of kings to make laws and of priests to make creeds. He insisted that the people should make laws, and that every human being should think for himself. While some believed in the freedom of religion, he believed in the religion of freedom.

If Paine had been a hypocrit, if he had concealed his opinions, if he had defended slavery with quotations from the "sacred scriptures"—if he had cared nothing for the liberties of men in other lands—if he had said that the state could not liv without the church—if he had sought for place instead of truth, he would hav won wealth and power, and his brow would hav been crowned with the laurel of fame.

He made what the pious call the "mistake" of being true to himself—of living with an unstained soul. He had lived and labored for the people. The people were untrue to him. They returned evil for good, hatred for benefits received, and yet this great chivalric soul remembered their ignorance and loved them with all his heart, and fought their oppressors with all his strength.

We must remember what the churches and creeds were in that day, what the theologians really taught, and what the people believed. To save the few in spite of their vices, and to damn the many without regard to their virtues, and all for the glory of the Damner:—*this was Calvinism.* "He that hath ears to hear, let him hear," but he that hath a brain to think must not think. He that believeth without evidence is good, and he that believeth in spite of evidence is a saint. Only the wicked doubt, only the blasphemer denies. *This was orthodox Christianity.*

Thomas Paine had the courage, the sense, the heart to denounce these horrors, these absurdities, these infinit infamies. He did what he could to drive these theological vipers, these Calvinistic cobras, these fanged and hissing serpents of superstition from the heart of man.

The churches of 1809 could not be the friends of Thomas Paine. No church asserting that belief is necessary to salvation ever was, or ever will be, the champion of true liberty. A church founded on slavery—that is to say, on blind obedience, worshiping irresponsible and arbitrary power, must of necessity be the enemy of human freedom.

The orthodox churches are now anxious to save the little that Paine left of their creed. If one now believes in God, and lends a little financial aid, he is considered a good and desirable member. He need not define God after the manner of the catechism. He may talk about a "Power that works for righteousness;" or the tortoise Truth that beats the rabbit Lie in the long run; or the "Unknowable;" or the "Unconditioned;" or the "Cosmic Force;" or the "Ultimate Atom;" or "Protoplasm;" or the "What"—provided he begins this word with a capital.

Thomas Paine had passed the legendary limit of life. One by one most of his old friends and acquaintances had deserted him. Maligned on every side, execrated, shunned and abhorred—his virtues denounced as vices—his services forgotten—his character blackened, he preserved the poise and balance of his soul. He was a victim of the people, but his convictions remained unshaken. He was still a soldier in the army of freedom, and still tried to enlighten and civilize those who were impatiently waiting for his death. Even those who loved their enemies hated him, their friend—the friend of the whole world—with all their hearts.

On June 8, 1809, death came—Death, almost his only friend.

At his funeral no pomp, no pageantry, no civic processions, no military display. In a carriage, a woman and her son who had lived on the bounty of the dead—on horseback, a Quaker, the humanity of whose heart dominated the creed of his head—and, following on foot, two negroes, filled with gratitude—constituted the funeral cortége of Thomas Paine.

He who had received the gratitude of many millions, the thanks of generals and statesmen—he who had been the friend and companion of the wisest and best—he who had taught a people to be free, and whose words had inspired armies and enlightened nations, was thus given back to Nature, the mother of us all.

If the people of the great republic knew the life of this generous, this chivalric man, the real story of his services, his sufferings and his triumphs—of what he did to compel the robed and crowned, the priests and kings, to giv back to the people liberty, the jewel of the soul; if they knew that he was the first to write, "The Religion of Humanity;" if they knew that he, above all others, planted and watered the seeds of independence, of union, of nationality, in the hearts of our forefathers—that his words were gladly repeated by the best and bravest in many lands; if they knew that he attempted, by the purest means, to attain the noblest and loftiest ends—that he was original, sincere, intrepid, and that he could truthfully say: "The world is my country, to do good my religion"—if the people only knew all this—the truth—they would repeat the words of Andrew Jackson: "Thomas Paine needs no monument made with hands; he has erected a monument in the hearts of all lovers of liberty."

ROBERT G. INGERSOLL.

Letters to Workingmen.

RIGHTS OF SUFFRAGE.

In my last I emphasized my objection to politics. I am moved to a still farther consideration of the subject by the fact that while my friends fully indorse my assertions that political methods are all wrong and that politics itself is a mass of corruption, they still cling to the hope of reforming it, and one project for so doing is to extend the "right of suffrage" to the female half of humanity. And I am requested by a lady friend to write to some politician asking him to lend his influence to the passing of a bill indorsed by the New York Workingwomen's Society and labor organizations of men to enable workingmen to vote. And to please my lady friend I hav done so, saying to this gentleman: "If it be true that government is organized to render justice in society; and if it be true that the governed should hav a voice in choosing their governor; and if it be true that the laboring man is benefited by the exercise of such choice, then why should workingwomen be deprived of like privilege? I plead for justice and equity." From the standpoint of the politician it seems to me that the logic is unanswerable. But if, as I believe, government is *not* organized to render justice in society, and that the governed should hav a voice in choosing *only their own* governor, and that it is *not* true that the laboring man is benefited by the exercise of such choice, I can see no justice or equity in extending the "right of suffrage" to woman. Justice and equity are destroyed by the "right of suffrage." I hav endeavored to show how delusiv is the hope of reforming politics; the thing in itself is pernicious—that is to say, it is opposed to that "greatest good to the greatest number" which its advocates in the shape of "woman's suffrage," as well as various other kinds of "suffrage," are forever harping upon. The trouble is that the human mind has evolved from ignorance, and ignorance always bases its predicates upon appearances, and appearances are almost always deceptiv; and as I hav said, we are the slaves of habit. Hence, when we accept a thing as true it is like that "greatness going off" which, the poet tells us, "rends the soul and body," to change our minds. It required the death of martyrs to establish the fact that the world turned on its axis. Hence we find the repugnance of the mind to enter upon new channels of thought; we are inclined to make an idol of our belief, and when opposition is raised we are more eager in defending our idol than studying the ideas contained in the opposition. Friends, think of this. I believe it the greatest obstacle to true civilization. A new idea is propounded; we never stop to consider the fact that it was projected for the good of humanity, but proceed to trample it into the mire simply because it clashes with some preconceived ideas of ours. Persecution attends the birth of all important ideas, and the name associated with the idea is held synonymous with every evil and the idea is often lost in the persecution of the name.

A few years ago Socialism, which means and always meant an improved condition of society, was such a name and its advocates were considered the lowest and most dangerous class in existence. To-day this persecution is being raised from the name of Socialism and bestowed upon its next of kin, Anarchism. That which stands for perfect equality is given to those whose brutal natures would establish the most rigorous rule. And so it is in the realm of thought, the ancient is respectable, the new suspicious. And the evils of society, although invariably attendant upon certain systems, these systems being long established, hav become respectable; and while we denounce the evils and deplore them, we are ever ready to fight for the maintenance of the system.

The scientific method of thought is playing havoc with the ancient theory of religion, and we are beginning to realize that most of the evils of society that are being antagonized by the religion of to-day owe their origin to the religion of the past; and a scientific analysis of the religion of to-day shows it to be identical with the religion of the past. That is to say, that each appeals to the emotions rather than the intellect. Both are conservativ in their nature and respectability their highest aim, and what is true of religion is equally true of politics. The scientific method cannot be employed to advance them, and the man of science rather avoids them. He fears the thunders of respectability. The fact is, superstition is the origin of both, and reformers on both lines are so imbued with the superstition, that they fail to see that the evils they are fighting are the legitimate children of the superstition they love. And so they would apply the bark of the dog to cure its bite, and so my lady friend would apply "woman's suf-

frage" to cure the evils of "man's suffrage." Let me say right here I am in favor of woman's rights as I am in favor of man's rights, no more, no less. I would hold from them no right that men enjoy or can enjoy; but the "right of suffrage" has to me a different meaning than simply the right to make our preference known, as the ballot in politics has a different meaning than simply a method of determining the wishes of the various individuals of society. "Suffrage" to me means an arbitrary exercise of power to enforce the decrees of the will of a few politicians. Senator Ingalls has truly said: "The purification of politics is an iridescent dream. Government is force. Politics is a battle for supremacy. Parties are the armies. The Decalog and Golden Rule hav no place in a political campaign. The object is success. To defeat the antagonist and expel the party in power is the purpose. In war it is lawful to deceive the adversary; to hire Hessians; to purchase mercenaries; to mutilate; to kill; to destroy." Let me illustrate. A large army is situated in a field adjoining a community ostensibly to assist the majority in enforcing their methods of organizing, directing, and controling the interests of the community. Now, for the avowed purpose of determining the wishes of the majority, the officers of the army, who, by the way, are composed of the members of the community, place in certain localities boxes, which they label ballot-boxes. Then a day is set apart for the inhabitants to deposit their ballots, which express nothing but a name, and that name simply a choice between a few other names submitted by some party—a party, most frequently, which the good sense of the majority would reject, inasmuch as this party by their methods of choice do not and cannot embody the good sense of the community—unless we spell it cents, for it is notorious that money always has and, by the very conditions of the case, must influence their choice. To illustrate, I might refer to the address the good lady submitted to me, that Hamilton Wilcox made before the State Women's Suffrage Association. He said: "Were I a rich man and able to giv my whole time, I do not doubt that soon afterward I could hav carried this bill, and all of you women who hear me would hav been voting for years." This unconsciously tells the story that it is not principle but money and influence that moves the politician. The various parties supposed to represent the various issues for the regulating, guiding, and governing of the people submit their choice of ballot, certain names. As a matter of fact these names of candidates for election do not represent the issues involved, as they are selected only as to their ability to poll a large vote. Again, let me remind you that principle plays little or no part in that ability. These names thus submitted, the people are called upon to exercise their "right of suffrage," and the lucky man takes his place in the grand army whose guns are leveled at the community to enforce his decrees. And as the bugbears "patriotism" and "citizen's duty" begin to fail to frighten the people into stultifying themselvs, we are threatened with a law compelling us to exercise this "right of suffrage." I want you to carefully consider the difference between this and the right of choice. There is all the difference there is between slavery and liberty, and extending this "right" to the other half of the community will in no wise alter the facts of the case. Helen Wilmans, who, by the way, portrayed the evils of politics in the most glowing colors before she swallowed the opiate Theosophy, once said: "Does anyone believe that woman, if she had the electiv franchise, would don the badges of servitude furnished them by their bosses and march to the polls like voting cattle to vote away their own legitimate rights and the rights of their children?" Well, I, for one, fail to see why we should suppose that she would be able to alter the program very materially, having worn "the badges of servitude furnished them by their"—I will not say bosses, but husbands and lovers, priests and ministers, ancient customs and modern fashions. Is it exactly proper and safe for her to hurl stones at her brother politician? The average voter, without a doubt, "votes away his own legitimate rights and the rights of his children." But Helen should not blame the man. He does the best he knows how. Reform is the watchword of them all. The question is, What is in this "female suffrage" to do us good? Are they as a class more intelligent, more responsible, more earnestly anxious for the good of humanity? Would female political schemes be superior or more efficient? If sincere reformers among men are forced into the "herd of voting cattle," how are the women to escape a like fate? "But politics is necessary, we must use it to effect reforms or abolish wrongdoing in government. So long as malformation exists we must hav something to restrain evil men. Government may be bad, but would not no government be worse?" And then the old orthodox question follows, "What would you giv us in place of government?" And I answer, while a restraining or counteracting power may be necessary, I would giv you nothing in place of government. Government does not exist. We giv it "a local habitation and a name." Still it is an "airy nothing"—a myth. Men exist and make themselvs a power for good or evil. But can you clothe men with "sovereign authority?" Where do you get it? You may become a slave yourself, but

> Must I cringe, must I obey them,
> Must I be frightened when madmen stare?

I want you to think of this "sovereign authority." Where does it come from? What is its effect? Does corruption put on incorruption and mortality immortality? We hear of men introducing business qualifications into government offices, but it is a delusion. What has "sovereign authority" got to do with business qualifications? I want you to think of this "sovereign authority." It is what possessed or obsessed the medicin man of the Indians. It was the "indwelling spirit" of the fetich of the savage. What has business, commerce, or science to do with this? We hav an authority in "the butcher, the baker, the candle-stick maker," the specialist in science and art, the man who has learned his trade and made himself a master in the business. But the politician,

> Clothed in a little brief authority,
> Uses his heaven for thunder,
> Nothing but thunder.

I ask you, friends, to look upon this creature as he is, a contemptible usurper of your rights. Think not to make him more respectable by giving him a helpmate in the form of a female politician, but withdraw your support, ignore his thunder, and his "sovereign authority" will fail to hide his deformity; and commerce, the business of the country, will soon establish the proper power; free trade, free money, and free competition will unite in sending to the front the best men. Liberty will destroy the power of avarice. Cost will be made the limit of price, and the millionaire and pauper be no more.

Buffalo, N. Y. A. L. Ballou.

The American Secular Union Congress.

At the meeting of the board of directors of the American Secular Union Saturday evening, July 23d, it was decided to hold the sixteenth annual Congress of the organization at Chicago, beginning October 23d and continuing at least three days.

This date was selected that advantage might be taken of the reduced rates on the various railroads to those attending the dedication of the Columbian Exposition October 21st and 22d, which will be Friday and Saturday.

Liberals will thus hav an opportunity to attend the dedication and also the Congress immediately following. This, however, necessitates the opening of the Liberal Congress on Sunday, as to remain in the city until the next Thursday or Friday would subject Secularists to needless expense.

Hon. C. B. Waite, Dr. Joseph N. Greer, and John F. Geeting were appointed committee on program, and Dr. Greer and E. N. Geer committee on hall.

This is certainly the most important Congress that has ever been called during the existence of the Union. It is desired that Liberals, so far as possible, should attend. Each and all should make a supreme effort to be present.

Questions of grave import are to be considered. Due notice has been given that an effort will be made to revise certain clauses in the constitution. Soon after the election of the present board Judge Waite announced that he should advocate the changing of the third Demand. Its present reading is, "The repeal of all laws enforcing the observance of Sunday as a *religious* institution rather than an *economic* one justified by physiological and secular reasons."

President Waite's amendment is, "No laws enforcing the observance of any Sabbath."

At the coming convention it will also be decided as to what action shall be taken in regard to an international congress in 1893.

One prominent Freethinker, an honorary vice-president, writes: "The World's Fair is upon us and somebody must represent the Liberal element in the United States on that occasion or Freethought in America will be hopelessly disgraced in the eyes of the world. *That must not be.*" Others are equally emphatic in their expressions.

During the past nine months the secretary has appealed often and earnestly to Liberals to ignore all disagreements and devote their energies to the advancement of the Secular cause. The time has come when such action is a necessity, as is amply illustrated by the contemplated Sunday closing of the World's Fair. To remain longer indifferent is to become equally criminal with those who are endeavoring to effect such a union of church and state as shall deprive American citizens of religious liberty.

The taxation of church property is another of the questions demanding immediate attention, and should be taken up and advocated with such earnestness and eloquence as to thoroughly awaken the people to the danger threatening republican institutions from further unjust exemptions. The tract on this subject written by Dr. Westbrook should be widely circulated, the working people educated and aroused as they hav been in regard to Sunday closing. They should be made to realize that every dollar in the form of taxes unpaid by the church must be assumed by them.

The people hav permitted various privileges to the church. It has become arrogant with the granting of them and follows but the course of bigotry in all ages. It is not satisfied with the various priestly perquisits it enjoys, but throwing aside all disguise demands for its divinities the nation itself. And so the old battle for religious liberty is to be fought once again. The sooner this is understood the better. The church has built itself up into a power through dishonest depletion of the people. Americans, good-natured and indolent to a fault, hav permitted the theft. It required that the doors of the Columbian Exposition should be closed in their face to arouse them to the danger.

Let the next Congress take up these questions in earnest. Let it be a representativ Congress. Let the board of directors, the incoming officers, be the choice of the people. There should be no wire-pulling, no clique, no dishonest methods. But let that be done which shall seem best in the judgment of all.

Funds are needed to carry on the work. The Congress will involve expense. Arrangements will be made for it as economically as possible, but do the best we can there must be considerable outlay.

The case against the appropriation of public funds to ecclesiastical institutions is still pending. Not enough has yet been secured to carry it through.

Liberals! Will you not come forward at once and with a generous contribution sustain this splendid organization of your own creation—representing as it does the principles upon which this republic is founded—the American Secular Union?

Mrs. M. A. Freeman,
Cor. Sec. Amer. Secular Union.

Items of Foreign News Interesting to Freethinkers.

The Universal Freethought Congress will be held at Madrid, Spain, Oct. 12–19, 1892.

Colonel Ingersoll's lecture, "Liberty," appears, excellently translated, in the April number of our Dutch contemporary *De Dageraad.*

The literature of the Salvation Army during 1891 numbered forty-five million copies. How many copies did the Freethought literature number? Turn in your pennies to the Literature Fund, and urge your friends to subscribe to The Truth Seeker.

Our friend Henry V. Berghell, the Finnish-Swedish Freethought martyr and exile, who at the present time livs at Minneapolis, Minn., contemplates publishing a new Swedish-American Freethought paper, *Fria Ord.* The first number will appear when six hundred subscribers hav made their appearance. The subscription price is $1.

The Freethinkers of Italy are not organized, hence, although numerically strong, they are annoyed on all possible occasions. Their literature is suppressed. The magazine, *Prometheus*, has ceased to exist, owing to political dealings between the government and the Catholic church. Indictments for blasphemy are common, although convictions are rare. Freethinkers must organize if they will liv in peace.

Our friend, C. Cilwa, editor of *La Vérité*, has a good deal of Yankee push about him. His whole existence is devoted to Freethought and reform, he is a member of various societies, and yet he finds time to edit two publications. We hav not seen the latest, *Le Bluet*, but *La Vérité* is constantly improving. To insure the best of articles he has at present offered five prizes for the five best essays on "Separation of Church and State," "Cremation," and "The Inquisition." The essays are not to be less than two hundred and fifty lines nor over three hundred. As soon as they appear—if we get

the copies safely, as we expect to—we will reproduce them for the readers of THE TRUTH SEEKER.

The value of real estate—not taxed—belonging to the church in Bohemia is 300,000,000 gülden. The number of clergy is 3,650 persons; hence the average cash value of each is more than 80,000 gülden. The number of inhabitants of Bohemia is 5,843,250. Placing the annual tax on church property—not taxed—at 3,500,000 gülden, each inhabitant is worth but 600 gülden. As the immortal Goethe said, "The church has a good stomach."

The following statistics from the report of the minister of public education in Belgium are more than interesting—they are decidedly instructiv. In 1884 there were closed in Belgium: 192 kindergartens, 1,247 private schools, and 15 trades-schools. 305 public schools were abolished. 1,168 teachers were discharged, without any reason given; 1,500 teachers were put on half pay, and 3,300 teachers put on the "retiring" list. In 1884, December, there were left but 10 public schools. Such was the record of the Catholic, the state church, party. Then matters came to a change. The Liberal party came into power, the Freethinkers organized, and the result is that now there are 1,674 public schools, 370 parochial schools, and 38 free normal schools. In 1884 the cost to the state of each pupil was 55 francs; now it is but 31 francs.

Progress of the Cause in Washington—"She Do Move."

At times the overburdened worker for reason, right, and truth finds reason for discouragement because anticipated great results do not immediately appear. Yet the seed of truth is never really sown in vain; sooner or later it will surely germinate.

Two years and a half ago, under the fostering care and through the self-sacrifice of the Liberals of Walla Walla, the convention of Liberals of the state assembled at Seattle to form the Washington Secular Union. No newspaper published in the city would or could be hired or persuaded to giv one line of notice of our convention. A column and a quarter giving an account of a brutal prize-fight, a quarter column to a dog-fight, but no word, no line, to a large gathering of Liberals. Two papers actually refused to insert advertisements of the convention; one, that charged extra rates, published it only in a first edition of a hundred copies or so, just so they could claim they had inserted it and claim payment.

Newspapers are run for the money there is in the business, and consider it impolitic to publish anything that would lose them advertising patronage as well as subscribers.

But "she do move." Read the following extracts from two leading newspapers of the city, one the leading organ of the Republicans, and the other of the Democrats, both articles published the same day:

From the *Post-Intelligencer*, July 17th, leading article, "A Crank in Religion, Politics, and War:"

> The recently published "Life and Letters of Gen. Thomas J. Jackson" (Stonewall Jackson), prepared by his wife, contains a good deal of evidence that the famous Confederate soldier was a narrow-minded bigot in both religion and politics. In an interview with his brother-in-law, Colonel Barringer, of North Carolina, which Mrs. Jackson incorporates in her memoir, Jackson is represented as uttering the following barbarous speech: "No quarter to the violators of our houses and firesides. The Bible is full of such wars, and it is the only policy that would bring the North to its senses."

Of course "the Bible is full of such wars." The Hebrews believed in human slavery, as did General Jackson; the Hebrews believed in polygamy and concubinage, which General Jackson rejected, and yet he was religious and political crank enough to defend the policy of slaughtering surrendered prisoners, even as Samuel did Agag. The speech we hav quoted is a melancholy illustration how a naturally tender, humane, and pious man could be led by religious and political fanaticism to advocate the adoption of the "black flag" in the nineteenth century against a civilized foe.

From the Seattle *Telegraph*, a leading Democratic paper, heretofore strongly Catholic, I extract a passage from a leading article in the issue of July 17th, "A New Commandment:"

> The experience of mankind has unfortunately too often been that justice will only come as the consequence of a strife. After nearly nineteen centuries of so-called Christian civilization and with the experience of centuries of ancient refinement and social progress as a guide, we are not very much further on the road to the settlement of public grievances by reason than were our ancestors in the most remote age of which we hav record.
>
> An appeal to brute force is still the *dernier resort* for the solution of most difficulties, whether between nations or individuals. As long as men could be coerced to do what is right or submit to what is wrong by the threat of punishment or the hope of reward in another world, the semblance of order was preserved; but appeals to the fears or hopes of mankind, as to what the future may hav in store, hav lost very much of their efficacy, and even those who are still influenced thereby are not agreed as to who is authorized to indicate what is the line of duty.
>
> The lesson which the recent riots and bloodshed appear to hav for the churches is that they must get more closely in touch with the real need of the people and go to them preaching the gospel of fair play as a present remedy for present ills.

In the next column we read:

> The essential feature of all orthodox religions, whether Christian or otherwise, is the monarchical idea. A sovereign ruler makes laws and punishes the infraction of them or rewards the observance. The object of all his subjects must be the increase of the sovereign's glory. His acts of grace are of his own motion. None has any right to claim consideration. Nearly all—probably all the old religions are based upon this idea. The creeds of the orthodox churches are largely reproductions in the spiritual world of the ideas prevailing in the political world when they were settled. These political ideas, when applied to the universe at large, were made square with the conceptions of what was the science of the day, and mixed up more or less with myths and traditions.
>
> The resulting compound was orthodoxy as it is generally taught, but very rarely accepted. From this there has naturally been a revolt as science has shown a different state of facts relating to nature and the universe from what our forefathers accepted; as research has demonstrated the true nature of mythology, and as experience has proved that the monarchical idea of government is not the correct one. There has come to be a widespread demand for a new religion.

Such declarations, in the leading articles of our most influential newspapers, are evidence of the advancement that Freethought is making, for the editors dared not thus frankly express their honest convictions until well assured that a large majority of their more intelligent readers were in sympathy with the truth.

Liberals should redouble their diligence, follow up every advantage gained, organize, draw nearer together, cultivate fraternity, sociability, and unite in their efforts to secure repeal of all laws and usages that are contrary to the letter or spirit of our bill of rights as stated in our state constitution; and at this time there is especial need of work and money to educate the masses on the infamous revenue law that exempts church property from taxation, as well as property of any and all sectarian schools, hospitals, or other so-called benevolent church institutions, run solely for the purpose of making proselytes, or for the cash there is in them.

C. B. REYNOLDS, Sec. Wash. Secular Union.

Boston.—Homestead.—The Fair.

Some three weeks ago I came to Boston to spend with a dear friend her eighty-fifth birthday—dear old Boston—where I became a young bride of eighteen years, joyous and hopeful, feeling that life was indeed a blessing. Though I hav drunken the bitter waters of sorrow, and for many long years my daily meat has been affliction, I find a return of pleasure as I take in the fact that Boston is still Boston. Notwithstanding it has ofttimes "stoned the prophets," sent back into bondage the flying fugitiv, imprisoned men whose crime was calling things by their right names, yet knowing and feeling sorrow for the wrongs of which she has been often guilty, I still love her and am glad that here was once my home.

I need not say that the condition at Homestead of the workingmen and their families is crowding out of my mind all else; your readers who know me at all know me as a "labor reformer" and as one who feels always that the cause of the poor is the cause demanding the best thought of all thinking people, but I am compelled to believe that we can do but little better work for the working people than the work you, dear TRUTH SEEKER, are doing weekly in showing to those who will read that the superstitions of the church, some of which crowd themselvs into every department of activ life, are in reality the greatest oppressors of the working people.

The case of the soldier whose inhuman treatment by the officer commanding, acquiesced in by the under-officers, is of the same character as that inflicted upon the negroes of these states for many years, and still practiced, as the daily records inform us. I wonder if the military law permits the treatment of soldiers with such cruelty, and if there is any redress. I should think that the colonel would tremble for his own life if he should command in action any of the soldiers who witnessed the outrage upon a fellow-soldier. Yesterday I read the appeal which Wendell Phillips made to the legislature of Massachusetts for the removal of Judge Loring from the office of probate judge, as he presented the same, signed by the citizens of Massachusetts in large numbers, because of his inhuman acts in the case of Anthony Burns, the fugitiv returned by him to bondage. It is to be hoped some military Wendell Phillips may arise who shall plead the cause of the soldier with as good result as the late Wendell Phillips pleaded the cause of the widows and orphans of Massachusetts—Judge Loring was removed. I hope to liv long enough to know that men so brutal as the one inflicting the punishment and the others who acquiesced in the atrocity hav lost the right to wear the uniform of military officers.

I wonder if the keepers of saloons—the saloons in Chicago—will not think it obligatory upon them to send a vote of thanks to Congress for having made it possible that they shall receive great profit in their business by prohibiting the keeping open of the World's Exposition every seventh day. Alas, for the ignorance of lawmakers! The great Catholic church studies to keep its members ignorant, and the Protestant church does about the same. Through its influence editors are imprisoned because they publish truth, distasteful truth. Men are shut up in jail for doing manual labor on Sunday. The mails are closed against the writings of people who do not bow to the religious opinions of Mr. Wanamaker, and the people are not alarmed. I hope THE TRUTH SEEKER will continue to speak the truth without fear, and that its Editor may liv to see the government Secular instead of Christian.

LUCY N. COLMAN.

Boston, July 29, 1892.

Theological Geography.

But the strictly biblical men of science, such eminent fathers and bishops as Theophilus of Antioch in the second century, Clement of Alexandria in the third, and others in centuries following, were not content with merely opposing what they stigmatized as an old heathen theory; they drew from their Bibles a new Christian theory, to which one church authority added one idea and another another, until it was fully developed. Taking the survival of various early traditions, given in the seventh verse of the first chapter of Genesis, they dwelt on the scriptural declaration that the earth was, at creation, arched over with a solid vault, "a firmament," and to this they added the passage from Isaiah in which it is declared that the heavens are stretched out "like a curtain," and again "like a tent to dwell in." The universe, then, is like a house: the earth is its ground floor, the firmament its ceiling, under which the almighty hangs out the sun to rule the day, and the moon and stars to rule the night. This ceiling is also the floor of the apartment above, and in this is a cistern, shaped, as one of the authorities says, "like a bathing-tank," and containing "the waters which are above the firmament." These waters are let down upon the earth by the almighty and his angels through the "windows of heaven." As to the movement of the sun, there was a citation of various passages in Genesis, mixed with metaphysics in various proportions, and this was thought to giv ample proofs from the Bible that the earth could not be a sphere.—*Dr. Andrew D. White in The Popular Science Monthly for August.*

Our Pagan Sunday.

The World's Fair at Chicago is quite likely to be a financial failure anyhow, and will doubtless be a disastrous failure if it is closed on the pagan Sunday (*Dies Solis*), falsely called the Christian Sabbath.—*W. H. Burr in the Washington Post, July 18th.*

"Pushed By Unseen Hands."

From the Omaha Bee.

Helen H. Gardener is just about to giv to the world another book under the title of "Pushed By Unseen Hands," which promises from advance-sheets to be as popular as "A Thoughtless Yes' and "Is This Your Son, My Lord?" These stories are highly commended from a scientific point of view by recognized scientific authority. As a writer of short stories Helen Gardener has achieved an enviable reputation, and her new book givs indication that she does not intend to relinquish this charming method of giving to her readers pleasure with profit, whatever else she may do.

Lectures and Meetings.

S. P. PUTNAM's lecture appointments:

Missoula, Mont.	Aug. 6, 7	Chicago, Ill.	Sept. 4, 11
Eau Claire and vicinity, Wis.	Aug. 24–29		

Some dates are not filled. Those along the line who desire lectures will please write S. P. Putnam, Palouse City, Wash.

W. S. BELL's lecture appointments:

Leadville, Col.	Aug. 6, 7	Pueblo, Col.	Aug. 11
Salida, "	" 8	Denver, "	" 14
Canyon City, "	" 9, 10		

Letters of Friends.

Objects to Having It Said He Has Lame Senses.

NEW YORK, June 25, 1892.

MR. EDITOR: All Materialists will please take notice and go to the eminent Spiritualist, August Buesing, of Jacksonville, Fla., for "truth, reason, and logic." He will measure to you any quality and length by his yardstick. His senses are neither too lame nor too feeble, as are ours, Materialists', to handle and dissertate on any and all knowledge of the past, present, or future time for all eternity. It appears to me he has tasted the past and touched the future; heard angels singing and playing harps, and Gabriel's blast; smelled fresh brimstone from hell, and can see around corners quick as lightning, and anyone not able to comprehend it and agree with him must be simply "an ignoramus, a lunatic, a brute, or a liar."

Truly he handles us Materialists without gloves. But I think it will be better for us not to follow him and be a little careful to glove our hands for our health's sake if we hav anything to say at all. Besides, he might kick us sky-high out of all existence.

In to-day's TRUTH SEEKER, June 25th, Mr. Wettstein trys to explain to him nature's way of action and working, but I consider his time and labor wasted. It is useless to controvert, more to convert, a being like Mr. Buesing. Let him severely alone according to Prov. xxvii, 22.

We may not expect to read anything edifying and lucid from this Spiritualist of Jackassville, but it is at least ludicrous.

We will keep good distance.

FREDERICK KOEZLY.

Preachers Suppressing Rival Amusements.

TOLEDO, O., June 11, 1892.

MR. EDITOR: The pious, over-fed followers of the meek and lowly in this city are not meeting with very flattering success in their crusade against what they call "Sunday desecration." In fact, their efforts thus far hav all resulted in failure.

In the beginning of the season they started out to put down Sunday baseball. First, they tried the faith cure. Special sermons and special prayers were offered in all the churches by all the pious drones in the city. They supplicated the throne of grace with all the hypocritical cant of which they were capable. They saw that Sunday baseball drew the crowd. Their churches were becoming as lonesome and deserted as a last year's bird's nest. No money could be collected from empty benches. So they entreated their God to make bare his arm and smite the wicked ball-player, and lead back to the fold the man with the dollar and save their collections from utter annihilation. But notwithstanding all their howling and prayers the crowds at the ball-grounds grew larger each Sunday. The prayer-answering God (?) was deaf to their entreaties, and regarded not their groaning and their lamentations. They had his promis, it was down in black and white, "What things soever ye shall ask in prayer believe ye shall receive, and ye shall hav it." The only condition necessary to insure success was belief. Do the preachers believe? If they do, failure proves their God is dishonest. If they do not, then they subject themselvs to the condemnation expressed in Mark xvi, 16: "He that believeth not shall be damned." So, Mr. Preacher, God is either a first-class fraud, or you will all be eternally damned for not believing him. One of these positions is true. Take that which you please, for both are against you.

Well, prayer having failed to stop Sunday baseball they tried another scheme. They managed to influence the board of police commissioners, "who, by the way, are a lot of old orthodox grannies," to hav the players arrested. They succeeded. These hypocritical paupers who profess to teach a religion of love, mercy, and forbearance, having secured the assistance of the entire police department, are moving heaven and earth to hav the ball-players sent to state prison, but they did not succeed. The jury, men of intelligence, not having the fear of God in their hearts but being full of sympathy for their fellow-man, hav brought in a verdict of "not guilty." We are waiting anxiously to see what the next move will be.

W. WINTER.

Christian Falsehoods Refuted.

UKIAH, COL., July 15, 1892.

MR. EDITOR: The inclosed letter, as you see, is a copy of one to the Rev. Harison Price, a former pastor of the Ukiah Campbellite Christian church, who still exercises a special interest and oversight in its superintendence, and during Brother Foster's five weeks' revival was very fervently and enthusiastically engaged both night and day in calling sinners to repentance. Therefore I make free to call his attention to one or two of Brother Foster's inconsistencies as a reminder that he is a little deficient in Bible lore as well as those whom he denounces as Infidels.

Yours truly, THOS. MCCOWEN.

REV. HARISON PRICE, *Dear Sir:* Since enjoying the privilege of listening to the late series of discourses by Rev. W. A. Foster, which of course were intended for our hearing and benefit, and now the same having become common property, I beg leave to suggest for your consideration a little brief comment, not in detail by any means, but more especially with regard to the one point of consistency. First, his discarding the Old Testament, as "having been given especially for the Jews, and for nobody else—having no application whatever to Brother Foster or anyone but the Jews." And still he holds on to it, quotes from it, and preaches from it.

Then he rejects reason and conscience as unreliable guides; running counter to Paul's admonitions of "Come let us reason together;" "Be ye always ready to render a reason for the hope that is within you."

But dropping this question, I will refer to one other of some importance. You will recollect, in speaking of mankind being led astray in trusting to themselvs, or to their reason, instead of trusting to the teachings of the Bible, he delineated the ravages of witchcraft and the end-of-the-world craze, as being attributable to this cause, when, on investigation, we find the very reverse of this is the fact. First, see Saul's death raid of the witches, leaving only the witch of Endor (1 Sam. xxxviii; Lev. xx, 27; Ex. xxii, 18). Now, friend Price, whatever there is of witchcraft, good, bad, or indifferent, it is clearly recognized in these texts, and Brother Foster could hardly be ignorant of the fact. Then, in answer to the interrogatories of the disciples, as to the time of Christ's coming and the end of the world, after alluding to all the incidents that should occur before this period, he says, "Verily I say unto you, this generation shall not pass till all these things be fulfilled." Now, whatever may be meant by this declaration, or whatever construction may be put upon it, the end of the world is clearly recognized. Therefore, it is hardly worth while to try to disguise the fact, or to attempt to make reason responsible for leading mankind into the miasmatic slough of witchcraft and the end-of-the-world craze, since both are unmistakably taught in the Bible.

Yours respectfully, THOS. MCCOWEN.

Anxious That Freethought Be Spread.

LEON, IA., July 20, 292.

MR. EDITOR: We hav been reading your paper for several years and would feel quite lost without it. Our little boys are always anxious to open it to see what are the new pictures. It contains so much good reading that it seems too bad it can not be read in every home in the land, but too often would ignorance and prejudice consign it to the flames after taking a glance at it. What is to be done to overcome this prejudice?

I like the plan Katie Kehm Smith suggested in her article, "What Must Liberals Do To Be Saved?" and published in THE TRUTH SEEKER some time in March. I believe it worthy of an experiment. The churches are an example of what organization can do. It seems there ought to be some plan on which Liberals could unite and work together to make Liberalism more popular.

We meet with persons who neither want to read nor talk Liberalism; if they would read something from the Liberal standpoint, perhaps they would not be so prejudiced nor hav such bitter thoughts toward us. I suggested this to our schoolteacher when we were having Bible reading forced upon our children, and she sneeringly replied, "I don't want to read your Infidel papers."

It seems there are some people who regard Infidels more as criminals or as persons who hav no rights that Christians are bound to respect than as fellow-beings with equal rights and privileges. But they are not all like this, by any means.

If we had regular meetings with a good lecture once or twice a month, many lukewarm Liberals might be aroused to a sense of duty and try to use their influence more for the spread of Liberalism and the cause of humanity. There are some liberal-minded Christians who would drop in just to hear what the lecturer had to say, and in time popular prejudice might be so far overcome that others would not be afraid to hear. In my opinion, people must be willing to hear and read before they will use any reason on this subject. I would like to see Katie Kehm Smith's plan given a trial, at least. Let it begin in the cities and larger towns and gradually spread throughout the country.

It is a hard struggle, when Christianity has fought and stigmatized Infidelity for so many hundreds of years; but, thanks to the brave Infidels of the past who hav done so much for human liberty, and to the true Infidels of to-day who are doing such grand and noble work for the same cause, Liberalism is slowly but surely and firmly gaining ground.

Is the cause of Liberalism to be represented at the World's Fair? It certainly ought to be.

Yours for truth and justice,

ELLEN E. LONG.

Against Many Abuses.

EAST RANDOLPH, N. Y., July 24, 1892.

MR. EDITOR: This is a beautiful day. The summer air is rich and fragrant, and the smiling sunshine adds dazzling splendor to the green drapery of the glittering mountains in the distance. The attractiv pictures of the white and fleecy blue sky with its roaming billows of clouds; the silvery waters that make music low and sweet; the charming little feathery songsters of the maples, enhance life as all blend together to instruct and delight us. And to me it is more joy to hold sweet communion with nature outside the prison doors of a church than to be confined inside and listen (as I hav for four Sundays) to no refreshing, inspiring, uplifting, *new* ideas.

Orthodoxy is a foe to the human race, an obnoxious weed that hinders the flowers of progress from blooming in the brains of humanity. And, indeed, it is no wonder that so many refrain from attending church. The pulpit cannot intellectually entertain the mind-hunger of the pews; hence other places, to a vast majority of people, are more welcome. Rather than be in continual pain for an hour Sundays we walk the streets and fields; visit our friends; visit the lake and the falls; read the excellent Sunday papers, THE TRUTH SEEKER, the *Freethinkers' Magazine*, the *Arena*, and the *Review of Reviews*, each and all containing thoughts fresh from the world's ripest scholars. And oh, how much pleasure and profit we derive therefrom.

Sundays should be, above all other days, a day the poor should enjoy themselvs, a day of rest and pleasure with family and friends, for it is the only day they really hav in seven, for the other six they toil to keep from starving—while those they work for luxuriate on the enormous profits of the white slaves' sweat, tears, and, in many cases, blood. A few rich nabobs—the government "protects"—are robbing the common people. And now these persons wish to deprive the poor of visiting the World's Fair on Sunday. It is no wonder the poor strike. It is no wonder they protest against their oppressors. And politicians of all parties should see justice done to all who labor—men, women, and children. For my part, I entertain no ill will toward the rich who deal honestly with the poor, but the robbers who swindle the poor every day—each and all of you hav my contempt!

The leeches of this country, preacher and priest, hav been in partnership too long with the money kings for the poor people's welfare, and to-day I call upon all working people, Ask for your rights, and see to it that you get them. But do not be so foolish as to destroy property, or let those you love suffer in the least by any reckless act of yours. In closing, I wish to thank THE TRUTH SEEKER and all the defenders of liberty for the noble work of the past, and may the day soon dawn when justice will receive its just reward.

Very truly, R. R. JONES.

Hav Sacred History at the Fair.

MOUNDS JUNC., ILL., July 18, 1892.

MR. EDITOR: While the Sunday-opening aspects of the Columbian Exposition are being referred to occasionally, it seems strange that Sabbatarians are overlooking their opportunity to devote the day to an illustration of the sacred history of the world, as: The happy condition of its earlier inhabitants; the untimely diversion of eating apples, with its appalling effects; the subsequent deluge; the ingenious device for saving samples of the original stock; the divine interposition of the "great physician," whereby the fearful effects of apple-eating were (provisionally) suspended; the heroic and persistent efforts of individuals to carry out the divine and beautiful plan for man's redemption, together with proofs of its simplicity and effectivness—although stoutly resisted by such stupid heads as Bruno, Servetus, Democritus, Galileo, and Copernicus.

A special department should be asked for and a special fund demanded for providing the means of illustration—which should be on the grandest conceivable scale—and such sacred artists as Joseph Cook and Talmage should be at once made directors.

It must be confessed that the genesis of the world is a little difficult of display in Jackson park, but with the Lord's aid old Joshua had the sun arrested, and the making of a world like ours is a slight matter if the same God can be enlisted—and *surely* the efficacy of prayer has not "ceasted," as the girl said of the rain. It is true a beautiful ripe June would be best for spectacular effect in the apple episode, and it would be well to set some in the greenhouse, and some outdoors, to prolong the occasion. Rev. Mr. Talmage's experience in the Holy Land will enable him to provide a treat, and a surprise to the crowd, by means of a Chicago waif secreted in the *bull-rushes*. Government aid could be secured, now that this is a "Christian nation," and Prof. Joseph Cook could open communication with visitors to bring samples of living animals, whereby a veritable Noah's ark may be put afloat, and also found after the "great delusion" with every member safe aboard.

I take a good deal of satisfaction in advance, at observing the antics of a walking fish of the South Pacific, which possesses the power to thrust the eyes out of their sockets, enabling it to look before with one eye and behind with the other, earning for himself the name "stare-about." Although no special mention is made of the behavior of this little fellow in the ark, I dare say he furnished great diversion to his *compagnons de voyage*. Out of respect for the brilliant professional gentlemen whose names are suggested to our Christian friends as managers and commissioners for "Sabbath display," no more incidents in the beautiful history will be alluded to; but I hope the splendid opportunity to overthrow Infidelity, and establish the Sublime Religion of Jesus, will not be overlooked and passed by.

JAS. H. CRAIN.

Instructiv Debate.

ROGERS, ARK., June 31, 1892.

MR. EDITOR: There was recently held here a five days' debate, of two sessions each day, of two hours each session, between Rev. J. N. Hall, of Fulton, Ky., and J. E. Remsburg, of Oak Mills, Kan. The first proposition was: "The Bible is an inspired revelation from God." Mr. Hall affirmed and Mr. Remsburg denied. The second proposition was: "The Christ of theology is a myth, and the four gospels which purport to giv a record of his life and teachings are unworthy of credit." Mr. Remsburg affirms and Mr. Hall denies.

The discussion on the part of Mr. Hall was conducted in a dishonest, unfair, and

not even in a gentlemanly manner. Mr. Hall is a good talker, and has good command of language; is well informed; but he never failed to misrepresent the position of his opponent from one to four times in every speech. He never failed to notice all argument adduced by his opponent which he could twist or distort in any possible manner to make it mean something different from what the plain reading indicated; and all argument that would not in any possible manner admit of twisting or distorting he would pass over in silence.

As an instance of this kind of argument I will mention one. Mr. Hall in trying to prove that the account given in Genesis of the creation harmonized with geology, said "day" in that account did not mean a space of twenty-four hours of time, but meant "a period or an indefinit length of time." Mr. Remsburg quoted the commandment which says, "Remember the Sabbath day to keep it holy. For in six days the Lord created the heavens and earth," etc. Mr. Hall justified God in all the cruelties ascribed to him in the Old Testament in his dealing with the people of that age, thus admitting that God could not, or would not, furnish any better plan than engaging in wars of extermination, and thus putting himself on a level with the most brutal savages; and because Mr. Remsburg could not receive this as a true delineation of God's character he called him a blasphemer. The question is, Who was the blasphemer in this case?

When Mr. Hall came to the second proposition in the discussion, he justified God in the crime of seduction, thus admitting that God could furnish no better plan of salvation than indulgence in the crime of seduction. Now, may we not reasonably infer from this kind of reasoning that it is on account of this kind of immoral teaching that so many of the clergy indulge in this overshadowing business with other men's wives and daughters?

At the opening of each session of Mr. Hall's part of the discussion he thought it necessary to ask the blessing and help of God, that he might do all things decently and in order (thus admitting that he could not be honest, fair, and gentlemanly without the help of his God), then through the entire discussion proved by his dishonesty and unfairness that his God could not, or would not, help him to do all things decently and in order. After Mr. Remsburg proving his superiority in honesty, fairness, and courtesy, without the assistance of Mr. Hall's God, I will state how he treated the right of Mr. Remsburg to close his part of the discussion. Mr. Hall, with the aid of the necktie fraternity, without request or permission, had the audacity to close the debate with prayer, and in that prayer had the impudence to ask his God to assist him in converting Mr. Remsburg and his friend, so that they would accept the immoral teaching of his God.

Wishing you success in spreading the truth, I am yours for truth, E. H. D.

A Preacher Vanquished.

FLAT CREEK, LA., July 3, 292.

MR. EDITOR: My aged friend James Bird, of Atlanta, Winn parish, La., is a veritable walking library. He is a Voltaire living in obscurity, as he never writes anything for publication to let himself be known away from home. He is very learned in language, history, and natural sciences. He is one of the most brilliant and entertaining conversationalists that it was ever my good fortune to meet. Because he is intellectually in advance of his neighbors, and because he knows more than they do, they call him an Infidel. In regard to origin and destiny he is Agnostic, and modest enough to say, "I don't know." But they are gnostic. They think they know, because, as the Indian convert said, "The preacher tell me so." Some years ago a new preacher came to his village and heard that Mr. Bird was an Infidel. On Saturday night he went to see Mr. Bird and entreated Mr. Bird to go and hear him preach, saying, "If you will come out and hear me preach perhaps I can convert you." Perhaps he had read about how the famous chatterer Dr. Talmage knocked down his men of straw, and was green enough to believe that he could knock down a real, living Infidel. Mr. Bird promised him that he would go. So on Sunday he went to church and seated himself immediately in front of the pulpit, where the minister could hav a full swing at him. The minister preached a sermon of the Talmagian order against the great unknown (to him) which he called Infidelity. He said that the Infidels were not sincere in their professions; that they did believe, but were not honest enough to acknowledge it. When he concluded the services he stepped down out of the pulpit and extended his hand to Mr. Bird, saying, "I hope you are not offended with me." "Oh, no," replied Mr. Bird, "not at all. The like of that does not disturb my equanimity in the least. I hav been hearing the like of that until I hav become used to it." Now, there happened to be a man present that day named James Dove, who was partially paralyzed and had to use crutches, and had to be assisted in mounting his horse. The preacher saw Mr. Dove helped upon his horse and went to him. Laying his hand upon Mr. Dove's thigh, he said: "Oh, my poor afflicted brother, I am very sorry for you indeed. If I had the power to heal your infirmities, I would most gladly do so." Then was Mr. Bird's opportunity and he used it. He said: "You hav no faith or you could heal him. You are no more a believer than I am. If you believed the gospel which you preach you would hav the power to heal him." He then commenced to quote the last twelve verses of the gospel according to Mark. The preacher knew what was coming and started to his horse. By the time Mr. Bird was done quoting his scripture the preacher was on his horse and out of hearing distance, and a crowd of people were standing there, some laughing and others looking amazed. This story is no fiction. It is a real occurrence, as narrated to me by Mr. Bird. And it appears to me that the story is worthy of a place in the columns of the grand old TRUTH SEEKER.

Tertullian said: "We oppose to them [the heretics] this step above all others, of not admitting them to any discussion of the scriptures. If in these lie their resources, it ought to be clearly seen to whom belongs the possession of the scriptures, that none may be admitted to the use thereof who has no title at all to the privilege" (Prescription Against Heretics, C. 15).

The Catholic church took the Bible away from the people, but Protestantism gave it back to them, and the Bible is the sharpest weapon that we hav to fight Christianity with. No Freethinker who is worthy of the name will run from a preacher, but will stand his ground with the Bible in one hand and the torch of reason in the other, and make the other fellow do the running. P. F. SHUMAKER.

Prohibition and Liver Disease.

CLIMAX, MINN., July 10, 1892.

MR. EDITOR: In your issue of June 25th appears an article headed, "Prohibition Party Principles." In this article the writer attacks every man and woman that belongs to the Prohibition party as persons that are afflicted with a diseased liver, and says the gall is thrown into the blood in place of into the right channels and this derangement of the system causes the Prohibitionists to look upon the supreme bench of the courts as monstrous devils dealing out vengeance for money. This, I suppose, applies to the antimonopoly plank, or to the plank that says that all appointments for all civil offices chiefly clerical in their duties should be based upon qualification, and not upon party service. These are the only demands in the Prohibitionist platform that this awful remark can apply to, and how appropriate it may be I shall leave to the reader to decide.

And if it should happen to be the case that Mr. Heald, the writer of the mentioned article, should hav a few neighbors that are affected with liver disease and are Prohibitionists, I do not think the principles of the party should be held responsible.

Now, after Mr. Heald has described the awful condition of the health of a Prohibitionist and described how his reasons are affected, he goes on and says, "Little is the wonder he sees in the use of innocent wine a dreadful griffin with open jaws ready to swallow the world at a gulp." Since Mr. Heald thinks that the Prohibition party is a wolf attacking the lamb "innocent wine," we will hav to look at what they say. The first plank says: "The Prohibition party declares that the manufacture of and sale of *alcoholic beverages* shall be made public crimes and punished as such." And in another place they declare against the saloon. Now, I do not want to say that I believe the first plank is perfect, as it looks to me to be too restrictiv; but I am free to say that it is the best plank that ever has been in any political national platform on this subject. I think that what the Prohibition party wants to abolish is the abusiv use of intoxicating drink, and the only question is how to get at the evil. We all know that the distiller and the saloonkeeper are in the business for the profit or money that there is in the business. They are in the business for no other reason. I will take it for granted that Mr. Heald will agree with me that the drinking habit is a bad habit and is the cause of lots of suffering and depravity, crime and corruption, and it is plain to see that every person that forms a drinking habit becomes a source of profit to the distiller and to the saloonkeeper, and for this reason it becomes the business for a certain class of the community to get every youth to form the drinking habit and become a source of revenue to the whisky trust for his lifetime, and according to this principle the saloon and liquor interest of the country are organized. I believe that this is a dangerous element for society to be controled by, and therefore I think that people should come together and agree upon some popular plan to suppress the saloon traffic. This gentle expression of "innocent wine" is all right for music to the ear, but apply it to the saloon element of the city of New York with the Tammany Tiger at its back and the gentle lamb becomes a stinging serpent; and any other city will stand the same comparison as to the saloon element.

Now, Mr. Heald has told us all about what the Prohibitionists think and also the reason why they think so, so will you please tell us the benefit that we get from the saloon, how many great men the saloon has produced, and how it is a blessing to society? In fact, tell us all that you think about the saloon and the liquor traffic—and not so much what you think about the Prohibitionists, as under such a discussion Prohibition should be the subject and not the Prohibitionists.

Now, before closing allow me to make a business suggestion to Mr. Heald, if he believes his own statement to be true that all Prohibitionists suffer from disease of the liver. Get the exclusiv control of some of the best patent medicins for disease of the liver and commence to cure all the Prohibitionists of their ailments. There were four years ago 246,406 voters in the party. These, with all their families, would giv you a fine lot of customers, and with good profit on the medicin your fortune and fame would be made and you will die as a benefactor to your race. You would also get the praise and aid of the whisky manufacturers and dealers, and also of the two good old parties.

ANDREW STEENERSON.

Lively Debates on Religion.

FORT FAIRFIELD, ME., July 11, E.M. 292.

MR. EDITOR: It seems very strange to me not to write a letter for THE TRUTH SEEKER once in a while, or now for more than a year, especially when I am dealing such sledgehammer blows at Christianity, so called, in all its fearful and horrid forms as I am now doing almost every day. I want the members of THE TRUTH SEEKER family to understand that I am handling that hydra-headed, triple-headed monster without gloves. I had a red-hot discussion here one evening last winter with the wife of a neighbor, and in her house too. She asked me a few questions, which I answered in my usual Radical style, and then she piled it to me hot and heavy, thick and fast. I folded my arms, bent forward a little, rounded up my broad shoulders, and sat there and took it with a smiling countenance. When she wa done, or ought to hav been, I turned upon her like a Rocky mountain grizzly bear upon its prey. And, Mr. Editor, although I say it, you ought to hav been a mouse in the crack, so to speak, and heard the Gilmanian thunder roar and rumble and crash and reverberate through the house—as Paine said, "Like thunder through the sky, and in the distance far away waken the slumbering ages!" I confess I never talked so plain-heartedly to a woman on that subject before. When I became disgusted with her and did not want to listen to any more such fresh, flat, and insipid talk, I got up and buttoned up my overcoat. Then I looked her in the face and said: "'Thou shalt be overshadowed by the spirit of the highest, and he shall come upon thee and thou shalt conceive and bear a son.' Then, said I, God almighty left the throne of the universe, over which he was supposed to be presiding with unerring wisdom, and came down on this little insignificant eight-thousand-mile earth and got the Virgin Mary in a family way! God almighty committed debauchery with a young lady engaged to be married! There's where you get your Jesus Christ from! There's where you get your savior of the world from! There's the man whose innocent blood you expect is going to wash away the black sin of billions of people. And a belief in that debauchery, as Paine said, is called faith in the Lord and savior Jesus Christ! God came down here and adulterized with the Virgin Mary, and she conceived and bore a son. Good night! Shut the door! Rats!" And out of that house I went, and hav not been into it since after saying all that.

Awhile after that I locked horns with a man and gave him all he wanted in a few minutes. I felt inspired to talk to him, for I knew my listeners, who were my nephews, wanted me to. I am doing my duty with my tongue, at any rate.

I think, sometimes, THE TRUTH SEEKER, if possible, grows better and better with each succeeding issue. I might attempt to name some of its ablest correspondents. But it is of no use, for I should hav to name them all. There is not, in my opinion, another such paper, being supported by such a corps of able correspondents, on this terrestrial ball called the earth.

As I talk a great deal on religion I want stern facts with which to deal. And I want you to add a note to the bottom of this letter (if you print it, and I really hope you will do me that honor) and tell me, as near as you know, how many millions of people hav been burnt at the stake and otherwise tortured and put to death in the name of Christ and religion by the Catholics. I hav read an estimate of three millions, and one of three hundred millions. Now, which is it? Or is it neither? Please acquaint me with the fact in that case.

I dreamed night before last of being in New York city. But I did not call on THE TRUTH SEEKER. I dreamed the same night of receiving a visit from Colonel Ingersoll right here in my house. And of shaking hands with him? Well, I guess so!

Yours for liberty in the fullest sense of the word, H. H. GILMAN.

[Estimates differ, according as records vary, or as different investigators ascribe a given war to religious or to secular causes. Victor Hugo accuses the Christian sects of having killed by torture and war ninety million. Another reckoning by a competent authority is as follows: "It is estimated that over one million persons perished during the early Arian schism, one million in the Carthaginian struggle, seven million during the Saracen slaughter in Spain, five million during the eight Crusades, two million of Saxons and Scandinavians, one million in the wars against the Netherlands, Albigenses, Waldenses, and Huguenots; and one hundred million during the Justinian wars, saying nothing of minor conflicts, secret murders, and the extermination of from twenty to thirty million Peruvians and Mexicans. The great and good king Charlemagne baptized and beheaded four thousand five hundred Germans in a single day."—ED. T. S.]

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Across the Atlantic.

Over the Trackless Main.—Celebrating the Glorious Fourth on Shipboard.—A Procession of Icebergs.—A Fine Lecture.—Burial at Sea.

"Water, water everywhere and not a drop to drink." The great blue-green billows dancing, dashing, splashing on every side, leaping, rolling, tumbling, present a beautiful and entrancing sight. The ship plunges onward amid the huge water-giants and rolls and rocks with the waves as though they were playfellows.

All who possess sea legs hav put them on to-day, and yet they go reeling and staggering like drunken men—swaying from side to side with the motion of the ship.

What a wonderful expanse of water! But the captain knows the path like a book. I think I never before had so much respect and admiration for Americus Vespucci, Columbus, John Cabot, and the early navigators as since I began this sea voyage. How brave they were to undertake such a journey over seas with which they were not acquainted—over the trackless main, where no paths had been made, in crafts so rudely and clumsily built that we wonder they could ever accomplish the results they did.

Of course, being the anniversary of our national holiday, our dinner must be appropriate to the occasion. Below is the *menu*, and you will perceive it to be somewhat mixed, politically and otherwise:

MENU.

SOUP.
A la Cleveland.
A la Harrison.

FISH.
California shark, Yankee sauce.
Baked bluefish, Behring Sea sauce.

ENTREE.
Fillets of beef, *a la* J. G. Blaine.
Cutlets, *a la* Dave Hill.
Compote of pigeon, *a la* Dave Campbell.

ROAST.
Beef of America, tiger sauce.
Mary's little lamb, *a la* Yankee Doodle.

BOILED.
Chicken and smoked Cincinnati.
Ladies' delight, America.
Leg of pork, *a la* Bismarck.

VEGETABLES.
Asparagus from Oyster bay.
String beans from Alaska.
Green peas from Charleston.
Long Island potatoes.
Potatoes from away down South.

SWEETS.
Pudding, Republican.
Pudding, Democratic.
Prohibition pie.
McKinley jellies.
Souffles, *a la* Stevenson.
Taffy for the Alliance.
Peaches, *a la* Whitelaw Reid.
Hail Columbia cream.

Strawberries. Nuts. Oranges.
Apples. Raisins.
Tea. Coffee. Ice water.

It was announced in the afternoon that there would be an observance of the day after dinner in the large dining-hall, and, on the tables being cleared, as many as the room could comfortably contain were in the seats, while others filled the space in the saloon above. The following program was presented, Rev. W. W. Landrum, of Virginia, presiding in a very felicitous manner:

HYMN.—America.—By the Company.
ESSAY.—America the Oldest Country in the World.—Miss I. Wilbour, Washington, D. C.
The Empire State.—Rev. Geo. F. Nelson, New York city.
Women of America.—Miss Susan H. Wixon, Fall River, Mass.
SONG.—Heaven Upon Earth.—Mr. Gustav Porges, New York.
America's Open Gates.—Rev. S. H. Lee, Springfield, Mass.
America As It Ought to Be.—Mr. W. Martin Jones, Rochester, N. Y.
ORIGINAL POEM.—Flag of the Free.—Mrs. H. C. Ralston, Washington, D. C.
Where America Was Born.—Rev. Dr. Steele, Philadelphia, Pa.
RHYME COMPOSED FOR THE OCCASION.—Bugle Call.—By the Company.
Star-Spangled Banner.—By the Company.
PRAYER.—Rev. Dr. Wilkinson, Chicago.

After the services, which were certainly unique, all felt they had done their duty by the best country under the sun, and her health was drunk in lemonade and other beverages.

As this is a British ship, some one proposed three cheers for her majesty, Queen Victoria, and then three more cheers for the gallant commander of the City of Rome, Captain Young, which were given with a will. It seemed very odd to me to be mixed up in a celebration of Independence Day out in mid-ocean, with clergymen and politicians; of the former profession there are fifteen on board, but I stood it very well, and my remarks were received with much apparent favor. There is no knowing, however, what might hav been the consequence had my heretical notions been widely known on board the ship. They might hav thought it better to hav thrown me overboard as a Jonah rather than to hav invited me to take part in a Fourth of July performance.

I am informed that there are upward of eleven hundred human beings on board. What a cargo! The appointments of the ship are fine, with piano, organ, library, singing birds, and growing vines, so that one would hardly think he was on the sea, were it not for the sometimes rough-and-tumble of the ship as she strikes the rolling billows.

July 5.—

We are off the Grand Banks of Newfoundland, about eleven hundred miles from Sandy Hook. Suddenly the word was passed around—"An iceberg! An iceberg!" All rushed to the rail, or as near as they could get to it. Sure enough, there appeared against the horizon a most magnificent sight. It stood like some half-ruined marble palace, towered and turreted, carved and rounded, white and clear against the sky. It was about five miles distant, and the hight was supposed to be two hundred feet out of water. An iceberg is supposed to hav four times its outer hight under water, so this one must hav measured in the neighborhood of eight hundred feet. Pretty soon another iceberg was discerned. This had the form of a cone, with a projection near its top, and was large and handsome. By and by, another iceberg came in sight. This had the shape of an old Gothic temple with curves and annexes. Such a glorious spectacle I never expect to see again. This was only four miles away, and we could see the fringe of icicles upon it, shining in the sun, and at times glistening like many-colored jewels. In my schooldays I remember of curiously following the proportions of the icebergs pictured there, but I did not then expect to ever behold a real one with my own eyes. But of icebergs there seems to be no end to-day, for we hav seen no less than five, some of them of huge, and all of them of beautiful, proportions. We hav seen only two vessels to-day, probably fishing craft. The sun shone clear, the skies were fair and the waters of the Atlantic blue and foaming.

"Am I sea-sick?" you inquire. Not at all. I do not know what it means yet, but may before the voyage is over. I see, however, that some are less fortunate and suffer much from the dreaded *mal de mer*. I think if they would come on deck, and get a breath of the pure and invigorating air, instead of remaining in their poky, dark state-rooms, they would feel much better.

This evening, July 5th, there was a lecture in the main saloon by Dr. John Murray, LL.D., F.R.S., a member of the Challenger exploration party. The subject of his discourse was "Ocean Currents," and proved exceedingly interesting.

July 6.—

A very sad and pathetic event occurred to-day. A woman in the steerage died yesterday after a brief illness, and was buried to-day between 3 and 4 o'clock. The body was incased in a rude box, made by the ship's carpenter. There were holes in it and a weight was put in that it might sink the more readily. It was covered with the American ensign, as she was an American citizen, and laid upon an improvised bier. The gangway was opened, ropes and blocks put in readiness, and the service for the burial of the dead read by the purser, and then, solemnly but quickly, the body was lowered into the sea, the hungry sea, that seemed to greedily part to receive its new gift. In an instant it was out of sight, gone down to the bottom of a magnificent cemetery, nearly three miles in depth. I was greatly distressed at some remarks, overheard this morning, by some thoughtless persons. "Ah, indeed, a death, then we shall hav a new sensation!—something to put in our diaries!" and, speaking of the burial, one inquired, "What time will the performance take place?" Let us charitably hope that no friend of theirs will ever be the chief factor in such a "performance."

The woman whose cold remains hav gone down to the bottom of the sea was the mother of two little children, as well as a prospectiv mother. The baby of eighteen months cried piteously for its dead mamma, as well as the older child of six years, who keenly realizes its loss. This evening a concert was held in the main saloon for the benefit of the little ones, and a handsome sum was realized. I was requested to be one of the collectors, and everyone responded liberally except one gruff old Dutchman, a minister. "Hum," said he, "I'll giv my contribution to the purser!" "Cannot you trust an American woman?" "Hoo, hoo," he grumbled, "I remember that Judas carried the money-bag." "But Judas was a man, not an American woman; we could expect nothing different from him, as his work was fore-ordained."

Later, he came stumbling along and put a silver half dollar in my hands, and then walked off with the air of a benevolent prince of the realm.

July 7.—

Another death occurred last evening. A feeble baby closed its little eyes in everlasting sleep, and this morning its emaciated casket of clay was lowered into the remorseless sea with the same ceremonies as the day before. Down it went; the waters closed over it; the ship sailed on, leaving the dead behind it.

Perhaps it is not surprising that in a company of eleven hundred human beings, as are on this ship, there should be an occasional death, but it is a sad and solemn event anywhere, far more so in the middle of the ocean.

Dr. Murray gave another exceedingly interesting lecture this evening on the phenomena of the ocean. He was introduced by W. Martin Jones, Esq., of Rochester, N. Y., who presided in a very happy manner. The lecture was replete with information.

I hav just been made acquainted with Mr. John Barry, a member of Parliament, a genial gentleman, proprietor of the Kirkcaldy floor-cloth and linoleum factories.

There are four hundred and eighty-six first cabin passengers. They comprise an intellectual company—teachers, professors in colleges, lawyers, editors, physicians, poets, musicians, and others. The time passes pleasantly, but I shall be glad to step on dry land once more.

This afternoon Dr. Murray treated the ship's company to another interesting talk on the composition of the ocean. It is rarely that passengers on shipboard hav the pleasure of listening to three discourses by so able and so distinguished a scholar upon matters of interest and instruction. We all appreciate certainly the great favor. I asked the doctor if he would kindly state his opinion as to the probable age of the earth. He replied, "It is very, very old," and his eyes twinkled as they seemed to add, "Much older than some of these divines do think." Dr. Murray is accompanied by his lovely wife and a charming little girl babe, whose name is Margaret Pitcairn Murray.

Mr. Jones has taken pictures of several of the company on board to-day; among others, the pictures of the two little girls, Lizzie and Maggie Gould, whose mamma was buried in the ocean the other day. We brought them from the steerage on deck and away forward to the bow of the ship, where the "kodak" man caught them instantaneously.

The children in the steerage are, as a rule, bright and interesting, and I hav taken much pleasure chatting with them.

We were coming along toward the coast of Ireland, although not in sight of land, when at sunset our eyes were delighted with a beautiful rainbow spanning the horizon and gleaming upon the waters—indeed a lovely bow of promis.

SUSAN H. WIXON.

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News of the Week.

A special Catholic celebration of Columbus and his discovery will be held at New York October 12th.

Lava streams from Mt. Etna are advancing on the villages around, notwithstanding continual prayer by the inhabitants.

The Turkish embassador at London has expressed great indignation at the abuse of Mohammedan worshipers by Christians at Liverpool.

Talmage had such a pleasant visit with the czar that he declares he believes that the Russian system has been "monstrously misrepresented."

The Jews in Moscow hav now about all been ejected, and are massed near the frontier unable to cross because of the German guard against cholera. This disease will probably ravage them.

Superintendent Pratt of the Carlisle Indian school says that the Catholic church hires members of Congress to attack the national schools, and that it supports a lobby at Washington and seeks to control politics.

G. Curtis, of the Smithsonian Institute, official meteorologist to the government rain-making expedition, says: "The experiments hav utterly failed to demonstrate that explosions can develop a storm or produce a measurable rain."

On the 24th ult. the bishop at Brussels, Belgium, blessed a banner for an Anti-Socialist League in the cathedral. Later, while Anti-Socialists were holding a meeting in a hall, Socialists pushed in and destroyed the blessed banner.

At St. Petersburg there has been a miraculous discovery of an image of the Virgin in the foundation of a church being built on the spot where Czar Alexander II. was killed. The Virgin revealed the presence of the image to an old woman in a dream.

The two-hundredth anniversary, on the 29th ult., of the hanging of Rebecca Nourse for witchcraft was commemorated at Salem, Mass. A monument was dedicated to the forty men and women who testified to Rebecca Nourse's innocence, thereby risking death at the hands of the clergy and fanatics.

In a letter denying that he permitted nuns to make collections through the government departments, Grover Cleveland writes: "I know Cardinal Gibbons and know him to be a good citizen and first-rate American, and that his kindness of heart and toleration are in striking contrast with the fierce intolerance and vicious malignity which disgrace some who claim to be Protestants."

On the 29th ult. Congressman Thos. Watson, of Georgia, declared in the House that Congressmen continually appeared on the floor drunk and incoherent. His charge was resentfully opposed. He was backed by Jerry Simpson, a fellow-member of the People's party. Watson said: "Because ten of the People's party are powerless in the grasp of your tyrannical majority, you want to make me a scapegoat or a martyr."

One of the pamphlets issued by the Protestants of Ulster province, Ireland, preparatory to the war with Catholics which would follow Home Rule, says on the Ulster troops and their necessary training: "We must hav no Bull Runs; better to wait for months till our soldiers shall hav acquired disciplin than incur such a danger. We must not begin serious work with a scratch army, although we should hav nothing but a scratch army to fight."

Berkman, who attempted to assassinate Frick, says: "I believe in liberty and justice. I hav only been in your country five years, but I know its Constitution. Who ever livs up to it? Does the capitalist consider that the workingman is his equal? Every rich man is a traitor to his country. What work did Frick ever do to giv him the right to hold in his hands the happiness of thousands of workmen? I believe that every man is king and that every tyrant should die."

The appeal of the Catholics of Manitoba to the British privy council to compel the Manitoban government to maintain their separate schools has been dismissed. The Catholics will not submit, but will petition the Dominion government to ask the British House of Commons for an amendment to the Manitoba constitution continuing the separate schools. This move, says a dispatch, "it is feared will open up old feuds of race and religion in Canada and may lead to most serious trouble. Canada now faces a tremendous difficulty. Controversies less bitter hav led to civil wars."

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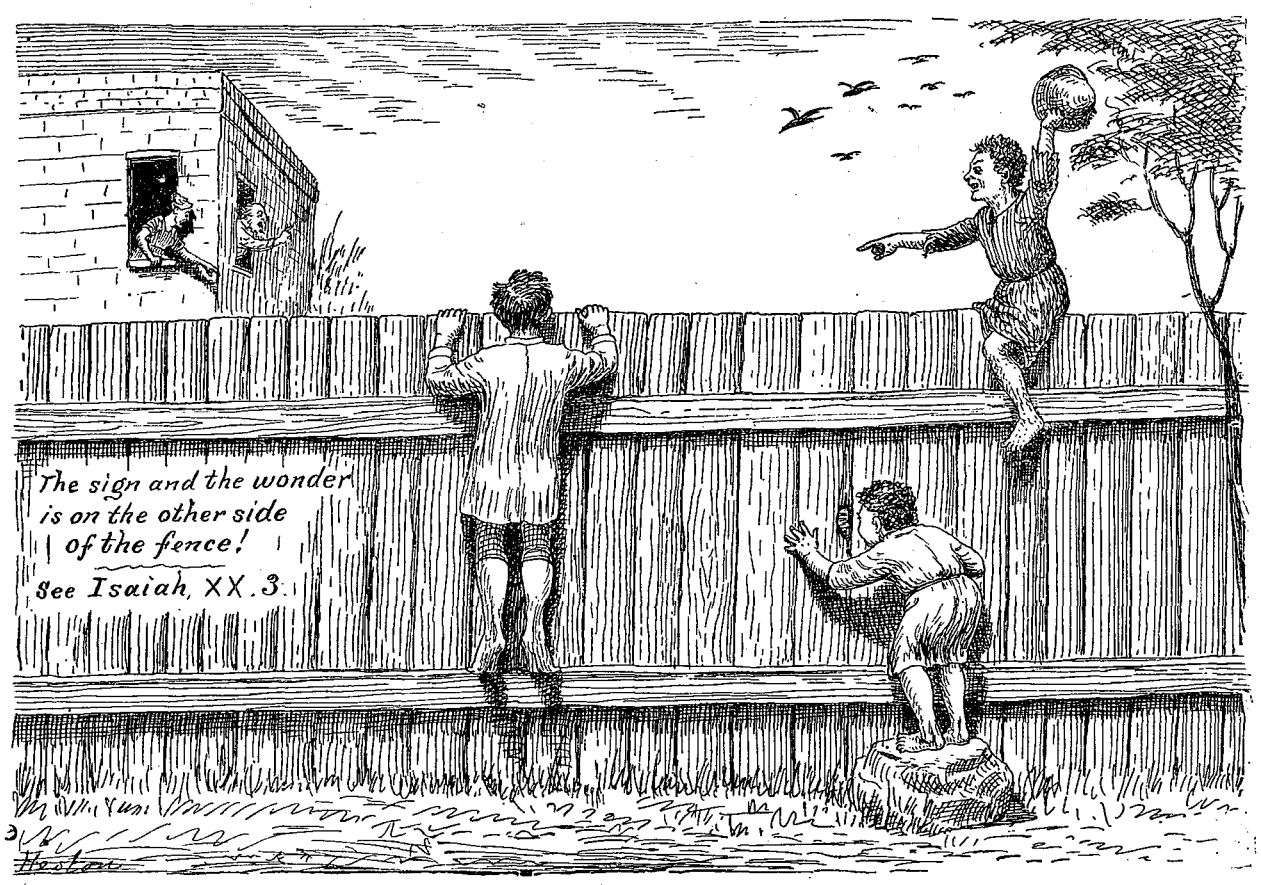
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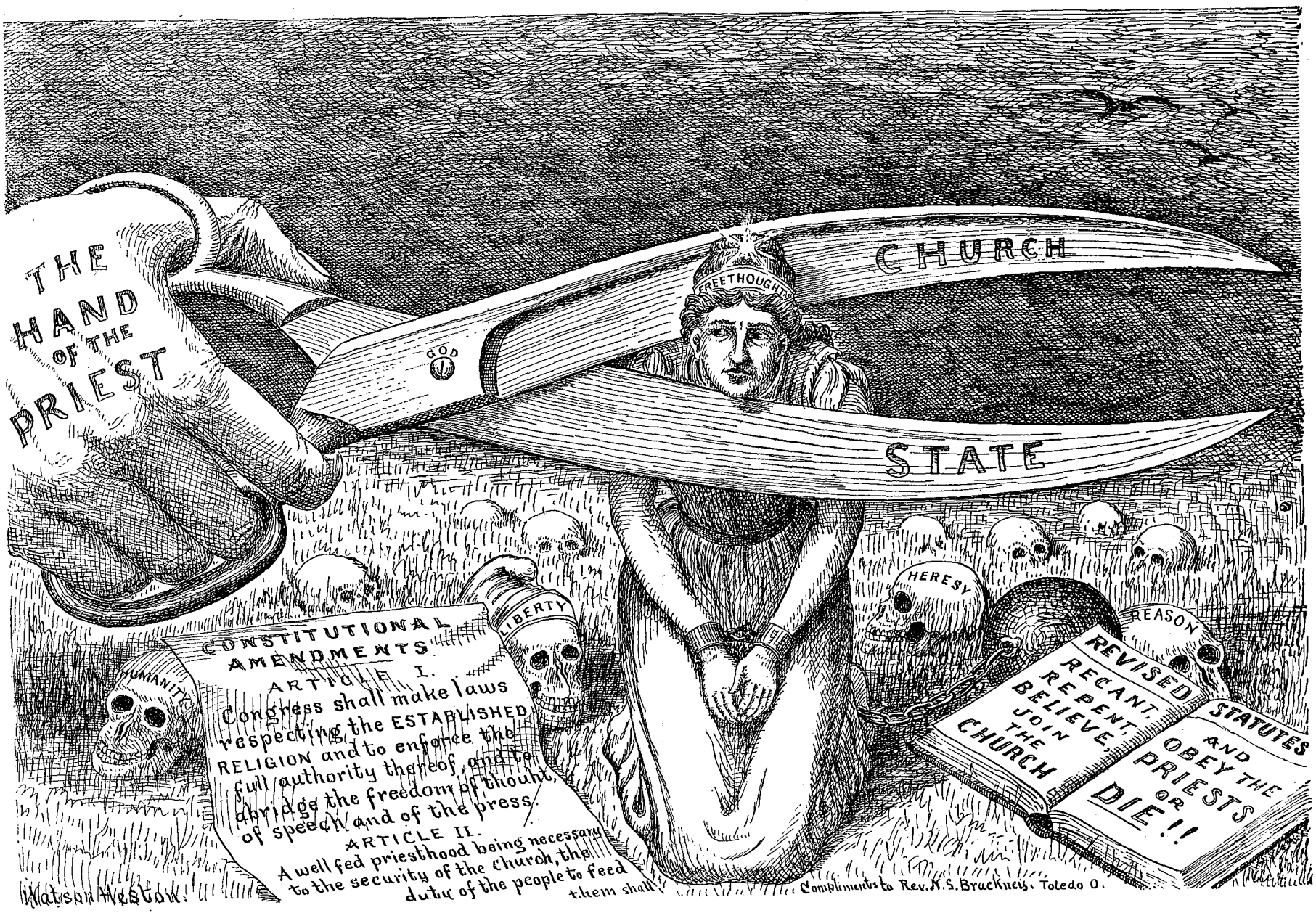
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Hostility to Religion.

A Western Unitarian paper has the courtesy to acknowledge the receipt of Robert Adams's "Travels in Faith," and the good sense to commend it. But the writer closes as follows: "And it is more to be commended because it is entirely free from the hostility to religion which characterizes so many of THE TRUTH SEEKER publications."

This criticism is natural enough. The Unitarians do not want the preaching trade broken up any more than do their Presbyterian brethren. But they should not be angry if all do not agree with them, nor should they expect less than hostility for their superstition from Freethinkers. When Captain Adams wrote his book he was not the pronounced Infidel he has since become, but nevertheless his account of his travel from tradition to reason is valuable as a means of leading others along the same path. What he writes now is quite as hostil to religion as any work published from this office.

That THE TRUTH SEEKER is hostil to religion we admit. And in taking that attitude we maintain that we are right. Supernatural religion is a superstition. It has no foundation in fact—none at all. Christianity is but one form of supernatural religion, and we oppose it because it is not true, and because it has done and is doing an almost infinit amount of harm in the world. So far as any human being knows, or can know, there is no such being in the universe as the Christian deity; no such localities as heaven and hell; and the stories it puts forth as to the creation of the world, and the plan of "redemption" or "salvation" of man, are equally false. There never was a man born of a virgin and there never will be. There never was a miracle performed and there never will be. There never was a man who descended into hell, stayed there three days, and then rose to heaven via the earth, and there never will be. If Jesus Christ ever lived he was a human being and not the son of a God. He never brought a dead man to life, nor can his own death effect any change in the destination of any other man's soul—if any man has a soul. The whole scheme is an ingenious swindle by the priests, beginning with the medicin-man of the savages and finding its fullest development in the pope of Rome. It is absolutely and utterly and wholly unprovable in any way, shape, or manner; and all the priests of all the religions in the world hav never been able to demonstrate a single affirmation they make regarding future states of existence and the means by which man shall enjoy or regret them. On the other hand, so far as their tales relate to knowable things they hav been proved to be false. Their theology has been riddled a thousand times; their Bible is known to be untrue, and their creeds but the vaporings of men deluded and desirous of deluding others.

Why, then, should not men who see these things be hostil to the men who propagate them?

In the past Christianity, which our Unitarian friend the enemy means by "religion," has done incalculable harm in the world mentally and physically. It has prevented man from advancing in knowledge of his environments, it has turned him from studying things which would benefit him to brooding over fancies having no foundation in fact, and kept him in ignorance and slavery. It has always opposed freedom of thought and action, claimed to hav authority over man from some supernatural being, and used every means at its command to force him to do that non-existent being's will—which, interpreted, has ever been the priest's will. Further than that, religion has influenced the church to torture him, to kill him, to enslave him, and to make of him a brute as well as a victim. The church, influenced by religion, has committed the most horrible atrocities of which history has any record. It has also deceived men, persuaded them to act against their own best interests, and aided the strong to oppress the weak, by proclaiming subjection to rulers to be God's will. The church never looks forward, but always backward, and cries to its victims, keep back! keep back! The church has been the ally of all infamous despots, the mainstay of barbarous civilizations, and the activ repressor of all attempts to gain more liberty. There is no science it has not opposed, no important achievement of man which it has not characterized as "thwarting the will of God," and it never, in all its centuries of dishonor and crime, was the first to seek the betterment of the human race. In all good works it has lagged behind, crying hold on! It has killed the pioneers of liberty, of science, and in whatever country it has had power it has made the world a cemetery or an intellectual slave-pen. In former times it killed where it could not repress; now, it represses because it cannot kill.

These things being so, is there even one good reason why all men, instead of only the Freethinkers, should not be hostil to religion?

Our President's Slip.

It is very well to celebrate the 21st of October as the four-hundredth anniversary of the discovery of America, but there is no particular reason why our pious Presbyterian president should command the people to go to church on that occasion, or why they should "express their gratitude to divine providence for the devout faith of the discoverer and for the divine care and guidance which has directed our history and so abundantly blessed our people." It is not the province of Mr. Harrison, or any other politician clothed with a little brief authority, to tell the people what they shall do on that or any other holiday.

Divine providence, that is, the Christian Providence or God, had little to do with the discovery of this country. It would hav been much more nearly in keeping with the facts of history to hav commanded thanks to be given to Allah, the Mohammedan God, for it was the followers of the false prophet who advanced the science of mathematics and astronomy to the point of determining the shape of the earth, and it was from the writings of their astronomers and philosophers that the mariners of Genoa conceived the idea that a ship sailing westward across the Atlantic would circumnavigate the globe and fetch up at the East Indies. While the Mohammedans were elaborating their theories and advancing human knowledge the Christians were so benighted as to care nothing for the matter, giving their attention to image-worship, transubstantiation, the merits of the saints, miracles, shrine-cures, and kindred nonsense. And when Columbus, through the writings of Averroes, an Arabian philosopher and physician, and an acquaintance with Toscanelli, the Florentine astronomer, became convinced that the Mohammedans were right and endeavored to demonstrate the theory, the Christians, who may be supposed to hav had the ear of their God—our Divine Providence of the present—unanimously condemned him. Furthermore, when he sought to interest powerful rulers in his proposed attempt the ecclesiastics opposed him by pointing out to the princes the irreligious tendency of his theory, its heretical origin, and they offered as proof the Pentateuch, the Psalms, the Prophecies, the Gospels, the Epistles, and the writings of the "Fathers"—Saint Chrysostom, Saint Augustine, Saint Jerome, Saint Gregory, Saint Basil, Saint Ambrose, and other prominent noodles. Moreover, Columbus had no devout faith that he would discover anything. He sought to take cargoes to India without breaking bulk, and he thought when he did find land that he had reached the eastern coast of Asia; and he died in that belief. There was no guidance to his project from any divinity, but if any god is to get the credit of the affair it should be Allah.

These are things doubtless which our worthy Presbyterian president does not know, as they are not usually taught in Sunday-schools. But there is one thing that as president he should know; that it is none of his constitutional business to issue religious proclamations commanding the people to thank *his* God for anything. They may hav other gods which they prefer to worship, or possibly they may prefer to worship none at all.

And You, too, Brutus.

An admirable satire upon Christian missionary effort, perhaps unintentional, is this editorial in the *Sun*. It is headed "The Evidences of Religion:"

"We shall tolerate no humbug in the howling dervishes who hav come here from Egypt to convert us all to the religion of the Prophet. When they present us with the evidences of Islamism, in order to prove the divine origin of that faith, we shall examin these evidences with instruments of precision under the light of modern criticism, according to the laws of reason guided by the revelations of science in a spirit of equity for the sake of truth. They shall hav justice at our hands, but we must warn them against trying to indulge in any nonsense. We tell them that we cannot accept Mohammedanism without satisfying evidences of its truth.

"For example, they promis to giv evidence of the truth of their religion by working miracles under its influence. Here is a thought that commands our attention. We stand still for a moment when it is presented. They are ready to eat burning charcoal, chew and swallow glass, swallow swords, dance on naked swords, and perform other such wonders through the power of Allah, whose aid they invoke in prayer. We freely admit that these things appear to be extraordinary in their nature, and that even very good Christians may be justified in giving heed to them.

"We dismiss at once the suggestion that the devil has

anything to do with these performances of the dervishes from Egypt who are in New York.

"Two important questions now arise. The first of them is, would the performance of these amazing deeds by the dervishes be proof positiv of the truth of their religion, or of Allah's connivance with their desire to turn us all into Mohammedans? We are not prepared to say that it would; but we must add that we hav not time just now to take up a question that might be debated for weeks without being settled.

"The other question, which can be settled without very much trouble, is this: Do the dervishes really and truly perform miracles through prayer? Here we hav a proposition to offer. We propose that their deeds and their methods shall be investigated during their stay in New York, properly and fairly investigated, without prejudice or prepossession. We suggest the appointment of a committee of investigation, made up of competent citizens, who shall prepare a report upon their consumption of burning charcoal and cold glass, their swallowing of swords, dancing with bare feet on naked swords, and their other deeds that hav the appearance of being at least preternatural. The committee should be composed of believers in different creeds, men of science, including both chemists and physiologists, representativs of Tammany, logicians, theologians, lawyers, thaumaturgists, mugwumps, Wall street operators, and religious editors. We hav in our eye about twenty men and women who would constitute a befitting committee; but we prefer not to giv names at present. We would prefer that the Rev. Dr. Briggs would be chosen as an expounder of the higher criticism, that Col. Robert G. Ingersoll would stand for Agnosticism, Brother Talmage for logic, Larry Godkin for mugwumpery, Mr. James P. Archibald for the walking delegates, and so on until the requisit number of committeemen were selected. The committee would examin the neck of the sword swallower, the feet of the sword dancer, the mouths of the burning charcoal eaters and glass consumers; they would also examin the swords, the charcoal, and all the paraphernalia of the performers, and then giv us a correct account of the results of the performances.

"These picturesque Egyptian dervishes or priests who hav come here to propagate the Mohammedan religion, who profess to perform wonders as evidence of the truth of that religion, who pray five times daily under the rule of the one hundred and one beads, who wear the fez, the green turban, the yellow robe, and the sandals, must be brought under the American system of inspection, and their work must also be inspected.

"It is a serious thing for them to ask us to giv up our religion and adopt theirs. They must justify their pretensions before we giv heed to their appeals."

How would that read if turned around? Supposing some Mohammedan paper of Cairo should begin an able editorial this way: "We shall tolerate no humbug in the shouting Methodists who hav come here from the United States to convert us all to the religion of Jesus. When they present us with the evidences of Christianity, in order to prove the divine origin of that faith, we shall examin these evidences with instruments of precision under the light of modern criticism, according to the laws of reason guided by the revelations of science in a spirit of equity for the sake of truth," etc., etc. And then, supposing the paper went on to say that while the shouting Methodist missionaries should hav justice they must not indulge in any nonsense, nor try to make assertions go for proof. For example, suppose the Mohammedan journal warned them that miracles unsubstantiated wouldn't go; that the promises of Jesus that true believers should drink deadly poison, handle serpents, remove mountains with a word, and so on, should be actually performed and not merely alleged to be capable of performance; and the organization of a committee proposed, to consist of prominent sheiks, khatibs, imans, muezzins, and kains from the seventy and odd sects of Mohammedanism, to settle the question whether the missionaries really could drink deadly poison, handle serpents, remove mountains, cure diseases by kissing glass cases containing old bones, and by prayer and faith. This committee would, of course, make a report upon the amount of deadly poison drank, the number of rattlesnakes, tarantulas, vipers, scorpions, asps, adders, etc., handled; how many real devils were actually cast out, and the number of new languages learned instantly, as well as the number of dead men raised and sick cured by kissing glass cases and by prayer. The committee also would investigate the stomachs of the poison drinkers, the wounds of the snake-bitten ones, the devils cast out, the sick cured, diagnosing their cases both before and after, analyze the glass case, the old bone, and examin all the paraphernalia of the performers. Supposing the Mohammedan journal of Cairo proposed all these things, wouldn't its readers think that unless the missionaries submitted to the tests in good faith they themselvs had little faith in their savior and his promises?

The Mohammedan journal, believing in the divine right of all Mohammedans to run all things religious as they please, might add that "these picturesque American Methodists or missionaries who hav come here to propagate the Christian religion, who profess to perform wonders as evidence of the truth of that religion, who pray morning and night and at meals, who wear plug hats, black coats, white chokers, and high-legged boots, must be brought under the Egyptian system of inspection, and their works must also be inspected." Supposing the journal, which naturally made things so by saying them, should say all this, and then giv as a reason, that "it is a serious thing for them," meaning the American missionaries, "to ask us to giv up our religion and adopt theirs. They must justify their pretensions before we giv heed to their appeals," what would the missionaries say? Wouldn't they write back to the societies which sent them, saying that the Mohammedans, who had no better religion than the one the missionaries taught, and in fact very nearly the same in substance but with prophets and priests named differently, no better substantiated, and just as full of absurdities and errors and preposterous and impossible claims, were a most impudent people and veritable Infidels, doomed to everlasting perdition —and serve them right? Why, of course they would.

Our readers will put us under obligations if they will kindly send us the names and addresses of all the Freethinkers they know, that we may send out sample copies of THE TRUTH SEEKER with a view to inducing new subscriptions. And if present subscribers will speak a good word for us occasionally to their friends we will thank them heartily. Our list needs extending, and the people need the paper.

The World's Fair.

Unless the law is changed at the next session of Congress the probabilities are that the World's Fair will be closed on Sundays. The appropriation bill, modified to one-half the original demand—or $2,500,000—has been passed with the Sunday-closing clause retained. This amount, together with other comparativly small sums, "upon condition that the said exposition shall not be opened to the public on the first day of the week, commonly called Sunday," and if the appropriation is accepted by the World's Columbian Exposition, which is an Illinois corporation, the World's Columbian Commission, which is a body created by Congress, is directed to make such rules as shall require the closing of the Exposition on Sunday.

This is an outrage upon the rights of American citizens, for in this piece of religious legislation Congress has violated the Constitution, which forbids it to recognize one religion above another. By voting Sunday to be the "Lord's day," Congress has practically established the Christian religion. But if it had established Judaism by recognizing Saturday as the Sabbath what a howl would hav gone up from every Christian pulpit in the country.

Considering this action and its final effect, the *Times* says: "As the matter stands the Sunday-closing requirement appears as virtually a bold attempt to exercise the authority of the national government to forbid the opening of the Fair by a state corporation on the first day of the week, on which the receipts would probably exceed those of any other two days, and come largely from those who would otherwise contribute nothing. The managers can get rid of the restriction by refusing to accept the funds, and it might be a profitable thing to do. It is by no means certain that the Sunday-closing restriction could be enforced by the government. Suppose the $2,500,000 is taken and expended upon the buildings and other preparations for the Fair, and that the government goes on and completes its exhibit and provides for the award of prizes, medals, etc., and then when the time comes for opening the gates the commission should decide that they might be kept open seven days in the week. What could be done about it? Could the government recover its money, or by any process of law compel the shutting up of the Fair grounds?!"

It may be that Congress will reconsider its action, or that the Fair managers will refuse the money on the terms imposed, but each possibility is highly improbable. But the closing of the Fair is not the worst part of the bad business. That is, that Congress has violated the Constitution by recognizing the holy day of a religious sect and thereby practically established that religion.

Priests in the Saddle.

The chaplain of the United States Senate, himself an unconstitutional officer, taking stolen money for a useless office, writes jubilantly of the Congressional vote to close the World's Fair on Sunday, and incidentally utters this crow of triumph:

"During the debate you might hav imagined yourself in a general council or assembly, or synod or conference, so pronounced was one Senator after another. The debate had in it the earnestness which springs from conviction and conscience toward God, the perennial fountain of all true eloquence. Say not that the former days were better than these, for the Congress of the United States never numbered abler, truer, nobler men than fill the chambers to-day! And never more surely than now would avowed hostility to God, his day and word and house and kingdom, remand a public servant to private life."

It appears, however, that the chaplain has overdrawn the picture of the real piety of the Senate. Senator Peffer bluntly said that the talk of the Senate was "only hypocrisy," and the *World* corroborated him in these words:

"The key of the whole matter lies right there. Congress is dealing with this question in a spirit of the most arrant hypocrisy. There are men there who sincerely believe it would be wrong to open the Fair on Sunday, and whose vote to forbid it will be conscientiously given. But the great majority of the members of both houses hav no such scruples. They do not themselvs observe Sunday as a Sabbath. They hav no hesitation in doing what they please on that day. But they think that a loud profession of Sabbatarian views will commend them to constituents, and they are willing to embarrass the Fair and rob it of its best service to the multitude for the sake of falsely impressing constituents with their piety."

The New York *Evening Post* said the same thing:

"Senator Quay as the champion of morality and religion in this country is an impressiv figure. Under his pious leadership, and yielding to the convincing scripture texts which his daily study of the Bible enabled him to bring forward, the Senate voted that the appropriation for the World's Fair should be made only on condition that the gates be closed on Sunday. It was ideally fitting that this hypocritical piece of legislation should hav been fathered by the man whom the religious press of the country has freely denounced as a stench in the nostrils of honest men. While keyed up to such an unwonted pitch of virtue, the Senate also voted that no liquor should be sold on the grounds of the Fair. This was really sublime in men who were at that moment standing above a restaurant which their votes and patronage keep alive, and in which all kinds of liquors are on sale, a full price-list of wines being officially published. We hav heard of cynical politicians 'pandering to the better elements of society,' but if any Senator thinks to strengthen himself politically by such open thrusting of the tongue into the cheek while posing as a severe moralist, he must be counting upon an extraordinary number of hypocrits among his constituency."

There is one sentence in the chaplain's letter to which particular attention should be paid—that is, that those officers who oppose Christianity will be promptly retired to private life. The church is mounted on a very high horse indeed when her mouthpieces can afford to speak so plainly. It means that the preachers hav gone into politics for the benefit of their religion, and propose to dictate in legislation. At present they possess the power, because they are organized, and it will be a matter of no little interest to Freethinkers to watch when they will stop. They may attempt to revive the old statute, still in force in the District of Columbia we believe, punishing a blasphemer with death for his third offense!

Death of John C. Bundy.

Mr. John C. Bundy, of the *Religio-Philosophical Journal*, died on August 6th at his home in Chicago. Though he has been in poor health for a long time, his last illness was brief, and his death is a surprise.

In his conduct toward THE TRUTH SEEKER and its Founder Mr. Bundy has made several errors of the head, the latest being the institution of a libel suit for several thousand dollars. Although we could not see how he could torture the language used by Mr. Wettstein into libelous meaning, and were confident that no jury would agree with him, we can forgiv the bringing of the suit a thousand times easier than his treatment of Mr. Bennett while the latter was suffering in prison, the victim of a religious conspiracy. That attack we never did forget nor forgiv.

As his life was pleasant and he had friends who loved him and whom he loved, death to him when only in his prime seems a mistake of nature. He fought the world's battle as best he saw, and when the grave closes the errors men make may well be forgotten. To his wife and friends we extend sympathy in their sudden affliction and sincerely hope it will be accepted in the spirit offered.

New York's Museums Open on Sundays.

The park commissioners hav voted the Museum of Natural History sufficient additional funds to keep the building open Sunday afternoons. With the evening openings this will make that institution of more value than ever to the public.

The Museum of Art has had its doors open on Sunday afternoons for several months, and more visitors pass the turnstiles on that day than in all the other days of the week added together.

From this final victory for the right both Sabbatarians and Secularists can learn something. The first, that old Puritan notions are no longer omnipotent and that religion must ultimately yield to common sense. The Secularists can learn that though defeated often their ideas will finally prevail because of their inherent justice. This Sunday opening is now a fact, because it is the right thing, a thing the people want, and because the agitation was begun in a way to command a hearing from the managers and to receive the aid of the great daily papers. Persistence accomplishes much, but doing a thing properly helps it along, too.

The *Christian Advocate* says: "The work of Christian missionaries in Africa is obstructed by the inhabitants of Christian countries who will sell opium or rum to the Africans for a money profit. Some of those in Boston who send hundreds of thousands of gallons of rum to Africa are devout-appearing attendants, we are informed, at the house of God. Morally they are not above, and may be below, the most mercenary slave-traders."

Prof. L. J. Bertrand, of Paris, has been considering the relic business, and finds that if the Romish church authorities are right, the original saints were fearfully and wonderfully made. "We hav," he says, "seven heads of St. Ann, twenty-one fingers of St. John, twenty-five portraits of the Virgin by St. Luke, thirty skeletons of St. Pancras, such a heap of nails that a baggage train could not carry them, such an enormous number of true pieces of the true cross that the Bois de Boulogne could scarcely giv as much wood. With the stones which received the tear and the chalk on which fell the drop of milk, we might easily build a new Vatican, and with the scattered bones of any saint, we could rebuild the skeletons of an army of giants." It was one of the wrists of this same St. Ann that the knaves of the Romish church brought from Rome for the adoration of the superstitious Catholics of this city, and which, they alleged, performed several medical miracles.

Freethinkers who hav attended the congresses of the American Secular Union and other gatherings of the elect will no doubt recall one who was always with us, though by no means poor. An old gentleman, looking like a middle-aged one, so unobtrusiv that it required some time to make his acquaintance, yet one of the warmest friends Freethought ever had. In appearance he had the conventional look of a minister, and his white choker and quiet ways sometimes led casual acquaintances at hotels to sympathize with him over the advent of the Infidels into the town. That was John Downes, of Steubenville, Ohio, who died July 26th, aged seventy-seven. Mr. Downes was one of the victims of the grip epidemic of last fall, and has since suffered with bronchial trouble. On Sunday a stroke of paralysis brought the end of life. The weekly *Star* records that he was "one of the best men who ever lived in Steubenville," and that his "whole life was marked by its purity and generosity. No better nor kinder father ever lived. He was the very soul of honor and was a man of such gentleness that to know him was to admire and like him. He had only the benefit of a limited school education, yet he had improved himself so by self-culture that he was recognized and esteemed as one of the best-read and most intelligent men in the city. He was an Agnostic in religious matters, and upon this subject he held very decided views and was a frequent and valued contributor to a number of periodicals. Charity for others governed his whole life, and he was always the same good, pure, and generous man." To his memory we pay a tribute of respect and affection, for we knew him well. The world has lost another man who was striving to improve it.

In the West.

News and Notes.

The orthodox made quite a kick at Pullman. It was proposed that the band should play at the lecture. Immediately the church threatened to withdraw all support of the musical fraternity if this unhallowed proceeding was allowed. The Liberals promptly replied that every dollar taken away by the bigotry of pious boycotters they would replace by another. So the boys played without fear of the thunders of the church. The music was excellent, and rolled Freethought on to victory. A large audience was present at the Opera House, and it responded enthusiastically to Liberal ideas. The beginning of the work at Pullman is auspicious. I enjoyed on this occasion the hospitality of Mr. and Mrs. Ben Booth. They are ardent in the cause, and aid with generous devotion. It was a pleasure to meet with those who are so hopeful of the people's advent, and strike against every wrong that oppresses humanity. I was delighted with the breezy Western spirit of Pullman. It is alive with progress. I like the Palouse country all round. Its glowing wheat fields, its broad, beautiful sceneries, its gorgeous sunlight, its stalwart people, giv hope and courage—make one look forward. It is a brilliant, enchanting picture that greets the eye in this glorious summer weather.

I must thank Mr. W. W. Taylor, Dr. Webb, the Ross brothers, Mr. St. Lawrence, Mr. Clemgard, Mr. Hubbard, Mr. Drinkwater, and others for their earnest efforts in this campaign. They had to rustle in order to overcome the orthodox resistance, but they scored a handsome victory. Mr. St. Lawrence, whom I met several years ago at Goldendale, is leader of the band here. Like Homer, he is blind but has a genius for the melodious art. Mr. Clemgard has had a varied experience in the church and out of it. He has just written a book on the myths and prophecies of religion, which presents quite an array of facts from ancient history to show the unreal foundation of orthodoxy. I hav found at Pullman a notable company of Freethinkers. With the encouragement received here and at Palouse City, with Moscow and other places opening for the future, I feel sure that this magnificent country will never rest under the shadow of orthodoxy.

We hav a great time at Rosalia, the best meetings we hav ever had in this lively town, where I never spend a dull day. As luck would hav it a young minister, Rev. Mr. Haues, a "Dutchman," as he termed himself, was ready for debate, and we had it for three nights, and the hall was crowded to its utmost capacity. My opponent is an earnest young fellow, recently a woodchopper, he said, but the spirit of the Lord called him to the ministry of the Baptist church. He did better than some older heads would hav done. He confessed his inability to answer all my arguments. In fact, he did not debate in regular fashion, but devoted most of his time to exhortation. He met the cold facts presented with religious fervor. He is a very good speaker, considering that he has had to make his own way and educate himself. He will make his mark, I guess, for he has the courage of his convictions and the ardor of youth. He treated me in a gentlemanly manner, is somewhat Liberal, and accepts by no means the strait-jacket of orthodoxy. He kicks over the traces now and then in good manly fashion.

The main subject of the discussion was the divinity of the Bible, and the audience showed an intense interest in the question. Mr. St. John Skinner presided. The time was equally divided. A wide field was passed over, and there was no anger on either side, and it is believed that a great gain has been made for the Liberal cause. When both sides can be fairly presented there is no fear of the result.

Rosalia always givs a rousing welcome. William Fish, A. Dorsey, P. Proff, Sam Avery, Whalen and Ferguson, of Plaza, and others make up our host. There is no lack of friendly support. The labors of the campaign are mingled with jolly companionship. On Sunday I enjoyed the hospitable home of Mr. and Mrs. Baldwin. The harvests round about Rosalia are not quite so good as last year, but on the whole the outlook is cheerful. Rosalia has a bright look ahead.

I pass through Spokane on my way to Davenport. I find some stanch Liberals here to shake hands with—Dr. Cary, Mr. McQuarrie, and others. Spokane is pretty dull now. Hard times are staring people in the face. But there are too many resources for Spokane to be a failure. It is a handsome city. Its business buildings are among the finest I hav seen.

Davenport spreads its ample fields before me, and here also I find the way is onward. I giv three lectures in the new schoolhouse, and the audience increases although it is a busy time and farmers are getting down to work lively. There are prospects of a fine harvest in this section.

Davenport grows. New buildings hav been put up since I was here. The schoolhouse makes a splendid appearance on the hill and adds to the attractions of the town.

My old friend Colonel Robinson has died since I was here. He was a decided Liberal, a man of learning and eloquence. I miss his genial welcome.

H. L. Wilson is right on hand for the work. We could not do without him in Davenport.

I am, as usual, at the home of the Seldes, and here the hours pass merrily by. After the lecture we come home in the glorious starlight, the "grays" speeding rapidly along, and the squirrel and the coon do flit in the obscure rays. Mrs. Selde spreads an ample lunch, and the hospitality of this pioneer home makes happy the midnight hour. We sleep to our hearts' content, and arise not for the day's duties until the sun is far up in the blue heavens.

They hav been having quite a battle in the schools here, about Bible-reading, prayers, etc. Henry Selde was expelled because of his Liberal views and determination to stand by his rights. After much patience and courageous work, Freethought has proved triumphant, and the schools are now conducted in a secular fashion. So much for pluck.

The Woman's Christian Temperance Union, in its convention here a few days ago, passed a very singular resolution, among others—namely, that they would not ride or walk on Sunday. They are unco holy indeed. How are they going to church if they do not walk or ride? Will they roll, or tumble, or creep, or leap? How will they get there? Or will they stay at home and sleep all day?

Mr. and Mrs. Feese, Mr. Wiis, Mr. and Mrs. Ed. Ramm, add their hospitalities to the occasion. Mrs. Greenshields furnishes beautiful flowers for the platform, and on Thursday I visit her pleasant home six miles from Davenport, where the genial spirit of Liberalism prevails. Mr. and Mrs. J. O. Putnam and the bright little children I am glad to see. Dr. Jacobs, Chas. Blake, and Chas. Garber are present from Reardon, and want me to come to their town the next time, which I will do. Mr. and Mrs. Whittaker come eighteen miles each night to the lecture. P. Jensen, S. Neilson, Geo. Spiva, Martha Karl, Mrs. Muehl, P. Johnson, Andy Pettigrew Walsh, formerly of Colville, and others, make up the splendid Liberal host of Davenport and vicinity. I can report progress of this outpost. I had to reach it four years ago by wagon, a journey of forty-two miles from Spokane. Now the iron horse thunders along, and a hundred homes are shining in the place of one.

SAMUEL P. PUTNAM.

At Selde's, Davenport, Wash., July 29, 1892.

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What Caused a "First Cause" To Create the Universe Six Thousand But Not Six Quadrillion Years Ago?

The axiomatic predication of science that time is eternal, alone proves beyond cavil and equivocation that there is no "God," no "beginning," no "designer," and no "first cause;" and the absence of these supernatural and prenatural agencies, of course, establishes the fact that the universe is eternal in its abstract existence and possesses in its aggregated form all the potencies to cause, create, and evolve all the innumerable phenomena in existence now, in the past, or which may exist in the future.

It will be cheerfully conceded by the Materialist (who, as a result of his close and analytical research, is compelled to deny the hoary, but still popular, phantasmagoria which hav in the past been invented to account for cosmic existence) that such existence in its majestic grandeur and infinitude, as revealed by astronomy, is, indeed, incomprehensible, awe-inspiring, bewildering, mysterious, and absolutely beyond human solution; yet it must be conceded that its existence—*unlike that of a God*—is a self-evident fact, a reality beyond cavil and dispute, and which, in turn, proves that such existence, in its elementary form, or in the form of its constituents, is eternal; furthermore, that of the two propositions, it is far more reasonable to affirm the eternity of the known than of the unknown.

Cosmic existence requires no proof. It is self-evident—here and there and everywhere. (It is not my aim nor desire to argue with the ultra-scientist who has reasoned all abstract being out of existence except as he complacently creates it in his muddled brain.) All endowed with ordinary senses can perceive it, and this universal conception of the existing material universe should alone be absolute and sufficient proof to all the world, that such existence, in its atomic aggregation, is eternal, never was caused, never began, and hence never needed a God to create, a cause to cause, or a designer to design it.

There is only one definit and correct answer to the Theist's favorit taunt, "Whence came it?" and that is: "*It never came; it is eternal!*"

It exists. This simple fact absolutely proves its eternal existence. To insist that the universe at one time did not exist implies the absurdity that nothing—after being and remaining nothing during all the ages of beginningless time prior to the assumed "beginning"—suddenly produced from itself or from nothing an infinit universe! But nothing is nothing and destined always to remain nothing. It possesses no powers, attributes, potencies, etc., to produce, even during eternity, a universe or mouse. If then at any time in the past nothing had been in existence—or rather nothing had existed—nothing, of course, would exist now.

On the contrary: we know absolutely nothing about a God. No two original thinkers, theologians, or idealists, hav the same ideas concerning such a being or power, and all definitions of such a thing or creature, as entertained by various nations, sects, or tribes, vary as humanity itself. Professor Swing says: "Our heavenly father is in the morning star and in the laughter of a child," but when analyzed this sentiment would constitute him an Atheist. These conceptions generally embody animals, grotesque monstrosities, human beings, both nude and (in fear of Anthony Comstock) those modestly draped in mantle and trousers! Of late the champions of the "new school of theology," realizing the absurdity of an anthropomorphic conception of a God, proclaimed the existence of a vague, "spiritual," aerial, larger, and more diffused being or power, who or which—though not invested with flesh and blood, as the God of Moses—is still supposed to be endowed with attributes to think, eyes to see, ears to hear (though, not having uttered a word since "he" last spoke to the inspired men of old, it is feared "he" has lost his powers of speech), and otherwise resembling man. Still, not having been revealed to the strongest lenses of our scientists when sweeping through boundless space, nor his anatomy having been on the dissecting table, I fear the God of the "new school" is simply on a par with the Hottentot's or Choctaw Indian's.

All attempts to solve the problem of existence by postulating a "God," "creator," or "first cause," must and will ever remain efforts of childish reasoning and a lamentable failure. It positivly explains nothing and only infinitly complicates the mystery. It simply divests the visible *all* of, and invests an invisible *nothing* with, potencies and powers to cause all phenomena.

A "first cause," or God, implies an infinit something—of which, however, we know absolutely nothing—possessing attributes and powers superior to those existing in nature, and amply sufficient to cause to spring into existence miraculously, from preëxisting nothing, an infinit universe.

It implies that such "first cause," or "God," prior to the (imaginary) "beginning" was not a cause, but eternally inactiv, latent, non-productiv, in an absolute condition of negation, etc., and that such cause during all the infinit cycles of ages preceding such "beginning" did not cause or produce a solitary effect.

It implies that after being eternally inactiv and cause of absolutely nothing, during all the ages of beginningless time, "he" or it did, suddenly and miraculously, so stupendously change "his" or its characteristics as to create a universe!

And, last but not least, it presents to thinking men and women the following grotesque proposition: The universe exists, consequently a "God" or "first cause" must hav preceded it. This "first cause" is eternal, never was created and never needed a "creator." Six thousand years ago, according to Bible chronology, this "first cause" or "God" caused the universe. No other causes existed with or beside it prior to that time. It was the "beginning" of the "heavens and earth." Until then "it" or "he" alone monopolized all space and all time. During all the ages of beginningless time "it" or "he" did not cause a solitary thing—not a world, sun, moon, star, or even a single atom. Eternal darkness reigned here and there and everywhere.

This is a correct statement of affairs existing during the eternity preceding six thousand years ago, when the universe, according to the Christian and Jewish mythology, began.

But now the question naturally arises to the thinking mind: *What caused* the "first cause," after an eternity of non-activity, to create the universe? Here certainly is a magnificent, imposing effect (if true). The Theist's "God," or "first cause," certainly didn't cause it, for what these would or could not do or cause to be done during the vast eternity preceding this (imaginary) creation, they, of course, would or could never do. This "first cause" is supposed to be omniscient, omnipresent, and unchangeable, consequently what this "God" could or would not do during the eternity preceding the "beginning," "he," of course, would never do.

What, then, in the name of reason, caused the universe, or what caused the "first cause," or "God," to create it after an eternity of non-existence? There is no effect without a cause. But during an eternity all existing causes had refused, or declined, or been unable to produce the universe; what, then, I ask, *was the cause which caused the "first cause" or "God"* suddenly to create it six thousand but not six quadrillion of years ago? If there existed no causes or conditions outside of the Theist's "God," then, of course, this "God" having, in "his" superlativ wisdom, deemed it best not to create it during all eternity, and being unchangeable, the creativ act would never hav been consummated. But if there were other causes in existence which prompted or caused this "God" to do that which, without such agencies, "he" would not hav done, then, by this concession, the Theist's "God" is instantly stripped of "his" divine attributes, ceases to be the true "creator" and designer, as other causes are revealed, existing exterior, anterior, and superior to "him," and which really preceded the Theist first cause.

Thus we see that all arguments predicating a "first cause," a "God," a "creation" or "beginning," do not only not explain but infinitly mystify existing problems; and that the only rational conception of nature is the eternal existence of all matter—which is force—and which, possessing within itself all the necessary attributes of self-existence and self-formation (not creation), needs no "creator" or "first cause" to aid it in its evolution to highest forms.

Existing now, absolutely proves that in its elementary form it has always existed, so always will exist. Furthermore, assuming harmony and order now, and evolving worlds, suns, systems, trees, flowers, and men, proves it has ever evolved such forms, and that consequently in the dim vista of eternity (time going back forever and ever and matter existing likewise forever and ever) there never was a first world, first sun, first tree, or first man, but all such phenomena are but repetitions of similar phenomena having been evolved forever.

Because it is plain that any particular first world, sun, or system, would again imply an eternity of time preceding *its* formation, when it created nothing, which, if true, would absolutely hav prevented such first world at any time. It is either eternal standstill or eternal activity. Both cannot be true. Being activ to-day proves the universe has been ever activ in the past and will be activ forever in the future.

Which, then, I ask, is the more reasonable—that a "first cause," of which we know absolutely nothing, can exist uncaused, and then from nothing create an infinit universe (without crowding itself out!), or that the universe which we all alike behold in august splendor—self-evident and real, continually struggling to evolve into sun, world, flower, or man—is self-existent and eternal?

Rochelle, Ill. OTTO WETTSTEIN.

Shall the World's Fair Be Open on Sunday?

NEW YORK, July 15, 1892.

A. E. GAMMAGE, ESQ., *My Dear Sir:* You ask my views on the subject of opening the World's Fair on Sunday.

1. There are two reasons given in the Bible for "keeping" the Sabbath. The first is that God having made the world in six days and rested on the seventh, therefore, man shall rest on the seventh. We know that this is not true. We now know, if we know anything, that God did not make the world in six days and rest on the seventh. It will not do to say that he made the world in six "periods" and rested on the seventh. This would be no argument in favor of keeping the Sabbath.

2. The second reason given in the Bible for keeping the Sabbath is that God had brought out the Jews from Egypt. If this is the real reason, it applies to no people except the Jews. It certainly could not hav been expected that the Egyptians would think a day sacred for that reason. The reason given applied only to the Jewish people, and if that be the real reason, then the Sabbath is for the Jews and for no others.

3. There is another point. The day that was made sacred, according to the Bible, was Saturday, and not the day we keep. There is nothing in the Old or New Testament to show that God ever changed the day, and there is no warrant to be found in the "sacred scriptures" for keeping the day we call Sunday. The day we keep was kept by pagans long before the Jewish people were released from Egypt. It was a day sacred to the sun—not sacred in the sense that people were not to enjoy themselvs, but sacred in the sense that on that day they were to enjoy themselvs. That day was a festival, not a penitentiary.

This worship of Sunday is of modern growth. It seems to hav reached its hight in Scotland, then in England, and from England it was brought by the Pilgrims and Puritans to the New World. It is a relic of asceticism—of the idea that man can please God by making himself miserable. The Jews at one time kept the Sabbath so strictly that if anyone, by accident, fell down, he would not rise until after sunset. On Sunday they built no fires in their houses—they shivered and thanked God. They ate cold victuals with pious gratitude, and longed with all their hearts for the next day.

At one time in Scotland it was discussed whether it was right to rescue drowning men on Sunday. The most pious took the ground that they should not be rescued; that the drowning was God's punishment for the violation of the day, and that man should not endeavor to rescue his fellow-man from the judgment of God.

The question now is whether here, in this country, in this nineteenth century, the World's Fair shall be closed on Sunday.

Admit, for the sake of argument, that the day is absolutely sacred—ought the Fair to be closed? What will be the effect of looking upon great pictures or statues, of seeing the wonderful machines that man has invented? Will the tendency be to degrade or elevate, to demoralize or enlighten?

If looking at these pictures, at these statues, at these machines, enlarges the mind, educates the brain, cultivates the tastes, certainly there can be no objection to opening the Fair on Sunday, no matter how sacred the day is. Can anyone conceive of a better way to keep Sunday—admitting the day to be sacred—than to develop the brain and civilize the heart?

From this it follows that whether the day is sacred or not the Fair should be open.

There will be many thousands of people in Chicago. They must do something on Sunday. They will not remain in their rooms and read Baxter's "Call to the Unconverted," neither will they attend church. They must do something, and it is impossible to conceive of a better thing for them to do than to examin and study the triumphs of genius. Even the most devout will hardly object to looking at the world about us on Sunday, at the undulating fields, the green and spreading trees, the rivers, and clouds. Neither will they think it wrong on Sunday night to gaze on heaven's dome inlaid with stars. And yet all things are

from the same source. Nature works through man, and the great painting and the great statue are and hav been as naturally produced as rivers and trees and stars.

Of course the idea that one day is better than another is infinitly absurd, that a space of time can be called "holy," or that man is under any more obligations one day than another, to do good, to love mercy and to increase the happiness of his fellow-man.

All things that man ought to do on any day of the week, certainly can be done on Sunday without sin. The whole matter may be summed up in this: It is never right to do wrong, and it is never wrong to do right.

Most people imagin that Sunday should be kept sacred by not doing anything on that day for the good of man, but by devoting your entire time to the worship of God—that is to say, in doing something for God. There is nothing a man can do for God, as God needs nothing; but there are many things we can do for our fellow-men, because many of them are in constant need.

All days should be for the good of man, and that day in which the most people are really happy is the best day. Yours very truly,

R. G. INGERSOLL.

Father Tom and the Pope;

OR, A NIGHT AT THE VATICAN.

By Rev. Francis Mahony (*Father Prout*),

As related by Mr. Michael Heffernan, Master of the National School at Tallymactaggart, in the county of Leitrim, to a friend, during his official visit to Dublin, for the purpose of studying political economy, in the spring of 1838.

When his riv'rence was in Room, ov coorse the pope axed him to take pot-look wid him. More be token, it was on a Friday; but for all that, there was plenty of mate; for the pope gave himself an absolution from the fast on account ov the great company that was in it—at laste so I'm tould. Howandiver, there's no fast on the dhrink, anyhow—glory be to God!—and so, as they wor sitting, afther dinner, taking their sup together, says the pope, says he, "Thomaus"—for the pope, you know, spakes that way, all as one ov uz—"Thomaus *a lanna*," says he, "I'm tould you welt them English heretics out ov the face."

"You may say that," says his riv'rence to him again. "Be my sowl," says he, "if I put your holiness under the table, you won't be the first pope I floored."

Well, his holiness laughed like to split; for, you know, Pope was the great Prodesan that Father Tom put down upon purgathory; and ov coorse they knewn all the ins and outs ov the conthravarsy at Room. "Faix, Thomaus," says he, smiling across the table at him mighty agreeable, "it's no lie what they tell me, that yourself is the pleasant man over the dhrop ov good liquor."

"Would you like to thry?" says his riv'rence.

"Sure, and amn't I thrying all I can?" says the pope. "Sorra betther bottle ov wine's betuxt this and Salamancha nor's there fornenst you on the table; it's raal Lachrymalchrystal, every spudh ov it."

"It's mortial could," says Father Tom.

"Well, man alive," says the pope, "sure and here's the best ov good claret in the cut decanther."

"Not maning to make little ov the claret, your holiness," says his riv'rence, "I would prefir some hot wather and sugar, wid a glass ov spirits through it, if convanient."

"Hand me over the bottle of brandy," says the pope to his head butler, "and fetch up the materi'ls," says he.

"Ah, then, your holiness," says his riv'rence, mighty eager, "maybe you'd hav a dhrop ov the nativ in your cellar? Sure it's all one throuble," says he, "and, troth, I dunna how it is, but brandy always plays the puck wid my inthrails."

"'Pon my conscience, then," says the pope, "it's very sorry I am, Misther Maguire," says he, "that it isn't in my power to plase you; for I'm sure and certain that there's not as much whisky in Room this blessed minit as 'ud blind the eye ov a midge."

"Well, in troth, your holiness," says Father Tom, "I knewn there was no use in axing; only," says he, "I didn't know how else to exqueeze the liberty I tuck," says he, "of bringing a small taste," says he, "of the real stuff," says he, hauling out an imperi'l quart bottle out ov his coat-pocket; "that never seen the face of a gager," says he, sitting it down on the table fornenst the pope; "and if you'll jist thry the full ov a thimble ov it, and it doesn't rise the cockles ov your holiness's heart, why, then, my name," says he, "isn't Tom Maguire." And wid that he outs wid the cork.

Well, the pope at first was going to get vexed at Father Tom for fetching dhrink that a-way in his pocket, as if there wasn't lashins in the house; so says he: "Misther Maguire," says he, "I'd hav you to comprehind the differ betuxt an inwitation to dinner from the succissor of Saint Pether, and from a common nagur ov a Prodesan squireen that maybe hasn't liquor enough in his cupboard to wet more nor his own heretical whistle. That may be the way wid them that you wisit in Leithrim," says he, "and in Roscommon; and I'd let you know the differ in the prisint case," says he, "only that you're a champion ov the church and entitled to laniency. So," says he, "as the liquor's come, let it stay. And in throth I'm curis myself," says he, getting mighty soft when he found the delightful smell of the *putteen*, "in inwestigating the composition ov distilled liquors; it's a branch ov natural philosophy," says he, taking up the bottle and putting it to his blessed nose. Ah! my dear, the very first snuff he got ov it, he cried out, the dear man, "Blessed Vargin, but it has the divine smell!" and crossed himself and the bottle half a dozen times running.

"Well, sure enough, it's the blessed liquor now," says his riv'rence, "and so there can be no harm anyway in mixing a dandy of punch; and," says he, stirring up the materi'l wid his goolden muddler—for everything at the pope's table, to the very schrew for drawing the corks, was ov vergin goold—"if I might make bould," says he, "to spake on so deep a subjic afore your holiness, I think it 'ud considherably fhacilitate the inwestigation ov its chemisthry and phwarmaceutics if you'd jist thry the laste sup in life ov it inwardly."

"Well, then, suppose I do make the same expiriment," says the pope, in a much more condescinding way nor you'd hav expected—and wid that he mixes a real stiff facer.

"Now, your holiness," says Father Tom, "this bein' the first time you ever dispensed them chymicals," says he, "I'll jist make bould to lay down one rule of orthography," says he, "for conwhounding them, *secundum mortem*."

"What's that?" says the pope.

"Put in the sperits first," says his riv'rence, "and then put in the sugar; and remimber, every dhrop ov wather you put in after that spoils the punch."

"Glory be to God!" says the pope, not minding a word Father Tom was saying. "I never knewn what dhrink was afore," says he. "It bates the Lachrymalchrystal out ov the face!" says he—"it's necthar itself, it is, so it is!" says he, wiping his epistolical mouth wid the cuff ov his coat.

"'Pon my secret honor," says his riv'rence, "I'm raally glad to see your holiness set so much to your satiswhaction; especially," says he, "as, for fear ov accidents, I tuck the liberty ov fetching the fellow ov that small vesshel," says he, "in my other coat pocket. So devil a fear ov our running dhry till the butt-end of the evening, any how," says he.

"Dhraw your stool in to the fire, Misther Maguire," says the pope, "for faix," says he, "I'm bent on analyzing the metaphwysics of this phinomenon. Come, man alive, clear off," says he, "you're not dhrinking at all."

"Is it dhrink?" says his riv'rence; "begorra, your holiness," says he, "I'd dhrink wid you till the cows 'ud be coming home in the morning."

So wid that they tackled to, to the second fugee apiece, and fell into larned discourse. But it's time for me now to be off to the lecthir at the boord. Oh, my sorra light upon you, Docther Whateley, wid your pilitical econimy and your hydherastatics! What the *dioul* use has a poor hedgemaster like me wid sich deep larning as is only fit for the likes ov them two that I left over their second tumbler? Howandiver, wishing I was like them in regard ov the sup ov dhrink, anyhow, I must brake off my norration for the prisent; but when I see you again, I'll tell you how Father Tom made a hare ov the pope that evening, in theology and the cube root.

Well, the lecthir's over, and I'm kilt out and out. My bitther curse upon the man that invinted the same boord! I thought onst I'd fadom the say ov throuble; and that was when I got through fractions at ould Mat Kavanagh's school, in Firdramore—God be good to poor Mat's sowl, though he did deny the cause the day he suffered! but it's fluxions itself we're set to bottom now, sink or shwim! May I never die if my head isn't as throughother as anything wid their ordinals and cardinals—and, begob, it's all nothing to the econimy lecthir that I hav to go to at two o'clock. Howandiver, I musn't forget that we left his riv'rence and his holiness sitting fornenst one another in the parlor ov the Vatican, jist afther mixing their second tumbler.

When they had got well down into the same, they fell, as I was telling you, into larned discourse. For, you see, the pope was curious to find out whether Father Tom was the great theologian all out that people said, and says he: "Misther Maguire," says he, "what answer do you make to the heretics when they quote them passidges agin thransubstantiation out ov the Fathers?" says he.

"Why," says his riv'rence, "as there should be no sich passidges I make myself mighty aisy about them; but if you want to know how I dispose ov them," says he, "just repate one ov them, and I'll show you how to catapomphericate it in two shakes."

"Why, then," says the pope, "myself disremembers the partic'lar passidges they allidge out ov them ould felleys," says he, "though sure enough they're more numerous nor edifying—so we'll jist suppose that a heretic was to find sich a saying as this in Austin: 'Every sensible man knows that thransubstantiation is a lie;' or this out of Tertullian or Plutarch: 'The bishop ov Room is a common imposther:' now tell me, could you answer him?"

"As easy as kiss," says his riv'rence. "In the first, we're to understand that the expression 'every sinsible man' signifies simply, 'Every man that judges by his nath'ral sinses;' and we all know that nobody folleying them seven deludhers could ever find out the mysthery that's in it, if somebody didn't come in to his assistance wid an eighth sinse, which is the only sinse to be depended on, being the sinse of the church. So that, regarding the first quotation which your holiness has supposed, it makes clane for us, and tee-totally agin the heretics."

"That's the explanation sure enough," says his holiness; "and now what div you say to my being a common imposther?"

"Faix, I think," says his riv'rence, "wid all submi sion to the betther judgment ov the learned Father that your holiness has quoted, he'd hav been a trifle nearer the truth if he had said that the bishop ov Room is the grand imposther and top-sawyer in that line over us all."

"What do you mane?" says the pope, getting quite red in the face.

"What would I mane," says his riv'rence, as composed as a docther ov physic, "but that your holiness is at the head ov all them—troth I'd a'most forgot I wasn't a bishop myself," says he (the deludher was going to say, at the head of all *uz*)—"that has the gift ov laying on hands. For sure," says he, "imposther and *imposithir* is all one, so you're only to understand *manuum*, and the job is done. Awouich!" says he, "if any heretic 'ud go for to cast up such a passidge as that agin me, I'd soon giv him a lesson in the p'lite art ov cutting a stick to welt his own back wid."

"'Pon my epostolical word," says the pope, "you've cleared up them two pints in a most satiswhacthery manner."

"You see," says his riv'rence—by this time they wor mixing their third tumbler—"the writings ov them Fathers is to be thrated wid great veneration; and it 'ud be the hight ov presumption in anyone to sit down to interpret them widout providing himself wid a genteel assortment ov the best figures ov rhetoric, sich as mettonymy, hyperbol, cattychraysis, prolipsis, mettylipsis, superbaton, pollysyndreton, hustheronprotheron, prosodypeia and the like, in ordher that he may never be at a loss for shuitable sintiments when he comes to their high-flown passidges. For unless we thrate them Fathers liberally to a handsome allowance ov thropes and figures, they'd set up heresy at onst, so they would."

"It's thrue for you," says the pope; "the figures of spache is the pillars ov the church."

"Bedad," says his riv'rence, "I dunna what we'd do widout them at all."

"Which one do you prefir?" says the pope; "that is," says he, "which figure of spache do you find most usefulest when you're hard set?"

"Metaphour's very good," says his riv'rence, "and so's mettonymy—and I've known prosodypeia stand to me at a pinch mighty well—but for a constancy, superbaton's the figure for my money. Divil be in me," says he, "but I'd prove black white as fast as a horse 'ud throt wid only a good stock ov superbaton."

"Faix," says the pope, wid a sly look, "you'd need to hav it backed, I judge, wid a small taste of assurance."

"Well now, jist for that word," says his riv'rence, "I'll prove it widout aither one or other. Black," says he, "is one thing and white is another thing. You don't conthravene that? But everything is aither one thing or another thing; I defy the apostle Paul to get over that dilemma. Well, if anything be one thing, well and good; but if it be another thing, then it's plain it isn't both things, and so can't be two things—nobody can deny that. But what can't be two things must be one thing—*ergo*, whether it's one thing or another thing it's all

one. But black is one thing and white is another thing—*ergo*, black and white is all one. *Quod erat demonsthrandum.*"

"Stop a bit," says the pope; "I can't althegither giv in to your second minor—no, your second major," says he, and he stopped. "Faix, then," says he, getting confused, "I don't rightly remimber where it was exactly that I thought I seen the flaw in your premises. Howsomdiver," says he, "I don't deny that it's a good conclusion, and one that 'ud be ov materi'l service to the church if it was dhrawn wid a little more distinctivness."

"I'll make it as plain as the nose on your holiness's face, by superbaton," says his riv'rence. "My adversary says black is not another color, that is, white? Now that's jist a parallel passidge wid the one out of Tartullian that me and Hayes smashed the heretics on in Clarendon sthreet—'This is my body—that is, the figure ov my body.' That's a superbaton, and we showed that it oughtn't to be read that way at all, but this way: 'This figure of my body *is* my body.' Jist so wid my adversary's proposition: it mustn't be understood the way it reads, by no manner of manes; but it's to be taken this way: 'black'—that is, white, is not another color—green, if you like, or orange, by dad, for anything I care, for my case is proved. 'Black'—that is, 'white,' lave out the 'that,' by sinnalayphy, and you hav the conclusion, 'Black is white,' or by convarsion, 'White is black.'"

"It's as clear as mud," says the pope.

"Begad," says his riv'rence, "I'm in great humor for disputin' to-night. I wisht your holiness was a heretic for two minutes," says he, "till you'd see the flaking I'd giv you!"

"Well, then, for the fun of the thing suppose me my namesake, if you like," says the pope, laughing, "though, by Jaymany," says he, "he's not one that I take much pride out ov."

"Very good—divil a betther joke ever I had," says his riv'rence. "Come, then, Misther Pope," says he, "hould up that purty face ov yours, and answer me this question: Which 'ud be the biggest lie, if I said I seen a turkey-cock lying on the broad ov his back, and picking the stars out ov the sky, or if I was to say that I seen a gandher in the same intherestin' posture, raycreatin' himself wid similar astronomical expiriments? Answer me that, you ould swaddler!" says he.

"How durst you call me a swaddler, sir?" says the pope, forgetting, the dear man, the part that he was acting.

"Don't think for to bully me!" says his riv'rence; "I always daar to spake the truth, and it's well known that you're nothing but a swaddling ould sinner ov a saint," says he, never letting on to persave that his holiness had forgot what they were agreed on.

"By all that's good," says the pope, "I often h'ard ov the imperance ov you Irish afore," says he, "but I never expected to be called a saint in my own house either by Irishman or Hottentot. I'll till you what, Misther Maguire," says he, "if you can't keep a civil tongue in your head, you had betther be walkin' off wid yourself; for I beg lave to giv you to understand that it won't be for the good ov your health if you call me by sich an outprobrious epithet again," says he.

"Oh, indeed! then things is come to a purty pass," says his riv'rence (the dear funny soul that he ever was!), "when the likes of you compares one of the Maguires ov Tempo wid a wild Ingine! Why, man alive, the Maguires was kings ov Fermanagh three thousand years afore your grandfather, that was the first ov your breed that ever wore shoes and stockings" (I'm bound to say, in justice to the poor Prodesan, that this was all spoken by his riv'rence by way of a figure of spache), "was sint his majesty's arrand to cultivate the friendship of Prince Lee Boo in Botteney Bay! O Bryan dear," says he, letting on to cry, "if you were alive to hear a *boddagh Sassenagh* like this casting up his counthry to one ov the name ov Maguire!"

"In the name of God," says the pope, very solemniously, "what *is* the maning ov all this at all, at all?" says he.

"Sure," says his riv'rence, whispering to him across the table, "sure you know we're acting a conthrawarsy, and you tuck the part ov the Prodesan champion. You wouldn't be angry wid me, I'm sure, for sarving out the heretic to the best ov my ability."

"Oh, begad I had forgot," says the pope, the good-natured ould crethur; "sure enough you were only taking your part, as a good Milesian Catholic ought, agin the heretic Sassenagh. Well," says he, "fire away now, and I'll put up wid as many conthrovarsial compliments as you plase to pay me."

"Well, then, answer me my question, you sanctimonious ould dandy," says his riv'rence.

"In troth, then," says the pope, "I dunna which 'ud be the biggest lie: to my mind," says he, "the one appears to be about as big a bounce as the other."

"Why, then, you poor simpleton," says his riv'rence, "don't you persave that forbye the advantage the gandher 'ud hav in the length ov his neck, it 'ud be next to onpossible for the turkey-cock lying that a-way to see what he was about, by rason ov his djollars and other accouthrements hanging back over his eyes? The one about as big a bounce as the other! O you misfortunate crethur! if you had ever learned your A B C in theology, you'd hav known that there's a differ betuxt them two lies so great that, bedad, I wouldn't wondher if it 'ud make a balance ov five years in purgathory to the sowl that 'ud be in it. Ay, and if it wasn't that the church is too liberal entirely, so she is, it 'ud cost his heirs and succissors betther nor ten pounds to hav him out as soon as the other. Get along, man, and take half a year at dogmatical theology; go and read your Dens, you poor dunce, you!"

"Raally," says the pope, "you're making the heretic's shoes too hot to hould me. I wondher how the Prodesans can stand afore you at all."

"Don't think to delude me," says his riv'rence, "don't think to back out ov your challenge now," says he, "but come to the scratch like a man, if you are a man, and answer me my question. What's the rason, now, that Julius Cæsar and the Vargin Mary was born upon the one day?—answer me that, if you wouldn't be hissed off the platform."

Well, my dear, the pope couldn't answer it, and he had to acknowledge himself sacked. Then he axed his riv'rence to tell him the rason himself; and Father Tom communicated it to him in Latin. But as this is a very deep question, I never h'ard what the answer was, except that I'm tould it was so mysterious it made the pope's hair stand on end.

But there's two o'clock, and I'll be late for the lecthir.

(CONCLUDED NEXT WEEK.)

A Freethought Federation To Be Organized.

How much is implied in that simple phrase, "to think freely!" How apparently boundless is its scope! There are few words in the whole range of the human vocabulary which hav power to stir the deepest emotions of the human heart like that one word "freedom" and its kindred appellations. What deeds of heroism hav been performed at the magic sound of its name! And what an infinity of suffering hav men endured in all ages, in order to secure for themselvs and others one small modicum of human liberty.

Much attention has of late years been paid to the claims of Freethought, and a numerous class of persons hav been included under the term "Freethinkers" who are of various shades of opinion, from sentimental Deism to matter-of-fact Atheism. And these, though they hav agreed in one thing—viz., the necessity of destroying superstition—still hav exhibited but very little tendency toward union among themselvs for any practical reformatory purposes. Freethought is no new thing; it has existed in all ages, even as we understand it—viz., the right to question the dogmatic teachings of an arrogant priesthood. Freethought existed in Greece, Egypt, and Rome, though scarcely ever as a recognized right.

We hav at present the right to Freethought passivly conceded, if not practically recognized; and if Freethinkers are wise, they will utilize to the highest the vantage already gained. But, upon the question of organization the mass of Freethinkers appear somewhat apathetic; it is the few alone who are activ.

The events that hav recently occurred in our land are of such a nature that they should be sufficient in themselvs to rouse the energy and enthusiasm of even the most indifferent Freethinker.

The fusion of all classes of religious fanatics has succeeded in securing the sanction of Congress to close the gates of the World's Exposition upon the first day of the week. Not only hav we had to contend with the united efforts of the Sabbatarians in our own country, but we hav had to strive against what little influence the religionists of Europe hav been able to exercise upon our legislativ bodies; for even the musty old bench of bishops in the British House of Lords hav had the audacity to petition our legislature recommending that the gates of the Fair shall be closed on Sunday.

In order to meet this effectivly, and to check the inroads made upon the liberties of the people by the clerical party, we now propose to organize a Freethought Federation in America for political purposes; and it is to be hoped that every well-meaning Freethinker will come forward and assist.

By an effectiv union of all Freethought voters, we could, to a large extent, hold the balance of power between the two political parties, and compel them by legitimate means to a proper recognition of our rights as Freethinkers.

Our coworker, Samuel P. Putnam, has undertaken the arduous task of organizing such a Union among the Freethinkers of America, and I can assure him that he has my hearty sympathy and coöperation in such a movement. As affairs in this republic are brought to such a state by the interference of the ecclesiastical machines, it is time that every Freethinker rouse himself into the activity and vigor of life, and giv his aid in this matter.

The time has now come upon us when we must seek that union which givs strength and means.

Realizing the splendid results accomplished by the Freethought party in England, France, and other parts of Europe, chiefly the result of organization, we hav every reason to believe that beneficial results will follow a like movement in the United States. There are hundreds of thousands of Freethinkers in our land, and could they only be organized, we could then dictate instead of being dictated to. Freethinkers, let your presence and support be felt upon this occasion, and do not forget the meeting in Chicago on Sunday, the 4th of September, of which further announcement will be made.

JOHN R. CHARLESWORTH.

The International Freethought Congress.

FREETHINKERS OF THE UNITED STATES AND CANADA, *Friends:* The Freethinkers' International Congress will take place at Madrid, Oct. 12–19, 1892.

The general council of the International Federation has the honor of inviting you to contribute to the success of this Congress by your moral and material participation.

This invitation is addressed to all Freethought societies, whether connected or not with the International Federation; to Freethinkers not belonging to any particular society; to economic, philosophical, and scientific societies; to societies for the propagation of Secularism and anticlericalism, and, in general, to all partisans of liberty of conscience.

The Congress coincides in date with the grand festivities at Madrid in commemoration of the discovery of America by Christopher Columbus, 1492.

The committee of organization is composed of Messrs. D. Antonio Machado, professor of the University of Madrid; Visconde de Torres-Solanot, publisher and capitalist; José Amoros, engineer; Odon de Buen, professor of the University of Barcelona; Francesco Rispa, ancient member of Cortes; Francesco Ruiz, typograph; Felix Navarro, architect; Antonio Rolden, doctor of medicin; Fernandez Morales, provincial deputy of Madrid; Raimundo F. Duranol, capitalist; Manuel Matoses, author; Nicholas Salmeron y Garcia, mechanic; Enrique Cantalapiedra, engineer; Ramon Chies, alderman of Madrid; Fernando Logano (Demofilo), publisher at Madrid.

Our Spanish friends propose the following program:

I.—PRINCIPLES.

1. The Christian ideal and the modern ideal; their reciprocal opposition.

2. The opposition of Christianity and Catholicism.

3. Incompatibility of Catholicism with modern life: (*a*) with science; (*b*) with positiv morality; (*c*) with a republican state, and the latter with constitutional monarchy; (*d*) with the new social organization: the foolishness of the pretension of the compatibility of Catholicism with Socialism; (*e*) with art; (*f*) with economic life.

4. The most efficient and rapid means of purifying modern life from the poisonous virus of Catholicism: (*a*) through conscience: by secular education; (*b*) through politics: by separation of church and state, suppression of the theocratic despotism on the Philippi island, and of religious missions in general; (*c*) through the social life: by the suppression of the sacerdotal character and the monastic institutions; (*d*) through public administration: by secularization of all institutes of charity, instruction, and correction, and all military and civil institutions which are dependent upon the state, the province, or the commune; (*e*) through the acts of civil law: by secularization of the civil authorities.

II.—HISTORY.

5. History of the emancipation of conscience. Part taken herein by the French Freemasonry: mission accomplished by the Masonic order.

6. Evolution of Freethought in Spain: (*a*) before the Arabs; (*b*) during the reign of the Arabs; (*c*) during the Middle Ages; *d* during the last century; (*e*) during the present epoch.

7. Obstacles produced by the false science of theology against positiv science. The council of Lisbon. Junto of Salamanca.

8. Influence of the discovery of America on the emancipation of thought. The Puritans; the United States of America; Mexico and its laws of reform; the republics of Central and South America.

III.—ORGANIZATION.

9. Exposition of the situation of each land relativ to Freethought. Statistics of the clerical and Freethought forces.

10. The Universal Federation of Freethinkers. Discussion of its laws.

11. Federation of the Spanish-American Freethinkers. Methods of organization and of commanding public recognition.

The above proceedings being finished, the general council proposes the following three questions for discussion:

1. Freethought and the social organization of the future.

2. Influence of dogmas on the march of biologic and geologic problems.

3. Mysticism and the perturbations of the nervous system.

The general council appeals to the devotion and international spirit of Freethinkers in hope that all nations will be represented at the Congress at Madrid, the success of which is partly assured by the presence of a considerable number of brethren from Spain and Portugal. Already hav the Federation of Freethinkers of France and that of Belgium agreed to send a number of representativs to Spain.

Directors: Napoléon Navez, engineer, correspondent for Italy; Emile Gorissen, architect, correspondent for Portugal; Léon Furnemont, advocate, correspondent for Spain; Gustave Nelson, member of the general council and correspondent for the United States and Canada.

Memoirs, essays, and contributions will be received by Mr. Léon Furnemont, lawyer, treasurer International Freethought Association, correspondent for Spain, 61 rue de la Putterie, Brussels, Belgium.

Send adhesions to the Congress, individuals or groups, to Mr. E. Gorissen, secretary, rue de Progrés, Scharbeck-Brussels, Belgium.

The Cause in Washington.

Thanks to the indefatigable efforts of our esteemed and most efficient president, Dr. D. M. Angus, of Tacoma, there is a revival of interest among the Liberals of our state, and a general awakening to the necessity of activ, persistent work to secure the repeal of our present infamous revenue law, which exempts church property from taxation up to $5,000, and fully exempts all church property used for denominational schools, hospitals, orphan asylums, homes for the indigent, etc., etc., if "wholly or in part sustained by charity."

As soon as the necessary funds are received the Washington Secular Union will issue ten thousand small pamphlets on "Taxation of Church Property," and hav them judiciously distributed throughout the state to educate the people on this great question and inspire them to action, that the monstrous wrong be righted.

TACOMA SECULAR UNION.

The Tacoma Secular Union has removed to its new hall, 1,117 Tacoma avenue, and held a meeting there on Tuesday, July 19th. A number of new members were added to the roll. The society is now an established success, and is exercising considerable influence in imparting courage to the weakly ones to rally to our standard, while the consideration and social respect in which its members are held force our Christian friends to recognize it as a power for good.

The new hall is nearly twice as large as the Wheeler Hall (our previous place of meeting), and has the additional advantage of a splendid dancing floor, convenient large anterooms, and a very fine piano. Now our lady members enliven our meetings with sweet melodies and play accompaniments to our singers.

Our regular Tuesday evening meetings each week increase alike in the numbers in attendance and in interest.

Tuesday, July 26th, we gave our first social and ball. All were surprised and delighted at its perfect success. It really far exceeded the hopes and expectations of the most sanguin. The program of exercises preceding the ball was really excellent. Music by the Tacoma Zither Club. Address by the president. Recitation, "Helping Mother," by young Miss Freda Wilde (very ably delivered, her first effort in public; she gave evidence of possessing oratorical and dramatic ability of high order). Songs, duets, trios, etc.

The Scotch songs by the deserved popular favorit, Robert Howden, and the recital of "St. Peter" by that truly wonderful little child of genius, Stella Langdon, electrified and entranced the audience.

The dancing was kept up until 12:30 A.M. The music was superb and received high and well-deserved encomiums.

Sociability is the strength and dependence of the church; realizing this, the Tacoma Secular Union are doing all possible to cultivate sociability and fraternity to make Liberals of the city better acquainted, so they will feel greater personal interest in each other's welfare, and mere acquaintance ripen into real friendship. The socials and ball will be repeated every month.

SUNDAY EVENING LECTURES AT GERMANIA HALL.

The interest and attendance continues unabated. Last Sunday night, July 31st, the subject was, "Wrongs To Be Righted," and we had a very large audience—the most enthusiastic of the whole course.

A minister of the Methodist Episcopal church on Sunday morning, July 17th, declared from his pulpit that "the Infidels of Tacoma attempted to get up a series of lectures, and, by dint of a large amount of advertising and great exertion, they succeeded in getting nearly one hundred persons to their first lecture; but each succeeding Sunday there was a rapid decrease in attendance and last Sunday they could only muster eleven persons, so they gave up in hopeless despair." That minister really tried to liv up to the Bible teaching—Rom. iii, 7—lying for the glory of God. Yet as ministers now claim that when in Genesis it says a day it really does not mean a day, but more than a thousand years, under that method of interpretation the eleven persons would mean eleven hundred, and so the minister spoke much nearer the truth than is usual with him when in the pulpit.

A Campbellite minister proposed to discuss with me the claim of the divine inspiration of the scriptures, but at the last moment crawled out—claimed the Ministerial Alliance of Tacoma would not permit him to hold discussion on that subject. Some of his church folks seem to hav worried him a good deal over his failure to meet the Infidel lecturer and in public refute him, since he declared he could do it so easily. He "would fire just two texts of the blessed Bible at him and that would effectually silence him." He sought our ex-president, Mr. Eber Pierce, and offered to lecture two or three nights to the Tacoma Secular Union, provided we would pay hall-rent, advertising, and all expenses. He felt assured we should reject such a silly proposition, since if we wished to hear him we could attend his church any Sunday and save all expenditure except of our time and patience.

But we accepted, making the only condition that he should remain on the platform after his lecture and listen to my review of what he had said. He agreed and we engaged the hall, but knowing the tricks of the trade, I sent him a written memorandum of agreement, just exactly as he had asked for, but he refused to sign. He said he would lecture, but would not stop to hear any reply that might be made. He said the Ministerial Alliance would not permit him, but they had sent for Clark Braden, a man who had defeated and silenced all the leading Infidel lecturers, the principal ministers of the Adventists, and many leading orthodox ministers. He was a man of wonderful fearlessness and never hesitated to throw mud if provoked.

Alas! for poor old dying Christianity when its only hope and champion is the poor creature Skunk Braden.

Truly, the Bible description of the ministers of Tacoma is literally and exactly fulfilled. "His watchmen are blind; they are all ignorant; they are all dumb dogs; they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never hav enough and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter" (Isa. lvi, 10, 11).

C. B. REYNOLDS, Sec. Wash. Secular Union.

Fremont, Wash.

Bible Readings.

NO. 3—ON EVIL SPEAKING.

Question. What fearful denunciation did the blessed redeemer pronounce against those who should apply the word fool to another?

Answer. "Whosoever shall say, Thou fool, shall be in danger of hell-fire" (Matt. v, 22).

Q. How well did his most illustrious apostle guard his own tongue in this respect?

A. "Thou fool, that which thou sowest is not quickened except it die" (1 Cor. xv, 36)!

Q. Did Jesus himself abstain from using this language which he forbade?

A. "Ye fools, and blind" (Matt. xxiii, 17, 19; Luke xi, 40). "Then he [Jesus] said unto them, O fools, and slow of heart to believe all that the prophets hav spoken" (Luke xxiv, 25).

Q. Does his reputed father set us a brilliant example in this matter?

A. "But God said unto him, Thou fool, this night thy soul shall be required of thee" (Luke xii, 20).

Q. Did the "man after God's own heart," the "sweet singer of Israel," the prophet who "spake as he was moved by the Holy Ghost," pay any attention to this precept?

A. "The fool hath said in his heart, There is no God" (Ps. xiv, 1; liii, 1). "Understand, ye brutish among the people, and ye fools, when will ye be wise" (Ps. xciv, 8)?

NO. 4.—ON ABSTAINING FROM FOOLISHNESS.

Q. What was the opinion of the greatest king of God's chosen people concerning fools?

A. "A brutish man knoweth not, neither doth a fool understand" (Ps. xcii, 6).

Q. What did the wisest man that God ever made think of fools?

A. "A prating fool shall fall" (Prov. x, 9, 10). "It is as sport to a fool to do mischief" (Prov. x, 23). "A fool layeth open his folly" (Prov. xiii, 16). "The fool rageth, and is confident" (Prov. xiv, 16). "A fool despiseth his father's instruction" (Prov. xv, 5). "Let a bear robbed of her whelps meet a man, rather than a fool in his folly" (Prov. xvii, 12). "A fool hath no delight in understanding" (Prov. xviii, 2). "A fool's mouth is his destruction" (Prov. xviii, 7). "The fool walketh in darkness" (Eccl. ii, 14). "A fool's voice is known by a multitude of words" (Eccl. v, 3). "Wisdom is too high for a fool" (Prov. xxiv, 7). "The lips of a fool will swallow up himself" (Eccl. x, 12). "The instruction of fools is folly" (Prov. xvi, 22).

Q. To whom do the above inspired remarks of the good and wise men apply?

A. "O, foolish *Galatians*, who hath bewitched you?" (Gal. iii, 1). "For *we ourselvs* also were sometimes foolish" (Titus iii, 3). "*We* are fools for Christ's sake" (1 Cor. iv, 10). "As a fool receive *me*. . . . *I* speak as it were foolishly. . . . *I* speak as a fool" (2 Cor. ii, 16, 17, 23). "*I* am become a fool" (2 Cor. xii, 11). "*The prophet* is a fool, *the spiritual man* is mad" (Hosea ix, 7). "He [God] leadeth *counselors* away spoiled, and maketh the *judges* fools" (Job xii, 17). "Anger resteth in the bosom of fools" (Eccl. vii, 9). "*God* is angry with the wicked every day" (Ps. vii, 11).

A. H. DARROW.

Phœnix, A. T., July 17, 1892.

Boycott the Churches and Saloons.

The liquor-dealers and the church people seem to feel pretty sure that they are victorious in their united labors to hav the World's Fair closed on Sunday. But there is one thing the people can do who are compelled to keep out of the great exhibition on Sunday—they can, and should, boycott both institutions—that is, visit neither the church or the saloon. The theaters will be open, and as yet, we hav not learned that they are so selfish that they are not willing to stand a fair competition with the Fair.

H. L. GREEN.

"Pushed By Unseen Hands."

From the Boston Traveler.

Helen H. Gardener has recently taken a leading place among American writers, a place well earned by her "A Thoughtless Yes" and "Is This Your Son, My Lord?" Her latest volume, one of short stories, issued by the Commonwealth Company, New York, must add to her already enviable reputation. These stories hav the marks of a brilliant genius, they are original in style and design, and are a new thing in literature. Realistic in the extreme, they are at the same time delightfully artistic.

From the Philadelphia Inquirer.

These tales illustrate strange influences that shape human action and yet seem to lie outside of the actor. "An Echo from Shilo" has a Spiritualistic atmosphere. "A Hall of Heredity" pictures the working out, in a promising son, of prenatal influences. The tales are strange, and Dr. Spitzka, the brain specialist, writes that two of the stories deal with curious things usually observed only by specialists in the field of heredity. Such experiences confirm the belief that man is by no means a free agent.

Lectures and Meetings.

S. P. PUTNAM's lecture appointments:

Eau Claire and vicinity, Wis.	Aug. 24–29	Chicago, Ill....	Sept. 4, 11

Some dates are not filled. Those along the line who desire lectures will please write S. P. Putnam, Palouse City, Wash.

Letters of Friends.

Buy Liberal Literature Instead of Paying Pew-Rent.

RIDGEWAY, N. Y., July 4, 1892.

MR. EDITOR: Inclosed please find check for $9, for which send the Bible Picture Book, etc., as inclosed list.

I hav decided to help keep the torches of our Liberal papers alive and circulate Liberal matter, instead of paying pew-rent in even as Liberal a church as the Universalists'—who hav a church here. And I hav years ago been an activ member, serving the Niagara Association as their standing clerk for twelve to fifteen years, and until I resigned because I had evoluted above and beyond them.

Yours, GEO. L. PRATT.

Effect of Closing the Fair.

NEW BRITAIN, July 28, 1892.

MR. EDITOR: My brother and myself had circulated two petitions to hav the World's Columbia Exposition open on Sundays, and had about one hundred signatures when Congress passed the law which made all of our efforts of no avail. At first we were disappointed. But when we reflect, we know that it was always the nature of Christians to be proscriptiv and tyrannical, and it was necessary before they could evolute for them to show that they are the same now as they were in the Dark Ages. The only reason they do not resort to torture now is, they hav finally made the discovery that they lose in numbers by doing so. And if they were not so obtuse to reason they would know that by their tyrannical action in closing the Fair they hav aroused a spirit of investigation regarding days set apart for worship that will cause many of their own adherents to leave their religion for something which does not try to make laws to *compel others* to forego the pleasure and instruction of this the greatest of World's Fairs. Their evolution to Liberality is slow, and I regret it; but sure, and I am glad of it. GEO. F. ELLIOTT.

Good Philosophy.

KIRKSVILLE, MO., July 18, 1892.

MR. EDITOR: We find that there are cranks in the Liberal ranks as well as in the churches; as evidenced by the communication from G. R. Schoch, which you publish—and pass without comment, for it deserves none, and these remarks may be considered as a waste of time on my part and a waste of space on yours.

Diversity of opinion is a law or order of nature. People hav always differed and always will. I find you publish articles adverse to your honest convictions. This is Liberality. Difference of opinion leads to investigation, and investigation to the acquirement of knowledge; hence, as a means of investigation, let us hear all sides of any question of interest. We are not perfect beings, or possessed of all knowledge, and perhaps it is best that it is so. If it were possible for man to know all, or reach a state of absolute perfection, he would hav reached a state of inactivity, a state of death. Eternal progression would be preferable to eternal perfection. It is proper to discuss all subjects in a proper manner through a Liberal paper, otherwise it would not be Liberal.

Fraternally, WILLIAM HART.

Thinks That No One Can Really Believe the Bible.

BUFFALO VALLEY, TENN., July 12, 1892.

MR. EDITOR: I hav waited for some time, hoping to get some new subscribers, but my efforts are futil. I hav loaned my paper to some of my neighbors, and they read it with much interest.

I feel satisfied that if men and women would read and investigate, the old orthodox notions about the Bible and Bible God would disappear from the earth. I verily believe that no good man or woman with even a moderate share of Nature's gift, common sense, can believe the absurd things in that book called the Bible. It seems to me that it must be a matter of honesty and dishonesty. I am willing to believe that a very ignorant person, who cannot read nor write, might believe the story as it has been told them; but for a person who has made some progress in mathematics to tell me that he believes all the book called the Bible, I am willing to admit that it astonishes me. I cannot think he tells the truth. Christianity was a fraud to start with, and lies had to be told to start it, and it seems that those who advocate it hav no hesitancy in looking you in the face and telling you lie after lie, following the footprints of those who commenced the business. So I do not believe that a man or woman with good common sense can believe the absurdities of Christianity. So I cannot believe that a man who is a church-member has benefited the world as much as one who has said the Bible is immoral.

M. BARTLETT.

Our Picture Books Not Bad Enough to Suit Christians.

ELSINORE, CAL., July 20, 1892.

MR. EDITOR: The Pictorial Bible received, and I must say it is "great." It is going the round of Elsinore and doing a whole lot of missionary work. I think, though, that Heston knocks all the romance out of his angels by rolling up their sleeves, and God is robbed of his holy character by looking too much like Moses. As the old Democrat of Kentucky once complained of Petroleum V. Nasby's Democracy, I think I can see that Heston is doing religion more harm than good, although I must admit his illustrations are more chaste than those of illustrated Bibles. I remember some of the great battles between God's troops and those of Satan, which Doré illustrated so profusely for "Paradise Lost," where the angels rode winged horses, but I hav failed to find a single one of Heston's jackasses sporting a pair of wings. While this is perhaps more to nature, still it is hardly fair; as a mule is half-horse he should, at least, hav one wing. Doré used to always leave his male and female angels naked, while I notice Heston clothes his. This fact, I think, injures the sale of the book amongst Christians at this place; perhaps elsewhere, too. It may be, too, if Heston's angels and Gods, etc , were to expose their persons as Doré's do, our efficient postal authorities would be so well pleased with his works that they would pass them through the mails free or at reduced rates. As they are, they certainly lack the genuinness of religion and you can hardly blame church people for refusing to sanction them or for banishing them from the boys and girls of religious families.

There are a lot of other reasons why the book is likely to be unpopular in Christian families which I would like to mention, but space forbids. F. H. HEALD.

Realistic Letter.

PHENIX, ARIZ., July 18, 1892.

MR. EDITOR: I will write you a few words, as my husband has been taking your papers for some time, and I like them best of all books. My mother and father were Catholics. They raised me in that church. They were poor farmers, so they had no money to send me to a Catholic school, and our priest forbade me to go to a free school. They claimed all I needed to learn was my prayers and to work, so I lived a slave to my religion until I was sixteen years old. I did feel so bad that I could not write letters like other girls. I left my mother, and went to make my home with a good lady. She had good learning. She was a midwife. So she learned me all that she could when she was at home. This lady never did belong to any church. But she was loved by all who knew her. Well, every minute that I was not at work I had a book in my hands. Well, I was happy then, for I was free. When I quit my church my relations were all mad at me for a while. But I was brave, and earned my own living, and kept myself out of their way. So they all loved me and wanted me to save my soul. I would laugh at them and tell them I had never sinned or been wicked. I learned to do all kinds of work that a woman needs to know. Here is my religion: to help anyone that is in need or sick or hungry or helpless. I hav always been able to do kind favors, or to giv good advice to my friends. Most people called me a faith doctor. I did not like that name, but I never said anything about it. I do treat everybody well if they do me, and if they do not treat me well I will let them alone. I am thirty-one years old. I am the mother of five children. I always tell them the truth when they ask me anything. I will sure send them to free schools. I am disgusted with religion, and so is my husband. Our religion is to pay for all we get, and to hav plenty, and to liv to the laws of our government.

Well, I will close by sending my best wishes to all free truth seekers. Excuse bad writing and spelling, for religion is the cause. I hope all the girls will follow me. MARY R. BEAUVAIS.

Ridicule Is a Proper Weapon Against the Like of Christianity.

DENVER, COL., July 22, 1892.

MR. EDITOR: I notice a communication in your paper of July 2d, signed M. B. S., objecting to the caricatures of THE TRUTH SEEKER on the grounds that they "repel and disgust those who are not thoroughly weaned from religious notions." No doubt these same followers of a "half-breed God" who are filled with infinit disgust at your shockingly sacrilegious illustrations of his "Holy Nibs's" actions, could hav stood side by side with Moses and unblushingly witnessed their God's obscene display of his "back parts" to his obedient servant. To them the book of Ruth in all probability lays down a most excellent example for all young widows to emulate, and the holy conduct of the daughters of Lot conveys to them a spirit of godliness and obedience. No, my friends, there must be no compromise. The very nature of the strife renders it impossible. We are engaged in a battle for that which our god (Reason) tells us is a noble principle and a grand truth. The survival of the fittest can alone attest the result. No weapon can be too severe with which to stifle error and falsehood. Our fight is for a noble and philanthropic cause and the more bitter the medicin the more permanent will be the cure in the end.

Strong and sincere are the sympathies which flow from our hearts to the poor wretches whose feet hav never trod the bright and beautiful path of Truth, those whose intellectual faculties are stagnant and their life blighted by imbibing indigestible priestly messes of mythological lies, but we cannot afford to dilute our medicin with conservatism. It had better be made stronger than otherwise. A conservativ stand never gained a victory, and a compromise between what our Reason tells us is right and wrong has never been effectual or productiv of good. If I am not correct in the above (to me self-evident) propositions I would regard it as a kindness in some reader of THE TRUTH SEEKER to put me on the right track. I regard a conservativ stand as proof positiv of a lack of sincerity in the principle in question, or else pure cowardice. To those Liberals who would spread their principles broadcast in the land and stand by their honest convictions I say, Radicalism is your only hope. You must destroy darkness with light, eradicate error with truth. Ridicule is ofttimes a good and effectiv weapon.

Let the good work go on. "A little more grape," Mr. Editor.

Ever yours for Freethought and Liberalism, FRANK LEARY.

Ingersoll Should Be Nominated.

ATLANTA, GA., July 24, 1892.

MR. EDITOR: In speaking of R. G. Ingersoll as a possible candidate for the presidency, J. F. Clancy remarks, in his letter in THE TRUTH SEEKER of July 23d: "Is it possible to elect R. G. Ingersoll president of the United States? And if not, what is the use of talking?" I, for one, think there is not only room for talk but room for action, for I hav heard R. G. Ingersoll mentioned as candidate for the presidency scores of times in the last three years in as many as half a dozen states, and by those who were orthodox and expressed themselvs as being strictly opposed to the colonel's anti-orthodox accomplishments, while they admired him as a man and believed he would, if elected president, perform his official duties with a sense of honor and justice impossible to any other man, and that it would not be long (in their belief) before he would be a candidate for the presidency, and that he should hav their vote. Only a few weeks ago I handed a copy of THE TRUTH SEEKER to a gentleman and requested him to take it home and read it. He looked at it a few moments and handed the paper back with the remark that he was a Baptist and did not believe in such nonsense, but if Colonel Ingersoll ever ran for president he should vote for him. The situation is this: there are so many parties in the field that laymen are expecting the Liberals to nominate a ticket sooner or later, and will be surprised if the Liberals fail to do so. And as politics stands to-day it matters not to you or me which party, Democrat or Republican, is in power, as the situation would remain unchanged. Therefore, this is the time for action. We do not need to make an appropriation for a campaign, but each Liberal could afford to send $1 for the expense of printing and receive in return as many tickets as he thought he could cause to be used on election day. I realize it is not probable, although it might be possible, for us to elect our man, for all we know; but there is one thing certain, our man would receive votes enough to bring us into such prominence that either party in another campaign might be willing to slip a plank into their platform for our benefit for the sake of our votes. The only thing to be considered is this, Would such a demonstration benefit our cause to that extent that we would not be imposing upon the feelings of a candidate to ask him to enter into a candidacy with certain defeat staring him in the face?

Wishing the good old paper success, I am, With you for liberty,

C. E. MOORE.

Philosophical Thoughts On Religion.

PROVO CITY, UTAH, June 29, 1892.

MR. EDITOR: Find inclosed $4—$3 for subscription for 1892, and $1 for the Bible Picture Book.

I like the paper—"Letters of Friends," and the pictures. If Christianity's religion is a humbug and an imposition, there cannot be too much ridicule, burlesque, jokes, fun, or pictures made about it, not too much blasphemy against it. It might hav originally been invented to make the human animal better, and perhaps, with all its Inquisitions and bloodsheds, the world might hav been worse without this eternal scaring with hell and promising of heaven. If all Christians proved to be good, and all unbelievers bad absolutely (as Christians and priests are trying hard to make it appear), then we surely know. But we hav discovered that man can be just as honest, moral, and happy without believing God, apple-stealing, Jonah, son of Ghost, Sabbath, and praying, etc.

I hav been investigating, reading, writing, and discussing religions, ever since young; been initiated in several; but as for me, I do not find spirit in it. I hav proved almost all, and now hold fast to the best, and only reliable, so simple and comprehensible a fool need not err in it. Yet I hav sympathy and like for Christians, as some mean well, are sincere, and better in it. But again, some, in spite of their talk, to love enemies, meekness of Christ, return good for bad, and happily enduring persecution, prove at every turn to be disagreeable, spiting, petty, trifling, and angry with anyone who differs. They believe they are the majority and we ought to be decent enough not to dispute them. I say, forgiv them, for they think they are doing good. Christians are gradually turning to common sense. Though man must hav a little hobby, little foolishness, some kind of stimulant, and there is some intoxication in preaching and screaming for Jesus. It becomes second nature to some. They see the beauty in it, but not the disorder, nonsense, and contradictions. It is a cloak, a sign of recognition in that fraternity. But how glorious it would be if all could agree upon the common law of morality. Yours, A. SWARD.

The Latest Christian Lie.

SAMOTH, ILL., July 4, 1892.

MR. EDITOR: The recent controversy evoked from the clergy's ignominious

attempt to suppress free speech on the *Telegram's* commendable course in publishing Colonel Ingersoll's famous "Christmas Sermon," stirred up the stagnant sentinels upon the watch-tower of Zion, and as a result, the air echoed with their holy howls.

The editor of the St. Louis *Daily Chronicle*, I suppose, is a fanatic of the first water. The portrait of Lambert, the champion of Catholicism, appeared in his organ, and furthermore the *News* apprises its numerous readers that Mr. Lambert had coerced America's Infidel orator to recant and accept his doctrin of damnation.

This editor in his enthusiasm told all but the truth, which the following correspondence will reveal:

SAMOTH, ILL., May 16, 1892.

COL. ROBERT INGERSOLL: Please pardon the presumption I assume in addressing you, but the purport that prompts this inquiry I regard as of paramount importance to me, as well as to the public.

What I refer to is an item that appeared recently in the columns of the St. Louis *Daily Chronicle*, informing its innumerable readers that Father Lambert has compelled the "great Agnostic" to change his convictions and believe in a literal "hell." A score or more of my intimate friends hav importuned me to write you whether the report contained any accuracy or foundation in fact.

Certainly I can never arrive at the conclusion that you hav doffed your head to the dogma of eternal punishment, which was born of barbarism on one hand, and the "obscene chatter of baboons" on the other, and which loots life of love and jewels of infinit joy.

Hoping this rumor, afloat like flotsam and jetsam on the wild sea of newspaper piracy, is contemptibly false, I shall anxiously await your reply to quash it.

Thanking you in advance for the favor, I am, with great respect,

Yours affectionately,
CHAS. D. MCBRIDE (aged 22).

Below I append a verbatim copy of Mr. Baker's rejoinder, which ought to crush all the orthodox falsehoods in their incipiency:

NEW YORK, N. Y., May 18, 1892.

CHAS. D. MCBRIDE, ESQ., *Dear Sir:* Colonel Ingersoll is absent from the city, but I can answer for him that there is no truth whatever, nor foundation in truth, in the ridiculous report that he has renounced his long-held views against orthodox Christianity or weakens the slightest in his abhorrence of the damnable doctrin of eternal punishment.

On the contrary, as his days grow, his views, so long held and proclaimed, deepen and strengthen.

Thanking you for your kind letter, I am, Yours truly, I. N. BAKER, Sec'y.

Colonel Ingersoll, we infer, prefers Buckley's "cold stones of Agnosticism" instead of his calorific liquid lake of brimstone, where Beelzebub of late is compelled to wear an overcoat to protect his imperial majesty from the inclement weather.

Yours for the religion of reason and the "test of truth,"

REV. CHAS. D. MCBRIDE.

A Fine Place—Even the Children Are Infidels.

PORT ANGELES, WASH., July 12, 1892.

MR. EDITOR: Find inclosed $5, for which please send the following books: Bible Picture Book, "Pushed By Unseen Hands," "Infidel Death-Beds," and "Crimes of Preachers." The rest to be applied to my subscription to THE TRUTH SEEKER. I would send for more books but the Raymond Brothers are going to stock their news-store with Liberal literature and I can get what I want from them. I hope all the Liberals here will patronize the Raymond Brothers.

The churches hav trusted almost too much to Jesus to pay it all for them. The Congregationalist church is without a preacher. The Catholic church has been sold to the county and is now used as a court house. The Salvation Army consists of two women and four or five men, and though Jesus, according to the sixth chapter of Matthew, said, "Be ye not as the hypocrits are, for they sound a trumpet before them and love to stand praying on the corners of the streets to be seen of men," still these simple but well-meaning people continue to sound their trumpet and pray on the street corners, though their attention has been called to the sixth chapter of Matthew. But they are not doing much harm, if any. It is very seldom that anyone stops to listen to them. Though Liberalism is growing, there is a Methodist and also a Baptist church, and two or three saloons, doing what they can to obstruct the progress of knowledge and civilization. There are several schools here, and in one of them there is only one scholar who believes in Christianity. The children took TRUTH SEEKERS and Liberal tracts to school until the teacher told them not to bring any more. The Liberals hav a meeting every Sunday evening in the Opera House and we expect Mrs. Reynolds to come and lecture for us before long.

A government reserve of three thousand acres adjoining the town of Port Angeles has been opened for settlement. Some of it has been surveyed into lots a hundred feet by a hundred and forty. Each settler can hold one lot by living on it, but will eventually hav to pay the government for the expense of surveying it. Several thousands hav taken homes in this reserve. Still there is room for many more. I would like to hav Liberals come. But they should hav money enough to liv on for a while, as this place is overrun with workingmen.

Yours for truth and justice,
FRANK MORSE.

Radical Views in Finance.

SEATTLE, WASH., July 12, 1892.

MR. EDITOR: Please publish this clipping on the infamy of our Congress in demonetizing silver—one of the most infamous pieces of legislation that was ever passed by the American Congress; one that has caused more suffering, crime, and misery than all other bills combined. It ought to be wiped out, and John Sherman with it, the most infamous man in Congress to-day. If you think it will do to show the American people the morality of our Congressmen, I should like to hav you do so.

The clipping speaks for itself.

I am a free-silver man and a Greenbacker as far as such currency is needed to carry on the business of the country, and in favor of the government loaning direct to the people. The same security that the national banks require is good for the government. It does not require a middle-man to distribute the money of the government among its creditors. The national banks pay one per cent interest to the government and collect fifteen per cent from the people for the use of it. The gold bugs and the national bankers contract the currency so as to get a larger rate of interest for the use of government money. I fully indorse the St. Louis platform, with the exception of tariff for revenue only. I cannot go that.

Yours fraternally, W. BURRITT.

THE SEYD BRIBERY.

The *News* republishes the affidavit of Mr. Frederick A. Luckenbach, that details his talk with Ernst Seyd in 1874, in which he was told by Mr. Seyd explicitly that he was sent to this country in 1872–1873 by the governor of the Bank of England and German bankers to secure the demonetization of silver, and that he brought with him £100,000 to be used for the purpose, which he spent on Congressmen; and that he had authority to draw for £100,000 or as much more as might be needed to accomplish the result.

The reason the *News* does this is that the Associated Press—headquarters at Chicago—declined to send it over the wires as Associated Press news. It is more evidence of the hundreds that hav lately occurred to prove that the Associated Press as now managed is in the grip of the gold power and that it will not aid in scattering any information that will prove injurious to it. No more important document or news item has been secured for the public in many months than this is. Here is an affidavit of an eminently respectable resident of Denver, a gentleman largely acquainted with prominent commercial people in the East, who has lived many years in New York and Pennsylvania, detailing with clearness a conversation with Mr. Seyd under his own roof, by whose death the seal of secresy is removed, in which he gave particulars of his visit to the United States to corrupt its Congress with British and German gold that silver might be demonetized, and how well he succeeded. If such an item against the silver men had been supplied the Associated Press would hav flashed it to every corner of the country that the silver men might be confounded. Comment upon such unmitigated partisanship is unnecessary.

It is not improbable that the *News* may again publish the affidavit. It should be circulated. If the Associated Press puts up the bars in front of the only channel that reaches all the country it is the duty of silver men to commence distributing the document themselvs. They should make it their religious duty to mail the *News* containing it—every copy—to their friends in the East, marking it, so that they may learn some of the infamies of the conspiracy by which silver was demonetized.

Money Again.

FLAT CREEK, LA., June 27, E.M. 292.

MR. EDITOR, *Dear Sir:* In your issue of May 28th I find a letter from another financial Solomon (in his own estimation), in which he essays to answer Colonel Ingersoll's utterances on the money problem with *ipse dixits* of authority, epithets, and abuse, instead of arguments. His article has the ring of a young cock just beginning to crow. Mr. O. I. Jones certainly lacks experience in the arena of debate, or he would not come blustering into the ring with such an incautious, self-confident air and assault the world's champion in polemics. In his estimation, Colonel Ingersoll is an ignoramus, a child, and a dogmatist, and he thought to knock the colonel out of the ring with a few hard words and borrowed *ipse dixits*. Colonel Ingersoll is the deepest and clearest thinker and the greatest orator that the world ever produced. He could giv more real facts about money in an hour than Mr. Jones ever knew. Yet because he is Agnostic and modest enough to say, "I don't know," Mr. Jones charges him with ignorance. Mr. Jones *thinks* that *he knows*. If he attracts the attention of the colonel at all it will only be to provoke a smile. I hav acquired the reputation here of being a first-class debater. When I was young and inexperienced as Mr. Jones appears to be I would quote the *ipse dixits* of authority in debate, but I learned by experience that we could never settle a mooted question by quoting the *ipse dixits* of authority upon it. On the tariff question and the money question we could pile up the *ipse dixits* of authority mountain-high on both sides, and the size of the piles would just depend upon the diligence of the parties in hunting up the *ipse dixits*. Very few words are required to express a fact, but many words are needed to talk around a fact, or to cover up and conceal a fact. So the bulk of arguments and *ipse dixits* are to be found on the side of an issue which is opposed to facts. Now, if Mr. Jones was expressing his own individual thoughts, I would not assume the task of answering him, but the thoughts which he is defending are the children of some other brain, which a political party (young and inexperienced as Mr. Jones appears to be) has adopted and is trying to induce the rest of us to help support.

Mr. Jones quotes from the grand old Grecian philosopher, Aristotle, the sentence, "Money is the creation of law." Now, I cannot answer or criticise Aristotle, because I do not know whether he meant by the word "law" a statute law or a law of nature. I do not know what kind of money he meant, nor how it was made.

He quotes Jeuly Tiffony as saying in his "Constitutional Law:" "There is legally no such thing as gold or silver money or paper money. Money is the sovereign authority impressed on that which is capable of taking and retaining the impression. The value is in the stamp and not in the metal or material." Now, if Tiffony is right, the United States cannot make money, because we hav no sovereign authority in this country to impress on anything. I hav never seen any sovereignty, and do not know how it looks, and if I were to see its impression on a coin, I might take it to be a panther's track. There is not much sovereignty left now anywhere outside of Russia. As we hav been sending shiploads of provisions to feed the famished Russians, perhaps Russia will be neighborly enough to send us a shipload of sovereignty to make money of by impressing it upon our old clothes or upon chips of gutta percha. Why does it take a larger plate of silver than of gold to receive and retain the impression of a dollar's worth of sovereign authority? Cannot sovereign authority be condensed so that a dollar's worth of it can be impressed upon a nickel? It seems to me, as Russia now has a monopoly of sovereign authority, that she ought to furnish the rest of the world with money.

What kind of money can be based upon the credit of the nation except the nation's promises to pay? If a nation issues more promises than it is able to redeem, it will not be good money. The words "dollar" and "cent" express a concrete idea, the same as the words "bushel" and "pint." Our Congress has made the word dollar mean 25.8 grains of gold or 412½ grains of silver. The words "ten dollars" mean 258 grains of gold or 4,125 grains of silver. The words "dollar" and "cent" when abstracted from coined metal hav no meaning. Congress has never provided that a certain quantity of paper shall be called a dollar, and it never has attempted to fix the value of a dollar by prescribing how much wheat, corn, cotton, butter, or cheese shall be given in exchange for a dollar. The value of a dollar compared to other kinds of property is just what the man who has the dollar can get in exchange for it. A dollar will buy more corn, wheat, or meat in Kansas than in New York. It will buy more dry goods in New York than in Kansas. The dollar has only a relativ value, and compared to any other species of property its value is different at different times and places. Gold and silver being of uniform quality and of small bulk and weight, their value is more uniform than that of any other kind of property.

What would be the result of increasing the circulating medium to $50 *per capita?* Answer. It would take $2 to buy as much of any other kind of property as $1 will buy now. It would double or triple the money price, in dollars, of all kinds of property without increasing its real value. It would double or triple the wages of labor as expressed in dollars, but the laborer's wages would buy no more of the necessaries and comforts of life then than now. It would rob the creditor class of from one-half to two-thirds of their wealth and giv it to the debtors. Contraction of the currency has been robbing the debtor class and giving to the creditors for the last twenty-five years. It is now time to turn the scale the other way, in the interest of justice, but expansion should come as slowly as the contraction did.

It seems to me that the People's party has drawn its inspiration on the money problem from "Rational Communism," a book published by the Truth Seeker Company. The author of that book was a deep thinker and a clear and strong writer, and I can only take issue with him in the financial part of his scheme. Without a specie basis for money I am not able to think how we could determin the value of a paper money unit or a note of exchange. This is the vital point in any legal-tender paper money scheme. What will we measure the value of a paper dollar with? I hav never seen this question answered by any Greenbacker or fiat-moneyiter, and until it is answered I cannot be a fiater. I do not believe that Communism can ever succeed where money is used. I learned from Prescott's "Conquest of Peru" that the Peruvians had made Communism a grand success without the use of money, and I hav been told that the Mormons made it a grand success without money. Under a system of private ownership of property we cannot do without money. Communism cannot succeed with it.

The intrinsic or bullion value of the metal in coin is the only measure of money value which we hav or can hav. Paper money without a specie basis would act like a kite without a tail. Some men *may* know how to measure the value of an impression of sovereignty, but in regard to that I am Agnostic. I should guess the value of an impression of sovereignty was a plus quantity to humbuggers, and a minus quantity to honest people who earn their living.

P. F. SHUMAKER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight.
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Across the Atlantic.

Land in Sight.—Customs Officials.—Bonnie Scotland.—A Splendid Hotel.—The Cathedral and the Necropolis.—Birthplace of Robert Burns.

After eight days on the water, even with pleasant company round and about, one begins to weary of water—north, south, east, and west—and longs for dry earth and green grass.

On the evening of July 9th, when it was announced that land would be in sight on the morrow, everyone became jubilant. As if to add to the general happiness, a rainbow, just before sunset, arched the sky and touched with its brilliant hands the shimmering sea. Seemingly, in anticipation of the incoming joy of the morning, it would add its crown and benediction on the voyage.

About 3 A.M. there was great running to and fro on the deck, rolling of baggage, and altogether too much racket to enable anyone to sleep well. After a while I decided to dress and investigate the source of the confusion. Coming from my room and looking out of the port, I clapped my hands and exclaimed, "Land, oh, land!"

Yes, there it was, the bald, bold, rugged, beautiful coast of Ireland, "ould Ireland." What odd, strange scenery! Rough, fantastic, rocky shores, with here and there a lighthouse to warn mariners off the dangerous rocks and shoals. By and by are noted neat, cultivated fields and lowly cottages cuddled here and there.

The sun came up in splendor, but at 5 o'clock in the morning, while the skies grow glorious with the luminous sun, we remember it is about midnight in Massachusetts and her sister states, and dear friends at home are fast asleep in the darkness, with only the stars shining down upon them.

At Moville a tender came and took off some passengers, but we went on to Greenock.

Oh, how green and fresh the earth is as we go on, and how charming the coast range of Scotland—for "Auld Scotia" is in sight. Land of Wallace, Edwin Ruthven, Helen Mar, Bruce, and Bannockburn, that I hav seen in dreams, now in reality before my eyes. Ah, Scottish chieftains, ye are gone, but your glory and renown survive. Bagpipes and oatcakes, globe flowers, crowberry, *primula farinosa*, *haloscias Scoticum*, pink and white heather, how ye mingle your scents on the breezy morning air—in imagination now, but soon I shall see you face to face.

Irregular Scotland, with a mainland from Dunnet head in the north to the Mull of Galloway in the south, only about two hundred and eighty miles, yet so indented in sea-coast that its total extent is a good three thousand miles.

Here, in old Caledonia, once lived the ancient tribes of savage shepherds and hunters of Celtic origin. Mysterious Druids, yet a brave and hardy people, whose old legends delight the heart and mind of the reader. They fought the Roman invaders manfully and well, and will be brave defenders as long as the thistle and the rose grow and bloom.

Yonder is Ailsa Craig looming up out of the sea like a proud and haughty giant. A dispute arose among the passengers as to its name, and the deck-stewards were appealed to, Daniel and Richard Watson. Daniel, who is a Scotchman, said it was "Ailsa Craig, and nobody else!" Richard said (Richard is an Irishman): "I've sailed the Spanish main, and all the seas over and over again, I've been shipwrecked yonder, and I'll tell ye, that is Paddy's Milestone, and I know it!" Finally the question was settled by a jolly Englishman, who said it was Ailsa Craig all the world over to Scotchmen, but the Irish believe it to be the place where St. Patrick banished all the snakes of Ireland, and they always stop to do it honor, hence it is called "Paddy's Milestone."

We steamed up the frith of Clyde to Greenock, where all our trunks were examined by the officials of the custom-house.

Such a time you never saw. Such hunting for trunks! Such hurlyburly and buzzing of tongues! Such running hither and thither! Such anxious faces, open mouths, and staring eyes! Such pompous officers, ordering and pulling over nightgowns, pocket-handkerchiefs, and stockings.

What were they looking for? you inquire.

Prohibited goods, and these are cigars, spirits (alcoholic), and song folios. Well, it was a queer experience. Some trunks were overhauled unmercifully, while others were only opened and the cover slammed down without any examination whatever, while the excited owner was left to strap, tie, and buckle as best he could. The agony was all over in a half hour and the perspiring travelers started on their way to Greenock in the steam-cars. The cars are quite different from our American system, as you are aware, and it seemed very odd to be shut up in a compartment with six others, but the doors were not locked, as was formerly the rule.

The scenery all the way up the Clyde is lovely and romantic.

Arrived at Glasgow we were glad to find rest and refreshment at the Caledonian Central Hotel, said to be the finest in the kingdom. It is, indeed, as elegant as the most fastidious could ask for. I would like to describe it, but hav not time.

Glasgow is a wonderful city whose streets cross at right angles. Everywhere are parks, gardens, terraces, statues, and many fine buildings. The drinking water is the best in the world, and is brought from Loch Katrine. They build iron ships here, and there are many machine shops and mills for chemicals, the largest works being those of St. Rollix—covering sixteen acres, and said to be the largest in the world. The best Turkey red dyes are made here. Besides, there are glass-works and mills. Glasgow is a wide-awake, stirring city, and is said to hav a population of eight hundred thousand.

It was founded away back in antiquity—some placing it about the year 580—by a son of the king of Cumbria whose name was Kentigern, but his teacher, St. Servan, called him Mongah, which in Celtic means "Beloved Friend." There are so many lovely legends and good deeds connected with his name that we must believe he merited the title. The common people were charmed with him, but, like all who try to do good and liv according to their ideas of right, he suffered persecution by the Cumbrian king and others.

In 1638, the world-famous assembly of Presbyterians met here, and they boldly denounced and abjured Episcopacy, hurrahing for Presbyterianism forever.

In 1690, "good William and Mary" conferred a charter upon Glasgow giving the people the right to elect their own magistrates.

Among other things that we must remember of Glasgow is that it raised a regiment of a thousand men and fitted out fourteen privateers to aid the American Revolution.

Of course you want me to tell you about the famous cathedral. It stands on the highest ground in Glasgow. One has a fine view of the winding river Clyde, its valleys and green meadows; the great factories, shops, residences; Dumbarton rock, Paisley and Argyleshire mountains, and by the water the great wall of the quays, fifteen thousand feet long.

The cathedral is Gothic in style, and a tablet at its entrance announces that George Baillie, a member of the faculty of procurateurs in Glasgow, gave his large fortune to endow "Baillie's Institution" for promoting the intellectual culture of operativs in Glasgow, for free public libraries, reading-rooms, and unsectarian schools. I do not believe George Baillie was much of a Presbyterian, do you?

An official in a gorgeous red vest, red stripes on black pants, gold band on hat, and abundance of dignity, waved our party into the musty, dim, and dusty old relic of ancient days. This cathedral was founded in the year 1136, and it is a marvel that so much of it is still in a fine state of preservation. The architecture and the noble columns are beautiful, impressiv, imposing, and do credit to the old designers. There are dingy old crypts that were once used for church services as well as burial-places of high dignitaries by the Catholics, but the zealous reformers destroyed all that they thought savored of idolatry, mutilating the images and destroying the fine carvings.

Bible stories are pictured in the stained-glass windows, some of these windows being thirty feet high. They were made in Munich—the windows, I mean—and as you walk along, the eyes of Abraham, Isaac, Jacob, and other patriarchs and prophets seem to follow you all the way at every turn and corner. The old sexton is very jolly, and keeps his courage and yours up by telling many quaint legends as you pass through the gloomy corridors and basements that hold the dead. There are figures in marble and bronze, old battle-flags, remains of an old altar, and many antiques. Here is imaged the great seal of Scotland that the old man describes as follows: "This is

"The fish that never swam,
The bell that never rang,
The bird that never flew,
The tree that never grew,"

ending with, "Let Glasgow flourish by the preaching of the word. Amen."

Truly, I was glad to get out of the twilight of the cathedral into the pure air again. But it is a magnificent building to look upon, and that is about all it is good for in these days.

Behind it is the Necropolis, three hundred feet in hight, well filled with marble monuments and granit tablets from top to bottom. Very conspicuous is the statue to John Knox and a marble shaft on which is inscribed, "There lieth he who never feared the face of man, who oft was threatened with dag and dagger, yet hath ended his days in peace and honor."

The Necropolis is reached by a bridge called the "Bridge of Sighs," because the mourners go over it to reach the burial-place of their dead. It is certainly the most beautiful spot for the purpose my eyes ever beheld.

BIRTHPLACE OF BURNS.

We boarded the train at Glasgow for Ayr and the ride is through charming and picturesque scenery. Every house in Scotland has chimney pots, or "jennys," as they call them, upon the chimneys; at least, I observe them upon every house I hav yet seen. And such a country for sheep! On all sides are noticed the black-faced Highland sheep, browsing contentedly, unthinking, poor things, of the murd'rous hand upraised to strike them down. It was a pleasant ride to Ayr, and a two-miles drive in a wagonet brought us to the little thatched cottage where Robbie Burns first saw the light. Such a quaint old house, a "clay biggin," and so full of stirring heart-memories. Here the poet was born, and in this low-roofed dwelling he lived for seven years. The same old dresser is there yet, and a few of the dishes that his mother used. There is the old fireplace, and yonder in that niche is the spot where the bed stood on which he slept. A bed is there yet, but it is not the original Burns bed. One of our party somewhat irreverently lifted the tow mattress, when out flew a small army of moths which caused a general shaking of American garments. Mementoes bearing the poet's name and picture of the home are sold here now, and the lady in attendance has as much as she can do to wait on the eager customers. Leaving the house, we go a little way to "auld kirk Alloway," ivy-covered and slowly passing to decay. It seems as if the very witches, "ghaists, and owlets" are there yet that Tam O'Shanter's imaginativ eye saw the night of his eventful ride. The old sexton with crape on his left arm recited the poem with fine fervor, and as he pointed to the window of the kirk where Tam is supposed to hav peeped in upon the witches and hastened on in fear and agony of terror, he raised his voice, and, really, one could almost see the auld gray mare leaping along the road minus "her ain gray tail." A little way on the Burns monument stands, amid a garden abloom with gay flowers and glossy green shrubbery. We gathered some daisies from the grave of the father of Burns, and the sexton said two nieces were also buried there. "I laid them in!" said he; "I laid them in!"

The "bonnie Doon" flows along close by, and as I wandered musingly on its banks, my heart went away to the poet who could write:

Ye banks and braes o' bonny Doon,
How can ye bloom sae fresh and fair?
How can ye chant, ye little birds,
And I sae weary fu' o' care?
Thou'lt break my heart, thou warbling bird,
That wanton'st through the flowery thorn,
Thou mind'st me of departed joys,
Departed never to return.

Right over there are the "brigs of Ayr." You remember the "auld brig" was built in the thirteenth century, and I half expect to see the "genius of the stream" arise before me, as I survey the lovely panorama—

A venerable chief advanced in years;
His hoary head with water-lilies crowned.

The seasons as Burns depicted them stand out in splendor, and

Next followed Courage with his martial stride,
Benevolence, with mild, benignant air.
. . . . . .
Last, white-rob'd Peace, crowned with a hazel wreath,
To rustic agriculture did bequeath
The broken instruments of death.

Regretfully we turned from these scenes, more than ever in love with the people's poet.

No one has touched the human heart like Burns. He sang to the poor; he sang to the people everywhere. Like a bird he sang because he had to, and the misty hills, the valleys, the skies, the people, were all an inspiration to his quick brain. The song was in his heart, and it burst forth in such marvelous strains as must ever echo down the aisles of time. The mother of Burns, she who gave her son the melodious gift, comes before my mind. I see her bonny Scotch face, aglow with love and pride, her fond eyes kindling with delight as she listened to the poetic utterances of her boy—her boy always. But she has gone; bonnie Jean has gone; Highland Mary has gone; the poet, the sweet singer, has gone—but they made this spot in Ayr sacred forevermore, where many a pilgrim will e'er delight to linger.

The "presbytery of Ayr" has long since forgiven him for saying:

Thy strong right hand, Lord, mak' it bare upo' their heads,
Lord, weigh it down, and dinna spare,
For their misdeeds.

Reclining on the banks of bonny Doon, and surveying the glorious landscape, I said, "I do not wonder Burns so touched the human heart with his melodies." He was in touch with humanity, and the world is better because he lived, loved, and wrote.

SUSAN H. WIXON.

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News of the Week.

A few days ago a free fight occurred in the Methodist church at Mahogany, O.

The planet Mars has been unusually near the earth, but we hav failed to find traces of inhabitants.

Julius Wise, hanged at Lexington, S. C., for murder, joined the church an hour before execution.

Talmage says: "I judged from his questions that the czar is more interested in religion than in politics."

Bismarck says that the clericals are at their old work of trying to undermine German unity. They can make better terms for themselvs with a disunited than with a united Germany.

Doubters assert that the miraculous finding of an image of the Virgin in the foundation of a church at St. Petersburg was a cheat got up to quicken zeal in behalf of the church-building fund.

It has transpired that the riots at Tashkend were due not wholly to cholera and superstitious antipathy to medical measures, but partly to religious excitement caused by the governor's interfering with rites in the mosques.

At the shrine of St. Anne de Beaupre, Canada, twenty-five thousand pilgrims hav gathered to celebrate the translation of the relic of the Virgin Mary's mother, which lately wrought such wonderful cures in New York, to the cathedral of Thaumaturgus.

At Kleinweisch, Germany, on the 7th, lightning struck a church and killed two men and rendered thirty unconscious for an hour. A second bolt followed, knocking the bell from the tower, tearing open the roof, and paralyzing the pastor and four boys.

Cal Wood, executed for murder at Clinton prison, N. Y., on the 2d, devoted the whole of his time for his last few days to reading the Bible, getting many portions by heart. His last words were: "God remember me in heaven. God help. God help. God remember me. Lord remember. God help. God rem"——

Herbert Spencer writes of Russia: "My hope is that the intensified despotism of late years, displayed by these measures against the Jews, as in other ways, leading as it does to the accumulation of various explosiv forces, will end in a catastrophe which will break up into half a dozen kingdoms this great barbarian empire."

At Ayacucho, Peru, Agent Penzotti of the American Bible Society was allowed to display six boxes of Bibles for sale several hours, but presently resentment appeared, and in a few days his house was entered and his stock of Bibles burnt, he fleeing and narrowly escaping with his life. Catholic disfavor of the lay use of Bibles was the cause.

Cholera is ravaging the cities of Russia, nearly all of which are without drainage. Physicians hav sometimes advised drainage, but their power was too slight to cause them to be heeded, the church and the state monopolizing all prestige and influence. A dispatch says: "Practically no sanitary measures are enforced to stay the progress of the disease."

George Thompson, the negro Christ of St. Louis, says: "I am the Ten Commandments. I am the whole word of God. The Bible in print is not to be read aright. No one can read it right unless he becomes my follower. The Bible in print is only increased darkness to the reader. I will do away with nature. Everybody that rejects my teaching shall sicken and die. They who accept it shall hav life eternal."

Herr Most says of Berkman, who attempted to assassinate Frick: "He joined a small group of ultra-Nihilists, who called themselvs Autonomists. There were only eight or nine of them, and their theory was that every man was the source, center, and justification of any action he chose to perform, without further responsibility to any other being. Every man was a law unto himself, and their one rule was to do just as they wished."

Action will be taken against O'Mara, chief of the Pittsburgh police, and Layton, chief of the police of Long Branch, N. J., on the charge of illegally imprisoning and then abducting a Long Branch baker named Mollick, suspected of complicity in the attempted assassination of Frick. It is charged that they refused to let him see counsel or be brought before a justice. Each of these denials of the rights of habeas corpus entails severe punishment, as does their carrying of him to Pennsylvania, which will be held kidnapping. It is said that measures quite Russian in their despotism hav often been practiced against Anarchists in Chicago and other places.

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The book is dedicated to her husband, a man whose amiability and goodness ought to incline her to draw less severe indictments of the masculin sex, and is prefaced by Elizabeth Cady Stanton, who believes so strongly that women are equal to men in all qualities that she sometimes forgets to recognize the fact that if they were they would not be the victims she says they are, nor the playthings and supporters of priest and church; nor would woman allow her affection and goodness to be taken advantage of by men to make her suffer so cruelly. However, Mrs. Stanton's preface sets forth the purpose of the book so plainly and sympathetically that we print it entire; and not only as an exposition of the story but as well because it reveals the thoughts of a woman whose opinion is eagerly sought:

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"A class of earnest reformers hav, for the last fifty years, in the press, the pulpit, and on the platform, with essays, speeches, and constitutional arguments before legislativ assemblies, demanded the complete emancipation of woman from the political, religious, and social bondage she now endures; but as yet few see clearly the need of larger freedom, and the many maintain a stolid indifference to the demand.

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"The shallow and thoughtless may know nothing of their existence, while the helpless victims, not being able to trace the cause of their misery, are in no position to state their wrongs themselvs.

"Nevertheless all the author describes in this sad story, and worse still, is realized in every-day life, and the dark shadows dim the sunshine in every household.

"The apathy of the public to the wrongs of woman is clearly seen at this hour, in propositions now under consideration in the legislature of New York. Though two infamous bills hav been laid before select committees, one to legalize prostitution, and one to lower the age of consent, the people hav been alike ignorant and indifferent to these measures. When it was proposed to take a fragment of Central park for a race-course, a great public meeting of protest was called at once, and hundreds of men hastened to Albany to defeat the measure.

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RELIGION is impure and morality ignoble when recompense is the leading principle. . . . The theory of vicarious atonement destroys personal responsibility, the most essential element of moral character. —*Anon.*

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SUCH theories as predestination and election hav been, from first to last, fruitful sources of immorality. . . . There never was a doctrin broached that seemed so sure to breed moral pestilence as the doctrin of salvation by faith alone.—*Chadwick.*

THOSE who only behave themselvs on earth in order that they may be rewarded a thousandfold in heaven, act like Jews lending money at usury. "The pious," says Börne, "look at heaven as a court, and look down with contempt on all those who hav not the entry, like themselvs."—*Büchner.*

HE who says that animals are mere unchangeable machines, shews that he has never observed any of them. If they are only machines, the most superficial observation of the smallest among them proves that these machines observe, compare and judge, or, in other words, that they possess all the faculties of reason.—*Pouchet.*

MEN nowhere, east or west, liv yet a *natural* life, round which the vine clings, and which the elm willingly shadows. Men . . .. need not only to be spiritualized, but *naturalized*, on the soil of earth. Who shall conceive what kind of roof the heavens might extend over him, what seasons minister to him, and what employment dignify his life! . . . The winds should be his breath, the seasons his moods, and he should impart of his serenity to Nature herself.—*Thoreau.*

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IN performing good deeds I reduce suffering.—*Ibid, Buddkaghosa's Parables.*

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To do wrong knowingly and then refuse to confess it, is double guilt.—*Ibid, Pratimoksha.*

LET us now unite in righteousness, cherishing good, living in gentleness.—*Ibid, Travels of Fa-hien.*

HAPPY will be the world when all sentient creatures shall liv in tranquillity.—*Ibid, Fo-sho-hing-tsan-king.*

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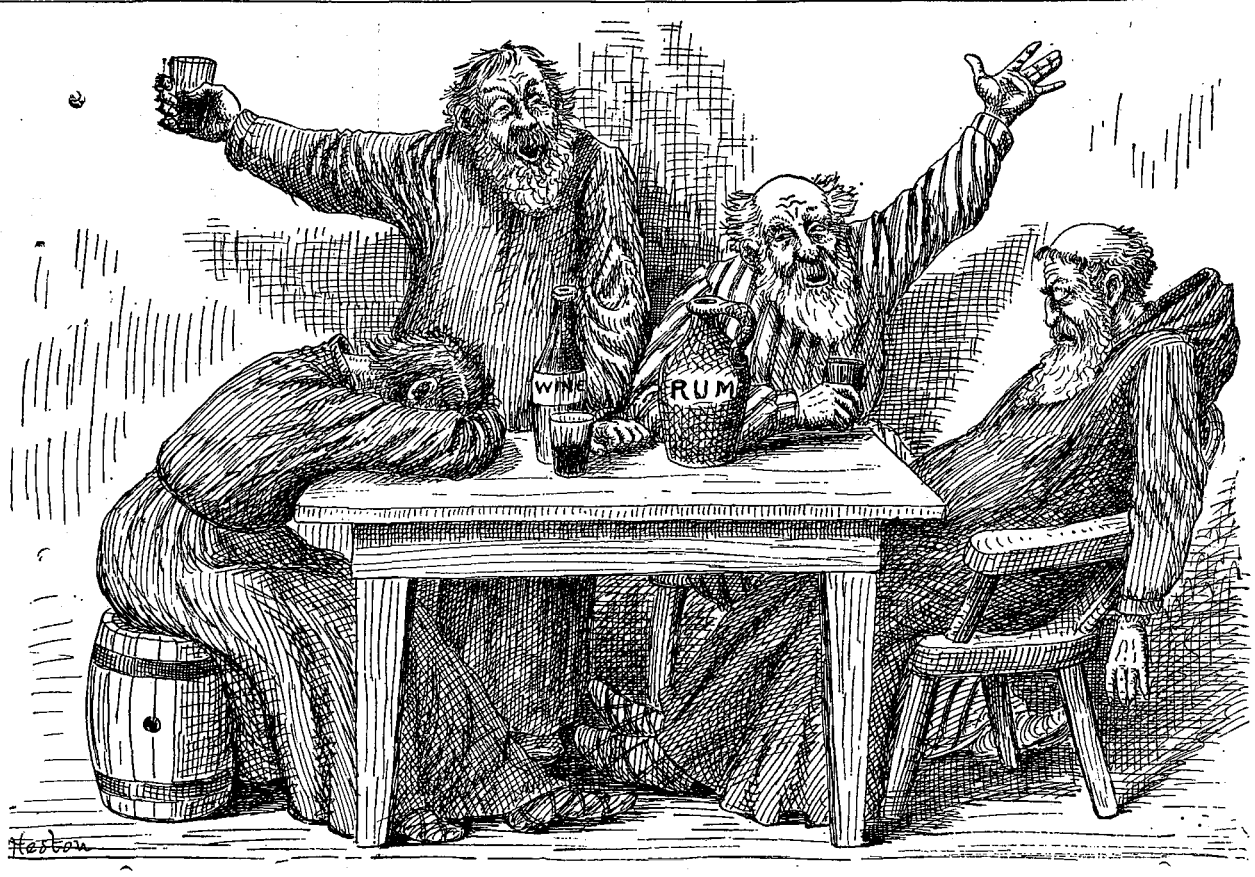
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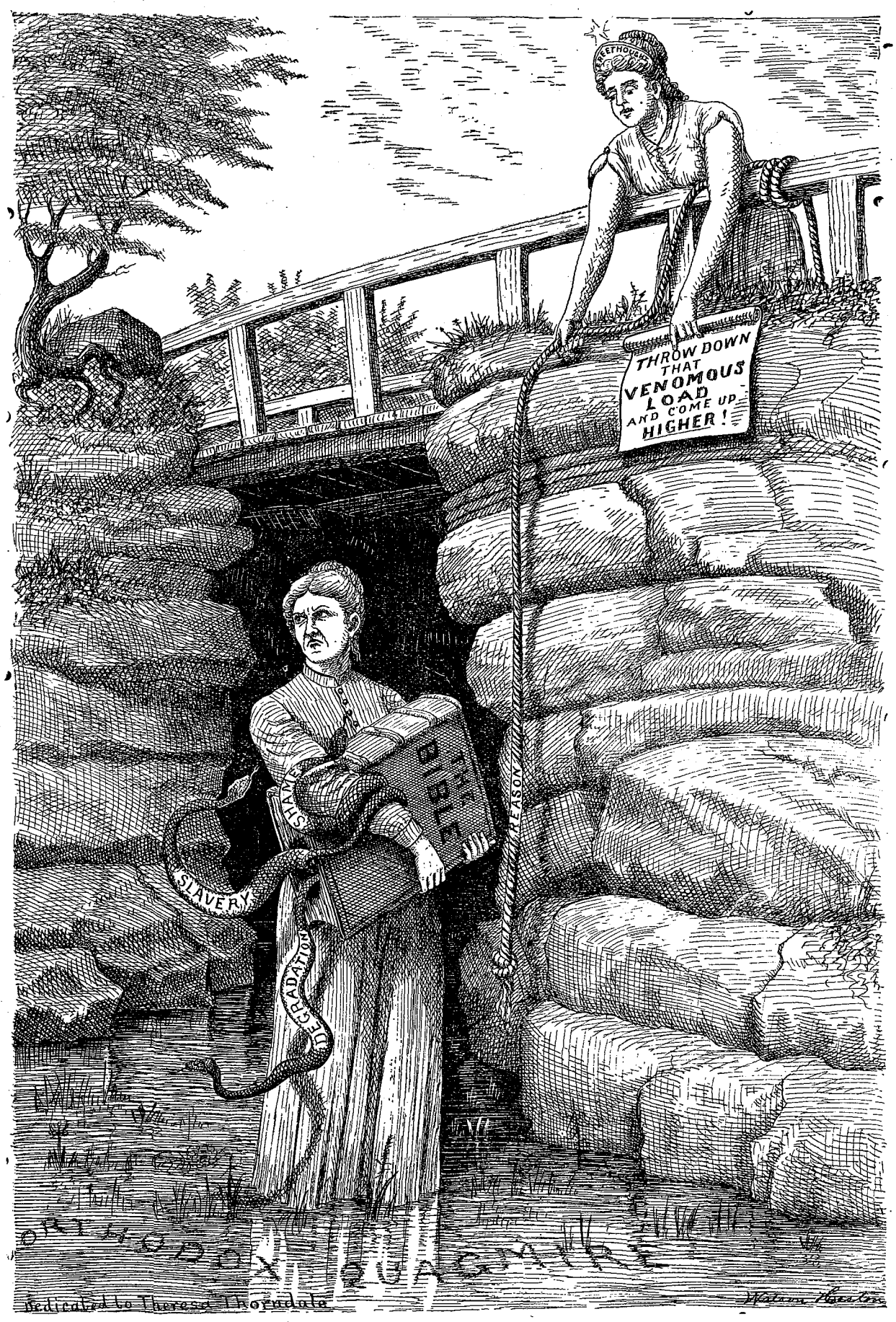
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Christianity's Effects Upon Health and Medical Science.

In an article published not long ago, entitled "Rationalism Lengthening Our Lives," we briefly surveyed the achievements of Science in advancing human health and longevity. We will now giv a short history of what Christianity has done in the same field.

Both the Jewish and the Christian religion inculcated that disease is an infliction by God or by Satan. Of disease sent by Jehovah we hav instances in the epidemic that destroyed fourteen thousand seven hundred Israelites, and was arrested only by the high priest Aaron; the pestilence sent in retribution of David's wicked numbering of the people, which killed seventy thousand and was stayed by burnt-offerings; the plague with which Jehovah menaces sinners, and the one described in Revelation. See also Num. xi, 33, and xvi, 41–50. Such diseases, too, as the leprosy of Miriam and Uzziah, the boils of Job, the dysentery of Jehoram, the withered hand of Jeroboam, the illness of Asa, and many others, are ascribed to the vengeance of God or to the malignity of the devil and his spirits. In the New Testament we find examples like the woman who was "bound by Satan," the fever which was treated by rebuke, the person whom "the devil ofttimes casteth into the fire," and others.

The belief in a numerous and ever-present legion of devils was fostered by the notion that the gods whom the heathen had worshiped were demons. As during the early centuries the worshipers of the pagan gods were in continual warfare with the Christians, it was conceived that the gods of these misbelievers were enlisted in the warfare also, and it grew a settled habit with Christians to consider almost every physical or other ill as the work of these impious spirits. The declaration of St. Paul that the gods of the heathen were demons (1 Cor. x, 20) was a corner-stone of the theory. The leaders of the early church fortified the belief. Origen said: "It is demons which produce famin, unfruitfulness, corruptions of the air, pestilences; they hover continually in clouds in the lower atmosphere and are attracted by the blood and incense which the heathen offer to them as gods." St. Augustine wrote: "All diseases of Christians are ascribed to the demons; chiefly do they torment fresh-baptized Christians, yea, even the guiltless, new-born infants." Tertullian insists that a malevolent angel is in constant attendance upon every person. Gregory of Nazianzen affirms that physical pains are the work of evil spirits; he informs us that the laying on of consecrated hands will effect a cure, but that there is no efficacy in medicin. St. Nilus and St. Gregory of Tours dilate on the sinfulness of employing medicin instead of the intercession of saints. The church fathers in general reprobated the doctrin, which had been broached by the Greeks, that disease arises from natural agencies and may be cured by them, and condemned as useless and sinful a resort to physicians and surgeons rather than to supernatural means.

Besides, unusual and uncomprehended events, such as the appearance of comets and falling stars, and earthquakes, were held on scriptural authority to be "signs and wonders" sent as foretokens of divine chastisement. Consequently, such signs having appeared, the calamities which next occurred were inevitably looked upon as supernatural visitations.

The church not only discouraged investigation into the remedies of disease, but encouraged habits of living which produced it. It denounced all care for the health or for life as this-worldliness, and treason to the other and only excellent world. It derived its maxims from scripture. "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on." "Bodily exercise profiteth but little." "There is nothing from without a man that, entering him, can defile him." One of the unhealthful customs was that of seclusion in small and unventilated cells of monasteries. Another was the avoidance of exercise by many of the dwellers in these establishments. Fastings, often undergone by the feeble and the ill, constituted another health-destroying practice. The neglect of cleanliness, too, was a cardinal virtue among the pious. St. Jerome and the Breviary of the Roman church, says Prof. Andrew D. White, "dwell with unction on the fact that St. Hilarion lived his whole life in utter physical uncleanness; St. Athanasius glorifies St. Anthony because he had never washed his feet; St. Abraham's most striking evidence of holiness was that for fifty years he washed neither his hands nor his feet; St. Sylvia never washed any part of her body save her fingers; St. Euphraxia belonged to a convent in which the nuns religiously abstained from bathing; St. Mary, of Egypt, was eminent for her filthiness; St. Simon Stylites was in this respect unspeakable—the only thing that can be said is, that he lived in ordure and stench intolerable to his visitors. The Lives of the Saints dwells with complacency on the statement that when sundry Eastern monks showed a disposition to wash themselvs, the almighty manifested his displeasure by drying up a neighboring stream until the bath which it had supplied was destroyed." Says Professor Oswald: "The deadliest blow to the cause of health was struck by the anti-natural fanaticism of the Middle Ages, the world-hating infatuation of the maniacs who depreciated every secular blessing as a curse in disguise, and despised their own bodies as they despised nature, life, and earth. The disciples of the world-renouncing messiah actually welcomed disease as a sign of divine favor, they gloried in decrepitude and deformity, and promoted the work of degeneration with a persevering zeal never exceeded by the enlightened benefactors of the human race. For a period of fifteen hundred years the ecclesiastic history of Europe is the history of a systematic war against the interests of the human body; the 'mortification of the flesh' was enjoined as a cardinal duty of a true believer; health-giving recreations were suppressed, while health-destroying vices were encouraged by the example of the clergy; domestic hygiene was utterly neglected, and the founders of some twenty-four different monastic orders vied in the invention of new penances and systematic outrages upon the health of the poor convent-slaves. Their diet was confined to the coarsest and often most loathsome food; they were subjected to weekly bleedings, to profitless hardships and deprivations; their sleep was broken night after night; fasting was carried to a length which often avenged itself in permanent insanity; and their only compensation for a daily repetition of health-destroying afflictions was the permission to indulge in spiritual vagaries and spirituous poisons; the same bigots who grudged their followers a night of unbroken rest or a mouthful of digestible food indulged them in quantities of alcoholic beverages that would hav staggered the conscience of a modern beer-swiller. The bodily health of a community was held so utterly below the attention of a Christian magistrate that every large city became a hotbed of contagious diseases; small-pox and scrofula became pandemic disorders; the pestilence of the black death ravaged Europe from end to end—nay, instead of trying to remove the cause of the evil, the wretched victims were advised to seek relief in prayer and self-torture, and a philosopher uttering a word of protest against such illusions would hav risked to hav his tongue torn out by the roots and his body consigned to the flames of the stake."

Under this ecclesiastical *régime* the human frame became infested with a multitude of corruptions. Scrofula and consumption attained a prevalence and virulence which modern science is but commencing to abate. Infants, and youth, and young persons before their prime, were mowed down so almost inevitably that it seemed as if the life-term of human beings should be reckoned as equal but with that of dogs and cats. Death reaped his prodigious harvests equally by individual diseases and by epidemics. Of the extent and deadliness of these latter, the epidemics, we modern dwellers under the wings of Science cannot easily form a conception. In the fourteenth century the black death swept off twenty-five millions in Europe; half the population of England perished. In the seventeenth century the great plague exterminated a large part of the inhabitants of Christendom. In the eighteenth century an unusually severe pestilence made away with multitudes in southern Europe. The dreadful ravages of cholera at periods nigher the present are near examples.

Throughout these long periods the clergy succeeded in keeping possession of the credit of being the only averters of these calamities. Every cathedral or abbey, and nearly every parish church, owned some fetich which was given out to possess curativ properties. This was sometimes a relic of Christ, or of the Virgin or other personage connected with divine beings, or a relic of a saint. Again, it was a miraculously produced object, such as a picture, statue, etc. The ordinary paraphernalia of church worship, too, were vouched to be surpassing remedies of illness. Prayers and ceremonies were likewise ranked high as curativs. This notion, like all the others, was bottomed on texts from that source of half our modern ills, the Bible. "If any man is sick among you, let him

call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." "And the prayer of faith shall cure the sick, and the Lord shall raise him up." From the traffic upon these fetiches the ecclesiastics derived an immense revenue, and waxed greater and greater in power to keep down the scientific inquirers who feebly attempted expostulation. Lands, money, and privileges flowed in upon them without measure. Especially did great pestilences provide them with rich harvests. The whole evolution of modern history, remarks Professor White, not only ecclesiastical but civil, has been largely affected by the wealth transferred to the clergy at such periods. It was noted that after the great plague in the fourteenth century, the black death, had passed, an immensely increased proportion of the landed and personal property of every European country was in the hands of the church; well did a great ecclesiastic remark that "pestilences are the harvests of the ministers of God."

Among the various means of placating the offended God who had inflicted some malady, processions bearing images of divine personages or saints are to be mentioned. At the present writing these ceremonies, with the various others, are being employed by sufferers from typhus and cholera in Russia, and from volcanic eruption in Italy. In the thirteenth and fourteenth centuries fear of the prevailing plagues drove multitudes to form great processions, the members of which scourged their bodies as they went, hence taking the name of flagellants. These mad creatures trooped everywhither over the lands, flogging, praying, shrieking psalms, and dancing. Pretenders to divinity continually arose in their ranks, and the resulting sects fell upon each other tooth and nail. Many of these bands of maniacs fell into licentious orgies. Europe was like nothing but one vast madhouse.

Occasionally some plague was found to proceed not from a principal supernatural power but from a lesser one, as a saint. In 1680 the church authorities at Rome luckily found out that the pest then prevailing was due to St. Sebastian's resentment at having had no statue set up to him; such a monument being erected, the plague subsided,

Sometimes ridiculous scrapes were got into by the ecclesiastics in their applications both to the heavenly and to the infernal powers. At Rome, in 1522, to stay the plague then raging they decided upon the astounding recourse of a sacrifice to devils. They reasoned, first, that the present plague bore the earmarks of those sent by demons and not by God; second, that Rome had been the home of the chief of the pagan gods who constituted these demons; third, that as the great amphitheater at Rome had been the chosen resort of these demon gods a sacrifice offered to them there would be likely to reach their notice, and not improbably might mollify their wounded feelings. Pursuantly, an ox decorated with garlands was solemnly sacrificed in the amphitheater after the ancient heathen custom. The plague continuing, the churchmen became scared as they reflected on what they had done, and nervously ordered no end of expiatory processions and ceremonies to propitiate God, the Virgin, and the saints, who had doubtless become infuriated at this application to their rivals.

Limitations of space compel us to continue to our next issue this account of some of the goodly effects of that very valuable, profitable, and praiseworthy institution, Christianity.

Errors in the Bible.

The *Christian Intelligencer* prints this dogmatic misstatement:

"What is gained by reiterating that there are errors in the scriptures, and that there is in them a mighty human agency? If the persons making these declarations are really biblical scholars they know, or ought to know, that the errors which possibly, we may even say presumably, exist, are very few in number, and of decidedly inferior importance, that do not affect a single moral precept or a single doctrinal statement of revelation."

This is about the worst exhibition of ignorance or dishonesty that we hav seen lately.

It is admitted by all Christian scholars that the scriptures are full of errors. The many revisions they hav undergone indisputably prove this. And instead of being few in number, they are so numerous that no one knows precisely how many there are. First we heard of twenty thousand different readings, then of thirty-two thousand, then of fifty thousand, till, in the collation of the manuscripts for Griesbach's edition, as many as one hundred and fifty thousand were discovered. Professor Michaelis, in his Introduction to the New Testament, said, "No one will deny that the early Christians, who differed from the ruling church, hav altered the New Testament in numerous examples according to their peculiar tenets." "And so much so," says the Rev. Mr. Nolan, in his "Inquiry," page 400, "that little confidence can be placed in *any* edition." The Rev. T. H. Horne, in the second volume of his "Introduction to the Scriptures," admits that "all manuscripts, the most ancient not excepted, hav erasures and corrections." The Rev. Mr. Pope, in his treatis on the "Miraculous Conception," affirms that "the Cambridge and the Alexandrian manuscripts swarm with corruptions and interpolations." We hav the authority of Origen that Celsus charged the early fathers with having three or four different readings for the same text, or, as he expressed it, "they hav altered the gospel three or four different times, as if they were drunk, and, when pressed by their adversaries, recurred to that reading which best suited their purpose." Du Pin informs us that "there is a great discrepancy between the copies, which must be attributed either to the negligence of the scribes or to the audacious perversion of others, or to those who correct the text by arbitrary additions or omisions, who oftentime hav put in and left out as they thought it most convenient." Du Pin adds to this, "It cannot be said that no fault has crept into the scriptures by the negligence or inadvertency of the transcribers, or even by the boldness of those who hav ventured to strike out, add, or change some words which they thought necessary to be omitted, added, or changed." Mr. James, librarian of the University of Oxford, in his work on the "Corruption of the Scriptures," on page 372, says: "Let us pass a step or two further and inquire whether they hav not corrupted the Bible in like sort, or worse, rather, if it be possible, to a degree of impiety beyond the degrees of comparison, and yet so plainly to be proved against papists, as he that hath but one eye to see shall plainly discover it, and thence be induced to suspect the abomination of desolation spoken of by Daniel the prophet, sitting in the holy place and admiring himself above the holy of holies. He shall observe infinit varieties, contrarieties, and contradictions and oppositions between two Bibles, set forth by two popes within two years, both commanded to be read, as are mentioned in the briefs. You shall see the popes breathe hot and cold, say and unsay the same thing twice, and in fine they hav truly verified the Bible to be a nose of wax, plied and wrought into fashion for their own advantage. A shame it is that any Christian should presume to add or take away aught from the word of God. Yet oh, intolerably fraud, not any simple Christian or layman, but the bishop of Rome, chief pastor of the church, sole judge of all controversies, whose lips should preserve knowledge, and his tongue speak no deceit, hath audaciously presumed to add and take away whole sentences, to change words of the holy writ into a clear contrary meaning—to make, as it were, white black and black white." The Rev. Mr. Cooper, in his "Tracts," page 521, expressly says, "Were a Socinian to make a new translation, he would translate under the guidance of his Socinian opinions, and properly." The Rev. Dr. Campbell, in his introduction to his "Translation of the Scriptures," makes some remarks about Beza, who published the edition of the Greek Testament from which our English version is taken: "Here we hav a man," says he, "who, in effect, acknowledges that he would not hav translated some things in the way he has done if he would not thereby strike a severe blow against his adversaries or ward off a blow which an adversary might aim against him."

And if these errors, or different readings, do not make doctrinal changes, why are there so many Protestant sects, and why do the Catholics require the Bible to be expounded only by their "learned" men—men who know what the church wants to hav taught? As for the moral precepts, they are not the result of any revelation, but of human experience; and they are not peculiar to the scriptures, but were formulated centuries before we had the Bible. It has been well said that the good in the Bible is not original, and what is original is not good.

Mr. J. D. Shaw's Error.

In THE TRUTH SEEKER recently a correspondent living in Texas criticised the people of some towns in that state quite severely, giving instances of what he considered their depravity, and applied harsh names to the perpetrators.

We should not refer to this, as our own correspondents hav rebuked him sufficiently, if rebuke be necessary, except that our greatly valued contemporary, Mr. J. D. Shaw, has seen fit to hold THE TRUTH SEEKER itself responsible for the sentiments expressed, and to indulge in some unworthy language.

And we refer to it now only to ask Mr. Shaw if he considers his conduct fair? If the case were reversed, what would he say to us?

It may be that this is a good opportunity to say, though until we saw the current *Independent Pulpit* we had supposed our readers possessed the good sense to discern it, that each writer for THE TRUTH SEEKER is solely responsible for the opinions he or she expresses. As a matter of fact, the Editor finds that he can entirely agree with very few of them. But, for all he can say, that may be his misfortune and not that of the writers. A Freethought paper edited on the lines of one man's experience and knowledge would be rather narrow, however broad the man might think himself. It certainly would not be a Freethought paper.

One Congressman Who Knows His Mind.

During the debate over the World's Fair appropriation two weeks ago, we wrote to Amos J. Cummings, who was opposing the gift, urging him to work for Sunday opening in connection with the appropriation. He replied:

"HOUSE OF REPRESENTATIVS U. S.
"WASHINGTON, D. C., Aug. 8, 1892.

"DEAR SIR: Certainly, the Fair ought to be open on Sundays, whether the government makes any appropriation or not. That is the one day in the week in which workingmen and their wives and children can visit the Fair without losing time. I did everything I could to hav Congress allow the Fair to be open on Sunday, but was beaten by more than two to one. At all events the decision should hav been left to those in charge of the Fair. Sunday closing has undoubtedly robbed the Fair of $3,000,000 receipts, and for whose benefit? Men who ought to know say for the benefit of the liquor saloons and theaters, which are always open on Sunday in Chicago. Yours truly, AMOS J. CUMMINGS.

"MR. E. M. MACDONALD, N. Y."

The most utopian Utopian that we hav heard of lately is the Rev. L. A. Banks, of Boston. In a lecture delivered at Round Lake the other day he attacked and conquered the poverty problem in one paragraph: "The five largest Protestant denominations," said the lecturer, "can stop every legalized dram-shop in either Boston or New York, if they will only try to attend to their business on a strictly business basis, as the dram-shops do. Let them keep open all day and late into the night, and offer light and music and fellowship to all comers—not to the pewholders alone, but to those who are too poor to own a pew. Pew rent has got to go if you are to save the souls of the tenement-house poor. I am tired of the cant of the saying 'saving souls.' The church had better undertake to save men and women, as well as souls. The churches should not only be free, but there should be free entertainments, to which the poor should hav as hearty an invitation as regular attendants. There should be a sort of employment bureau attached to each church, so that when a member got out of employment the preacher might appeal for him." He closed with these words: "If I had been brought up in the tenement districts, as so many of my people were, I would hav cursed the

Christian God that could hav so neglected me." When the Rev. Mr. Banks knows more he will know that sentimental charity will never remedy the social evils of to-day, and he will also know that the church is founded upon a religion which teaches the poor and the rich that whatever they hav, whether nothing or much, is given them by the Lord, and that to rebel against the divisions of men into beggars and millionaires, rulers and ruled, is to strive against God.

In the West.

News and Notes.

After Washington comes Montana, a stretch of nearly a thousand miles, with magnificent mountains and plains, almost a continent in the vastness and variety of its resources. I leave Spokane on Friday evening, July 29th, and Saturday morning reach Drummond, on the main line of the Northern Pacific. I change cars at this point, and go south twenty-eight miles to Phillipsburg. This is one of the oldest towns in the state, a mining center years before the railroad was built. It has about three thousand inhabitants, and it makes a lively and picturesque appearance. Round about it roll up volumes of smoke from the mighty factories that pour forth the glittering metal. The mountains tower above thousands of feet. Up these mountains I must climb four miles, until I reach a hight of eight thousand feet, and there is Granite, the end of my journey. It is a stupendous mount, and a glorious one. The grade is excellent, and we travel with comparativ ease. The prospect extends for a hundred miles away, with a hundred shining peaks in every variety of form, and blue sweeps of plain between, and glittering depths of canyon in the mellow sunshine that beneath the clear skies rolls its measureless splendor. Up and up I climb and wind around while new and brilliant scenes extend until at last the city of Granite, right against the precipitous crags, hangs on for dear life as if every moment it would tumble into the enormous abysses beneath. Here are the biggest mills in the state, the largest machineries. Here is a cosmopolitan people drifted from all parts of the world, and the mountain-sides heave with tumultuous industry.

When I read Alexander E. Klain's article a few months since in THE TRUTH SEEKER it struck me then that this would be a good place to venture; that in this lofty citadel I might unfurl the flag of Freethought. I was not mistaken. I was well rewarded for my plunge into this far and unknown territory. I found wide-awake supporters and splendid audiences. I gave two lectures, Sunday and Monday evenings, in the Miners' Union Hall. The Miners' Union is very strong here, having a membership of nearly one thousand. It owns a handsome property, and the hall in which I spoke is one of the largest in the state. These were the first Freethought lectures in Granite, and the welcome was all that I could desire. Mr. Klein acted as chairman of the meetings. Thomas McGowan, S. E. Carr, E. W. Thomas, B. Lindsay, and others were not afraid to be counted on the platform. Most of the Liberal cohort are young men, who hav already had a varied experience of life. Alex. Klein was born in Hungary, left home when only eleven years of age, and has since made his own way in the world. He traveled over a considerable part of Europe, especially Switzerland, came to this country when sixteen years old, found himself in New York without acquaintance, not knowing the language, and with just twelve cents in his pocket. But he forged ahead, and compelled fortune to smile upon him. He is only twenty-three years old now, with a great enthusiasm for Freethought and Reform, with a glorious hatred of king and priest, and a whole-hearted devotion to progress.

E. W. Thomas has had many adventures by land and sea of a novel and thrilling character, and is still young. He has learned Freethought directly from nature and humanity. S. S. Carr is a veteran —a forty-niner—but the spirit of early times does not desert him. He looks forward and not backward. These are the kind of men we meet generally in mining camps—men of travel—of observation, of practical ability, who hav fought and won by natural force. A mining camp has plenty of interest and change. The great mills; the superb engins, big and monstrous, yet polished as a lady's ring, without a particle of dust on the gleaming surface, the ponderous wheel rolling round like a planet, and the shaft sweeping with lightninglike brilliance and power; the swarthy workers coming and going by the hundreds in the gloom and light —these present a panorama of infinit meaning and wonder. On these bold and barren hills the mightiest force of civilization thunders its music, and man's grim warrior surpasses the gods with his victorious arm. Mr. Thomas, who runs the engin of the Bimetallic, invited me to take a view with him while at his post. It requires the alert brain here. How the terrific machinery that could crush a thousand at a blow, responds to the most delicate touch. The shaft is thirteen hundred feet deep; out of this, in eight minutes and a half a hundred miners are taken in squads of sixteen by the swift machinery. This beats Jonah and the whale. The biggest fish-god ever made couldn't land a hundred at that rate. They pile forth voluminously. You might almost imagin they were shot from a cannon's mouth.

I did not find Granite dull at all the three days I stayed there. I did find it a little bit monotonous going to church on Sunday morning, but as I had not been to church for a long time I rather enjoyed the curiosity of the thing. It was a good deal like examining ancient specimens. I did wonder how people could listen with an air of solemnity to such by-gone tales. The subject of the sermon was "The Unity of the Church." As Christians hav killed about nine million Christians during the last thousand years it does not look as if one could rejoice much in the unity of the church. However, the minister fixed it up all right; the differences did not amount to much after all.

Talking of "specimens," the Bimetallic Company hav just lifted a piece of ore weighing about thirty-five hundred pounds, of ruby silver, etc., which is to be sent to the World's Fair. There is more civilization in that one mass of ore than in all the theologies of the past. I hav a piece of that silver rock, by the kindness of Mr. Thomas, and I shall keep it as long as I liv in remembrance of Granite.

I cannot put upon the list the names of all the friends I met at this place, for there is quite a company. With those already named are, Ben Bowling, M. Moore, Dan Calder, J. F. Duncan, D. L. Sutton, John O'Neill, E. Mitchell, August Wiltscho, etc. Granite numbers about three thousand. The majority of the people are Liberals. A half a dozen churches, however, confront the eye. Granite peak towers above all, and from its summit an immense view unfolds in dazzling magnificence.

I must thank all my friends here for their genial and generous support, and I am glad that I acted on Klein's suggestion and made this a point on my present trip. Amid these tremendous forms of nature and imperial forces of man, amid these people, alert, intelligent, of various nationality, workers with hand and brain, in these lofty regions, the highest almost where humanity has pitched its camps of fire and steam, here Freethought finds a splendid outlook. With the silver streams of wealth from these rocky chambers shines the genius of liberty.

From Granite I travel to Missoula, about the brightest and handsomest city in Montana, I guess. It claims about six thousand population. It has elegant business blocks and hotels, quite as commodious and elegant as in Chicago or New York. Almost all the wealth thus displayed has been made in this country itself. The city has not been built up by outside capital. The agricultural resources of Missoula county are extensiv. Fruits grow abundantly, and all kinds of grain. Bitter Root valley is seventy miles long and is the finest valley in the state. A branch railroad from Missoula runs up this valley fifty miles, and beautiful villages and farms are along its course. Frenchtown valley is toward the north, twenty-five miles in extent. Further north, touching upon the British line, is Flathead valley.

Missoula is on the bosom of a wide and lovely plain, through which flow and unite the Bitter Root and Missoula rivers. Around the plain and valleys is a vast circle of mountains of infinit beauty and grandeur in the gorgeous summer days. Nowhere in the world are there more delightful prospects.

There is a large Liberal element in Missoula. The lectures were given in the Opera House, and were generously supported by the leading citizens. On Sunday evening there was a splendid attendance. This is the first Freethought movement in the place and was made a pronounced success. Hereafter Missoula will be in the front rank. The workers here are stalwart Liberals. They are not afraid to be known and to do their level best. A. M. Stevens is the first with whom I became acquainted by correspondence. An article of his in THE TRUTH SEEKER attracted my attention and induced me to pitch my tents toward Missoula, and I am glad I obeyed the "call." Mr. Stevens had fifteen or twenty new subscribers to THE TRUTH SEEKER and has sold a large quantity of books. In a quiet but very effectiv manner he has made Freethought a power. His wife is the daughter of Hon. J. L. Wright, of Rochester, Minn., a well-known Freethinker and reformer, and who has stood frankly by his colors in the Minnesota legislature, an honest politician. So Mr. and Mrs. Stevens and the three bright children are for Freethought first, last, and all the time.

C. W. Berry is a veteran comrade from old New Hampshire, and we fraternize at once. He has been upon this coast since 1849, and wonderful experiences he has had and could many a tale unfold. Over thirty years ago he camped on the Missoula, and he has seen this country grow from a wilderness to a spacious city. He could hav been a millionaire if he had half tried; but he was too generous. No one ever wanted a dollar from Bill Berry but he got it. He was sheriff of Missoula county by a large majority. He is now assessor. It is no use for anybody to run against him. He is bound to be elected. "Honest Bill Berry, the packer," is the name by which he is known all over western Montana. His word is as good as his bond, and the people know it. He is absolutely impartial and just in all his official transactions, and a Liberal with every fiber of his being.

L. F. Keim is on our list. Mrs. Keim is a member of the Christian church, but I found her a genial friend and enjoyed the kindly hospitality of her home. Mr. Keim has been brave enough to tackle the clergyman and to bring him even into the courts of law and compel him to pay fines for his misbehavior. This is a good thing for the community. The clergyman must be a law-abiding citizen, even if he is the "Lord's embassador." Mr. Keim pursues the even tenor of his way as city police, while the minister is about to be put upon the "retired list."

Hon. J. T. Phillips, a Grand Army comrade, introduced me at the first lecture with ringing words, and he stands by the flag of Freedom as in the days of storm and battle.

John Copp, another New Hampshire boy, gave me a real Yankee welcome. He drove me over to Fort Missoula, four miles out, where I witnessed the retreat and guard mount and heard the martial strains, and the old war times came back with vivid remembrance. Lieutenant McMartin, officer of the day, gave us a handsome welcome and showed us over the fort, which has a beautiful location and is one of the finest posts in the country. Saturday Copp takes me over to Bonner, where is located one of the largest saw-mills in the state. About thirty-five million feet is the output per year. There is a large sash and door factory connected with the mill. Bonner is a busy little burg. We reach it from Missoula by Hell Gate canyon. It is seven miles distant. We pass by De Long's ranch, snugly located at the foot of Mount Jumbo. De Long is a Liberal. So is Bandman, after a fashion—the once world-famous actor, the brilliant Hamlet and Shylock, who has a ranch near Bonner. He is one of the most eccentric men on this Western continent. He is smart as chain lightning and fully as irregular in his flashes of genius. He is Radical to his heart's core, but he has a vein of misanthropy and the way he scores people sometimes is terrific. He is well worth knowing, however, for he is a brainy man with a remarkable career.

Dr. H. H. Hanson, one of the leading physicians of the city, is on our list with a generous contribution; also Mayor Higgins, Sheriff Huston, and E. W. Phillips. Hunt puts our banner on the outward walls. Mr. and Mrs. J. E. Ferguson I am pleased to meet. Mr. Ferguson I knew twenty years ago when I was at North Platte, Neb., a Unitarian clergyman; J. H. B. Foster, Ed. Wilson, Wm. Neill, H. C. McLeod, Palmer of Flathead valley, and dozens of others I could name who hav joined in this campaign and liberally assisted.

Time has passed quickly among these hospitable people of Missoula. There is true Western enterprise here. Missoula has a promising future. It is in the center of some of the best farming lands in the state. The mineral resources of this country are yet to be developed, but undoubtedly they are great. I believe that Freethought will hold its own as wealth and population increase. I shall not forget Missoula, nor the host of friends I hav met amidst its beautiful surroundings.

SAMUEL P. PUTNAM.

MRS. MATTIE KREKEL begins her fall lecturing tour in September, in Nebraska. She wishes to devote the months of September, October, and November to work in that state and in Kansas and Iowa, afterward going to Texas for the next three months. Those desiring to hear her may address her at 605 Maple street, Rockford, Ill.

Father Tom and the Pope;

OR, A NIGHT AT THE VATICAN.

By Rev. Francis Mahony (*Father Prout*),

As related by Mr. Michael Heffernan, Master of the National School at Tallymactaggart, in the county of Leitrim, to a friend, during his official visit to Dublin, for the purpose of studying political economy, in the spring of 1838.

[CONCLUDED.]

God be wid the time when I went to the classical seminary ov Firdramore! when I'd bring my sod o' turf undher my arm, and sit down on my shnug boss o' straw, wid my back to the masther and my shins to the fire, and score my sums in Dives' denominations or the double rule o' three, or play fox and geese wid purty Jane Cruise that sat next me, as plisantly as the day was long, widout anyone so much as saying, "Mikey Heffernan, what's that you're about?"—for ever since I was in the one lodge wid poor ould Mat I had my own way in his school as free as ever I had in my mother's shebeen. God be wid them days, I say again, for its althered times wid me, I judge, since I got under Carlisle and Whateley. Sich sthrictness! sich ordher! sich dhrilling, and lecthiring, and tuthoring as they do get on wid! I wisht to gracious the one-half of their rules and rigilations was sunk in the say. And they're getting so sthrict, too, about having fair play for the heretic childher! We're to hav no more schools in the chapels, nor masses in the schools. Oh, by this and by that it'll never do at all! The ould plan was twenty times betther; and, for my own part, if it wasn't that the clargy support them in a manner, and the grant's a thing not easily done widout these hard times, I'd see if I couldn't get a sheltered spot nigh-hand the chapel, and set up agin on the good ould principle: and faix, I think our metropolitan 'ud stand to me, for I know that his motto was ever and always, that "Ignorance is the true mother ov piety."

But I'm running away from my narrativ entirely, so I am. "You'll plase to ordher up the housekeeper," says Father Tom to the pope, "wid a pint ov sweet milk in a skillet, and the bulk ov her fist ov butther, along wid a dust ov soft sugar in a saucer, and I'll show you the way of producing a decoction that, I'll be bound, will hunt the thirst out ov every nook and corner in your holiness's blessed carcidge."

The pope ordhered up the ingredients, and they were brought in by the head butler.

"That'll not do at all," says his riv'rence; "the ingredients won't combine in true proportion unless ye do as I bid yez. Send up the housekeeper," says he, "for a faymale hand is ondispinsably necessary to produce the adaption ov the particles and the concurrence of the corpuscles, widout which you might boil till morning and never fetch the curds off ov it."

Well, the pope whispered to his head butler, and by and by up there comes an ould fagot ov a *Caillean*, that was enough to frighten a horse from his oats.

"Don't thry for to desave me," says his riv'rence, "for it's no use, I tell yez. Send up the housekeeper, I bid yez: I seen her presarving gooseberries in the panthry as I came up: she has eyes as black as a sloe," says he, "and cheeks like the rose in June; and sorra taste of this celestial mixthir shall cross the lips ov man or mortial this blessed night till she stirs the same up wid her own delicate little finger."

"Misther Maguire," says the pope, "it's very unproper to spake that way ov my housekeeper: I won't allow it."

"Honor bright, your holiness," says his riv'rence, laying his hand on his heart.

"Oh, by this and by that, Misther Maguire," says the pope, "I'll hav none of your insiniwations: I don't care who sees my whole household," says he; "I don't care if all the faymales undher my roof was paraded down the high street of Room," says he.

"Oh, it's plain to be seen how little you care who sees them," says his riv'rence. "You're afeared, now, if I war to see your housekeeper, that I'd say she was too handsome."

"No, I'm not!" says the pope; "I don't care who sees her," says he. "Anthony," says he to the head butler, "bid Eliza throw her apron over her head, and come up here." Wasn't that stout in the blessed man? Well, my dear, up she came, stepping like a three-year-old and blushing like the brake o' day; for though her apron was thrown over her head as she came forrid, till you could barely see the tip ov her chin—more be token there was a lovely dimple in it, as I've been tould—yet she let it shlip a bit to one side, by chance like, jist as she got fornenst the fire, and if she wouldn't hav given his riv'rence a shot if he hadn't been a priest, t's no matther.

"Now, my dear," says he, "you must take that skillet, and hould it over the fire till the milk comes to a blood-hate; and the way you'll know that will be by stirring it onst or twice wid the little finger ov your right hand, afore you put in the butther: not that I misdoubt," says he, "but that the same finger's fairer nor the whitest milk that ever came from the tit."

"None of your deludhering talk to the young woman, sir," says the pope, mighty stern. "Stir the posset as he bids you, Eliza, and then be off wid yourself," says he.

"I beg your holiness's pardon ten thousand times," says his riv'rence; "I'm sure I meant nothing onproper; I hope I'm uncapable of any sich dirilection of my duty," says he. "But, marciful Saver!" he cried out, jumping up on a suddent, "look behind you, your holiness—I'm blest but the room's on fire!"

Sure enough the candle fell down that minit and was near setting fire to the windy-curtains, and there was some bustle, as you may suppose, getting things to rights. And now I hav to tell you ov a raally onpleasant occurrence. If I was a Prodesan that was in it, I'd say that, while the pope's back was turned, Father Tom made free wid the two lips ov Miss Eliza; but, upon my conscience, I belave it was a mere mistake that his holiness fell into on account of his being an ould man, and not having aither his eyesight or his hearing very parfect. At any rate it can't be denied but that he had a shtrong imprission that sich was the case; for he wheeled about as quick as thought—it was jist as his riv'rence was sitting down—and charged him wid the offinse plain and plump. "Is it kissing my housekeeper before my face you are, you villain?" says he. "Go down out o' this," says he to Miss Eliza; "and do you be packing off wid you," he says to Father Tom, "for it's not safe to hav the likes ov you in a house where there's temptation in your way."

"Is it me?" says his riv'rence; "why what would your holiness be at, at all? Sure I wasn't doing no sich thing."

"Would you hav me doubt the evidence ov my sinses?" says the pope; "would you hav me doubt the testimony ov my eyes and ears?" says he.

"Indeed I would so," says his riv'rence, "if they pretend to hav informed your holiness ov any sich foolishness."

"Why," says the pope, "I seen you afther kissing Eliza as plain as I see the nose on your face; I heard the smack you gave her as plain as ever I heard thundher."

"And how do you know whether you see the nose on my face or not?" says his riv'rence; "and how do you know whether what you thought was thundher, was thundher at all? Them operations of the sinses," says he, "comprises only particular corporayal emotions, connected wid sartin confused perciptions called sinsations, and isn't to be depended upon at all. If we were to follow them blind guides, we might jist as well turn heretics at onst. 'Pon my secret word, your holiness, it's naither charitable nor orthodox ov you to set up the testimony ov your eyes and ears agin the characther ov a clergyman. And now, see how aisy it is to explain all them phwenomena that perplexed you. I ris and went over beside the young woman because the skillet was boiling over, to help her to save the dhrop ov liquor that was in it; and as for the noise you heard, my dear man, it was naither more nor less nor myself dhrawing the cork out ov this blissid bottle."

"Don't offer to thrape that upon me!" says the pope; "here's the cork in the bottle still, as tight as a wedge."

"I beg your pardon," says his riv'rence, "that's not the cork at all," says he; "I dhrew the cork a good two minits ago, and it's very purly spitted on the end ov this blessid cork-shcrew at this prisint moment; howandiver you can't see it, because it's only its raal prisence that's in it. But that outward appearance that you call cork," says he, "is nothing but the outward spacies and external qualities of the cortical nathur. Them's nothing but the accidents of the cork that you're looking at and handling; but, as I tould you afore, the real cork's dhrew, and is here prisint on the end ov this nate little insthrument, and it was the noise I made in dhrawing it that you mistook for the sound ov the *pogue*."

You know there was no conthravening what he said; and the pope couldn't openly deny it. Howandiver he thried to pick a hole in it in this way. "Granting," says he, "that there is the differ you say betwixt the reality ov the cork and them cortical accidents, and that it's quite possible as you allidge, that the thrue cork is really prisint on the end ov the shcrew, while the accidents keep the mouth ov the bottle stopped—still," says he, "I can't undherstand, though willing to acquit you, how the dhrawing ov the real cork, that's onpalpable and widout accidents, could produce the accident ov that sinsible explosion I heard jist now."

"All I can say," says his riv'rence, "is that I'm sinsible it was a real accident, anyhow."

"Ay," says the pope, "the kiss you gave Eliza, you mane."

"No," says his riv'rence, "but the report that I made."

"I don't doubt you," says the pope.

"No cork could be dhrew with less noise," says his riv'rence.

"It would be hard for anything to be less nor nothing, barring algebra," says the pope.

"I can prove to the conthrary," says his riv'rence. "This glass ov whisky is less nor that tumbler ov punch, and that tumbler of punch is nothing to this jug ov *scaltheen*."

"Do you judge by superficial misure or by the liquid contents?" says the pope.

"Don't stop me betwixt my premisses and my conclusion," says his riv'rence; "*ergo*, this glass ov whisky is less nor nothing; and for that raison I see no harm in life in adding it to the contents ov the jug, just by way ov a frostnail."

"Adding what's less nor nothing," says the pope, "is subtraction according to algebra; so here goes to make the rule good," says he, filling his tumbler wid the blessed stuff, and sitting down at the table, for the anger didn't stay two minits on him, the good-hearted ould sowl.

"Two minuses makes one plus," says his riv'rence, as ready as you plase, "and that'll account for the increased daycrement I mane to take the liberty of producing in the same mixed quantity," says he, follying his holiness's epistolical example.

"By all that's good," says the pope, "that's the best stuff I ever tasted; you call it a mixed quantity, but I say it's prime."

"Since it's ov the first ordher, then," says his riv'rence, "we'll hav the less deffeequilty in reducing it to a simple equation."

"You'll hav no fractions at my side anyhow," says the pope. "Faix, I'm afeard," says he, "it's only too aisy ov solution our sum is like to be."

"Never fear for that," says his riv'rence, "I've a good stock of surds here in the bottle; for I tell you it will take us a long time to exthract the root ov it, at the rate we're going on."

"What makes you call the blessid quart an irrational quantity?" says the pope.

"Because it's too much for one, and too little for two," says his riv'rence.

"Clear it ov its coefficient, and we'll thry," says the pope.

"Hand me over the exponent, then," says his riv'rence.

"What's that?" says the pope.

"The schrew, to be sure," says his riv'rence.

"What for?" says the pope.

"To dhraw the cork," says his riv'rence.

"Sure the cork's dhrew," says the pope.

"But the sperits can't get out on account of the accidents that's stuck in the neck ov the bottle," says his riv'rence.

"Accidents ought to be passable to sperit," says the pope, "and that makes me suspect that the reality ov the cork's in afther all."

"That's a barony-masia," says his riv'rence, "and I'm not bound to answer it. But the fact is, that it's the accidents ov the sperits too that's in it, and the reality's passed out through the cortical spacies as you say; for, you may hav observed, we've both been in rale good sperits ever since the cork was dhrawn, and where else would the real sperits come from if they wouldn't come out of the bottle?"

"Well, then," says the pope, "since we've got the reality, there's no use troubling ourselvs wid the accidents."

"Oh, begad," says his riv'rence, "the accidents is very essential too; for a man may be in the best ov good sperits, as far as his immaterial part goes, and yet need the accidental qualities ov good liquor to hunt the sinsible thirst out ov him." So he dhraws the cork in earnest, and sets about brewing the other skillet ov *scaltheen*; but faix, he had to get up the ingredients this time by the hands ov ould Molly; though devil a taste of her little finger he'd let widin a yard ov the same decoction.

But, my dear, here's the *Freeman's Journal*, and we'll see what's the news afore we finish the residuary proceedings ov their two holinesses.

Hurroo, my darlings!—didn't I tell you it 'ud never do? Success to bould John Tuam and the ould siminary ov Firdramore! Oh, more power to your grace every day you rise, 'tis you that has broken their boord into shivers under your feet! Sure, and isn't it a proud day for Ireland, this blessed feast ov the chair ov Saint Pether? Isn't Carlisle and Whately smashed to pieces, and their whole college of swaddling teachers knocked into

smidhereens? John Tuam, your sowl, has tuck his pasthoral staff in his hand and beathen them out ov Connaught as fast as ever Pathrick druve the sarpints into Clew bay. Poor ould Mat Kavanagh, if he was alive this day, 'tis he would be the happy man. "My curse upon their g'ographies and Bibles," he used to say; "where's the use ov perplexing the poor childer wid what we don't undherstand ourselvs?" No use at all, in troth, and so I said from the first myself. Well, thank God and his grace, we'll hav no more thrigonomethry nor scripther in Connaught. We'll hould our lodges every Saturday night as we used to, wid our chairman behind the masther's desk, and we'll hear our mass every Sunday morning wid the blessed priest shtanding afore the same. Glory be to God! I've done wid their lecthirs—they may all go and be d——d wid their consuption and production. I'm off to Tallymactaggart before daylight in the morning, where I'll thry whether a sod or two o' turf can't consume a cartload ov heresy, and whether a weekly meeting ov the lodge can't produce a new thayory ov rints. But afore I take my lave ov you, I may as well finish my story about Father Tom that I hear is coming up to whale the heretics in Adam and Eve during the lint.

The pope—and indeed it ill becomes a good Catholic to say anything agin him—no more would I, only that his riv'rence was in it—but you see the fact ov it is that the pope was as envious as ever he could be, at seeing himself sacked right and left by Father Tom, and bate out ov the face, the way he was, on every science and subjec' that was started. So, not to be outdone altogether, he says to his riv'rence, "You're a man that's fond ov the brute crayation, I hear, Misther Maguire?"

"I don't deny it," says his riv'rence; "I've dogs that I'm willing to run agin any man's, ay, or to match them agin any other dogs in the world for genteel education and polite manners," says he.

"I'll hould you a pound," says the pope, "that I've a quadrhuped in my possession that's a wiser baste nor any dog in your kennel."

"Done," says his riv'rence, and they staked the money. "What can this larned quadrhuped of yours do?" says his riv'rence.

"It's my mule," says the pope, "and, if you were to offer her golden oats and clover off the meadows ov paradise, sorra taste ov aither she'd let pass her teeth till the first mass is over every Sunday or holiday in the year."

"Well, and what 'ud you say if I showed you a baste ov mine," says his riv'rence, "that, instead ov fasting till first mass is over only, fasts out the whole four-and-twenty hours ov every Wednesday and Friday in the week as reg'lar as a Christian?"

"Oh, be asy, Master Maguire," says the pope.

"You don't believe me, don't you?" says his riv'rence; "very well, I'll soon show you whether or no," and he put his knuckles in his mouth, and gev a whistle that made the pope stop his fingers in his ears. The aycho, my dear, was hardly done playing with the cobwebs in the cornish when the door flies. open, and in jumps Spring. The pope happened to be sitting next the door, betuxt him and his riv'rence, and, may I never die, if he didn't clear him, thriple crown and all, at one spang. "God's presence be about us!" says the pope, thinking it was an evil spirit come to fly away with him for the lie he had tould in regard ov his mule (for it was nothing more nor a trick that consisted in grazing the brute's teeth): but, seeing it was only one ov the grandest beauties ov a greyhound that he'd ever laid his epistolical eyes on, he soon recovered ov his fright, and began to pat him, while Father Tom riz and went to the sideboord, where he cut a slice ov pork, a slice ov beef, a slice ov mutton, and a slice ov salmon, and put them all on a plate thegither. "Here, Spring, my man," says he, sitting the plate down afore him on the hearthstone, "here's your supper for you this blessed Friday night." Not a word more he said nor what I tell you; and, you may believe it or not, but it's the blessed truth that the dog, afther jist tasting the salmon, and spitting it out agin, lifted his nose out ov the plate, and stood with his jaws wathering, and his tail wagging, looking up in his riv'rence's face, as much as to say, "Giv me your absolution, till I hide them temptations out ov my sight."

"There's a dog that knows his duty," says his riv'rence; "there's a baste that knows how to conduct himself aither in the parlor or the field. You think him a good dog, looking at him here; but I wisht you seen him on the side ov Slieve-an'-Eirin! Be my soul, you'd say the hill was running away from undher him. O I wisht you had been wid me," says he, never letting on to see the dog at all, "one day last Lint, that I was coming from mass. Spring was near a quarter of a mile behind me, for the childher was delaying him wid bread and butter at the chapel door; when a lump ov a hare ran across the road; so I gev the whilloo, and knowing that she'd take the rise ov the hill, I made over the ditch and up through Mullaghcashel as hard as I could pelt, still keeping her in view, but afore I had gone a perch, Spring seen her, and away the two went like the wind, up Drumrewy, and down Clooneen, and over the river, widout his being able onst to turn her. Well, I run on till I come to the Diffagher, and through it I went, for the wather was low and I didn't mind being wet shod, and out on the other side, where I got up on a ditch, and seen such a coorse as I'll be bound to say was never seen afore or since. If Spring turned that hare onst that day, he turned her fifty times, up and down, back and for'ard, throughout and about. At last he run her right into the big quarry hole in Mullaghbawn, and when I went up to look for her fud, there I found him shtretched on his side, not able to stir a foot, and the hare lying about an inch afore his nose as dead as a door-nail, and divil a mark of a tooth upon her. Eh, Spring, isn't that thrue?" says he. Jist at that minit the clock shtruck twelve, and, before you could say thrapsticks, Spring had the plateful of mate consaled. "Now," says his riv'rence, "hand me over my pound, for I've won my bet fairly."

"You'll excuse me," says the pope, pocketing his money, "for we put the clock half an hour back, out ov compliment to your riv'rince," says he, "and it was Sathurday morning afore he came up at all."

"Well, it's no matther," says his riv'rence, putting back his pound-note in his pocket-book, "only," says he, "it's hardly fair to expect a brute baste to be so well skilled in the science of chronology."

In troth his riv'rince was badly used in the same bet, for he won it clever; and, indeed, I'm afeared the shabby way he was thrated had some effect in putting it into his mind to do what he did. "Will your holiness take a blast ov the pipe?" says he, dhrawing out his dhudeen.

"I never smoke," says the pope, "but I havn't the least objection to the smell of the tobaccay."

"Oh, you had betther take a dhraw," says his riv'rince; "it'll relish the drink, that 'ud be too luscious entirely widout something to flavor it."

"I had thoughts," said the pope, wid the laste sign ov a hiccup on him, "ov getting up a broiled bone for the same purpose."

"Well," says his riv'rence, "a broiled bone 'ud do no manner ov harm at this prisint time; but a smoke," says he, "'ud flavor both the divil and the dhrink."

"What sort ov tobaccay is it that's in it?" says the pope.

"Raal nagur-hed," says his riv'rence; "a very mild and salubrious spacies of the philosophic weed."

"Then, I don't care if I do take a dhraw," says the pope. Then Father Tom held the coal himself till his holiness had the pipe lit; and they sat widout saying anything worth mentioning for about five minits.

At last the pope says to his riv'rence, "I dunna what gev me this plaguy hiccup," says he. "Dhrink about," says he. "Begorra," he says, "I think I'm getting merrier nor's good for me. Sing us a song, your riv'rence," says he.

Father Tom then sung him Monatagrenoge and the Bunch o' Rushes, and he was mighty well pleased wid both, keeping time wid his hands, and joining in in the choruses when his hiccup 'ud let him. At last, my dear, he opens the lower buttons ov his waistcoat, and the top one ov his waistband, and calls to Masther Anthony to lift up one ov the windys. "I dunna what's wrong wid me, at all, at all," says he; "I'm mortial sick."

"I thrust," says his riv'rence, "the pasthrey that you ate at dinner hasn't disagreed wid your holiness's stomach."

"Oh, my! oh!" says the pope, "what's this at all?" gasping for breath, and as pale as a sheet, wid a could sweat bursting out over his forehead, and the palms ov his hands spread out to catch the air. "Oh, my! oh, my!" says he, "fetch me a basin! Don't spake to me. Oh!—oh!—blood alive! Oh, my head, my head, hould my head!—oh!—ubh!—I'm poisoned—ach!"

"It was them plaguy pasthries," says his riv'rence. "Hould his head hard," says he, "and clap a wet cloth over his timples. If you could only thry another dhraw ov the pipe, your holiness, it 'ud set you to rights in no time."

"Carry me to bed," says the pope, "and never let me see that wild Irish priest ag'in. I'm poisoned by his manes—ubplsch!—ach!—ach! He dined wid Cardinal Wayld yesterday," says he, "and he's bribed him to take me off. Send for a confissor," says he, "for my latther end's approaching. My head's like to split—so it is! Oh, my! oh, my!—ubplsch!—ach!"

Well, his riv'rence never thought it worth his while to make him an answer; but, when he seen how ungratefully he was used, afther all his throuble in making the evening agreeable to the ould man, he called Spring, and put the butt-end ov the second bottle into his pocket, and left the house widout once wishing "Good-night, an' plaisant dhrames to you;" and, in troth, not one ov *them* axed him to lave them a lock ov his hair.

That's the story as I heard it tould; but myself doesn't b'lieve over one-half of it. Howandiver, when all's done, it's a shame, so it is, that he's not a bishop this blessed day and hour: for, next to the goiant of St. Jarlath's, he's out and out the cleverest fellow ov the whole jing-bang.

The Mecklenburg Declaration of Independence.

There was a meeting at Charlotte, Mecklenburg county, N. C., May 31, 1775, which passed twenty resolutions of a revolutionary character, but containing no language paralleling the Declaration of July 4, 1776. These resolutions were printed in the South Carolina *Gazette* of June 13, 1775. On the 30th of June Governor Martin transmitted a copy to the secretary of state of London, saying:

> The minutes of the council held at this place the other day will make the impotence of government here as apparent to your lordship as anything I can set before you. . . . The resolves of the committee of Mecklenburg, which your lordship will find in the inclosed newspaper, surpass all the horrid and treasonable publications that the inflammatory spirits of the continent hav yet produced. . . . A copy of these resolves was sent off, I am informed, by express to the congress at Philadelphia as soon as they were passed.

The governor was rightly informed that a copy of the resolves was sent by express to the Congress at Philadelphia. Furthermore, the resolutions of May 31, 1775, similar to those adopted in other colonies, were printed (in part at least) in several Northern newspapers of that period.

Whatever impression may hav been made upon Congressmen by these resolutions, it does not appear to hav been enduring. In June, 1819, John Adams was dumfounded to see in the Essex, Mass., *Register* an article entitled the "Raleigh Register Declaration of Independence," embodying five resolutions purporting to hav been adopted at Charlotte, N. C., May 20, 1775, the first three of which were as follows:

> Resolved, That whoever directly or indirectly in any way, form or manner countenanced the unchartered and dangerous invasion of our rights, as claimed by Great Britain, is an enemy to this country, to *America*, and to the *inherent and inalienable rights* of man.
>
> Resolved, That we, the citizens of Mecklenburg county, do hereby *dissolve the political bands which hav connected* us to the mother country, and hereby *absolve* ourselvs *from all allegiance to the British Crown*, and abjure all *political connection*, contract, or association with that nation, who hav wantonly trampled on our right and liberties and inhumanly shed the blood of American patriots at Lexington.
>
> Resolved, That we do hereby *declare* ourselvs a *free and independent* people; *are, and of right ought to be* a sovereign and self-governing association, under the control of no power, other than that of our God and the *general* government of the *Congress;* to the maintenance of which independence *we* solemnly *pledge to each other our mutual* coöperation, *our lives, our fortunes, and our* most *sacred honor*.

The italicised words reoccur in the Declaration of July 4, 1776. The word "inherent" was stricken out of the original draft of the Declaration. The words "British crown," and "are and of right ought to be," were inserted by amendment made in Congress, being taken from a resolution of June 7th, offered by Richard Henry Lee.

"How is it possible," said John Adams in his letter to Thomas Jefferson, "that this paper should hav been concealed from me to this day? Had it been communicated to me in the time of it, I know, if you do not, that it would hav been printed in every Whig newspaper upon this continent. You know that if I had possessed it I would hav made the hall of Congress echo and re-echo with it fifteen (fourteen) months before your Declaration of Independence."

Jefferson in reply, July 9, 1819, said:

> And you seem to think it genuin. I believe it spurious, I deem it to be a very unjustifiable quiz, like that of the volcano so minutely related to us as having broken out in North Carolina some half-dozen years ago. . . . It appeals to an original book, which is burnt, to Mr. Alexander, who is dead, to a joint letter from Caswell, Hughes and Hooper (members of the Congress of 1775) all dead, to a copy sent to the dead Caswell, and another sent to Dr. Williamson, now probably dead, whose memory did not recollect, in the history he has written of North Carolina (1812) this gigantic step of the County of Mecklenburg. Horry, too, is silent in his history of (Gen.) Marion, whose scene of action was the country bordering on Mecklenburg. Ramsay, Marshall, Jones, Girardin, Wirt, historians of the adjacent states, all silent. When Mr. (Patrick) Henry's resolutions, far

short of independence, flew like lightning through every paper, and kindled both sides of the Atlantic, this flaming declaration of the same date, of the independence of Mecklenburg County of North Carolina, absolving it from British allegiance and abjuring all political connection with that nation, although sent to Congress, too, is never heard of. It is not known even a twelve month after, when a similar proposition is first made in that body. Armed with this bold example, would not you hav addressed our timid brethren in peals of thunder on their tardy fears? Would not every advocate of independence hav rung the glories of Mecklenburg County in North Carolina in the ears of the doubting Dickinson and others, who hung so heavily on us?

Six weeks later, August 21st, John Adams expressed his disbelief in the authenticity of the resolutions, saying, "*Haud credo.*"

If Jefferson or Adams had ever known of the presentations to Congress of the resolution of May 31, 1775, the fact was forgotten in 1819. It was not till 1838 that an old newspaper was discovered by Peter Force, of Washington, containing a part of the resolutions. Afterward the complete records were procured by George Bancroft from the British archives, and were published in Wheeler's History of North Carolina in 1851.

I exploded the authenticity of the resolutions of May 20, 1775, in the New York *Sun*, July 4, 1882; and four years afterward I was pleased to find that President Welling of Columbian University, D. C., had made a more elaborate exposure of the fabrication in the *North American Review* for April, 1874.

For seventeen years past this mythical declaration of independence has been celebrated in North Carolina. Senators Bayard, Pendleton, and D. B. Hill hav made speeches at the anniversaries.

Historian Bancroft has dodged the question of the Mecklenburg Declaration of Independence, but now Mr. Conway in his "Life of Thomas Paine" accep'ts it as probably genuin. A year ago, in the *Open Court*, he attempted to account for Jefferson's non-recognition of the paper in 1819 by his "feeble memory" and "jealousy concerning the paternity" of the Declaration of 1776. "Feeble memory" indeed! How about the memory of John Adams? And why should Jefferson feel jealous of the paternity of an instrument the authorship of which he had never yet claimed?

Mr Conway surmises that the resolutions of May 31, 1775, were the tempered expressions of the "absolute Declaration of Independence" after the "receipt of the tidings from Lexington." The bloodshed at Lexington is recited in the second resolution of May 20th. And when it is remembered that May 20th, Old Style, which was not yet obsolete in the colony of North Carolina, was May 31st, New Style, the mystery of the two dates is solved, and the testimony of Captain Jack in December, 1819, that he was the bearer of the proceedings of May, 1775, to the Congress at Philadelphia in June, 1775, is easily understood. He and all the other witnesses testified to a single meeting in May, 1775, when certain resolutions were adopted, which resolutions we now know were printed in the South Carolina *Gazette* of June 13th, were transmitted to London by Governor Martin and conveyed to the Congress at Philadelphia by Captain Jack.

But the people of North Carolina will doubtless continue to celebrate the mythical event, just as all Christendom celebrates the birth and death of Jesus, although it is quite certain that he was not born on the 25th of December, and could not hav been crucified on the great passover day of the Jews.

Washington, D. C., Aug. 6, 1892. W. H. Burr.

The Paine Farm Something Worth Thinking About.

The Paine farm is for sale. The house in which Thomas Paine lived during his later years, and in which he died, and near which is the monument erected to his memory, can be secured by the Liberals of this country. Ought they not to do this? If they cannot purchase the whole farm, they might purchase that part of it upon which the buildings stand. The land is constantly increasing in value.

In order that the opportunity now presented may be thoroughly understood, I will make public the following communication from Dr. E. B. Foote, Sr.:

120 Lexington Ave., New York, June 22, 1892.

Dear Putnam: I hav a letter from Mr. See this morning which you may regard as important. As it is brief, I will communicate it word for word:

New Rochelle, N. Y., June 20, 1892.

Dr. E. B. Foote, *Dear Sir:* I now take the liberty to inform you as per request that the parties who held the option on my farm when you and your friend called, hav failed to take it, so I am now free to offer it to you or anyone else that may desire it. I remain, *Thomas Paine Farm.* Yours truly, Wesley See.

I wish you would talk with moneyed men in the Liberal ranks and see if we could not create a Thomas Paine Park Association with shares, say at $10 or $20 each, that might be taken by Liberals all over the country according to the means of each, and in this way raise a fund for purchasing the Paine farm. It would only be necessary to hav good, honest, clean hands associated in the management of such a movement to make it one that would eventually be profitable as well as satisfactory to the Liberal mind. You had an opportunity to see how inevitable it is that New York will erelong take in all of Westchester county, especially that part of it in the region of the Paine farm. You also know that the overflow from New York is filling up Westchester county, and that an acre of ground cannot be purchased there that will not rapidly increase in value.

Now, if a joint stock company, or a Liberal syndicate, or call it what you like, could by the issuance of shares secure this property, that portion of it in the immediate neighborhood of the old house could be reserved for permanent Liberal headquarters, and as a historical relic, and the balance of the farm could be cut into lots and sold for a sufficient sum to fully indemnify everyone holding the shares. I would pledge myself to take $100 worth of shares. Perhaps we might do better. I really think that, aside from any pecuniary advantage that might be derived from such an undertaking, it would be a grand thing with which to advance Liberalism throughout the United States. E. B. Foote, Sr.

The only way to carry out Dr. Foote's noble suggestion is to invite subscriptions to this Thomas Paine Association. As soon as $5,000 are subscribed a meeting will be called in New York city for organization. Dr. Foote, Sr., subscribes $100. I will subscribe $100. Who comes next?

Samuel P. Putnam.

Congress and The Fair.

The Chicago exhibition is generally admitted to deserve the aid recently voted by Congress. No other place of public instruction is considered worthy of such aid. No other place of instruction has so good a right to keep open every Sunday for the public good.

When Congress tries to tell people how they ought to spend Sunday, it assumes a great deal more power than is granted by the Constitution of the United States. That instrument limits the powers of our Federal government so closely to national concerns and secular interests, that whatever legislation on this subject is needed ought to be passed at Springfield, Ill. But is any really necessary? The American citizen is perfectly competent to decide for himself on what days he will visit the World's Fair; and no one else has any right to interfere. Those who do not choose to go on Sunday hav no more right to prevent other people from doing so than people who do not smoke hav a right to stop the use of cigarets, as was recently attempted in Massachusetts. The question is not whether smoking cigarets is a good habit; but whether it is so bad a one as to justify passing a law against it. The real question about the World's Fair is not whether it is the best place to visit on Sunday, but whether it is so very wicked a place as to justify laws and regulations against it. The people who hav the best right to be heard are those who want to go, and especially those mechanics, servants, and laborers who cannot go on other days. If there are as many people ready and anxious to go on Sunday, there is really just as much reason for opening it then as on Monday. If it is to be closed on Sunday, out of respect for religion, it ought to be closed on Saturday also; for the respect with which a religion is treated ought not to depend merely on the number of its adherents. If the Bible has any voice in the matter, it is in favor of Saturday rather than Sunday. Those who wish to hav Christianity remain loved and honored, cannot afford to hav her cause identified with that of merely arbitrary prohibitions, which many of our most religious people would gladly violate without the slightest scruple. No day can be sanctified by the sacrifice of innocent liberty. F. M. Holland.

Our London Letter.

The bishop of Lincoln's case has once more been settled, this time by the judicial committee of the privy council, who hav at length come to a decision on that most momentous question, as some of the religious newspapers are pleased to term it. I hav read two columns of the printed report of the judgment, and hav no doubt that it is a monument of profundity, but I cannot make out which side has gained the case, though I hav been informed that it is a victory for both parties, and therefore extremely satisfactory. To the unsophisticated unbeliever, however, it does not seem a matter of great importance whether a parson adds more water to the wine than is already there, or whether he drinks the rinsings of the chalice; it seems merely a matter of taste, or rather a want of taste; and although I understand to a true believer these apparently childish trivialities are matters of great mystical import, to an outsider it is more after the nature of a rather dull comedy.

It has been a fine harvest to the ecclesiastical lawyers, who must hav made some thousands of pounds out of the transaction, to their great joy and the glory of God. If the Christian deity is anything like what he is represented, he must hav had a very anxious time of it while the judgment was pending, and it would be interesting to know his opinion of the wind-up of the case. No doubt his friend Talmage could tell us, but he has been lately so mixed up with a much more important being in the autocrat of the Russias that it will be some considerable time before he will condescend to hav anything to do with either God or man. He was so well inflated with what is called spiritual pride before his visit to Russia that one would hav thought there was no room for anything more, but he has managed to take in such a stock of temporal pride in addition that it would not be suprising to hear that he had before long shared the fate of the frog in the fable. It will be as much as one steamer can carry to take him back to his admirers, and will be a good strain on that; his friends will need charter a whole fleet for him.

The Parliamentary elections hav come and gone. Many candidates hav been elected who scarcely expected it, and others who looked upon their election as a dead certainty hav been rejected. The state is on the verge of ruin and the church in imminent danger. We shall be insulted by every foreign nation, and be quickly wiped off the face of the earth. On the other hand, we shall be more prosperous than ever; the strength of the church will increase; we shall be feared and respected by all other powers, all poverty will cease out of the land, and we shall be speedily in the midst of the millennium. It is a beautiful arrangement and takes place at every general election, in print, and unfortunately stops the e, whichever party is in power. The only appreciable difference is to the parties who patriotically fleece the unfortunate taxpayers to the best of their ability, and it matters but little to the country who happens to be in office. I often wonder what the result would be if, say, fifty avowed Freethinkers were to become members. Certainly those who hav sat in the House hav not done much good for the cause, but perhaps there might be more strength in a greater number, and we might expect to see all religious or anti-religious opinion placed upon a fair basis. Unfortunately, avowed Freethought still meets with a greater or lesser amount of obloquy, and it is not always safe to openly proclaim one's opinion, but men whose positions are well assured surely need not be ashamed of what they believe to be right.

The centenary celebration of Shelley's birth at Horslau does not appear to hav been a great success, many of those invited to do honors to the memory of the poet making excuses for their absence. His time is not yet come, and he will, like Shakspere, be better appreciated by future generations than by those nearer to his own time. Those who admire the rhymesters of the present day can scarcely be expected to be great admirers of such a poet as Shelley, for they are quite incapable of comprehending his genius. J. D.

Items of Foreign News Interesting to Freethinkers.

The French Freethought journals call upon their subscribers to throw their votes at the coming elections for such candidates only as will represent Secularism.

Spanish-American Freethinkers to the number of 503 hav organized at Buenos Ayres and joined the Spanish Freethought Federation. Mr. Chies y Lozano was elected delegate to the International Convention.

The yearly Congress of Swedish Freethinkers will take place in the U. S. Hall, Sunday, August 14th. The Congress will be opened by an address by Mr. Lennstrand: "What does Freethought Offer in Place of Christianity?"

El Liberal, the leading Mexican Freethought paper, published at Zacatecas, has succeeded in waking up Mexican Liberals. Several local societies are formed, and delegates will be sent to the International Congress.

The orthodox party in Germany is jubilant. During the past year the number of baptisms performed has increased from ten per cent to fourteen per cent. Orthodoxy must hav entered its second childhood. It does not take much to make it laugh.

George Brandes, Ph.D., private dount at the University of Copenhagen, Denmark, an outspoken Atheist and the foremost *litterateur* of the present time, a man whose works hav been translated into all civilized languages, has been made to suffer again on account of his philosophical belief. The bigoted government's willing tool, the minister of educa-

tion, Mr. Goos (ought to be Goose), has, contrary to the wishes of the University faculty and the students, nominated a dount Palludan as professor of ethics, a position he is not able to fill with credit to the University. But Mr. Palludan is an orthodox Christian, while our late teacher, Professor Brandes, is not.

Colonel Ingersoll's speech at Walt Whitman's funeral has been translated into several European secular papers. The first Freethought paper to reproduce same was *Fritänkaren*, edited by our friend, Victor E. Lennstrand, the Swedish Freethought martyr.

The Freethought association at Sundbyberg, Sweden, has ceased to exist. The reason, we suppose, is the usual one: internal disagreement owing to petty jealousies and personal hobbies. When will Freethinkers get common sense enough to see that union against our common foe is imperativly demanded?

Speaking of the World's Fair Sunday-closing clause our foreign contemporaries ask: "What are the American Freethinkers doing?" They are kicking, but they don't kick in concert. Friends, we must organize. Send your name and contribution to Mr. Samuel Putnam. The American Secular Union is dead; let us hav a Freethinkers' Union.

There is a Freethought hurricane passing across Spain. Society after society is formed, and every number of *Las Dominicales* contains at least half a column of new individual adherents. The latest adhesion worth special mention is that of the Republican Union of Central Spain, numbering over two thousand. Freethinkers of the United States, let us, too, organize.

According to the official statistics of the English government in India, there are in that country from forty to sixty million people who liv on the edge of the grave of famin, and during the last twelve years at least eighteen million people in the same country hav died from starvation. This is the way Mr. Jehovah answers the prayer for daily bread; this is the realization of 1 Pet. v, 7.

At the German Freethought Congress held at Hamburg, June 11th–13th, Professor Büchner was reëlected president, and Dr. Specht, Messrs. Bärenklan, Heberlein, and Sonn were elected as directors. The constitution was remodeled and a social plank put in the society's platform. Mrs. Henrich-Wilhelmi was elected to represent the German Freethinkers at the International Congress at Madrid.

According to the prison statistics of 1891 of the province of Ontario, British America, for the receipt of which we are indebted to a Canadian Freethinker, there were in the prisons of Ontario 10,433 persons. Of these 3,744 belonged to the Catholic church, 3,134 to the Church of England, 1,413 were Methodists, 1,368 Presbyterians, 770 divided among other Christian sects. Of Freethinkers there was none. Let us judge the tree by its fruit.

Mrs. Hedwig Henrich-Wilhelmi, the well-known German-American Freethought lecturer, who has been absent from this country three years, is about to return. As our readers remember, she has in that time been imprisoned in Germany for blasphemy. October 12th she will open her lecture travels in the United States by delivering the oration at the Columbus celebration held at Boston by the Boston Turner society. Mrs. Wilhelmi is an excellent speaker, and those of our friends who understand German we advise to attend her lectures whenever they hav a chance.

The great Vienna (Austria) *Neue Freie Presse* and the well-known author Adolf Wilbrandt, hav been indicted for blasphemy. Mr. Wilbrandt has written a novel, "Hermann Isinger," for the *Neue Freie Presse*, and it contains a poem setting forth the present naturalistic teachings and comparing them with those found in the Bible. Although the author did not draw any conclusions from the contrary teachings of these two systems but merely stated the facts, the effect of such an "Atheistic" examination of Bible truths was deemed dangerous by the minister of justice. Soon the time will arrive, no doubt, when Bible-reading will be prohibited on the same grounds.

In a recent issue of THE TRUTH SEEKER we mentioned that the Freethinkers of Belgium had had their annual Congress. Since then our friend Mr. Furnemont has sent us the minutes of the Congress. From these we gather the following information: During the last six years the number of societies has increased from 34 to 123. In 1886 there were 4,300 Freethinkers; now the number has increased to 11,800. (All these are *activ* Freethinkers.) The next Congress will be held at Liege. Messrs. Furnemont, Sons, Vandervelde, Sluys, Thirion, and Maes were elected delegates to the International Freethought Congress. Liberty of conscience, universal suffrage, Secularization of state institutions, and an activ propaganda are the main planks in the association's platform for this year.

The French Freethought Federation held its general Congress April 17, 1892, at rue de Jussieu, salle de l'Ermitage. April 19, 1891, the Federation consisted of 145 auxiliary societies and 130 individual members. April 17, 1892, it consisted of 196 auxiliary societies and 237 individual members. The receipts of the Federation amounted to 2,423.20 francs, the expenses (no salaries given to any office), to 1,951.90 francs. The "Pence fund" (*Denier*) amounted to 722.15 francs. (The *Denier* is the French literature fund.) Mr. Salva was elected president; Mr. Pasquier, general secretary. The meeting was closed with cheers for the Republic and Freethought. It was resolved to publish a new organ for the Federation, *La France Anticléricale*, Mr. Joanne Magdelaine to be its editor. We hope soon to see this new paper on our table.

Our Politicians as Theologians.

Our political schemers do not seem to be very well posted in theological matters. If they would study up a little before posing for the religious vote, they would not make such spectacles of themselvs. St. Matthew Quay, the immaculate, did not know whether the "Sabbath" was Saturday or Sunday; and now comes another one of the fine political bosses, "Me Too" Platt, and declares that he will "decline to talk politics on Sunday, for the reason that the seventh day ought to be reserved for something else." From which the natural inference is that the distinguished statesman thinks Sunday is the last instead of the first day of the week. I propose a fund for the "Religious Education of Politicians."

E. C. WALKER.

Olden Myths.

THE TRUTH SEEKER publishes a book called "Legends of the Patriarchs and Prophets," by the Rev. S. Baring-Gould. I think if THE TRUTH SEEKER readers knew how full of interest these legends are, the book would hav a great run.

These old tales are just as true as the Adam and Eve story, or that of the big fish, and many of them hav been just as earnestly believed. I will select some of the stories about David, the man after God's own heart. Some of the legends say David had no soul for fourteen years because he was uncircumcised, and others claim he was born circumcised.

He was very small, and Samuel poured oil on his head and anointed him and he soon grew as tall as Saul, who was head and shoulders over any man in Israel.

David was gifted with the evil eye, and was able to giv leprosy by turning a malignant glance upon any man. He cast one upon Joab—"Let there not fail from the house of Joab one that hath an issue or is a leper." Rather a dangerous gift for a passionate, red-headed man like David! The rabbis believed David was the first man to call down the rain, hail, and tempest upon his enemies by praying. He saw his son in hell and cried out, "O, my son Absalom! My son, my son Absalom! Would to God I had died for thee! O Absalom, my son, my son!" Thus calling Absalom by his name or relationship seven times, and as in hell there are seven mansions and each cry released him from one of these divisions, he escaped through the love of his father, which drew him up out of misery. David was desirous of building a temple to the Lord. God would not allow it because he was a man of blood. When young he pastured his father's sheep. He came one day upon a rhinoceros (unicorn) asleep and thought it was a mountain, so drove his sheep up its back and fed them on the grass which grew thereon. Presently the rhinoceros awoke and stood up, and then David's head touched the sky. He was filled with terror, and vowed that if God would save his life and bring him safely to the ground, he would build to the Lord a temple, the dimensions of the horn of the beast, a hundred cubits. The Lord sent a lion, and when the unicorn saw the lion, he lay down, and David and the sheep descended, and David took the lion by the beard and smote and slew him. Psalms says, "Save me from the lion's mouth; thou hast heard me also from among the horns of the unicorn." So you see we hav Bible proof of the story!

One day David was hunting, and Satan, in the form of a stag, came, and David shot an arrow at him, but could not kill him. This all the more astonished him because once in a fight with the Philistines he had transfixed eight hundred men with one arrow—a pretty long arrow that. Now, when Ishbibenob, who was of the sons of the giants, knew this, he said, "David has slain my brother Goliath, now he is in my power." So he came and chained him, cast him down, and laid a wine-press upon him, that he might crush him and squeeze all the blood out of him; but God softened the earth beneath him, so that it yielded to his body and he was uninjured. He says in Psalms, "Thou shalt make room enough under me for to go." As he lay under the press he saw a dove fly by, and said, "O that I had wings as a dove, that I might flee away and be at rest." This wine-press tale is not equal to the fiery furnace story of the Bible, so why call it impossible?

When David's life was run out, the angel of Death came to fetch his soul. But David spent all his time reading the law. The angel watched for his lips to cease moving, for he might not interrupt him in this sacred work.

David made no pause, so the angel went back of the house and shook one of the trees violently. David noticed no leaf stirred on any other tree, so he shut up his book and put up a ladder and climbed the tree to see what was there. The angel took away the ladder and David knew it not, so fell and broke his neck and died. His son Solomon knew not what to do, as it was the Sabbath, and the body of his father lay exposed to the sun and the dogs, and he dared not profane the Sabbath by removing it; so he sent to the rabbis, who said: "Cast the body of a beast before the dogs, and place bread or a boy upon thy father and bury him." The tale does not say if the boy was also buried—but we will hope not.

David had such a beautiful voice that when he sang the praise of God, the birds came from all quarters to listen, and the mountains and hills were moved at his notes. He could sing with a voice as loud as the most deafening peal of thunder, or warble as sweet as the most tuneful nightingale. David desired to be tempted, that he might prove how strong he could be under temptation, so he was shown Uriah's wife.

> Fair, too fair, pale, statue-like she stands,
> Veiled only by her golden hair,
> And by her marble hands.

David of course fell, tore off his purple robe, cast aside his golden crown, and wept forty days and nights. His tears fell so abundantly that every now and then he plunged a cup into them and drank it off. Finally Gabriel came and told him his adultery was pardoned. David lifted his tearful face and said: "What will Uriah say to me on the day of resurrection?" Gabriel answered, "The Lord will giv him so great an inheritance in paradise that he will not hav the heart to reproach thee." It is so even to this day. We are promised future bliss in lieu of wrongs done us here and now. And promises now avail no more than they did in David's time. All these old myths were once believed just as people now believe the Bible and the Koran.

ELMINA DRAKE SLENKER.

The Kansas Freethinkers' Association

Will hold their third annual convention at Ottawa, Kan., September 9th to 14th. John E. Remsburg and other good speakers will preach the gospel of truth.

All Freethinkers and Liberal societies are invited to attend and aid in the good work of teaching reason instead of faith. Clergy and Christians are especially invited to attend.

The Freethinkers will hav the use of Forest park, which has all the advantages of beauty, comfort, and convenience for the entertainment of visitors.

President, C. K. LEVERING,
Burlington, Kan.
Secretary, L. D. WHITE,
Halstead, Kan.

Authorship of Isis Unveiled.

My open letter to Dr. Alexander Wilder concerning "Isis Unveiled" was sent to him privately many weeks before it appeared in THE TRUTH SEEKER. Dr. Wilder is silent, but if he should ever venture to speak I am quite sure that he would not say he believed the book was written by Madam Blavatsky.

W. H. BURR.

Washington, D. C., Aug. 6, 1892.

SEND for catalog of our publications. Sent free on application.

Letters of Friends.

The Road of Peace and the Road of Hell and Blazes.

WASHINGTON, D. C., July 26, 1892.

MR. EDITOR: We got hold of your paper accidentally, and let us assure you that we are not a bit sorry for it. On the contrary, as soon as we commenced to peruse its pages, full of beautiful thoughts and words of wisdom, we were inspired by it, and we want to be taken into your army of Freethinkers by subscribing for your good, honest paper and help you to seek the truth—not for us, for we are confident that we hav already found the truth, but for those who are too near-sighted to distinguish the road of freedom and tranquillity from the road of hell and blazes.

With good wishes for Freethought and fraternity, we remain respectfully,

A. M. AND B.

Lectures Appreciated.

PALOUSE, WASH., July 26, 1892.

MR. EDITOR: Having a few moments of leisure, I thought a good way to improve them was to drop a few lines to your valuable paper regarding the two late lectures held here by two worthy speakers on Liberality and Morality, Samuel P. Putnam and W. S. Bell, of Oakland, Cal. They both met with much success, and were greeted with a hearty welcome and a firm grasp from the hands of the Liberals of Palouse. Their speeches were filled with logic, wit, and humor. Their ability as speakers on Liberal questions grants them a high standing in the ranks of modern oratory. They both leave Palouse with the hearty grasp of friendship from friends and Infidels waiting their return. JOE BINNARD.

A Challenge.

NAUVOO, ILL., July 27, 1892.

MR. EDITOR: Now, I want a favor—that is providing that you can understand my bad language and lack of grammar. What I want is about one J. R. Perry. He seems to know something about a world after this one. Now, I am an inquirer after truth. If Mr. Perry, or any other man, woman, or child will answer me four questions correctly, I will pay $100. The questions are: What was my mother's mother's name in full before marriage, and her husband's name? Also, when my father and mother died? I only want the month and year. Now, on my part, I will deposit with Mr. Charles Bolton, who is a Spiritualist and very responsible, or any other good man, the money and the answers in a sealed envelope, with power to compare the answers with the record. If correct, he gets the money; if not, I will be among the doubters.

I hav taken your paper now over seventeen years.

Yours for truth and knowledge,

W. H. FULTON.

A Thoroughgoing Old Freethinker.

DORCHESTER, NEB., July 30, 1892.

MR. EDITOR: Inclosed is $1.52—$1 for the new Bible Picture Book, fifty-two cents for two or three copies of the "Secular Marriage and Funeral Ritual."

Keep the good work going, as it is needed. Freethinkers never needed to work together at any time more than they do at the present time. Keep the comic pictures and Watson Heston to help keep THE TRUTH SEEKER bright. I am over seventy years of age, and when I am dead and buried neither myself nor wife want to hav any of the church mummery over our remains. Oh, how it makes the gospel-pilots snort to hav me showing THE TRUTH SEEKER pictures when I get it out of the office. We were surprised a few days ago, and agreeably so, to receive a visit from J. Gilbert, of Friend, Neb., and his amiable wife, who also brought along a Freethinker from Geneva, Neb., James Bell. All the Freethinkers should unite and try and visit one another as often as possible. Mr. Gilbert's father is dead, and it makes the preachers and holy joss-keepers almost faint to read what is on the tombstone. Will try and hav Mr. Gilbert send it to THE TRUTH SEEKER, as I cannot now repeat it.

There are more churches in this part of the country than schools, and hundreds of schoolhouses are used every Sunday for churches, and we are taxed to keep them up. I hope to liv to see the day when school buildings are not used for church purposes.

Well, good day. JESSE R. JOHNSON.

Kansas Freethinkers.

HALSTEAD, KAN., Aug. 1, 1892.

MR. EDITOR: About a year ago an effort was made by a few earnest workers to form an organization of the Liberals of Kansas with the purpose of holding yearly or semi-annual meetings.

Two meetings of two days each hav been held—one in Topeka in March, 1891, and in Ottawa the following September. Good speeches and large, attentiv audiences gave evidence of the deep interest taken and promis of future success.

The object of this society is to oppose the power of the church which by its influence on legislation has established laws that encroach upon our sacred rights and threaten the safety of our boasted secular government by forming a union of church and state.

The objects and efforts of the society will also be to work to promote science, truth, and reason, and to eliminate the ignorance, superstition, and blind faith that now prevail, and to protect against legal interference with the rights of the individual to think, speak, write, and print whatever his conscience dictates.

The association will meet about the first week in September—either in Ottawa or Topeka. The expenses of the convention must be met by contributions from people who are interested in the growth of Freethought and Liberalism. Any person who believes in these principles can become a member by sending their name to the secretary, who earnestly solicits attention and correspondence in regard to the subject.

Due notice as to time and place of holding the next meeting will be given.

LILLIE D. WHITE, Secretary.

Talmage on Paine.

CHALENDER, ARIZ., July 3, 1892.

MR. EDITOR: In Dr. Talmage's sermon dated July 12, 1892, I notice a statement about the writings of Thomas Paine that is false. These are the words: "Tom Paine worked against that book (the Bible) as though he received large wages and was inspired by the very powers of darkness, confessing that all the time he was writing he did not hav the Bible anywhere near him."

I hav read Dr. Talmage's sermons for many years and with much interest, and in many respects admire his teachings, and cannot think that he meant to lie about so good and great a man as Thomas Paine must hav been to write such books as "The Crisis," "Rights of Man," etc. I hav no copy of the "Age of Reason" by me now and may not be able to quote the exact words as given in the beginning of the second part of this book, but in substance it is this:

"You will see that I hav provided myself with a Bible." He also states that he regrets to say that he finds the Bible a much worse book than he thought it was when he wrote the former part of the "Age of Reason." There being many references to the Bible in both chapter and verse all through the second edition of this book, that would be almost conclusiv proof that he must hav had a Bible at hand. I am rather inclined to think that Dr. Talmage has not read the "Age of Reason." If so, it may hav been a long time since and he perhaps has forgotten. I wish he would read it again and not make false statements about and endanger the reputation of our honored dead whose deeds shine to-day from o'er the distant hilltops of enlightened reason no less brilliantly than do the later writings and dramatic speeches of our much-esteemed Dr. Talmage. C. A. NICHOLS.

From an English Freethinker.

PALO, IA., Aug. 2, 292.

MR. EDITOR: With your permission, I will say a few words to the friends of THE TRUTH SEEKER and about the cause it advocates. I will say that I take great pleasure in reading the letters from different parts of the world, such as Putnam's "News and Notes." Oh, how splendidly he writes and what descriptiv powers he has! I do wish him success in his labors. And his brothers I love to follow in their travels—especially my countryman, Standring. I hope he will see that his letters are read and appreciated by his fellow-countrymen in this country as well as in England. Although I hav been in this country over fifty years, I hav not forgotten my nativ land. Yes, it is a beautiful land if superstition was swept away from it. As it is in this country, so it is there. But I am so glad that many are getting their mental eyes opened there as well as here, and I do hope they will keep us well posted on the great work in which they are engaged.

Well, friends, I am still in Palo, and alone, almost—that is, in regard to fighting superstition. But I am not discouraged, for I can hold my own with any of them yet, if I am over seventy-one years. I wish that I could get some to take the paper. Then we could talk together and understand better what we are talking about. But when there is but one who takes a Freethought paper, how much do the other people know about it? And there are but a very few people that care very much about reading, anyway. They seem to think they know enough now, and it takes an effort to inform the mind and store it with knowledge, and but a very few will take the trouble to get it. I never spent one whole day in a common school in my life. But oh, what should I do if I could not read? But I was determined to learn, so I did.

I must close, hoping this will find the friends all well and prospering.

JOHN STRATFORD.

Columbus's Real Motiv.

CHAPIN HOME, N. Y., Aug. 1, 1892.

MR. EDITOR: I was somewhat amused this morning in reading in the *World* newspaper the presumption of the old fool Leo XIII., pope, who assumes in his letter that Columbus discovered this continent by the grace of God. He says to call the Indian race to Christianity was without doubt the mission and the work of the church; and further says he prays to the queen of heaven to assist the enterprise and to direct his course. When the old hypocrit knows full well that it was ambition, gain, love of power, that led him on. That it was to bring Christianity to a people that he did not know to exist, is a lie of the old pope's invention and deception.

History asserts that Columbus was educated in science—geometry, astronomy. He entered upon a seafaring life at the age of fourteen. He married the daughter of an old Italian seaman, from whose journals and charts he received instructions which enabled him to conceive the grand design of finding India in the west. His proposal was rejected by the most learned men of his time in Spain. Finally Queen Isabella was persuaded to listen to his request, and finally an agreement was entered into that of all the countries which he should discover he was to receive one-tenth part of the profits. He sailed from Palos, in Spain, Friday, Aug. 3, 1492, which according to the superstition of the age was an unlucky day. When he was almost reduced to the necessity of abandoning the enterprise, early one morning, Friday, October 12th (another unlucky day), land was seen, which proved to be Guanahana, one of the Bahama islands. They landed. The shore was covered with people. This island Columbus named San Salvador. Now for the pope to say, and to deceive and hoodwink the people to believe, that it was to plant Christianity or the Christian religion, is the greatest humbug ever invented by Mother Church.

Yours truly, S. R. THORNE.

Chafes Under Sunday Restrictions.

NEW BRITAIN, CONN., Aug. 4, 1892.

MR. EDITOR: I hav been here but four months this time, having returned in April to my nativ state after an absence of twenty years, during which time I was in California and Oregon. And although I love the home of my birth, and many of the people, I think I see many things to criticise. There are no theaters open here on Sunday, or balloon ascensions. And when some young men went into the fields where no one need be troubled by their shouts while playing baseball, they were hunted out by secular officers instigated by the intolerance of the Christian religion. And yet, although all of these amusements were common in the summer-time on the Pacific coast, I could not perceive the people were a bit more immoral there than here.

I hav sent you only one order for books, and you discounted it on account of a mistake of mine. I did not expect or desire you to do that, and shall insist on your taking the full price of your books. They are all worth it, and some are worth many times the price, and although I work for what I get, I can afford to pay the regular price, because I do not go to church or help support the minister, except in an indirect way, because the churches are free from tax.

Of course I miss all of that freedom that allowed all kinds of harmless amusement on Sunday. They hav not stopped the Sunday paper here yet, but if they do I will buy my reading at wholesale of you and keep a stock of it on hand which has been printed in a more liberal state.

I would say that THE TRUTH SEEKER seems to be growing better all of the time, if that did not imply that it was not as good as it could be all of the time. I was very much pleased with the article from D. Priestly, about David. Priestly has many more just as good. Please send "Pushed by Unseen Hands" and "Strike of a Sex." GEO. F. ELLIOTT.

The Other Side.

CLINT, TEX., July 9, 1892.

MR. EDITOR: I am a subscriber to your paper and hav been trying to increase its circulation, believing that you were seeking to find and publish the truth in all things in your line. But when I read in the last copy received (July 2d, page 427) a communication without signature, dated Texas, February 22d, I was filled with disappointment, disgust, and indignation. I had long ago abandoned the idea of an orthodox hell, but when I meet with a piece of pure malice, falsehood, gangrened hatred, and cowardice like this, I hav to go back to orthodoxy to find a fitting place for the man who would write, and the man who (pretending to hav reached a high moral plane above the fogs of prejudice, bigotry, and hatred) would publish such things for decent people to read.

This cowardly, skulking reptil of a correspondent spews his venom out, not upon a few individuals, but upon a population of millions, the average of whose intelligence, virtue, courage, and patriotism will equal that of any other people on the globe. Hear the vile, lying wretch as he vents his devilish nature upon a whole population for, in all probability, having been kicked out of respectable society as a tramp and a dead-beat: "If the editor knew as much of the accursed people of this sunny Southland as the writer he would be surprised at any subscribers at all," and then, after writing several slanders—one of them too dirty for print—says: "I might go on *ad infinitum* multiplying cases of superstition, hypocrisy, intolerance, and duplicity indicating the low mental state of the mass of the Anglo-Saxons in this corner of the earth."

And you publish these vile wholesale slanders upon a vast population from an anonymous correspondent, contrary to newspaper usage, or, having his name and place of writing you withhold both in order to screen him from punishment, thereby indorsing and approving the whole thing.

And this is a specimen of your truth-seeking and your desire to supplant the old superstitions of Christianity with the more intelligent, elevating, humanizing influences of modern Liberalism!

Now, I should be glad if you would publish this letter in your next issue, and if you hav any defense to make for arrogating all virtue and intelligence to your New Yorks and Chicagos and classing the three million of Texas among the lowest and vilest of the vile, please let us hav it.

S. G. ETHERIDGE.

Death of a Noble Liberal Woman.

YORKSHIRE, N. Y., Aug. 2, 1892.

MR. EDITOR: Some of your readers may remember a small band of Freethinkers in Yorkshire, N. Y. For ten years, more or less, they worked together in an effort to substitute more rational teachings in place of the popular theology; and from time to time eminent speakers from the Secularist and Spiritualist ranks hav been called, when quite large numbers would assemble and afterward discuss and many times approve.

One of the oldest and earliest in the work died nearly three years ago—the gifted and brilliant speaker of the group has been called to a wider field—and now we hav to announce the loss of another most valued member.

Mrs. D. H. Clough—the name has been for years on your subscription list—died in Fredonia, N. Y., on the morning of July 26th, aged fifty years. She had passed through a serious illness of several months at her home in Yorkshire; had seemed to somewhat recuperate, and under the advice of her physician was induced to try change of scene. She went to the home of a favorit sister, where after a stay of one month she most peacefully breathed her last.

She was a woman of marked character, of a vigorous physique, and activ mentality. She possessed executiv talent to a large degree, which insured success to whatever she undertook. A most thorough housewife and skilled in the art of cookery, she delighted, with her kind husband, to dispense generous hospitalities in their capacious home, which has been many times open for lectures, afterward supplemented by bountiful repasts and social entertainment. The keen rhetoric of Remsburg and the logic of Watts filled her with enthusiasm; and herself was always ready to defend any cause she might espouse, however unpopular, generally to the discomfiture of an opponent. No child ever called her mother, but she really gave of an abundant mother-nature to a number of children who in some way lacked for parental care. A foster-daughter for eight impressible years under her roof, in intimate and loving companionship, livs to pay tribute in a beautiful and growing womanhood. On the 27th of July the body of our friend in its burial casket, and followed by groups of friends, was borne from the railway station and placed in the flower-garlanded home. Loving hands had been at work and no traces of loneliness or neglect were visible. Open house for all was kept until after the hour, when, in the midst of a throng of sorrowful faces, a simple service of organ-music and reading was conducted by the friends, when we bore her to the grave.

Heartfelt sympathy is extended on every hand to the husband in his broken home, while her memory will long be fragrant among the many who knew and loved her.

OLIVE DALEY SHERMAN.

Rejected Communication.

PORT HURON, MICH., Aug. 2, 1892.

MR. EDITOR: We hav a large number of Liberals, but they hesitate about telling their honest thoughts in regard to Christian hypocrisy, for the reason that the church is in the majority, hence it is popular to float with the current. A sky-pilot came here some days ago and stated in a public address that Infidels and the ungodly filled the prisons, jails, asylums, and penitentiaries, hence were a burden on Christian people. I at once denounced it as a falsehood, and wrote the inclosed letter to the common council, which it was unanimously voted by the solons should be thrown in the waste-basket, and this appears on the records of the city of Port Huron, Mich. Alderman Taylor, a bigot of the orthodox style, tried to prevent the letter from being read at all, but did not succeed.

The danger of this church business is that they profess to make people better, when in truth and in fact they are doing their best to make strife, trouble, and confusion. The moment any person asks to hav them prove their assertions, he is styled a crank; they will say, "The Lord never intended to hav such a record kept of the criminal class."

The church has made the laws, and pays a premium to breed thieves, prostitutes, blind, deaf, and dumb human creatures. Many who read this letter may not believe this to be true, but in this state we hav a state industrial school for girls, a reform school for boys, a blind school, and a deaf and dumb school for mutes, all supported by the taxpayers at large. Any parents who can prove their girl is a prostitute can hav her sent to this school and kept there until she is twenty-one years of age; taught the church creed, "Jesus paid it all;" and when the girls leave the institution they find they hav been deceived, at once break down and go to keeping fashionable houses of ill fame. The boys are kept until they are twenty-one years old, filled with church lies and slush, learned all the science of chemistry and the flexibility of all kinds of metals, and are warranted to go through a safe in four hours providing they are let alone. The reason is that when they go to anyone for employment and say that they are reform-school graduates, not one of the hypocrits in a hundred will giv them employment. Bread must be had, and they become gentlemanly burglars, while the sky-pilots bewail the crimes from the cowards' barricade, when they hav been the cause of all the woes. Now, it costs from $500 to $1,000 for each one of these victims to graduate from these schools. No one can get there unless they hav the record of the thief or prostitute, which is positiv proof of my position in this matter. The church is master of a show where rotten apples take the prize; sound ones are nowhere. I tried to get this letter published by the local papers here, but not one editor dare swing the article, and one of them declared no paper would dare to publish such an article in this free nation. He did not know there was one paper in this country that took no stock in sin, salvation, or blue beetles. Would they learn the victims of church deceit to be students of nature, which says that the whole Christian doctrin is a lie on its face, that each man and woman must pay for their own transgression, I would not complain; but that is not their game, te allow the truth to be told.

Hoping you will giv this a place in THE TRUTH SEEKER, with the inclosed letter, I remain, Your obedient servant,

W. E. LEONARD.

PORT HURON, July 9, 1891.

TO THE HON. JOHN MCILLAIN AND COMMON COUNCIL OF THE CITY OF PORT HURON, *Gentlemen:* It has been charged for the past one hundred years by every two-cent Prohibition preacher that Infidels and Freethinkers fill the jails, poorhouses, lunatic asylums, and prisons, and to test this matter I must respectfully ask that your honorable body instruct the police judge, H. J. Robeson, Esq., to ask every person who is charged with crime to state what church they belong to. A record is kept of where they come from, how much money they hav, whether married or single, but what church they were reared in is religiously omitted.

In all sincerity I would respectfully ask that you start the list with the arrest of the deacon of the Prohibition church on Lapeer avenue, and call it tally No. 1.

Yours with great respect, providing you grant my request, W. E. LEONARD.

P. S.—Jesus Christ was crucified betwixt two thieves, but the record does not state to what church they belonged in their day and generation; hence, the custom established then has been continued unto this date. I want it reversed. Yours, W. E. L.

Divorce.

LETCHER, CAL., June 25, 292.

MR. EDITOR: I hav seen the symposium on divorce in the San Francisco *Examiner*. I hav carefully read these sayings of the seven wise men of our time on this leading subject and factor of civilization, but no word was given by a woman on what really concerns her the most.

W. C. Morrow, author, givs the best view of the causes and tendencies of divorces, which is the striving of the heart and affections for their natural birthright of freedom, which woman more than man has been cheated out of for a mess of pottage—a subterfuge of laws and customs which hav intimidated and enslaved her body and soul. Women, from the strong love of home and children, hav done all they could under the despotisms of governments and the false teachings of the church to create ideal homes and foster filial affections. But what has been their reward? Governments hav taken their husbands and sons from them, compelling them to go to war and kill each other for mere difference of opinion or belief; and when rendered destitute thereby, and perhaps made widows, if not deprived of all their sons, they are left to struggle on as best they can, government only caring for the wives of officers in high rank.

I shall ever remember one such widow during the last war, who had returned to her two coffins and the emaciated form of her oldest son, who pointed at the coffins, saying: "Mother, here I am, but there are James and John!" Talk about patriotism to that mother! Even with the stoicism of the Grecian matron who told her son to bring back his shield or be borne home on it, it but shows the barbarism of governments not wise and humane enough to see and know that war of itself—the killing of one another—never did or can make a right. It only destroys life and property and weakens the ties of love and of home, and tramps are mostly made up of discharged and poorly paid soldiers.

Women are not rebelling so much against marriage, or true mating, as against raising large families that the state may take from them, under various pretenses, and punish and kill, without the mothers having the power of shielding them from penalties for crimes which they know are often the results of women having no voice in making the laws under which they must liv and abide.

No act, however good, is of moral value when done from coercion or from fear. No one is made better in his nature by restraint or punishment, though dangerous persons must be caged as are ferocious animals, but all true goodness must come from freedom of the mind and its voluntary acts and expressions, or progress is impossible. There needs to be a change in love-making more in accordance with nature. The female should lead in this law of attraction and selection, and no tie should ever bind only so long as they both shall *love*, not shall *liv*, for this has proved a failure and is a libel on human nature.

It is true that many who marry are often like the heathen in his blind devotion, and find they hav been bowing down, not to a divinity, but to stocks and stones; and when such realize their mistake—which they cannot retract—the best they can do is to get divorced and try to do better next time, or let that experience be enough in the matrimonial line. But separation should not be made in anger or in haste, but more deliberately than when uniting at first. It would be better if more reason and deep thought were bestowed before marriage than so much bitter repentance afterward.

But the true ideal life will only be attained by a state of perfect liberty between the sexes to choose their mates and to select them wisely as well as to love them dearly. As it takes several generations to outgrow antenatal conditions or wrongs inherited from birth, education must begin with the child in its infancy.

The hope and progress of the race lies in the power of the mind to idealize, as this is the faculty that most distinguishes man from the brute. Without this the world would possess neither loveliness nor poetic beauty. From the natural and loving union of the sexes flows the pure river of life, which should not be obstructed in its course so as to make it overflow into cesspools of iniquity and impurity.

Woman's work and testimony are needed in this matter of divorce and marriage relations. L. HUTCHINSON.

Reasons for Thinking the Soul Immortal.

MILES CITY, MONT., July 27, 1892.

MR. EDITOR: We see the farmer go forth in the morning to plow, and after the ground is properly tilled, we see him sow the wheat, which, when ripe, is cut, threshed, and made into flour, from which are made bread, pies, and cakes for his (man's) use to sustain life. We see two trees in an orchard that yield two kinds of fruit, and man grafts a slip off one on the other and as a result a third kind of fruit is produced. Likewise, also, flowers' fragrance is pleasing to the nostrils. We notice that in their wild state a similarity of form and general make-up exists among horses and cows. Man uses horses to transport his burdens, to ease and facilitate his labor, and, on account of different requirements, has bred several styles of horses. He desires milk, butter, cheese, and beef, so he keeps cows, and as one kind produces richer milk but less beef than another, he has by breeding produced desirable variety. We take into consideration that unless man made use of these things they would be useless and their existence unreasonable. We notice that we liv in a progressiv age. New inventions are constantly being made. We call them new, while in reality there is nothing new upon which our eye for the first time rests. I think it unreasonable to suppose that an individual made the world, as we would naturally desire to know where he was when he made the world and of what it was made. Instead of that theory, we will say that what is, always was, and always will be. That change takes place, but total destruction never. Under a theory of that kind birth and death would not be. Our bodies are placed in the ground and go to form gases, liquids, and to sustain and continue vegetable life. But while we are considering reasonable things, let us stop and see what we are ourselvs. The Bible says God is everywhere. Man is, or has been, or will be, in every place; but what is man? Man is a power unseen but universal. Man's body is simply a mechanical principle used to assist—what? God! In my estimation the small voice that comes in with a warning when we do wrong, that causes us to contemplate our ill-advised deeds with misery, is a part of the unseen force that rules the universe.

I think the Bible is worthy of study, as it contains some logical features; while yet again we can by comparison see what education and science are doing for the human race.

I say all Christians are cowards, and in the face of the fact that my mother is a Christian. Many people get offended when I say they are cowards if Christians, and when I say five-tenths of the ministers are fools and the other five-tenths are liars. Dr. Talmage preaches because his sermons are cabled abroad and published far and wide. He loves notoriety, he desires publicity; he obtains both.

The Bible says: "Resist not evil." Why? If you were sure your neighbor would do you no injury, if your neighbor was sure you were not going to injure him, if mutual respect of the Golden Rule existed, there would be no necessity for a resistance of evil.

The Catholic doctrin has done more to retard civilization and insnare the ignorant than any other one thing on earth. It is religion that aids divorce suits, that corrupts politics, that helps the cause of rum, that retards education, that fills asylums, that assists crime, and sends money to the heathen while want, crime, misery, and ignorance are fostered before our eyes.

It is reasonable to suppose that all things are created for a purpose, useful, wise, complete. Although a person who faints knows nothing while in the faint, it seems unreasonable to suppose that this supreme power in man should perish with the departure of our breath. When we see a cow or horse dead, we would not suppose they were to hav future life, as their field of usefulness is done when they are unavailable.

It seems strange that God should sanction a defiled marital relation, should encourage drunkenness and debauchery, should attribute all sin to women, and should at all times place them in a questionable light.

I am not a believer in an individual God, in heaven, or in hell except we make it; but, while I am not able to define it, I believe our existence is as indestructible as the materials with which we are surrounded.

Do unto others as you would be done by, and by careful elimination of evil receive the commendation of your own judgment and the respect and admiration of your fellow-men. E. R. AVERILL.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight.
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Across the Atlantic.

From Glasgow to Edinburgh.—Scottish Scenery.—Stirling Castle.—Edinburgh and its Castles.—Ancient Abbeys.—Condition of Women.

We left the beautiful Central Hotel in Glasgow on the 12th of July, and the ride in the cars was through a charmingly picturesque country, past Dumbarton castle, built on a rock 560 feet high, where William Wallace was once a prisoner, and many fields arrayed in living green, in which we observed women hoeing and weeding. They also were working in the hay-field. We also passed through Ballach. You remember that song, "Braes o' Balloch"—well, we saw the very "braes" in the old Scottish town. At Balloch pier we embarked on the little steamer that plies the waters of Loch Lomond. The wooded knolls and rich valleys, the blue mists on the precipitous mountains, the rich, deep shades of green seen nowhere else as in Scotland, make a vivid and impressiv picture.

The mountain streams hav cut deep gorges as they coursed down the sides of the hills that the clouds kiss so lovingly, and the velvety green is spongy and mossy. Deep recesses, thick forests, and abrupt angles seem fitting abodes of sprites and wizards, and as we thought of the old stories as told by Scott in his novels, suddenly we come to the spot where Rob Roy was kept a prisoner.

At Rowardennan one may stop if he wishes and ascend the mountain, Ben Lomond, hight 3,192 feet. But we went on to Inversnaid. We ride six miles in coaches through the loveliest Highland scenery. Occasionally we pass the homes of the peasantry. Poor abodes they are. In some instances the stable is attached to the house, and the cows can put their heads through an opening and lick the faces of the human sleepers in the next apartment. Heather bells and other wild flowers adorn the mountain and wayside, and present a lovely effect in the mingling of their gay colors.

We dismount and sail on Loch Katrine, after a lunch at the little hotel on the shore.

The steamer that hurries us along through wild and striking scenes, that Scott has already made familiar to our eyes, is called Rob Roy—a fitting name, for we pass the spot where he lived, and also the birthplace of Helen McGregor.

High up in glorious majesty are the peaks of old Ben Venue and Ben A'an. In a short time we come to Ellen's isle, a sweet, romantic place, where one would like to tarry longer than an hour. It is a bower of green with pink heather and wild Scotch roses all over it. Again we land and ride through gorgeous scenery till we come to the Trossachs Hotel. After a brief rest we mount the coaches again, always by ladder, and away we go for a long ride through the Trossach country.

How can I describe the Trossachs? I cannot. Words are incomplete to show you the vivid picture presented all the way through that ten miles of mystic, magnificent scenery that Scott has immortalized in the "Lady of the Lake."

Yonder is the pass of Bealach-nam-bo, or Cattle pass, and over there the Goblin's cave, Ben Venu, Ben A'an, and Craigmore are in sight all along as we go. A little way on is the place where Fitz-James lost his "gallant gray" horse. Scron Armailite rises eleven hundred and fifty good feet in the air, and we ride over the brig o' Turk, where "the headmost horseman rode alone."

The remains of an old fort is pointed out, and just opposit is "Samson's pudding stone," a huge boulder, standing directly upon the tiptop of the hill. How came it there? Tradition says, Samson of Bible strength threw it there one morning before he had had his porridge! You can believe it or not, just as you fancy.

Landrick Mead, over there, this was the muster-place of the Clan Alpine, and an admirable place it is, too. Riding on a short distance, we see Coilantogle ford, the spot of the combat between Fitz-James and Roderick Dhu. How I wish I could go into detail here, but time and space fail me.

We reached the cleanly town of Callender a little after 3 P.M., quite chilled, for the wind blows free and chilly in the Trossachs.

From there we rode to Stirling, and stopped to see its famous castle, situated all the way up a steep hill. We saw the old church where John Knox once preached, the municipal building with a bronze statue of William Wallace in a niche in front, and then we were at

THE C STLE.

Behind its gloomy walls is the path down which old King James V. used to go when he visited his people disguised as an ordinary citizen. What fun he must hav had playing subject instead of king, and berating himself, as well as getting at the opinions of others! He was known on those occasions as "Ballangeich." He, as well as James II., was born in this time-worn, ivy-covered ruin.

A splendid view of the country below is afforded from the battlements of Stirling castle, and of the river Forth in its windings, three hundred feet below, the river of which the guide said, "If you follow it as the crow flies, it is five miles to the sea, but measured by its course, it is nineteen miles!" From this point of view one can look upon the scenes of twelve battlefields of the past, one of William Wallace's encounters, and Bannockburn, where the brave Bruce achieved Scotland's independence in 1314.

I shall never, never forget the panorama spread before my delighted eyes. Roderick Dhu's reply to James came forcibly to my mind as I stood there:

Saxon, from yonder mountain high,
I marked thee send delighted eye
Far to the south and east, where lay,
Extended in succession gay,
Deep, waving fields, and pastures green,
With gentle slopes and groves between.

All true, and it is a sweet picture, from which one hates to turn away.

I shuddered on entering the stone dungeon where Rob Roy was once confined, and the little room where Queen Mary was at one time held a prisoner. Stirling castle was her favorit home. I stepped into the Douglass room, as it is called, for here the earl of Douglass met James II., and under promis of safe-conduct, too, but in a passion of anger James stabbed him and his nobles finished the murder, and then threw his dead body to the ground below from the one small window in the room. The grounds are now filled with flowers and are called "the Douglass garden." Stirling castle is full of interest, but is now used as a barracks for soldiers. In the old churchyard of Grayfriars I found an epitaph on an old sun-dial, curiously appropriate. It said,

I mark time; dost thou?
I am a shadow; so art thou.

EDINBURGH.

At length we are "within a mile of Edinboro' town"—classic Edinboro'—and a few minutes brings us into the city itself, which stands out prominently, for a part of it is built upon a high and solid rock four hundred and forty-three feet above sea level.

We are at the Royal Hotel, Princess street, nearly opposit the imposing monument of Sir Walter Scott. The monument is a wonder of peaks and pinnacles, of Gothic architecture, and contains a life-like and life-size statue of Sir Walter and his faithful dog.

How lovely is this Princess street. Alexander Smith has written of it: "The puppets of the busy, many-colored hour move about on its pavement, while across the ravine time has piled up the old town, ridge upon ridge, gray as a rocky coast, washed and worn by the foam of centuries; peaked and jagged by gable and roof; windowed from basement to cope; the whole surmounted by St. Giles's airy crown. The new is there looking at the old. Two times are brought face to face and yet are separated by a thousand years. The castle, too, looks down upon the city, as if out of another world, stern, with all its peacefulness, its garniture of trees, its slopes of grass. How deep the shadow which it throws at noon over the garden at its feet where the children play! How grand when giant bulk and towery crown blacken against sunset!"

In the old part of the city are old, old houses, from six to eleven stories high, and the paths leading to them are very, very narrow, most of them. The old drawbridges are still here, though not much in use now, but it seems odd to see the "closes" and "wynds" that we hav read about. On the east of Grass market are the Salisbury crags, five hundred and forty-seven feet above the sea. Arthur's Seat, of which you hav read, rises clear and bold eight hundred and twenty-two feet in the air. A beautiful valley, part of it a park with flowers and shrubbery, lies between the old and new Edinburgh. The city is full of interest on every side, but the first place I visited was the old Edinburgh castle, the *Castrum Puellarum* of olden times, so called because the daughters of the Pictish kings lived there before marriage. How lofty it is, built on a high, precipitous rock, over four hundred feet high. Imagin a wonderful mass of gray, basaltic rock, crowned by a stone building, 300 feet wide and 350 feet long. It is thought to hav been founded about the year 617, and has been the scene of romance, diplomacy, captivities, sieges, love, and crime. It is not to be wondered at that Scott and others could write and poets sing amid such romantic surroundings. It has been held by the English and Scotch in various times in its strange history. Here is pointed out the place where Dundee climbed to hold a conference with the duke of Gordon one time, when he was going to raise the Highland laddies to help King James II. You remember the song "Bonnie Dundee:"

Dundee he is mounted, he rides up the street,
The bells they ring backward, the drums they are beat;
But the provost, deuce it! said, "Just e'en let him be,
For the town is well rid of that de'il o' Dundee."

But Dundee rode onward, with the words:

"If there's lords in the Southland, there's chiefs in the North;
There are wild, dunnie wassals, three thousand times three,
Will cry, "Hey for the bonnets o' Bonnie Dundee!"

I was much interested in the apartment called Queen Mary's room, where was born James II. In the old crown room is the crown she wore and the regalia of Scotland—a crown, scepter, and sword of state. These regalia were recovered by Walter Scott in 1818, after they had been lost for over a hundred years.

In the open court a company of soldiers were drilling, and the castle is now used for barracks.

We looked upon the house where Hume wrote the history of England, and near by is the house where Burns slept the first night he was in Edinburgh. We stopped a moment or two in St. Giles's church, and saw where Darnley sat when Knox preached a sermon against the rulers of the kingdom designating them as "women and boys;" and looked up at the old bell that tolled two hours when our Lincoln died, and two hours also when Garfield passed away.

Edinburgh is proud of its old castles, and no one should leave the city without a visit to them.

Old Holyrood is a wonderful pile with which are connected many stirring events of Scottish history. It was here that Queen Mary contracted that foolish marriage with Lord Darnley, and we were shown the stone staircase up which the conspirators went to murder Rizzio, and the room where he was murdered clinging to Mary for protection. Here Mary was later married to Bothwell, and here were held the stormy interviews with John Knox, who upbraided her for being a Catholic and made her cry by his rough speech.

I was greatly interested in Mary's apartments, whose walls are hung with faded tapestries of three hundred years ago, delineating the fall of Phaeton. There is a portrait of Mary at eighteen, and another of Queen Elizabeth, and Henry VIII. The old state bed upon which she slept, with its carvings, dusty, moldy, time-stained, tells its pitiful story.

Adjoining the once magnificent castle is the old abbey, founded in 1128. Darnley and Rizzio, besides other eminent persons, are buried here. The roof is gone and the glad sunlight pours its streaming gold in upon the old ruin, that in its decay is picturesque in the extreme. Yet the blur of superstition is over it, and one can almost hear and see the abject moans of submission and tears that bewailed its own subjection to idols unyielding and relentless as death.

We went from Edinburgh to Melrose. We slept in the little hotel next the abbey itself. I shall never forget my room overlooking the old ruin, with its cherry furnishings and pale-green hangings. In the night I looked out on the gray arches where the grass and flowers were growing, the roof of the old structure all gone, and where the jackdaws make their home. Almost under my window, which was open, were the old graves of the dead and gone. Bethia said, "Won't their ghosts come in at the window?" I wished they would, but never a ghost made its appearance. The next day we went inside the romantic old place, beautiful in its crumbling decay, with its arches and peaks, its vaulted chambers, tombs, and secret winding staircase. It has an arched Gothic aisle fifty feet long and sixty feet high. A white dove sat on one of the minarets as we entered and looked at us curiously. There is the spot where the heart of Robert Bruce was buried, and the earl of Douglass. There are statues of David I., and Matilda, his wife, and nobody knows whom else. There are quaint and curious carvings, legends written in stone that none can read. A great east window that must hav been a marvel of beauty in its day, still remains. The nave is 258 feet long by 79 feet in breadth. There are Freemasons' symbols here and there, as in other old abbeys, and what these mystic brethren had to do with Catholicism is more than I can tell, for these architectural ruins were built by Catholics in the days of their power.

The difference between an abbey and a cathedral, I should say, is that the one is occupied by monks and nuns, while the other is the place of worship simply.

Melrose abbey, when new, must hav been a splendid piece of work, whose builders and decorators knew their business well. Now time is busy with its destruction, and after seven hundred and more years it is time for it to die, with all its fading superstitions.

From Melrose we drove to Abbotsford, the home of Walter Scott, as you know. It is now a museum of relics and curiosities. It is owned by his great-granddaughter, who keeps some of the apartments as nearly as possible as the great novelist and poet left them. The library of twenty thousand volumes still remains, and I sat in the old chair that he used, but there was no time to gather inspiration, although I looked out upon the river Tweed from the same windows from which he looked.

From Abbotsford we drove to Dryburgh abbey, near the entrance of which we stopped and bought bread and cheese and milk of a Scotch woman who was baking "scones" by an open fire. She and four others, her family, all lived in the one room, with bare floor, and beds built in the side of the wall. But she was happy and did not wish to come to America. Sir Walter Scott is buried at the entrance of the abbey, or rather his body is, but he livs immortal in his works.

But that strange old stone abbey—what a place! arched, chiseled, with winding ways and Gothic peaks. We registered our names in the "chapter-house," a dim, damp place, partly underground, whose hollow echoes startle me even now as I recall them. Not far away is the dark, low dungeon, with the hole in the wall where refractory monks, as was told us, were punished by placing the hands in the cavity and having them kept there by an iron wedge. No doubt there were chambers of horrors in the old place aforetime where many a heretic has suffered tortures untold in history.

I am glad the roof in many places has

disappeared and we can see the blue sky overhead.

The cemetery is old and curious, with many stone coffins here and there. The grass grows green over the old graves, the ivy creeps along the walls, flowers flourish, and an old yew tree, said to be seven hundred years of age, still is green and flourishing.

Oh, I must tell you of a beautiful drive to the new frith of Firth bridge before we left Edinburgh, that cost $12,000,000—the bridge I mean. We rode past Lord Rosenberry's estate, twenty-five miles one way by twelve the other. The contrast between the lofty and lowly is great. There is no chance for one to rise here. The soil is rich; the shades of the green earth are the most beautiful I hav ever seen; I never looked upon lovelier roses than those that grow in Scotland. But, amid the beauties and wealth that Nature has spread with lavish hand, there is poverty and distress amid these romantic crags and hills, these sloping fields and moors. Here I hav seen women working in the fields, in the hot sun, all day for a shilling; working in shops a week for seven shillings; working in hotels for $75 a year. I hav seen women here bearing burdens on their backs, fastened to their bodies and their foreheads by a leathern strap—aged women, whose wrinkled faces tell plaintivly of woes they do not utter.

It is said that fifteen men own nearly the whole of Scotland, and hence the poor must be always poor. It is not pleasant to note these conditions. I am sorry they exist. But I like the romantic and picturesque country. I like the hearty Scotch nature, their love of education; and the fact that they laid the foundation for a common-school system as early as 1695 should not be forgotten.

But, there is no place like America, even to the Scotch. And I shall always think of the expression of the old Scotchman, "America! ah, America is God's own country!" This was his highest compliment, and meant much; but he should hav said, "It is the people's country!"

SUSAN H. WIXON.

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News of the Week.

THE Homestead strike has been settled by the Carnegie Co. granting most of the men's demands.

ZOLA is collecting material for a novel on the pilgrimages to the miracle-working shrine of Lourdes.

THE Goodland Artificial Rain Co. made a failure of its attempt to produce rain at Council Grove, Kan.

VIOLENCE at a switchmen's strike at Buffalo, N. Y., has necessitated the presence of two militia regiments.

IN Iowa, Roman Catholic members of the Knights of Pythias are agitated over having received notice of excommunication if they do not quit that society.

BISHOP HEALY has sent the school board of Portland. Me., a letter, *apropos* of the erection of a parochial school, in which he says that "morality without religion is not to be expected."

A REPORT from Sing Sing prison, N. Y., says: "The convicts read novels or books on religion. It is rare that any one of them reads technical works which would be of benefit to him afterward."

IN Germany, those who testified against Buschoff, the Jew who was tried and acquitted on a charge of murdering Christian children to use their blood in religious sacrifices, will be prosecuted for perjury.

A LONDON dispatch says: "The British public is just now shuddering at the horrible shadow of cholera which is spreading over all Europe. Unless this disease is checked it means America in time."

AMONG the attendants at the Festival of St. Anne at her shrine in Canada are hundreds of diseased persons who hav journeyed thither, many from remote localities, to be cured by the relic of the Virgin Mary's mother.

AT Austrabad, Persia, Mohammedan priests hav been preaching that the cholera is due to liquor-drinking. Mobs gathered before the churches and proceeded to liquor-shops and wrecked them, until they were suppressed by troops.

THE minister of the Peruvian government at Washington has been asked by Missionary Penzotti, of the American Bible Society, for compensation to the extent of $530 for Bibles and other property destroyed by the Catholic populace of Ayacucho, Peru.

A MISSIONARY complains that the church at Mashoupa, Africa, has fallen to ruins, because the Kaffirs when asked to repair it waxed wroth and said that God might mend his own house. One old man who received a blanket for attending services said when the dole was stopped, "No more blanket, no more hallelujah."

AT Rome on the 7th Clerical associations marched in procession to the Pinciana gardens to place a wreath on a bust of Columbus. Liberals bearing national flags tried to place themselvs at their head. A fight ensued, in which the anti-clericals shouted for Garibaldi and Giordano Bruno, and the Clericals for their religion and pope. The bust was upset. Police quelled the affray.

HAROLD FREDERIC, the distinguished writer on international matters, says that the Protestant attack on the Catholic mission of Uganda was prearranged. "Bishop Tucker," he says, "returned to England solely and avowedly to raise money and men for the task of 'knocking out' the Catholic missions of Uganda. Bishop Tucker at a conference at Hatfield House, and at the foreign office and elsewhere, to those in authority talked of nothing but the necessity of combating the influence of the Catholics in the Nyanza region, and made clear to his hearers that he viewed the contingency of using force to this end with entire complacency."

THE cholera in Russia is increasing in violence. In the region of the Caucasus alone there hav been fifty thousand deaths in the last thirty days. Dead bodies lie unburied for days, spreading the disease. As there is such imperfect sanitation to check the cholera's progress, it is expected to kill vast multitudes before abating. Moscow is without sewers, each house having its own cesspool. That city has been deserted by those having means. Jarosslaff, on the Volga, gets its water from the river just below the discharge of a sewer from a hospital. Medical men once secretly ordered the remedy of this evil, but the government interposed and prevented them. St. Petersburg sanitary inspectors beginning their work are finding the interiors of palatial-looking houses to be in the condition of pigsties. The deaths from cholera throughout Russia on the 7th alone were reported at 2,177.

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New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, *at the price named.*

"The Moral Teachings of Science," by Arabella B. Buckley, is No. 169 of the Humboldt Library of Science. Price, 15 cents.

Those interested in "Delsartean Physical Culture," should send 25 cents for a new pamphlet by that title, written by Carrica Le Favre, published by Fowler & Wells. It states the principles of the Delsarte school of training and givs the method of applying them.

Watts & Co., of London, hav issued for the Agnostic Propagandist Press Committee the article contributed to the current *Agnostic Annual* by Professor Huxley. It deals with the "Possibilities and Impossibilities" of thaumaturgy, or miracle-working. Price, 10 cents.

The Warfare of Science papers, by Dr. Andrew D. White, are continued in the August *Popular Science Monthly* with a chapter on Geography, in which are given the various mythological and theological ideas concerning the form of the earth and the proper mode of representing it that hav prevailed in ancient and medieval times.

S. J. Matthews, of Pine Bluff, Ark., has published a 10-cent pamphlet with this title: "No Safety, but Dire Danger, in Being a Christian." It is a somewhat rugged but forcible refutation of the "safest side" argument of the Christian debaters, and ought to be dressed up and printed with fewer errors.

No. 9 of the Social Science Library is, "Horace Greeley, Farmer, Editor, Socialist," by Charles Sotheran. It is a gossipy attempt to make all the reformers of some forty years ago who hav since acquired eminence in the literary world to hav been Socialists. It ought to be interesting reading for Mr. Dana, of the *Sun*, and others of his Brook Farm confreres who still liv. Price, 35 cents.

The American Psychical Society now publish a quarterly called the *Psychical Review*, devoted to developing interest in and giving the outcome of the society's work, which bears about the same relation to Spiritualism that "Free Religion" once bore to Freethought—a sort of kid-glove and swallowtail investigation of Spiritualistic phenomena which results chiefly in amusing the investigators. Men who already believe in "souls" and "another life" will be apt to find evidence of them. Single numbers of the *Review* are $1; $3 per annum. Published in Boston.

Short Stories for September contains eighteen tales, and all of them good reading, though perhaps the most noteworthy are—"The Farm Girl," selected as the winner of a monthly prize offered by the Current Literature Publishing Company; "His First Case and Last," a dramatic story by Sidney Grundy; "Love in Niffon," by K. T. Takahashi, an extremely quaint and interesting love story by a Japanese author; "A Delicate Position," one of Halevy's graceful and pretty stories; "Short Creek Dave's Conversion," a Western dialect sketch by the well-known Dan Quin; and in the famous story series, a stirring old-fashioned tale called "The Floating Beacon." Price, 25 cents.

Those who want to dive deep into the abstract abstruseness of political economy should send a dollar for Clinton Roosevelt's book, "The Science of Government Founded on Natural Law." Mr. Roosevelt is a Fellow of the American Association for the Advancement of Science, as well as a lawyer of attainments, and is one of the intellectual and heretical landmarks of New York, and also a thorn in the side of Trinity church trustees, who hold the lands which he says belong to the Jans heirs. In this work Mr. Roosevelt has laid down what he conceives to be right principles and developed a scheme of application. It also contains a diagram of political science similar in form to those Mr. Wakeman produces occasionally after Comte and Andrews.

"The Hygienic Treatment of Consumption," by M. L. Holbrook, is a useful book for all suffering from that terrible scourge. His main idea is for patients to gradually enlarge chest and lungs by living out of doors, under proper conditions, and pay due and intelligent attention to food and clothing. In our opinion, there is no question as to his being right on the out-of-doors prescription, however he may be as to the diet he recommends. On this latter subject he, like Dr. Buckley, who also wrote a valuable treatis on this subject, allows his prejudices and business prepossessions to influence him in decrying what others hav found to be exceedingly helpful. But notwithstanding this the book is one of much worth, and we recommend it to anyone suffering from lung troubles. The price ($2) is a little high, but one used to paying doctor's bills will in the end find it low.

The usual complement of good things, say the publishers, is to be found in the July number of *Current Literature*, in spite of the fact that the season drives most of the magazines into the realm of fiction. It will be seen that the scientific department has demanded more space than usual and offers an enticing array of interesting things for those who are practically inclined, among which are to be found articles upon the curiosities of the Depths of the Sea, the wonderful buildings of Chicago, The Little Men and Giants of the World as measured in inches, and so on. The sportsman will be delighted with the account of the Jew fish, a gamey monster of the Pacific coast, while lovers of art will note with pleasure the account of the discovery of the tomb of Aristotle. These are but a tithe of the articles of the month which appeal to the taste of the general reader, or the person who wishes to keep pace with the latest phases of research and thought.

"Bits of Inspiration from the Bible" is a pamphlet of sixteen pages, published by H. T. Knight, of Milan, Mo. The following letter tells all about it: "*Editor of* THE TRUTH SEEKER: You remember I told you that I had agreed to pay to the church $15 when the preacher would read scripture forty-five minutes to his congregation—myself to select same. Well, the committee said nothing suited them better; so terms were agreed upon, and in order to make matters as convenient as possible for the reverend I got such verses printed in pamphlet form as I desired that his audience and himself should become familiar with. Yesterday one of that same soliciting committee told me they did not want that nasty book of mine. Guess he thought it was obscene, but it isn't; it would be barred from the mails if it were, and Tyner says it is admissible as mail matter. Every verse but the last one is from the Bible, see?"

"God's Image in Man," by Henry Wood, published by Lee & Shepard, Boston, is a book that probably few of our readers will care for. "It consists," we allow the publishers to tell us—for a glance shows it to be a work which our anti-metaphysical bias inclines us to consider of not sufficient value to read—"of graphic pictures of advanced religious thought in prose form, but of poetic quality. It is a series of visions through the intuition rather than an argument. It separates the external and dogmatic from what is internal and intrinsic. The different modes of divine revelation, the universality of law, race solidarity, evolution, and the present great transition from the old to the new in spiritual and metaphysical science are presented with a glow which is thoroughly unconventional." In other and plainer words it is the visionary guesswork of one inclined to mysticism and metaphysics, whose instincts hav been perverted by Christianity. Price, $1.

"The Infallibility of the Bible" was written and published by J. H. Pratt, of Spring Hill, Kan., for gratuitous distribution, but we would recommend those sending for it to inclose a stamp. Mr. Pratt thus explains his reasons—which are sound indeed—for printing it: "So long as man is made to believe that he has a word of God, he accepts its data, though opposed to reason and common sense; but the most benighted readily see that any witness giving contradictory testimony impeaches himself, and is, therefore, not to be relied upon. If this alleged word of God, upon cross-examination, is found to be plainly contradictory, what conclusion can a sane man arrive at, except that such alleged word is not the pure word of any infallible being? And this is why I issue this little pamphlet: To endeavor to show that the book known as the 'Protestant Bible'—King James' version—by its own internal evidence clearly impeaches itself; and that such Bible, therefore, is NOT 'the word' of an infallible God, by plenary inspiration or otherwise. And further, that such book is not reliable as a word of authority."

Those of our readers who recollect the weekly spirit communications from ancient worthies and unworthies which appeared in J. M. Roberts's Spiritualistic journal, *Mind and Matter*, possess a good idea of the contents of a book called "Antiquity Unveiled," published by the Oriental Publishing Company of Philadelphia. Mr. Roberts received them through medium James M. Bliss, if our memory fails not. The form is the purported introduction of himself by some spirit, Apollonius or Zoroaster, for instance, who describes himself in a style closely resembling the extant biographical dictionaries and cyclopedias, followed by comments by Mr. Roberts. There never was any need therefore of introducing spirits, and we notice the book as purely the work of human brains.

We agree with the statement in the prospectus of this work: "Christianity is either a great deception, deliberately practiced upon the unsuspecting mind, or a divinely inspired religion as is claimed by its teachers; that Jesus Christ is either what he is claimed to be, or a mythical character who is being held up before the world as the savior, but whose existence has no foundation in fact. If it is true, that Jesus Christ is a real entity, enough unquestionable evidence of his earthly life and teachings should be extant to dispel any doubts that might arise in the mind. If on the other hand, it can be shown that no such person lived at the time he was represented to hav lived, that the teachings brought down to us, claimed to be his, belonged to other times and related to other characters, that the rites, ceremonies, creeds, and doctrins pertaining to Christianity, were formulated by the priesthood for self-aggrandizement, what intelligent mind can longer doubt that Christianity is a monstrous delusion instead of a divinely inspired religion!" And if all the statements in the book are true (we hav not verified them) Mr. Roberts, with the help of Mr. Bliss, has made out a good case against the prevailing religion. The book is bristling with points, deals with a wide range of subjects, and quotes extensivly from well-known authors. It is a compilation of not a little value, and though lacking originality, will greatly aid the investigator into the origin of Christianity and show him where the early Christians found the myths and rites which they adopted and relabeled, and which the Western world now knows as Christianity. The price of the book is $1.50.

Our opinion of the chapters composing Mr. Thomas Ellwood Longshore's new work, "The Higher Criticism in Theology and Religion," has been already expressed by the publication of many of them in THE TRUTH SEEKER at various times. They are scholarly and erudite articles, conveying a great deal of information, and are exceedingly well calculated for those Christians of an inquiring turn but who shrink from such strong meat as the "Age of Reason," or Heston's pictures. Mr. Longshore is an evoluted Quaker, possessing the traditional gentleness of that sect, of broad mind and studious bent. He has read extensivly the critical works of the Rational school of theology, thought deeply as to their bearing on current theology, and formulated his conclusions, as well as given the grounds for them, in this book. The full title, which is an index to its contents, is "The Higher Criticism in Theology and Religion Contrasted with Ancient Myths and Miracles as Factors in Human Evolution." To which he has appended "Other Essays on Reform," and we hav published them in a handsome volume of over five hundred pages.

The subjects dealt with are: The Old Testament. The New Testament. The Revised New Testament. What Is Religion? Our Lord and Savior Jesus Christ. Salvation by Christ; "the Christ" Interpreted. Father, Son, and Holy Ghost. Who Made God? Our Lord God. The Human Soul. Immortality of Man. What Shall We Do to Be Saved? What Is Spirit? Divine Revelations. Religious Faith. Our "Holy" Faith. Our Holy Religion. Origin of Our Religion. Ghostology. Christian Idolatry. Fear of the Gods. Philosophy and Superstition. A Christian's Creed. Morality, Religion, Ethics. Education. Prohibition *vs.* Anarchism. Peace and War. Sociology—Nationalism. Thoughts on Death.

It is unnecessary for us to describe the style or epitomize the matter, as our readers know these from their own reading. Mr. H. L. Green has termed the work "a storehouse of religious information, a perfect digest of past theology, of gods and saviors, of faiths and Christian idolatry, showing us clearly the difference between a reasonable philosophy and orthodox superstition. In fact," he adds, "there is to be found in this volume a short and valuable treatis upon nearly every question connected in the remotest degree with the superstitious religions of the present or past ages. Every Freethinker will welcome the volume as a bright harbinger of sound Freethought doctrins."

We should like to reprint a great deal from the book, as in its new form it strikes us with added force, but will restrain the desire to this characterization of the church:

"The church is as certainly corrupt as the world, but it is a corruption of a more refined and subtle order, which generates a pride and sense of self-righteousness that will not submit to criticism or disparagement. The church may help those who hav fallen very low up to its level; that is the best it can do.

"If you aspire to anything beyond, you are safer, better off, outside than you are in the church. Its whole tendency and teaching will be to check, to intercept, your efforts, and hold you to its own level, for its own benefit in keeping you in its service—using you for its own support, and in diverting you from any purpose or power of thwarting it in pursuing its established church work.

"The church is but a trap to inveigle, or a sponge to absorb, the moral force of the best people into its support, blind them to its faults and defects, and prevent them from discovering its designs of keeping the moral force of society as much as possible under its control—to prevent any further development or exercise of it than can be used for its own aggrandizement and the advancement of its own lower, selfish interest and designs.

"Keep aloof from the church. Turn your attention to science, to the advanced thoughts of thinkers outside of the church; the proscribed higher class of critics, students of ethics, of the social philosophy, the educators of the world, that are far in advance of the church theology.

"They are the class that hav led the world forward, compelling the church to reluctantly fall in line with the public sentiment which they create—not to promote, but to retard their beneficent work.

"Church organizations and morals hav always been a bulwark in the pathway of freethought; organized obstructionists and persistent opponents to any greater light or higher truth than it has seen proper to dole out to the people.

"This is true of all churches, all religious sects and organizations, let their theories or pretenses to the contrary be what they may. Eschew the church, if you hav aspirations to be anything more than the average church-member in your personal character or in usefulness to society."

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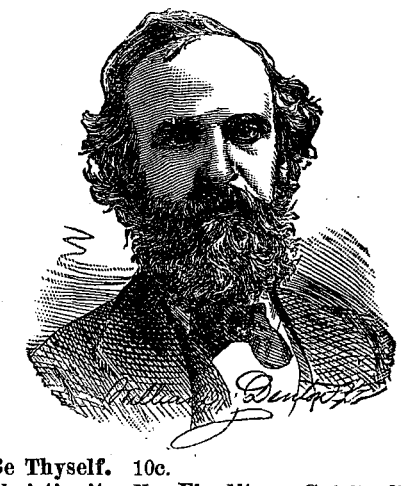
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IN respect to religion and the healing art, all nations are still in a state of barbarism. In the most civilized countries the priest is still but a Powwow, and the physician a Great Medicin. Consider the deference which is everywhere paid to a doctor's opinion. Nothing more strikingly betrays the credulity of mankind than medicin. Quackery is a thing universal and universally successful. In this case it becomes literally true that no imposition is too great for the credulity of men. Priests and physicians should never look one another in the face. . . . When the one comes the other goes. They could not come together without laughter, or a significant silence.—*Thoreau.*

THE proof of the Christian religion taken from prophecy, has no foundation. Whoever will examin without prejudice the oracles pretended to be divine, will find only an ambiguous, unintelligible, absurd, and unconnected jargon, entirely unworthy of a God who intended to display his presciences, and to instruct his people with regard to future events. There does not exist in the Holy Scriptures a single prophecy sufficiently precise to be literally applied to Jesus Christ. To convince yourself of this truth, ask the most learned of our doctors, which are the formal prophecies, wherein they hav the happiness to discover the Messiah? You will then perceive, that it is only by the aid of forced explanations, figures, parables, and mystical interpretations, by which they are enabled to bring forward anything sensible and applicable to the God made man whom they tell us to adore.—*D'Holbach.*

WHEN we come to consider how short a period has been occupied by the development of the civilization of mankind, as compared with prehistoric periods, and to what a very small portion of the earth's surface this development extends; when we further bear in mind what vast horizons are being opened up on all sides by the advance of science, knowledge, and industry; when we remember how much we still retain in our refined life of the crude tendencies and instincts of our barbarous past, and how the savage "struggle for existence" handed down to us from animal life still rages as bad as ever, though in a modified shape, we feel compelled to admit that our civilization is still altogether in its infancy, and that we hav as yet traversed but a small portion of the path marked out for us.—*Büchner.*

THERE are professions which necessarily render the soul pitiless—that of the soldier, the butcher, the officer of justice, and the jailor; and all trades which are founded on the annoyance of others. The officer, the soldier, the jailor, for example, are only happy in making others miserable. It is true, they are necessary against malefactors, and so far useful to society, but of a thousand men of the kind, there is not one who acts from the motiv of the public good, or who even reflects that it is a public good. It is above all a curious thing to hear them speak of their prowess as they count the number of their victims; their snares to entrap them, the ills which they hav made them suffer, and the money which they hav got by it. Whoever has been able to descend to the subaltern detail of the bar—whoever has only heard lawyers reason familiarly among themselvs, and applaud themselvs for the miseries of their clients—must hav a very poor opinion of human nature. There are more frightful professions still, which are however canvassed for like a canonship. There are some [the clerical] which change an honest man into a rogue, and which accustom him to lie in spite of himself, to deceive almost without perceiving it, to put a blind before the eyes of others, to prostrate himself by the interest and vanity of his situation, and without remorse to plunge mankind into stupid blindness. —*Voltaire.*

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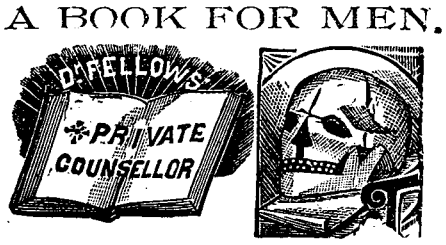
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As to the Jews, it was believed that they accomplished their infernal designs by means of poisoning, and spreading pestilence. Throughout continental Europe there arose a furious persecution of these people. The putting of them to death was often accompanied with torture. Burning to death was common. At the time of the black death twelve thousand Jews were massacred in Bavaria. The rue Brulée in Strasburg remains as a monument to the burning of two thousand Jews in it on an accusation of poisoning the wells and causing the plague of 1348. At the royal castle of Chinon, near Tours, a great trench was dug and filled with blazing wood, and in a single day one hundred and sixty Jews were burnt therein.

The persecution of the witches for causing disease began about in the twelfth century. It gained growth during the thirteenth century, when persecution in general was quickened by Innocent III., who then instituted the Inquisition and issued the first appeal to princes to employ their power for the suppression of heresy. In 1484 the doctrin, and its resulting persecution, received a tremendous impetus from the great bull of Pope Innocent VIII. This bull irretrievably committed the church to the doctrin that witches are a great cause of disease, storms, and various ills which afflict mankind. This bull, like the other utterances of both churches afterward, based its declaration on the biblical text, "Thou shalt not suffer a witch to liv." The bull was followed by a frantic crusade against witches held to be guilty of producing ill weather or disease. Catholic and Protestant theologians and ecclesiastics raged equally in the work of detecting and executing the unfortunate suspects. Women were tortured and killed by the thousands, and with them occasionally men and children. "The bishops' palaces of south Germany became shambles." In Germany during one century alone there were executed victims to the number of over one hundred thousand.

Among the methods by which the witches produced their pestilences, the church presently discovered, was that of smearing city walls and pavements with a magic ointment that bred these diseases. A typical case of the detection and execution of doers of these deeds is one which occurred at Milan, Italy, and we will giv an account of it, for which we are indebted to the *Popular Science Monthly:*

"That city was then under the control of Spain, and its authorities having received from the Spanish government notice that certain persons suspected of witchcraft had recently left Madrid, and had perhaps gone to Milan to anoint the walls, this communication was dwelt upon in the pulpits as another evidence of that satanic malice which the church alone had the means of resisting, and the people were thus excited and put upon the alert. One morning, in the year 1630, an old woman, looking out of her window, saw a man walking along the street and wiping his fingers upon the wall; she immediately called the attention of another old woman, and they agreed that this man must be one of the diabolical anointers. It was perfectly evident to a person under ordinary conditions that this unfortunate man was simply trying to remove from his fingers the ink gathered while writing from the ink-horn which he carried in his girdle; but this explanation was too simple to satisfy those who first observed him or those who afterward tried him: a mob was raised and he was thrown into prison. Being tortured, he at first did not know what to confess; but, on inquiring from the jailor and others, he learned what the charge was, and on being again submitted to torture utterly beyond endurance, he confessed everything which was suggested to him; and on being tortured again and again to giv the names of his accomplices, he accused, at hazard, the first people of the city whom he thought of. These, being arrested and tortured beyond endurance, confessed and implicated a still greater number, until members of the foremost families were included in the charge. Again and again all these unfortunates were tortured beyond endurance. Under paganism the rule regarding torture had been that it should not be carried beyond endurance; and we therefore find Cicero ridiculing it as a means of detecting crime, because a stalwart criminal of strong nerves might resist it and go free, while a physically delicate man, though innocent, would be forced to confess. Hence it was that under paganism a limit was imposed to the torture which could be administered; but when Christianity had become predominant throughout Europe, torture was developed with a cruelty never before known. The theological doctrin of 'excepted cases' was evolved—these 'excepted cases' being heresy and witchcraft; for by a very simple and natural process of theological reasoning it was held that Satan would giv supernatural strength to his special devotees—that is, to heretics and witches; and therefore, that in dealing with them there should be no limits to the torture. The result was in this particular case, as in tens of thousands besides, that the accused confessed everything which could be suggested to them, and often in the delirium of their agony confessed far more than all that the zeal of the prosecutors could suggest. Finally, a great number of worthy people were sentenced to the most cruel death which could be invented. The records of their trials and deaths are frightful. The treatis which in recent years has first brought to light in connected form an authentic account of the proceedings in this affair, and which givs at the end engravings of the accused submitting to horrible tortures on their way to the stake and at the place of execution itself, is one of the most fearful monuments of theological reasoning and human folly.

"To cap the climax, after a poor apothecary had been tortured into a confession that he had made the magic ointment, and had been put to death with the most exquisit refinements of torture, his family were obliged to take another name, and were driven out from the city; his house was torn down, and on its site was erected 'The House of Infamy,' which remained on this spot until, toward the end of the eighteenth century, a party of young radicals, probably influenced by the reading of Beccaria, sallied forth one night and leveled this pious monument to the ground."

While such notions on the cause of disease prevailed, and medical men who would fain inquire into its true origin were persecuted by the ecclesiastics, either by genuin believers as dealers with Satan or by jealous ones as rivals for the people's patronage, it may easily be conceived how sweeping were the devastations that the unstayed plagues effected. In some regions nine out of ten perished, and in others the total population was exterminated.

This state of things prevailed for centuries. In Spain sanitary measures were considered both useless and impious till the invasion of the Freethinking Napoleon at the opening of this century. He suppressed the Inquisition and instituted hygienic customs, but at his expulsion the Inquisition was revived and sanitation resuppressed, and at this day health measures are in many districts but beginning to supplant superstitious supplications and ceremonies. "The most sober accounts of travelers in the Spanish peninsula until a recent period are sometimes irresistibly comic in their pictures of people insisting on maintaining arrangements more filthy than would be permitted in an American backwoods camp, while taking enormous pains to stop the pestilence by bell-ringings, processions, and new dresses bestowed upon the local Madonna."

In England as in the continental countries sanitation was totally ignored. The English dwelling was pervaded by a filthiness beyond description. The floor of the ordinary cottage was of earth; this was strewn with hay or rushes; into this layer dropped offal and all filth; from time to time fresh hay or rushes were overlaid, and the whole mass was allowed to ferment and generate miasma. Some physicians advised the reform of this and other deleterious practices; Caius, Mead, and Pringle made themselvs especially notable in urging it; but ecclesiastics still obstinately maintained the theological theories of disease in the place that should hav been occupied by the medical, and mummery continued the resource of the multitude. In 1665 the innumerable minor pestilences were succeeded by the great plague of London, which destroyed over a hundred thousand lives. This, like others, was considered a visitation of divine vengeance for "the prophaning of the Sabbath." To show that epidemics were used as agents of divine retribution passages were adduced from Numbers, Psalms, Zechariah, and Revelation. One of the most dismal incidents of the plague, and one that illustrates the way in which it was looked on, was that of a fanatic who paraded the streets naked with a pan of fiery coals on his head, proclaiming woe to the city and its destruction in forty days, after the manner of Jonah at Nineveh.

The jail-fever was among the most dreadful of the plagues in England. The jails were small; the occupants, in those days when crime was rampant and when imprisonment for debt was practiced, were myriad; there was no ventilation, sewerage, or disinfection. The result was that jail-fever was never idle among those confined, and a person imprisoned in those days stood a greater chance of actually losing his life than one condemned to execution by a court does now. This jail-fever at about every court session infected the judges and officials and spread abroad. At the Black Assize at Oxford in 1577 the chief baron, the sheriff, and three hundred men died within forty hours. A single Scotch regiment on being infected by some prisoners lost no fewer than two hundred men. The church dealt with this state of things by de-

vising new forms of prayer for prisoners, particularly one to be placed in the Irish Prayer Book.

The same view of pestilence, says Prof. A. D. White, "had also its full course in Calvinistic Scotland—the only difference being that, while in Roman Catholic countries relief was sought by fetiches, gifts, processions, exorcisms, and works of expiation, promoted by priests; in Scotland, after the Reformation, it was sought in fast-days established by Presbyterian elders. Accounts of the filthiness of Scotch cities and villages, as well as of ordinary dwellings, down to a period well within this century, seem monstrous. All that in these days is swept into the sewers, was in those allowed to remain around the houses or thrown into the streets. The old theological theory that 'vain is the hand of man,' checked scientific thought and paralyzed sanitary endeavor. The result was natural: between the thirteenth and seventeenth centuries thirty notable epidemics swept the country, and some of them carried off multitudes; but as a rule these never suggested sanitary improvement; they were called 'visitations,' attributed to divine wrath against human sin, and the work of the authorities was to announce the particular sin concerned, and to declaim against it. Amazing theories were thus propounded—theories which led to spasms of severity; and, in some of these, offenses generally punished much less severely were visited with death. Every pulpit interpreted the ways of God to man in such seasons so as rather to increase than to diminish the pestilence. The effect of thus seeking supernatural causes rather than natural may be seen in such facts as the death by plague of one-fourth of the whole population of the city of Perth in a single year of the fifteenth century; other towns suffering similarly both then and afterward. Here and there, physicians more wisely inspired endeavored to push sanitary measures, and in 1585 attempts were made to clean the streets of Edinburgh, but the chroniclers tell us that 'magistrates and ministers gave no heed.' One sort of calamity, indeed, came in as a mercy—the great fires which swept through the cities, clearing and cleaning them. Though the town council of Edinburgh declared the noted fire of 1700 'a fearful rebuke of God,' it was observed that, after it had done its work, disease and death were greatly diminished."

In the Protestant colonies of America the same views on pestilence were held and the same remedies resorted to. The same discouragement of the medical art continued, and witches were executed for causing diseases as in the mother countries. The great Puritan divine, Increase Mather, tells us in his "Wonders of the Invisible World," published at Boston in 1693, that

"plagues are some of those woes, with which the Divil troubles us. It is said of the Israelites, in 1 Cor. 10. 10: *They were destroyed of the destroyer*. That is, they had the Plague among them. 'Tis the Destroyer, or the Divil, that scatters Plagues about the World: Pestilential and Contagious Diseases, 'tis the Divel, who do's oftentimes Invade us with them. 'Tis no uneasy thing, for the Divel, to impregnate the Air about us, with such Malignant Salts, as meeting with the Salt of our Microcosm, shall immediately cast us into that Fermentation and Putrefaction, which will utterly desolve All the Vital Tyes within us; Ev'n as an Aqua Fortis, made with a conjunction of Nitre and Vitriol, Corrodes what it seizes upon. And when the Divel has raised those Arsenical Fumes, which become Venomous Quivers full of Terrible Arrows, how easily can he shoot the deleterious Miasms into those Juices or Bowels of Mens Bodies, which will soon Enflame them with a Mortal Fire! Hence come such Plagues, as that Beesome of Destruction which within our memory swept away such a throng of people from one English City in one Visitation: and hence those Infectious Feavers, which are but so many Disguised Plagues among us, Causing Epidemical Desolations" (pp. 17 and 18).

On pages 134 and 135 he givs instances where "some long Bow'd down under such a spirit of Infirmity . . . Marvelously Recovered upon the Death of the Witches," and where "one patient was brought unto death's door and so remained until the witch was taken and carried away by the constable, when he began at once to recover and was soon well." It is amusing to find the Puritans, while attributing the plague among themselvs to devils and witches, ascribing the same affliction among the Indians to a quite different cause—a divine plan for clearing New England for the bearers of the true belief. Johnson's "History of New England," published in 1654, informs us that "by this means Christ . . . not only made room for His people to plant, but also tamed the hard and cruel hearts of those barbarous Indians, insomuch that half a handful of His people landing not long after in Plymouth Plantation, found little resistance."

Space fails us for the rehearsal even of a thousandth part of the grotesque, or tragic, or piteous aspects of the long reign of the church over the human belief as to disease. Perhaps the most pathetic side of it all is that on which we view the struggles, thwartings, bitter disappointments, and often torture and death, of the scores of thousands of investigators. In every age men appeared here and there who essayed to ascertain the truth in the matter, and would hav saved countless lives then, and incalculably advanced our state of health today. But their endeavors were harassed, their spirits broken, and their lives extinguished by Christianity, the Infamy of Infamies.

A Brilliant Misstater of Facts.

Speaking religio-politically, the New York *Sun* is making an ass of itself, as instance this, in reply to a query if it is true that the chairmen of both political parties are Catholics, board at the same hotel, and confess to the same priest:

"Whether Messrs. Carter and Harrity stop at the same hotel and confess to the same priest are questions that we cannot answer, because we do not know; but we believe they are both Catholics, and we are glad of it. We should be still more glad if we were perfectly sure that in all cases their religion would govern their acts, for then we should be certain that nothing improper or anti-American would be done by either of them in his management of the canvass."

Either the *Sun* has become converted to the idea of a union of church and state, or it willfully misstates facts. The Catholic church is plainly and avowedly working for such union, as industriously as are the God-in-the-Constitution party and the Sabbath Union, which latter organizations hav succeeded in partially accomplishing it, by inducing Congress to legislate in religious matters. Cardinal Gibbons helped them along. Whether or not a union of church and state is proper depends upon the point from which it is viewed. It certainly is anti-American according to the notions of the founders of this republic, though the Puritan colonists believed in it.

A particular anti-American scheme of the Catholics, a detail merely of the greater one, is the sectarianizing of the public schools. The church makes no secret of its intention here. And it is only three weeks ago that Archbishop Ireland told the Rev. L. H. Morey, a Presbyterian clergyman of Stillwater, Minn., that he considered the public schools as constituted to be godless, and said that religious elements should be introduced into them. This is a report of a part of the interview between the two ecclesiastics. The Rev. Mr. Morey is talking:

"I again suggested that committees of all religious denominations meet and formulate a ritual to be used as a text-book, containing religious instructions that would not be objectionable to any sect and that no persons of good morals could object to.

"He objected on the ground that I would not confess to the Catholic idea, admitting that what Catholics wanted was the teaching of the Catholic religion in the schools. He cited an instance in which the state legislated in a matter of religion, requiring the observance of the Sabbath, and remarked that the state did not do that for the sake of religion, but to require the observance of Sunday as a day of rest.

"He then said: 'Why not legislate immediately in that way in the matter of the public schools?' Claiming that by such a plan the state would immediately arrange religion, I objected to the Sabbath as not being a parallel, the Sabbath being common to both Catholics and Protestants, but that the Catholic religion which he was advancing in his plans was not common to both Catholics and Protestants.

"The archbishop frankly admitted that the Protestant's conscience had good reason to be offended when sisters of charity were introduced into the Central Public School buildings and placed over Protestant children. I asked if I might infer from that that the garb of the sisters of charity had a teaching force. This he practically admitted.

"The archbishop is an astute and plausible talker; but as I said to him, his plan involves the impossible condition of putting religious instruction by the state in schools, which is contrary to the laws and conditions of the state.

"I suggested that this plan was one that could stand only on its merits, and in the eye of the law this religious element robbed it of all merit. He seemed confident that some compromise would be arrived at by which the difficulties would be met. I gained from him the information that his efforts are by no means considered at an end."

If that scheme of Mr. Ireland's, as outlined by Mr. Morey, is not improper and anti-American, then we hav studied the Constitution, history, and traditions of this country for naught.

In saying these things, it is evident that the *Sun* is playing to the political galleries, filled with Catholics, as well as the advertising Catholic public—the reading Catholic public being too limited to consider—for in the same issue we find this:

"'It is not a small task to find out how the matter of the universe was made. The task is hard.'—*President Prescott's Address before the American Association for the Advancement of Science.*

"Indeed it is. It is a task infinitly beyond the power of the human mind. Time spent at the task is wasted. Any man who undertakes the task endangers his reason. The task is not within the compass of science."

If the *Sun* were the orthodox journal it Mephistophileanly pretends to be it would hav said that science had no task at all before it in such a search, as the task is accomplished by just saying "God created it." The Presbyterians add, and they but voice the position of all orthodox Christians, "out of nothing." Evidently the *Sun* does not believe the Bible or the explanation of the church. In this it is closer in touch with the sentiment of the century than in maintaining that Catholicism is no foe of Americanism, as Americanism is exhibited in the existence and laws and spirit of the great North American republic.

But then, what won't politicians do and say, whatever they think!

The Chicago Meeting.

The meeting at Chicago for which Mr. Putnam has issued a call will be held at Madison Hall, 146 West Madison street, on Sunday, September 4th. All the Liberals in Chicago and the rest of the country are invited to attend. There will be conferences during the day and lectures in the evening.

The object of the meeting, as stated in the call, is to put Freethought work upon a practical basis and thereby *do* something. The Sabbath Union, commanding as it does the aid of the churches, is encroaching too much upon the liberties of the people. The cowardice of the politicians which induces them to vote against their own principles must be overcome by showing them that there is another side to these religious legislativ questions. From United States Senator to municipal officer they must be liberated from their bonds. The National Reform Association which is seeking direct religious legislation must be opposed vigorously and persistently. Whenever and wherever any sect or religious institution, or Christianity in general, seeks any favors from the government—money or land or laws—the Liberals should be on hand to fight for the American principle of separation of church and state practically as well as theoretically.

This is the defensiv work. The aggressiv work is to induce the repeal of Sunday laws, blasphemy laws, and laws exempting church property from taxation. These are the most important, but added to them the other demands of Liberalism can be worked upon. As the *Investigator* says, Mr. Putnam "voices the situation and strikes the keynote of reform in his call." There is danger real and near from ecclesiasticism. Something should be done to ward it off and redeem the nation from the disgrace of retrograding. The era of Puritanism, or ecclesiasticism in government, has once been passed by the nation, and it would be absurd and criminally foolish for the people to allow its revival. The sentiment of the nation is unquestionably opposed to it, and if some method can be devised by which the people can make themselvs heard in the matter politicians will quit "working

the religious racket" and legislate with some common sense."

It is to accomplish some of these things that the "Freethought Federation of America" is proposed.

Proof Called For.

The Rev. J. M. Buckley, of the *Christian Advocate*, attributes these words to Benjamin Franklin as "said" to Thomas Paine: "I would advise you not to attempt to unchain the tiger, but to burn this piece before it is seen by any other person. If men are so wicked with religion, what would they be without it?" If Mr. Buckley desires to retain what reputation he has as a student he will now prove his assertion.

In the same editorial, on "Benjamin Franklin's Religion," Mr. Buckley makes strenuous effort to be fair and makes some statements worth recording outside of a Methodist paper. Observing that one of his brethren publishes the statement that "in the earlier part of his life Dr. Franklin acknowledged himself to be skeptical in religion, but later in life he became a firm believer in divine revelation," he says: "It would be a delight to confirm rather than invalidate these words, but if by *divine revelation* is meant the divine origin by a special revelation of the Old and New Testament, we are certain that they will not bear investigation. Benjamin Franklin became a deeply religious man and a believer in a personal God, a devout Deist, and a man of prayer, but not a believer in the supernatural origin of Christianity. Through the greater part of his life he was 'latitudinarian.' On March 9, 1790, a few weeks before his death, he wrote to Dr. Stiles his opinion upon this subject: 'As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion as he left them to us the best the world ever saw, or is likely to see; but I apprehend it has received various corrupting changes; and I hav, with most of the present Dissenters in England, some doubts as to his divinity. There is no sufficient reason to believe that he ever went any further."

Of the phrase "sacred writings," meaning the Bible, used by Franklin in a speech, Mr. Buckley says that "his opinion was that they were the result of the blended wisdom and spiritual meditations of devout men," and not a supernatural revelation. Mr. Buckley adds: "Let him be placed, then, where he can be maintained. Christianity does not need even the massiv intellect of a Franklin."

And along with these statements he prints as true a tale not only improbable but which has over and over again been shown to be absolutely false! But let him try to prove his assertion.

An Attractiv Proposal.

We hav received the following communication and proposition from a valued friend of Freethought:

"EDITOR OF THE TRUTH SEEKER: The engraving on first page in your issue of July 30th, 'Consternation Among the Reptils,' is very suggestiv and impressiv. Would it not be a good idea to hav a chromo, or some other kind of picture, taken, size not less than 20 x 24 inches, of this, and, if a success, perhaps several other pictures of equally striking subjects?

"The time has come when all Freethinkers, and all those opposed to bigotry and superstition, should be proud to show their hands, and champion this 'Real Rock of Ages,' and I know no better way than by adorning our walls with works of art indicativ of the trend of our mind. Such pictures, whether of Bacchus or of Bruno, become object-lessons to all thinking persons, and if got up at a reasonable figure, would make fitting presents, at any time, for our friends, and be living examples of truth to bequeath to our children and posterity.

"This giant, this unconquerable 'rock of ages,' the result of an age of science, might be made a companion picture to the defenseless infantil representation of the unscientific, and hence superstitious and bigoted, past. 'Wide Awake' and 'Fast Asleep' are similar representations of two subjects I happen to hav.

"I hav no idea what the cost of carrying out such a suggestion would be, but to show that I am in earnest and would like to become possessed of at least one enlarged picture of the above, I hereby agree to contribute fifty dollars ($50) if a sufficient number of others are equally interested in carrying out the above suggestion; and if you, Mr. Editor, will please state this matter to your subscribers, with any suggestion that from your practical standpoint you may deem best, I think enough subscribers for the above object can be secured to fully guarantee the work and all the expense connected therewith. Yours truly, HENRY BIRD,
"144 Belleville ave., Newark, N. J."

If we could sell a thousand copies of this picture at fifty cents each, we could get a return of the cost of the work, tubing, and postage. The picture would be twenty-four inches in hight, and proportionately wide, printed in five colors.

But if there are enough friends wanting the work to subscribe two hundred dollars we will get the chromo made, and depend upon sales for the balance. Mr. Bird heads the list with fifty and we shall acknowledge other subscriptions with pleasure. These pictures are great educators, and the wider their distribution in varied and attractiv forms the better for Freethought.

What Time Does.

The Christian church has for some decades possessed quite a reputation for stealing the fame of dead great men and trying to gain credit to itself therefor, but who would suppose that it could make so bold a burglarious effort as to appropriate Percy Bysshe Shelley! If a young man who knew Shelley only by reputation as a wondrous poet should walk into the parish church of Horsham, England, and look upon the memorial tablet just placed therein, he would at once conclude that the poet was in his life a devout believer in that church's dogmas. And the preacher would never undeceive him.

The colossal impudence of putting this tablet in the church so astonishes the New York *Sun* that it says: "It is not worth while to make any comment upon the news from England that a memorial tablet has been placed upon the wall of a grand old church, the parish church of Horsham, in honor of the poet Shelley, who was denounced all through his life as a godless enemy of the faith, and who was deprived of the custody of his own children by the court of chancery because of the alleged wickedness of his religious opinions. In view of Shelley's memorial tablet in the parish church of Horsham, what may not Col. Robert G. Ingersoll look forward to?"

We should say that with Darwin in Westminster abbey, and Shelley memorialized in a grand old church in Horsham, Colonel Ingersoll can confidently look forward to being sainted.

A Chicago correspondent of the *World* of this city reports that Vice-President Higginbotham said that if Congress did not repeal the Sunday-closing act, the gates would be kept open on Sunday anyhow. We hope this is true. There is one thing certain, that the managers of the Fair are not going to lose the three millions of dollars an open Fair would bring them if they can help it. This time, as we hav previously remarked, Mammon is on the side of Righteousness—and may both win!

The *Banner of Light* thus describes our new Bible Picture Book: "Commencing with Genesis, all the leading events, commands, and teachings capable of having their inconsistencies shown by the artist's skill, are made the subjects of pen and pencil. A glance at any one of them will convey more impressiv and enduring views of the ridiculousness of supposing the crudities therein contained entitled to the worship and reverence of mankind than scores of pages of argument. There are two hundred full-page engravings, and the same number of letter-press."

Rev. T. Hanlon, D.D., of Pennington Seminary, made the following frank admission in addressing the great world's triennial conference of Methodists recently held at Omaha: "The laboring classes are drifting away from the church. Our church is made up of women to a large extent. The men are drifting away from it." The laboring classes are finding out that the church is their worst enemy, that it is a vampire sucking their blood and at the same time refusing them needed recreation and enjoyment on the only day of the week at their disposal. The closing of the World's Fair through the church's influence will "drift" or drive a hundred thousand more workingmen out of the "fold." The church is digging its own grave as fast as it can.

It is reported that the following slightly sarcastic report was made by a committee of the municipal council of Milwaukee on a petition to hav the theaters of the city closed on Sunday: "Your standing committee on ordinances, to whom was referred an ordinance to close Sunday theaters, respectfully report that they hav given the matter careful consideration and find that some people work seven days in the week, some six days and rest one. Some work one day and rest six. Your committee regard it as a self-evident proposition that those who merit the greatest consideration from the state are those who work the most, other things being equal. Your committee further finds that 'one man esteemeth one day above another; another man esteemeth every day alike. Let every man be fully persuaded in his own mind.' And again: 'He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day to the Lord doth not regard it.' Your committee respectfully recommends that said petition be laid on the table."

This is the latest "ghost story" which the people of the nineteenth century, who are supposed to know something, are asked to believe: A little girl of ten years was painfully and helplessly paralyzed. One day, nearly two years ago, she asked her mother to read from the Bible, and the reading converted her. A few days ago she said she was going to die, and her little sister took up the Bible to read to her, opening at Matthew ninth chapter, fourth to sixth verses: "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether it is easier to say, Thy sins be forgiven thee: or to say, Arise and walk? But that ye may know that the son of man hath power on earth to forgiv sins (then saith he to the sick of the palsy), Arise, take up thy bed and go unto thine house." Then she felt a strange sensation creeping over her, and she straightway got out of bed, and is now almost well. The little girl's name is Mertenia A. Underhill, the location is at Redding. She was treated by Dr. Ernest Smith, of Redding Centre, and the story is sent to the *Sun* by a Danbury correspondent—all but the *Sun* being in Connecticut. Dangerous occupations command high wages, and the reporter who stretched his imagination to the extent required in writing up this story ought to receive great money. The churches of Redding and Danbury might well pass the contribution-box for his benefit.

When the shocks of earthquake were felt in California some time ago the inhabitants of a few places naturally became frightened. A daily paper thus describes one scene occurring at a hotel: Last evening the women of the hotel declined to sleep in the third story and demanded quarters on the second floor. This gave Ira Doolittle, the proprietor, a chance to make a little speech. Addressing his wife, who led the rebellion, Mr. Doolittle said: "Why, I hav known you forty-five years, and you hav always professed to be and hav always been, as far as I know, a Christian, like myself. If you ever did a wrong act, you hav more than atoned for it by living with me all these years, and yet you are afraid of a blanked earthquake. And you, girls! You go to church three or four times a day, and say the Lord is yours, and that you are his, and that he will look after you, and all that, but here you are a-crying because you are afraid of a double blanked, little measly earthquake. Now, I hav been a Christian all my life, and I hav been in this blank community a quarter of a century, trying to make men better. If the Lord wants to kill me off with a blanked earthquake, why, let him do it. Now, then, you can take the blanked second floor, including my room. I'll go up stairs and sleep, and the blanked earthquake may come or stay as it double blanked pleases." Then Mr. Doolittle climbed the stairs, and, as he said this morning, "slept the sleep of the righteous."

Finance.

"Money is a medium of exchange." It is not necessary that it should hav an intrinsic value or a value within itself. The less it has the better. And it should also be irredeemable. Every time it buys a bushel of wheat, potatoes, or beans it redeems itself, and this is all the redemption it needs. Anything that has a value becomes a commodity, and all commodities fluctuate in price, therefore money should be made out of a material that has the least value possible. When gold was discovered in Australia and California, Austria and most of the German states demonetized it, and it was not until the Comstock lode and other silver mines were discovered that it was remonetized, and then silver became "the victim." It has been argued that gold was the best material on which to base the value of money, because it was less liable to fluctuate than any other. Such is not the fact, as the above citation from history proves. While paper possesses this quality, if not based on a metallic money, it is clearly shown that the discovery of more gold has a tendency to cause it to decrease in value, while becoming scarce causes it to increase in value, and then it must be remembered that the very fact that it is being used as money givs it a fictitious value or it becomes more valuable on that account than it would otherwise be.

Now, paper is free from all of these objections because it takes so little of it comparativly for the purpose of money, and the resources are boundless, so it is the least liable to fluctuate of anything imaginable. Money should hav no market value. It should always be at par, then there would be no such thing as speculating on the money market. Cattle, slaves, shells, beads, wampum, sticks, gold, silver, iron, copper, paper, and leather hav all been used as money. This government uses five of the above-mentioned materials as money, viz., paper, copper, nickel, silver, and gold. The Hudson Bay Company used sticks as money in their trading with the Indians. One stick represented an otter skin, one a deer skin, and one a skunk skin, and so on. And the Hudson Bay Company would receive the same sticks back for guns, ammunition, and supplies; and it was only where the Hudson Bay Company was not known that their sticks did not answer all the purposes of money or a medium of exchange. In the year 1850 the Fire Marine Insurance bank of Milwaukee had in circulation in the Western country $3,000,000 of their own issue, "and its credit really rested upon George Smith, of Chicago, and Alexander Mitchell, of Milwaukee," and it was considered the best of money in that Western country, notwithstanding there were grave doubts whether it had a right to exist. Why, at one time Missouri state paper and Louisiana state paper were five per cent above par. Now, this goes to prove a precedent, and it will not do to cite this country or any other at a time when the very existence of this country was threatened.

Paper is the best material of which to make money, because it is cheapest and most convenient and less liable to fluctuate, but some object on account of trading with foreign nations. We hav always been an exporting nation since the foundation of our government and always expect to be. We export more and more each year and import less and less, so the balance of trade is greatly in our favor. And besides, if you wish to travel in a foreign country you exchange our money for the money of the government you wish to travel in. If it be silver or gold the exchange is made according to the weight and their measure of value, while if it be paper it is made at par. Nations hav no way of measuring paper money and as long as the stability of the government that is under consideration is secure it passes at par with the exchanges of other nations.

It is the fiat of government that makes a piece of anything money. You would not be obliged to take ten pounds of gold for a debt of $1, but you would be obliged to take 412½ grains of silver with the American "buzzard," or government stamp, on it, notwithstanding it has only eighty cents' worth of silver in it; the balance is fiat; and if the government can make you take the least bit of fiat in "your'n," why can it not make you take it all in fiat? And why need you object as long as it passes "dollar for dollar?" Venice issued paper money that was never redeemed for over six hundred years. Queen Catherine of Russia was reduced to such straits that she called her counselors together to devise means to raise more money. They advised her to borrow it of her nobles. She said, "No, I will not do it. If I do, I and my people become their slaves; but if I issue my own money, they become my slaves."

Here is an apt illustration in regard to our own situation. This government and its people hav become slaves to the money power, or plutocrats, and our would-be statesmen would do well to take a lesson from the ancient Catherine of Russia.

France, in the Franco-Prussian war, agreed to pay Germany $1,000,000,000, and she immediately issued $500,000,000 in irredeemable paper currency, which enabled her to set her thirty million inhabitants to work; and as labor is wealth, she was enabled to pay Germany the $1,000,000,000 indemnity money before it was due and come to the rescue of the Barrings of England, which prevented a panic throughout the civilized world, and which also caused her to retain her supremacy as the most prosperous nation in the world. It is said the threatened failure of the Barring Brothers sunk values about $26,000,000 in this country, while it is also said that it only took $4,000,000 to prevent that failure. Yet the government of England was powerless, the same as our government was in 1873, and would be again if a panic should occur, unless she changes her financial system. Some may dispute but that this government controls its financial policy; it ought to, but the facts are, it does not. Several years ago, when the greenback issue was so prominently before our national legislature, the bankers of this country and England combined, and succeeded in taking the control of the currency out of the hands of the government, and placing it in their own, and hence this government is powerless to come to the rescue in a panic, if one was imminent. The Hazzard circular of England to the bankers of this country said, "Oppose the issue of a legal-tender paper money, because we cannot control it." Echo answered through Beuell, secretary of the National Bankers' Association of this country, "Try and induce the agricultural and religious press especially to oppose the issue of an irredeemable paper money, and also see your member of Congress and enlist his sympathies; it will never do to allow such to become a law, because we cannot control it." Such, in substance, is what they said, and now the question is, hav the bankers been running money matters in the interest of the people or themselvs? Let the mortgaged homes both in the cities and country answer. Over nine million of the same, it seems to us, answer loud enough so anyone that cannot hear that could not hear Gabriel's horn toot.

The capitalists h v boasted that there are five men in this country who, if they were to act in concert, could paralyze business between two suns. If government has lost control of the commercial business of this country to that extent, is it not time to wind up her affairs, and turn it over foot and dragoons to an oligarchy—which she has done in fact but not in name?

Any government that does not provide enough of a circulating medium to do the business of its people, in the language of our forefathers, ought not to exist. Think of it leaving its citizens to the mercy of the bankers and capitalists who control the finances of their country, and who thrive on "the misery and grow fat on the despair" of its people. This government is growing poorer at the rate of $9,000,000 a day, or for the three hundred and thirteen working days in a year, $2,817,000,000. Figures will not lie; and all you hav to do to prove it, is to take the three million workingmen that are out of employment and allow them $1.50 per day and board themselvs, and their employer the same as profit ($1.50 per day) on their labor, and you hav the enormous amount above stated, which would make enough to pay the appropriations of the $1,000,000,000 Congress, the national debt, and leave it so those three million families could liv in comfort and ease besides, without taxing the rest of the people a cent. It is a shame that a free sovereign people will be ruled by prejudice, hatred, and animosity to the extent that they will aid and abet such a nefarious scheme as making dear money, which is in favor of the rich, instead of aiding and helping by their vote to make a cheap money, which is in the interest of the poor and well-deserving. It should be borne in mind labor is wealth; and would it not be well for us to follow the example of France? Issue enough money, irredeemable, to set our sixty odd million people to work, and then all would be prosperous and happy. J. W. Abbott.

W. S. Bell Coming Eastward.

At Palouse I had an excellent time. The Freethinkers of that city are numerous and liberal in word and deed. I was met at the cars by a group of them who gave me a healthy welcome to the city. Mr. Robert Pfaendtner took me to his home, where I enjoyed the generous hospitality of his family for three days. I made the acquaintance of many good Freethinkers, viz., Messrs. R. J. Anderson, W. L. Farnsworth, M. Foster, H. D. Harkness, *et al.* My audiences were large and enthusiastic. Palouse will always remain a green spot in my memory.

My next engagement was a long way off in Idaho and I was almost a day and night getting there. But a twenty-four hours' ride on the cars is not as unpleasant as a twenty-four miles' ride on an alkali desert. The monotony of alkali dust and heat was greatly modified by the cheerful company of Mr. E. C. Blanchard, his wife and her father. And it requires a great deal of cheerfulness to overcome such unpleasant manifestations of divine providence. They are the mysterious ways and means instituted by the inscrutable to purify us. I cannot say how far the divine economy was a success in my case. I can, however, say with a good conscience that I was both tried and fried, and almost melted, by the fervent heat. However, we all reached Emmett after our twenty-four miles' ride in safety. After some cooling drinks the long ride was a thing of the past. My three lectures were well received by large audiences. Mr. S. P. Putnam has been here some years ago. Mr. James Wardwell was the pioneer of Freethought in this place. His death, which occurred a year and a half ago, was a hard blow to our cause here. His daughter, Miss Elsie Wardwell Hays, a young lady of more than ordinary talents and tastes, is one of the mainstays of the cause now. Mr. E. C. Blanchard is a worker of no common character. He holds Freethought dear, and is willing to take hold and do what he can. I am under great obligations to him for his hearty coöperation. Every town can hav Liberal lecturers if they hav only one such a worker as E. C. Blanchard.

My next ride was a long one, namely from Emmett to Caldwell over the same twenty-four miles of alkali dust and heat, and then an eighteen hours' ride to Morgan, Utah. I stop only one night here. The weather was hot, and the evening moonlight, hence I had few to hear me. Some who call themselvs Liberal did not turn out. The next day an hour's ride brought me to Echo and at a time when the people—mostly Freethinkers—were having a picnic in the grove. I was soon conveyed thither, and among the cheerful greetings was the sight of a large barrel full of water, and thirty-five pounds of sugar, and a half a box of lemons well squeezed, and a huge piece of ice. At 5 o'clock in the afternoon the barrel was empty.

At 1 o'clock we had a spread—and it was a spread of good things. Fried spring chicken, roast goose, and ice cream are among the most memorable delicacies that I freely ventured to hide. The day was spent in sports, and as the pleasure-seekers were too tired at night to attend a lecture, it was postponed till next night, when we had a good audience. The heat was, however, against us. It is hard to get people into a hall in the evening during the "heated term." We hav some splendid Liberals here: Mr. Wm. Hazelton, Mr. Wm. Fay, Mr. E. C. Mosse, Mr. Alexander Fife, and others who do not show up when the roll is called.

My next lectures were at Scofield, Utah. The Mormons did not turn out in great numbers to hear me. More of them ventured into the schoolhouse the second night.

I met a number of out-and-out Freethinkers here, namely—Messrs. M. P. Braffett, T. Lloyd, J. M. Morris, D. Wright, S. J. Harkner, T. J. Lewis, and Mr. McDougal. The schoolhouse was full, and great interest was manifested, but I could not get the subscribers I was after.

At Salida my effort was almost a failure. The people of the town are not interested in Freethought, or in fact in any kind of thought; they are digging for the dollar, and find it pretty hard to dig it up. Even some of those who sail under the banner of Freethought do not think it necessary or important to hav Liberal lectures. I found Mr. Otis White, Mr. H. Murray, and Mr. R. Wheeler genuin Liberals and gentlemen of generous hearts.

I gave one lecture at Canyon City, Col., which came very near being a failure. The cares of this world, the People's party, and general indifference combined against me. Even the Salvation Army in the street close by had a larger crowd. I could not hear the felicitous verse of their songs, but in Kansas I heard them sing, "There are no flies on Jesus." Of course this is consolatory to those whose lives are made wretched by the pestiferous attachment of this piece of the handiwork of God.

There are a few good Freethinkers at Canyon City. The most marked are Mr. John Locke, Mr. G. T. Conway, Mr. Geo. Towers, Mr. J. C. Agard, and Mr. Orange Smith. There are others whose names I did not take, whose Liberality is well known.

I shall remain in Denver, Col., until late in September. Those wishing to make arrangements for lectures can address me in care of J. C. Dana, librarian. W. S. Bell.

Funeral Address.

Delivered by John R. Charlesworth at the funeral of William F. Schade on behalf of the Pittsburgh Secular Society, June 20, 1892.

My Friends: We meet here to-day with heavy hearts, with hearts heavy with sympathy for those whose sorrows we now reverently share.

We meet here to take the last look upon the face of our friend who now lies wrapped in quiet sleep.

We meet here to pay the last tribute of affection and to perform the last act of love to the remains of him who soon must mingle with the dust.

The life of man seems but the shadow of a cloud passing before the noonday sun, and every hour misspent therein is forever lost. Therefore we should ever strive to perform deeds of kindness as we are passing along toward the sunset of our lives, that it may be said by those who come after us that the world has been made brighter, better, and happier for our having lived in it.

Our life seems but a swallow's flight across a lighted hall. The swallow flieth in from the darkness, tarrieth awhile in the light, and thereafter flieth out again into the darkness beyond. And so for a moment seems the life of man in our sight, for out of the darkness of the womb, into the darkness of the grave, man passes across his narrow strip of life. Two vast eternities stretch, ocean-like, upon either side of the island of his individual existence, and through the darkness that enshrouds them no human eye has ever pierced.

What went before us and what will come after us can only be regarded as two black and impenetrable curtains that hang down at the two extremities of human life, curtains which no living hand has ever yet drawn aside. Hundreds of generations hav stood before them anxiously peering into the darkness. But at best, they could only giv a vague guess as to what lies behind. Poets and philosophers hav painted these curtains with their dreams, but as beautiful as the pictures may seem when viewed from a distance, we find them to be nothing but a mirage as we more closely approach them, which sinks and dwindles into nothingness before our earnest and scrutinizing gaze.

Religions hav claimed to cast light upon this mystery, but the darkness has only served as a screen upon which the magic-lantern of faith hath thrown strange figures, fanciful resemblances of human life upon earth.

We encounter superstition at the very dawn of our existence, even in soft childhood's unsuspecting hour, ere we hav learned to lisp our mother's sacred name. We meet it, and are influenced by it, more or less, all along the uncertain path of our lives to the grave.

The present is a mystery, the past a dream, and the future a doubt; but in a few short years we ourselvs shall hav unraveled the enigma of death, and shall join the endless procession to the shores of that great ocean of eternity, o'er whose dark waters no voyager's bark is ever seen returning, and where they who hav crossed, even if they do exist, are forbidden by backward look or sign to divulge the secrets of the grave.

Various faiths hav been presented to man, but the best and truest faith that has ever been known upon our globe is that faith represented by a little child holding its father by the hand; and we may only know the measure of our parent's love for us by the love we bear our children.

Beyond nature we cannot see, above nature we cannot rise, and below nature we cannot fall.

All nature is tending toward a final doom. The great clock of time, whose seconds tick centuries, whose minutes are ages, and whose hours are eternities, is slowly running down. Each second its pendulum stops nearer the center of eternal rest, until the whole of nature shall be returned to the primeval state from whence it has emerged.

One by one our friends are lying down to sleep, to sleep the last long sleep of death. This kind father, loving husband, devoted and generous friend, has gone.

Let us not think of him as we see him now, but think of him as we used to know him. Let us forget his faults, for none of us are faultless, while the best, the most fitting tribute we can pay to his memory is to try to emulate his virtues.

True to his convictions in life, he remained steadfast to them until death. He was a lover of all humanity, and showed his love for them by according to all men the same rights and privileges he demanded for himself. He used reason for his guide wherever knowledge had not found the path.

He ever strove to leave the record of some kind action upon the various mile-posts of his life, and it is these deeds we should cherish in our hearts in order to perpetuate his memory. In this sense only may it be said that our dead shall liv again, and his life shall be measured by the services he has rendered to the world.

Thought does not die, though one brain be shattered; music does not die, though one instrument be broken; love does not die, though one's heartstrings be rent, and no great thinker dies so long as his thought reëchoes down the ages. This is the only immortality of which our friend ever dreamed. He had no hope, no thoughts, for the future, but lived only for the present. His chief interests were for the concerns of this life; and living without hypocrisy, he could die without fear. It would be useless for me to attempt to speak of his life, as that will be performed by those who knew him better. I hav known him but a short time, though in that brief period I hav learned to love him. I loved him while living, and I shall love his memory now that he is dead.

And now, into the arms of nature, our universal mother and our final home, we are about to consign him, forever past the trials of life, forever free from the tears of sorrow and of pain.

Rest, friend, forever in thy windowless tomb, under the blue canopy of sky, beneath the sunlight, the moonlight, and the starlight. Sleep forever amid the warbling of birds, amid the grass and flowers. Sleep, in summer's golden dawn, in autumn's chilling frost, and winter's shroud of snow.

Sleep, sweet sleep; rest, eternal rest, where dust knows no awaking and where repose dreams of no future. Again, peace, quiet, rest, and a long, forever farewell.

An Antique Experiment.

Draper, in his "Conflict," etc., states that science had made great advances in a century or two before Christ, and that many great discoveries had been made or were on the eve of being made when that mysterious eclipse of the human intellect, called "Dark Ages," intervened, and much was lost and all postponed. A small steam-engin had been made by Hero, a hundred years before Christ, such as we now call a reaction engin. "That a piece of amber, when rubbed, will attract and then repel light bodies, was a fact known six hundred years before Christ. It remained an isolated, uncultivated fact, a mere trifle, until six hundred years after Christ," says Draper. Seeing that so many wonderful discoveries had been made, it is assuming much for us to assert that nothing more was known of electricity and magnetism. All the learning of ages was lost in the destruction of a few ancient libraries, with a few accidental but happy exceptions. There is a reference in Philo, who wrote about A.D. 1, to the magnet, which has been generally overlooked by learned authors. It is exceedingly curious.

In volume 3, Bohn's edition, page 470, he says: "Just as they say that the wire is attracted by the magnet." In volume i, page 42, is another reference made to illustrate his subject. He says: "For imitations always fall short of the originals. And these works fashioned from models must be inferior, as being more removed from the original. And the stone which is called magnet is subject to a like deterioration. For any iron ring which touches it is held by it as firmly as possible; but another, which only touches that ring, is held less firmly. And the third ring hangs from the second, and the fourth from the third, and the fifth from the fourth, and so one from another in a long chain, being all held together by one attractiv power, but still not all in the same degree," etc., etc.

Here, then, is proof positiv that so much was known about magnetism to the general public at that early day. The reference is a mere *obiter dictum*. The publication now of the extract will, it is to be hoped, relieve it from the obscurity it has reposed in.

Clarke Irvine.

Oregon, Mo.

Mother's Bible.

If Christianity is a fraud and the Bible a fable burn your Bibles. Turn your churches into dance-houses. Do away with Christianity's products. Bear in mind that all hospitals must go. There are none save those built by Christianity. Bear in mind all orphans' homes must go. All elevating associations must go; all asylums for the blind and the insane; all reformatories must go. Christianity built them. Are you ready to burn your mother's Bible, or do you believe in it?—*Moody.*

Mr. Moody, we will accommodate you in as far as we are able, but we would not burn our own Bible though we esteem it in the main fabulous, for it contains many truths and high moral precepts, and all truth is precious in the eyes of truth seekers; besides, it is very interesting as forming a part of the evolutionary history of humanity in its emergence from barbarism and its progress toward that high and glorious civilization which so-called religion retards but cannot stay.

Nor would we turn our churches (we say *our* churches advisedly, as we are taxed to support them) into dance-houses, but into lecture-halls, where love, not fear, would be held forth as the highest incentiv to honorable and virtuous conduct.

Nor must hospitals go. Hospitals, even for animals, were built, even in "heathen" lands, before the churches had gathered fagots wherewith to burn dissentients from their creeds. Nor dare to assert, reverend sir, that all of these were built by Christianity. They were built and are supported by men and women of every shade of belief and disbelief from Catholic to Atheist, and all are taxed for their maintenance. And permit me to inquire whether, when the contribution box is passed in the churches and religious charities are solicited in the street, store, and dwelling, the Infidel is "skipped," or his alms refused?

Nor can we "bear in mind that all orphans' homes must go."

What of Girard College and its noble founder—a college reared and endowed by an Infidel and stolen by the Christian churches?

Nor must all elevating associations go, unless, indeed, to hold truth above price and sacrifice for it wealth, social position, and, if needs be, life itself, indicates so groveling a disposition as to disqualify for association with pure and lofty souls. Does it become Christianity, with its blood-stained hands, to point the finger of scorn at such?

You ask, "Are you ready to burn your mother's Bible, or do you believe in it?" No, we will not burn it. We cherish all the truth it contains as dearly as any—we fear, more than most Christians. But we know it is full of errors, moral, scientific, and historical, and we cannot indorse error or falsehood even when found in "mother's Bible."

B. W. L.

Heaven and Hell.

1.—Heaven.—Where is it?

The ancients believed that the heavens consisted of crystalline, icy, or glassy vaults, and that the fixed stars were luminous wafers riveted upon these crystalline vaults.

"The idea of a crystalline vault of heaven was handed down to the Middle Ages by the fathers of the church, who believed the firmament to consist of from seven to ten glassy strata incasing one another like the different coatings of an onion" (Humboldt's Cosmos, vol. iii, page 125).

Here is an explanation of the heavens, the third heaven, and the seventh heaven spoken of in the Bible.

Now science has dissolved these icy vaults and turned the so-called fixed stars loose and set them revolving in space around each other and around common centers of gravity, and holding them in place with the force of gravitation instead of the theological rivets.

Where is heaven now? Echo answers, Where?

2.—Hell.—What is it?

The hell idea had its origin in the hot springs, the volcanoes, and the internal heat of the earth.

The hot springs in the environs of Carthage led Bishop Patricius to the correct view of the cause of the higher or lower temperature of the bubbling waters. When on trial before the proconsul Julius, Patricius set forth his theory of the central heat "which causes the fiery eruptions of Etna and Vesuvius and communicates more and more heat to the springs in proportion as they hav a deeper origin."

With the learned bishop, Plato's Pyriphlegethon was the hell of sinners (Humboldt's Cosmos, vol. v, pages 188, 189).

The word hell means hidden, concealed, covered up; so that hell-fire is a reality, a scientific fact. And priestcraft has used it as a scarecrow to frighten money out of the weak-minded, credulous, and superstitious class of humanity, and made it a grand success.

P. F. Shumaker.

Flat Creek, La.

A Scientific Definition of the Human Soul.

Dedicated to Judge I. T. Richardson, president of the Liberal Association of Texas.

The soul is an idealistic *scin laeca* of oriental origin, that haunts the human mind by reflex hallucination. And at that peculiar change called death, the soul returns to the mysterious realm of phantasmagoria as the physical body returns to the material regions of nitrogen, hydrogen, oxygen, and carbon. The undeveloped mind of man through fancy sees the human soul beyond the malignant mountains of mundane misery, in the eternal skies of infinit hope, creep from the curious crucible of immortal desire, in the transcendental workshop of design, where liv the supernatural gods and ghosts of cause and effect, who sit on the incom-

prehensible throne of superstition, playing high dice with chance and fate for the possession of the magic lever of the imaginary engin that propels by atropine faith the miraculous machinery of the religio-metaphysical world. R. M. Tench.

In the West.

News and Notes.

After two days' and two nights' travel through the shining valleys of Montana, the Bad Lands of Dakota, with their wondrous desolations—through the broad fields, the golden grain tumbling into innumerable billows—the twin cities of Minnesota in the sunny air extend their glittering palaces of industry.

From Minneapolis my journey extends southward to Albert Lea, a city of about four thousand inhabitants, and the luminous harvest about it is glassed with brilliant lakes. It is a lovely country. The eye wanders over varied prospects, entirely different from the vast plains and mountains of the farther West. Mingling with the golden expanses of wheat are the magnificent cornfields, acre after acre, rolling like a verdant ocean. Thick green groves checker the level scenes. Minnesota is in its glory. The land seems to be alive with wealth; every inch is bursting into bloom of some kind. There are no desolate places. There is continuous animation. The sky is clear as a diamond, and the earth responds with a thousand contrasting beauties. It is like a bridal procession—the march of the jubilant hours—and the jingling of the machines is like the merry music of a holiday.

Capt. E. K. Pickett and his son, Victor G. Pickett, meet me at the train, and drive to their charming home, about two miles from the city, where I find a happy repose. The trees, the green grass, the waters, the gorgeous fields, the beautiful sky, make the world a paradise, and the storm of battle is forgotten.

Capt. E. K. Pickett is a war-horse indeed. He has kept up the conflict for over thirty years. He was a born Freethinker, although his father was of the straitest sect of the Baptists, and would fain make his son a follower of the lamb, by the foreordination of God. But Thomas Paine's "Age of Reason" was too much for the orthodox faith. At an early day the latter disappeared.

Freeborn county was a wild country when Captain Pickett first immigrated, about the beginning of the war. He has witnessed a wonderful transformation. He was a comrade in the Grand Army of the Union, and he means to keep our flag the flag of the free always! His experience has been a varied and interesting one in the history of this great Northwest.

Victor G. Pickett, his son, who is about to enter the State University, has inherited his father's independence, and is an earnest defender and supporter of Freethought. I enjoyed this Secular home, in the bosom of nature, where one could enjoy the flowing hours amid the sunshine, and with the recollections of the past kindle hope for the future.

Milton Pickett, whose tragic fate in the burning of the *Tribune* building at Minneapolis created a thrill of grief and sympathy throughout the entire community, in which he was well known and beloved, was the son of Captain Pickett. Milton was a child of brightest promis. He possessed a rare literary capacity, and was rising to eminence in his profession. His young life went out amid scenes of terrific suffering, but his memory is cherished. With the noble ardor of genius he devoted himself to human progress.

In the darkness shines

> The light
> That never was on sea or shore,
> The consecration and the poet's dream.

Albert Lea is quite an orthodox place, at least in appearance, for there are eighteen churches here, besides the Presbyterian college, which is quite an imposing structure, but has not a large number of students. The churches are not generally well filled. As a matter of fact, there is a large proportion of Freethinkers in and about Albert Lea. I happened to strike it in the busy season, and this was not favorable to a numerous attendance. The farmers must do their work while the sun shines whatever happens. But some of them came, and from a distance of twelve and fifteen miles. The audiences I addressed were most appreciativ, and the interest aroused was of so general a nature that it was determined to continue the work—to organize—and at the earliest possible moment I hope to renew the campaign. I am sure that Freethought could be triumphant here, notwithstanding the somber array of churches.

One of the divines here, president of the college, advised the young men to let the Infidel books alone. "Don't read them, boys," said he. "Don't read them. Why, I read Thomas Paine when I was a young man, and I havn't got over its influence yet." That is it. Thomas Paine goes marching on even in the mind of a Presbyterian clergyman. He hasn't "got over it yet," and I guess he never will so long as he has a grain of sense. If Paine has such an effect in that stubborn head, think what power he must possess in the universal world.

I lectured on Saturday evening and Sunday afternoon and evening. I find many new friends. Mr. Allen Johnson is one of our stanch supporters. A serious accident, the breaking of his leg, prevented his attendance, but he does not haul down his flag. I visited him at his home, an ample farm about four miles from Albert Lea. A pleasant hour was passed with this sturdy comrade and the hospitable table was spread by Mrs. Johnson with Liberal heart and hand. Mr. Johnson's brother, Samuel J. Johnson, is also a veteran Freethinker and aids the work. H. G. Day, editor of the county *Standard*, is a vigorous reformer, independent in politics and religion. H. Loomis, A. H. McMillan, A. Crouch, Dr. Street, Mr. Ashe and family, Henry Paine, J. C. Frost, F. A. Barlow, Mr. and Mrs. Charles A. Dill, C. W. Wilkerson, ex-mayor; J. H. Slocum, Henry Nelson, and others are among the Freethinkers of this place and vicinity.

Monday afternoon I move on to Mapleton, about twenty miles from Albert Lea. I giv three lectures here and meet with a favorable reception. On the first evening, however, there was a bit of disturbance. Some valiant young Christian flung a rotten egg and then "scooted." No doubt he has won a harp and will sing with heavenly fervor, "I am a soldier of the cross." After this escapade, however, all was perfectly quiet.

I had good audiences at Mapleton and the campaign will be continued. Many could not be present on account of the rush of work. "After harvest" is the time for this country. The woods are full of Liberals, as they say, and when all are present the churches would seem to be in the minority.

M. A. Gilmore is our chief support at this point. He owns about eight hundred acres of land here, and the Christians cannot boycott him very well. He can afford to exercise the privilege of saying what he thinks. He would do it anyway, for he believes in Freethought with every fiber of his being. He has been a "rustler" ever since he was a boy. He went to Pike's peak when he was about sixteen, roughed it among the mines; then he made his way to Montana, Nevada, and Utah, and won his "stake." He has been in this state about twenty-two years. His wife came from the bosom of the Mormon church—a Liberal by the light of nature itself. Twelve children hav been born of this happy marriage, ten of whom are now living. Mr. Gilmore is already a grandfather, although he is not quite so elderly as myself. How we are sweeping into old age. I don't like it. I am having a jolly time in this numerous family circle. I am welcomed with the genuin hospitality of the border. I am made to feel at home, and the days pass pleasantly, while the bloom and glory of summer stretches far as eye can see, and the glorious winds are sweeping through the trees and bring luxurious coolness.

A hundred horses are browsing over these broad lands—bronchos from the far West, mainly from Idaho. They are pretty wild. I witnessed the lassoing of a couple of these and taming to the halter. They rush furiously at first and you would think they never would be caught, but they finally succumb to man's superior intelligence and bend their proud heads to the yoke. Mr. Gilmore kindly invited me to mount a newly broken broncho, but I declined. I did not care for any ground and lofty tumbling. It is a pleasure, however, to watch these splendid animals in wild freedom sweeping along like the untamed billows of the sea.

I hav met strenuous allies here who hav kept our flag floating for many a year. Mr. O. P. Smith, of Mankato, is pretty well known for his sturdy resistance to the church. He formerly lived at Janesville, Minn., and at Alma City. It was at the latter place that the church forced the fight upon him, and he had to stand by his colors. The church began with eighty members. Mr. Smith was almost alone, but when he left Alma City the church had only eight members left, and Mr. Smith did the largest business of anyone in the place. Mr. Smith does not propose to giv up the contest, for he realizes the enormous power of the church, especially in politics, and that it is a lifelong battle against its pretensions. Mrs. Smith, like myself, was born in the bosom of the Congregational church of New England and became a Liberal almost without knowing. She taught the Bible class in the orthodox Sunday-school, but she was so true to the Bible and expounded it in such a common-sense way that the deacons declared her a heretic. Thus by natural evolution she reached the philosophy of Freethought.

Mr. James Geddes, of Delavan, is another of our stanch Liberals in this part of the country. He has done a great deal to advance Liberalism. At Delavan he has secured the services of Jamieson, Mrs. Freeman, Mrs. Krekel, and through these advocates of our cause a great gain has been made. Mr. and Mrs. Geddes were present at all the lectures at Mapleton and aided materially in their success. J. H. Hussey, Mr. and Mrs. Scott, Byron Mitchell, who introduced me at the lectures, Chas. Lateaurell, the McGregors, Mr. Haskins, George Phelps, Charles E. Williams, Ed. Gilmore, and George Gilmore, and all the Gilmores, even to the smallest—a host of them—and baby Williams, who attended all the lectures, grandchild of M. A. Gilmore, who will certainly take the front rank when we hav burnt the last campfire—all these, youth and age, happy children and gray-haired men, hav made our campaign at Mapleton a lively and a brilliant one, with morning's promis amid the harvest lights and shades.

I shall come back again to these fields of bright and cheerful labors. Minnesota does not make any halt in the line of progress. Samuel P. Putnam.

Notice.

Samuel P. Putnam will lecture at Madison Hall, Chicago, on Sunday, September 4th, on "Liberal-Political Organization;" addresses also by John R. Charlesworth, "Organization of Freethought Federation." All who wish to coöperate will please send their names to Samuel P. Putnam, Chicago, Ill.; general delivery.

A Political Suggestion.

To the Editor of The Truth Seeker, *Sir:* I hope you will pardon me for a few lines of political suggestion. I hav been a Republican ever since the rebels fired upon Fort Sumter in April, 1861, and was one of the boys who marched under the orders of General Grant southward in an effort to put down the late Rebellion, and was made a cripple for life by a gunshot wound at Fort Donelson; so you see it must be no light or trifling reason I hav for changing party affiliations.

During the past few years I hav been gradually growing disgusted with some things that now go under the name of Republicanism, and think it time to call a halt as to some things that hav been done, and as to other things that are likely to be done in the same line of procedure.

A Presbyterian elder for president; another zealous churchman, a Sunday-school superintendent, for postmaster-general, who put $100,000 into the campaign fund, and who is using all his influence with church people and politicians toward increasing his power and authority over the press of the country so as to giv him authority to throw out of the mails any Freethought or so-called Infidel paper he may choose, without hearing or trial or notice—a censorship of the press equal in tyranny to the empire of Russia; the prosecution and imprisonment of good men for the publication, in proper language, of important facts, and the expression of honest opinions; a churchman for secretary of the navy, and another for secretary of war, and the more frequent than usual appointments of chaplains in the army and navy, and in legislativ assemblies and political conventions; and the fact that the secretaries of war and the navy hav an understanding, as I am informed, whereby a board of a certain church must approve recommendations for chaplaincies in the army and navy; the annual appropriations of public money for sectarian schools among the Indians and elsewhere; the recent amendment to the World's Fair appropriation bill requiring that great national enterprise to be closed on Sunday, to please church people and pander to prejudice—that same amendment having been offered by a notoriously corrupt politician of the Republican party, and adopted by a Republican Senate; the Sunday legislation in almost every state where that G. O. P. of God and morality (?) has power; the frequent proclamations of the president fixing days of thanksgiving and prayer and praise; the pandering by the Republicans in my own state to the German Lutherans on the question of compulsory education, going back on what they had previously done and known was right when they

did it—all go to show a steady and gradual drifting toward a union of church and state, which is forbidden by our Constitution, and declared against in the Declaration of Independence.

I therefore suggest that we do not again vote the Republican ticket until such time as that party sees fit to again return to original principles of equal rights to all; equal justice to all and special privileges to none; free speech and absolute free press. These rights are all guaranteed by the Constitution, and should be enforced for the people, instead of being abridged or prohibited. JOHN S. GRUM.

Vienna, Ill.

Chestnuts.

Mr. H. L. Hastings has issued a little pamphlet entitled "Nuts for Skeptics to Crack." The last one is that old chestnut with an eggshell on it, "Where did the first hen come from?" According to his story, two young girls in Montreal were ridiculed for reading the Bible by a young man who had just returned from Paris, where he had graduated and become skeptical. The girls asked him which was first, the first chicken or the first egg. If he said the hen was first, they wanted to know how there could be a hen that was not hatched from an egg, and if he said the egg was first, they were anxious to ascertain how there could be a hen-egg that was not laid by a hen. When, at last, this young man gave it up, these little girls, out of the plenitude of their wisdom and knowledge, told him solemnly that God produced the first hen or the first egg. Apparently this young man, without stopping to inquire how these little girls came to know so much, went away instructed and satisfied. "Out of the mouths of babes and sucklings," etc. It is a wonder some of these smart little girls do not hav theological professorships in our universities.

Let us see. I am asked this question, and I tell these wise little girls that the egg was first. Then they tell me that God produced that first egg. I say, All right, God has laid an egg. Then this is not a hen-egg; it is a God-egg. Now, understand, we do not accept evolution. "Like produces like." A God-egg, when incubated, ought to produce a God or at least an angel.

That will never do. The original first hen-egg must hav been laid by a hen. That is why we call it a hen-egg, because it came from a hen. If it came from a God or a goose, it would be a God or a goose egg. So I concluded to stay by the proposition that the first hen laid the first egg. Then, when I am asked what produced the first hen, I say, You hav no right to ask that question. When I say the *first* I mean the *first*. The first hen is invisible, omnipotent, omnipresent, uncreated, without body or parts, and the first rooster crew to awaken the slumbering universe before the morning stars commenced their synchronous anthems. But the little girls may speak blasphemously against my hen and say it is merely a creature of my imagination. All right, my dears; you draw on your or your parson's imagination for your Gods. I draw on mine for the original spring chickens. But my theory has the advantage. The existence of a hen accounts for the existence of eggs. The existence of a God does not.

The learned Dr. John Barclay, who wrote before some of the most striking discoveries in paleontology had been made, said: "It will not be easy on any principles exclusiv of the vital to answer these questions. What was the origin of the first egg, or what was the origin of the first bird? For where is the egg that came not from a bird, and where is the bird that came not from an egg? To the mere Materialist who excludes every species of vitality but that of the organism, this problem is nearly as embarrassing as that of the origin of the universe itself."

It is now known that birds were preceded by numerous species of ornithosaurs or bird-reptils, some of them with so many bird characteristics and with so many reptil characteristics that naturalists are unable to classify them as either bird or reptil. We know that feathers are modified scales and birds are modified reptils and there never was a first bird. How beautifully theology accounts for the origin of that which never existed!

The pursuit of ghosts and Gods is a weary chase. Mrs. Waisbrooker published an inspirational pamphlet some years ago in which her spirit control appealed to embodied people to help the spirits to eliminate the God idea from the world. Think of it! Little spooks chasing the big one! Why should we join in the chase any more than we should be anxious to help Don Quixote fight the windmill? D. PRIESTLY.

Milwaukee, Ore.

Death of Mrs. Rose.

J. M. Wheeler writes in the London *Freethinker:* Mrs. Ernestine Louise Rose, who expired at Brighton on August 4th (Shelley's centenary), had far exceeded the common lot of years; yet her death will be felt with a pang by many an old Freethinker both here and in America. She was no common woman. The daughter of a Jewish rabbi, born at Pierterkof, Poland, Jan. 13, 1810, she early in life evinced her independence by questioning her father on points of religion he found difficult to answer. At the age of seventeen she went to Berlin and interviewed the king of Prussia on the right of Jews to remain in the city. She was in Paris during the revolution of 1830, and throughout life was a strong republican. She came to London as a teacher of languages, embraced the views of Robert Owen, and was encouraged by him to propagate them in public. In 1834 she presided at the formation of a society of Owenite reformers called the Association of All Classes of All Nations, without distinction of sect, sex, party, condition, or color. She was a life-long advocate of woman's emancipation. During her residence in England she married Mr. W. E. Rose, a Freethinking follower of Owen. In May, 1836, they went to the United States, where Mrs. Rose devoted herself to the propaganda of Freethought, woman's rights, and the abolition of slavery. She lectured gratuitously in all parts, even in the Southern states, where she was once threatened with tar and feathers. "Your divine institution of slavery," she said to her threateners, "makes you so lazy—a task like that will do you good; set to work and do it." In 1838 she sent the first petition to the New York legislature to giv married women the right to hold real estate in their own names. Her eloquence and courage made her known throughout the states. With her friend, Mrs. Staunton, she inaugurated the Woman's Rights movement. About 1870, owing to declining health, she returned to London, where she but occasionally spoke, as at Owen's centenary, May, 1871, and at the conference of Liberal thinkers at South place in 1876, where she urged the necessity of a bold attack on religion. Mrs. Rose lived and died an Atheist. She was never afraid of the name. Only about six weeks ago she gave me a copy of her "Defense of Atheism," and said she had nothing to alter. She passed away quite unconsciously. In accordance with her wish she was buried beside her husband at Highgate cemetery, close to the graves of Austin Holyoake, James Thomson, Mrs. Waynham, and Mrs. J. Martineau. Mr. Holyoake officiated, reading a special notice of Mrs. Rose written for the occasion. Mrs. Allinson, wife of Dr. Allinson and niece of Mrs. Rose; Mrs. Bonner, Mr. Truelove, Mrs. Foote, Mrs. and Mr. Wheeler, Mr. and Miss Trevillion, Mrs. Robertson, Mr. Marsh, Miss E. Holyoake, and other Freethinkers were present.

A Proposed Children's Journal.

MY DEAR TRUTH SEEKER FRIENDS: I hav been urged for years and years to start a Liberal paper for the young, and of late many hav *insisted* I should do so, and promised to help in the way of getting subscribers and furnishing communications for it.

It seems a daring venture to attempt such a work on no means at all. But we—Mr. Graves and I—hav concluded to try it, as we hav a press and a little type and, we hope, lots of friends.

Now, I trust that all who can will send at least twenty-five cents for six months' subscription. We must begin with the children if we hope to Liberalize the world. It is easier to teach truth at first than to unlearn errors and then do it.

The *Little Freethinker* was born August 9th, and, I think, only needs to be seen to be appreciated and loved. ELMINA DRAKE SLENKER.

Snowville, Va.

The Great Demands of the Age.

Some things which the church needs to show up to save the faith and perpetuate her power:

1. A God who will answer prayer.
2. A man whose prayers some God will answer.
3. A living God who has been killed.
4. A living soul which once animated a body now dead.
5. A believer of the gospel of Jesus. (See Matt. xvii, 20; Luke xvii, 6; Mark xvi, 17–20.)
6. A man who can answer Colonel Ingersoll.
7. A man who can tell who wrote the sacred scriptures.
8. A man who knows what the scriptures mean.
9. A man who can so interpret the scriptures as to make the Bible harmonize with itself.
10. A man who can explain how a virgin can be a mother.
11. A man who can explain how a son can be his own father.
12. An ordained minister who can preach a sermon without telling a lie.
13. An ordained minister who can tell a truth about Infidelity.
14. A preacher who knows what Infidelity is.

Or the alternativ of the above requirements is an educated God with a good memory to inspire a new Bible. P. F. SHUMAKER.

The Kansas Freethinkers' Association

Will hold their third annual convention at Ottawa, Kan., September 9th to 14th. John E. Remsburg and other good speakers will preach the gospel of truth.

All Freethinkers and Liberal societies are invited to attend and aid in the good work of teaching reason instead of faith. Clergy and Christians are especially invited to attend.

The Freethinkers will hav the use of Forest park, which has all the advantages of beauty, comfort, and convenience for the entertainment of visitors.

President, C. K. LEVERING,
Burlington, Kan.
Secretary, L. D. WHITE,
Halstead, Kan.

The Paine Park.

WASHINGTON, Aug. 20, 1892.

I will take $100 of stock in Paine park.

W. H. BURR.

JOBSTOWN, N. J., Aug. 20, 1892.

I will take one if not more shares of stock in the purchase of the Paine farm at New Rochelle, N. Y. I think it a grand movement, and should be pushed along so as to make sure of it. Yours,

S. R. WETHERILL.

Our Children's Editor Welcomed to London.

Saladin in the Agnostic Journal.

Miss Susan H. Wixon, of "The Children's Corner" of the New York TRUTH SEEKER, and author of "All in a Lifetime," is at present in this country. We had, the other evening, a pleasing and interesting interview with her. She has the shrewdness and wide-awakeness of her countrywomen, but undefaced by the "tall" manners which we hav more than once observed among the Janets of the New World. She is no frivolous *flâneur*, but has earnestness and soul in her; and we were glad to meet her and receive her gratulations from our Freethought brother, E. M. Macdonald, of New York.

One of Helen Gardener's New Books.

From the Baltimore American.

The Commonwealth Company, of New York, hav just published Helen H. Gardener's new book of short stories called "Pushed by Unseen Hands." As a writer of such stories, the author has already achieved quite an enviable reputation, and there is every indication of a wealth of material from which the field of fiction is to be enriched by many charming results of her genius. The terseness of expression, the delicacy of humor, and clever dramatic ability that hav characterized some of her earlier efforts, are equally striking in this later work, which quickens the reader's thoughts toward a channel of science yearly receiving more and more attention.

From the Kansas City, Mo., Times.

"Pushed By Unseen Hands" is a collection of stories by Helen H. Gardener, and serves to again bring that popular writer into prominence as a writer of the short story. The only subordination of her reputation in this class of literature was the remarkable success of her novel, "Is This Your Son, My Lord?" Another long story is in preparation, and if it should meet with the success won by this, it is probable that this author will be more lastingly remembered by her vigorous long stories than by her really more finished and more satisfactory short ones. The collection under consideration includes ten stories, all tending to show the power behind the dramatic throne of modern conventional domestic and public life. Helen Gardener is the most fearless motiv fictionist of these times and has given time, thought, and revelation to some phases of society hitherto clothed. If she could point out the remedies as effectivly as she can diagnose the various cases her work would reform the social world. But all her writings are wholesome and profitable reading for advanced thinkers and workers. Inasmuch as the characters, scenes, and plots are all secondary to her motivs a better idea may be obtained from her own words than from several reviews.

Letters of Friends.

A Sister Freethinker.

ST. PAUL, MINN., June 6, 1892.

MR. EDITOR: Inclosed is $1, for which my husband would like you to send the Bible Picture Book. He says he wants that to read in, instead of going to church on Sunday. He has made a Liberal of me. I am sure I do not regret it. THE TRUTH SEEKER is a very interesting paper. I always read it, and enjoy it. MRS. GRUE.

Believes in Devils.

NEWARK, N. J., July 31, 1892.

MR. EDITOR: A reverend sky-pilot of Newark thinks the Rev. Mr. Crow is dangerous because he preaches that the God he worships is not in partnership with the old fellow called sometimes the Christian devil. Well, I will admit that there is danger, for if Mr. Crow succeeds in convincing the Rev. Mr. Brady's congregation that there is no devil, then the gentleman would hav to look around for another job. Perhaps he could get on the Pinkerton force. He says that any man who does not believe in a devil is ignorant. Yes, I agree with the gentleman, for I know there are a great many Christian devils who are mean enough to rob hen-roosts.

Respectfully, W. W. MORRIS.

A First-Class Way to Spread Freethought and Help The Truth Seeker.

OAKLAND, CAL., Aug. 7, 1892.

MR. EDITOR: I hav been trying for a long time to get some subscribers to THE TRUTH SEEKER, but so far hav failed. However, I got one man to promis to take one a week if I could get a newsdealer to keep them, so last Sunday I went to the nearest dealer and told him to get two copies, and the other man would take one at ten cents a week and to keep the other in plain view so that the pictures could be seen, and at the end of a week if it was not sold I would take it and pay ten cents for it. He agreed to the proposition. Hoping it will be of some help to you and the cause of Freethought, I remain,

Yours for truth, FRANK BUTLER.

Pleasant.

BIG FLAT, ARK., June 13, 1892.

MR. EDITOR: Inclosed find $7, for which renew my subscription, and send the Bible Picture Book and others named.

I was looking for another subscriber but will wait no longer. I hope by another year to be able to enlarge THE TRUTH SEEKER list on this range; also that I will be able to meet THE TRUTH SEEKER friends at the Fair at Chicago in 1893. Thanking you for the prompt and regular manner THE TRUTH SEEKER has come to me for the last four years nearly, and for the improvements you hav bestowed on the paper; hoping to remain a subscriber till I pass over to see old baldhead "Eliger," I remain,

One of THE TRUTH SEEKER boys,

E. E. ADAMS, M.D.

Organize or Be Conquered.

PITTSBURGH, PA., Aug. 13, 1892.

MR. EDITOR: I saw your picture on the first page of THE TRUTH SEEKER August 13th, and that shows plainly where we are drifting. The priest has his knife at our throat and is only waiting for a little more power from our pious Congress when the blood will begin to run again. Is it not time that we Freethinkers of this country would organize so that we could defend our rights at the ballot-box? We will hav no rights in this country if we do not wake up soon; they will all be gone. The priest and preacher are taking a heavy hand in our politics, and now is the time to put a stopper on them, or the battle of freedom will hav to be fought over again in this priest-ridden country soon. I think the churches hav gone quite far enough now, and without organization we cannot stop them. DELMONT JONES.

Wants a Statement in Finance Substantiated.

CASTANA, IA., Aug. 10, 1892.

MR. EDITOR: While I like to read the clashing of opinions in your "Letters of Friends," the clashing of facts is not so much to my liking. Perhaps if we could only agree as to the facts, there would be little need of argument. For instance, in THE TRUTH SEEKER of July 16th Mr. F. H. Marsh makes a brief statement of the history of the Bank of Venice. If his facts are correct we must believe that the ancient bank did business "for more than five hundred years" without any other capital than a printing-press and a supply of fiat paper! All that may be true, though it scarcely seems credible and it is not according to my knowledge and belief. Will Mr. Marsh be so kind as to furnish us through THE TRUTH SEEKER with a bill of particulars, together with his authority for the same? I would take pleasure in being convinced as to his facts. P. D.

Why People Murder.

ASTORIA, ORE., July 31, 1892.

MR. EDITOR: The books received, and am well pleased with them. The "Old Testament Stories Illustrated" is rich. Long liv Heston, and may his shadow never grow less.

I had a narrow escape from conversion to Christianity. It was in this wise: I went to hear the exercises at the Methodist church on children's day. They had some nice things, and some good things, and otherwise. One little girl (the one that came so near converting me) spoke of the attempt to kill Russell Sage, and said the would-be assassin was a Freethinker, and that was the reason he did that, as he had nothing to fear in the next world. She cited this as an awful example for all to keep clear of all Freethought and Freethinkers. Awful, was it not? But she failed to tell us what caused Wilson, a Methodist, to kill Mamie Walsh at Milwaukee, Ore., and then talk of going to heaven. If he goes there, I do not want to. I want to go to some place else, if there is any place to go after death except as everything else goes. There is birth, life, death, and decay in all things alike.

Yours for liberty, W. D. MCCURDY.

Secret Societies.

MIDDLEFIELD, ILL., Aug. 11, 1892.

MR. EDITOR: I will send you a duplicate letter of one I just sent to the editor of the *Christian Conservator* (United Brethren in Christ) in regard to the churches exterminating all secret organizations. M. H. WILLFONG.

EDITOR CHRISTIAN CONSERVATOR, Dayton, O., *Mr. Editor:* I see in your paper of August 3d you condemn all secret orders and class them with the Knights of Labor, Mafia, and all alike. That shows what prejudice can do. Now, I belong to no secret order, and never did, except to one and I always regretted belonging to it. It was the Good Templars. But I think I can giv unbiased judgment between all. I hav read the by-laws and constitutions of most of the secret orders. Some I condemn and some I sanction. One I know is as far ahead of any church in its charity to its widows and orphans as day is of night. That is the Order of United Workmen.

Now be honest and tell me what church givs at the death of the husband and father the sum of $2,000 to the widow and orphans. If you are not a fanatic you surely can giv credit where credit is due.

As I hav said, I belong to no secret order, and I never expect to, for I am sixty years old. Now, if I would say, as you hav, I condemn all churches because I do not like one or two churches, you would say I was an Infidel, and ought to be burnt at the stake, as thousands hav been because they did not believe as you do.

As for the Knights of Labor, Mafia, Anarchists, and all such murdering cutthroats, I am eternally down on them. But I can giv justice where it is due. You say all secret orders should be exterminated, and I think that if you had the power you would say the same of all religions—"Exterminate all except my religion."

Where did you get any better right to your belief than I or any other to our belief? M. H. WILLFONG.

Hav Lectures.

MISSOULA, MONT., Aug. 4, 1892.

MR. EDITOR: We at Missoula hav had Mr. S. P. Putnam with us for a week. Most of the time has been spent visiting and seeing some of our pleasant valley. He gave three lectures—one on Saturday night, one Sunday afternoon, and one Sunday evening. Mr. Putnam is a very forcible speaker and handles his subject well. The one on the "Demands of Liberalism" ought to be delivered in every town in America, especially in these times when the church is so activ in ingrafting church laws on this already too much lawed country. Justice is choked to death with too much law. Mr. Putnam's lecture on "Freethought and Morality" could be delivered in the most orthodox community without causing a ripple. We had out a large audience, about equally divided between ladies and gentlemen, a large number of whom were believers of some Christian creed. He was able to hold the house so you could scarcely hear a ruffle, only when they were so well pleased there was an encore. Mr. Putnam has done a fine thing for us here—has put many a one thinking; has sold a good many Freethought books and brought our papers to the notice of many more. Liberals all along the line could do a grand work in coming out and raising a little money for a good lecture to open people's eyes and stave off the coupling of church and state a few more years and make this a much smoother world to liv in than it was in the day of John Calvin. And if you do think of having a lecture, let me recommend Mr. Putnam's "Demands of Liberalism," and "Freethought and Morality." A. M. STEVENS.

The Truth on Sunday.

Aug. 10, 1892.

MR. EDITOR: A few thoughts struck me in relation to closing the gates on Sunday at the World's Fair. To call it Sunday is to set our wisdom before the wisdom of God, and to giv that glory to a pagan idol. The ancient Saxons called it Sunday because upon it they worshiped the sun. As the Sabbath of the Jews is of divine institution according to the Bible, where does the Sunday come in? I find no record of it in the New Testament, but find in history that the emperor of Rome, Constantine, in the year 306 ordered that the heathen worship to the sun should be observed by Christians, and called the first day of the week Sunday. What reasonable man can justify Constantine for keeping that day as a holy day? What right had he to order the day to be observed as holy? The clergy of the present day know full well that it is a humbug and that there is no divine authority for it. The superstition among the ministers and people is astonishing. But there is great advancement in knowledge. People begin to reason, and THE TRUTH SEEKER, with other papers of the same truths, are "turning the world upside down."

The other evening a young man said to me: "I was brought up a Catholic, but I don't believe as Catholics do—that the priests must not marry, and that there is a hell to punish a body. My reason teaches me different. It is all superstition. The whole family jumped on me at once. If I had been a wild beast they could not hav been more ferocious." He said: "I believe in Robert Ingersoll. He suits me. My opinion and his agree." So you see, THE TRUTH SEEKER and kindred spirits are doing a mighty sight of good in the cause of reason and common sense.

I see it is stated in the books that an "Infidel" is an unbeliever in Christianity, one with want of faith, etc. Well, on the same standpoint, are there not Infidels who believe the contrary? It appears that Infidelity is nothing but a belief of a thing, which every man has a right to express and exercise for himself without being stigmatized as a miscreant.

When the last stain of paganism is removed the world will see a Christianity which will be primally a life of purity rather than a creed embodying speculations about the unknowable.

S. R. THORNE.

God an Adulterer.

DENVER, COL., July 21, 1892.

MR. EDITOR: I hav often wondered that you or some of your writers had not elaborated the doctrin of the nativity of Jesus, for I hav often thought it curious that God should say to the Jews, "Thou shalt not commit adultery," and then do it himself: for nothing is clearer than that he perpetrated that when he begat Jesus, by Joseph's wife, making the whole Christian church hang upon an act and fact of begetting an illegitimate child. And thus it depends upon bastardy for its validity. When the angel, the messenger of God, went to Mary and made his proposition to her, she seemed to hesitate about taking what he proposed. She said to him: "How can this be?" and then he said, "The Holy Ghost shall come upon thee," etc. Then he went farther to bribe her by specious promises in saying, "Thy son shall be heir of the throne of his father David, and he shall reign over the house of Jacob forever, and to his kingdom there shall be no end." Who ever heard of Jesus inheriting the throne of David or being a king among the Jews or reigning over the house of Jacob for an hour? By these specious promises Mary was influenced to consent to the proposition, and said unto him, "Be it unto me as thou hast said" (Luke i, 28). The whole resulted in the birth, if the Testament be true, of a bastard God and a bastard man. And this child was put to death, as the Jews thought, for the crime of assuming to be God, as directed by God himself in Deut. xiii, as follows: "If there arise among you a prophet [do not all the churches hold that Jesus was a prophet?], a worker of wonders [do not all hold him to hav been such?], and" if what he said should prove true, and yet if he shall say, Come, let us worship some God near at hand, or afar off, that did not bring thee up out of the land of Egypt, thou shalt surely kill him. Thus the Jews put the man to death for claiming to be God in saying, "Ye shall honor me even as ye honor the father, for I and the father are one, for I am in the father and the father in me." The Jews say, he, being a man, claimed to be God and for this reason they crucified him, according to John, who says the Jews said, We hav a law, and by that law he ought to die. This was the only law for such a case in the Old Testament, and everybody reading the New Testament knows that he was born out of wedlock and therefore was illegitimate, and yet he was taken up and made an offering for the sin of the whole world. As I am so blind as not to be able to write myself, I hope some of your writers will take up this subject and giv it a thorough ventilation. A. B. RICKARD.

Jehovah Assaulteth One of His Churches.

ATLANTA, GA., Aug. 10, 1892.

MR. EDITOR: The following question was suggested by a little incident that occurred in this pious city lately: Is the Christian iconoclastic deity turning Atheistical?

On Sunday evening, July 31st, a cloud arose in the west and came directly toward this city. Its approach was watched with much interest, as summer showers are among our chief delights. As it approached it gathered reinforcements from every quarter. It soon became apparent that the heavenly hosts were prepared for an engagement. General Jehovah in command, the bombardment was squarely commenced on this pious city of seventy-four churches. The destruction of property, the booming of heavy guns and many of them, and rattle of heaven's flying artillery, would hav brought the blush of shame to the cheeks of a Sherman, Johnson, or McPherson. The combat deepened, the heavens darkened. The contest between darkness and erratic flashes to a close observer was about an even thing.

This city, like all well-regulated cities, has several theaters. The unequaled artists for several months past had drawn largely upon the public. This caused a diminution in the churches and aroused the jealousy and indignation of the priesthood to such an extent that they opened a tirade against these vestibules of perdition, but failed to close them, or reduce their patronage to any perceptible degree. They next invoked aid of the authorities, and had special police, and secret spies to watch for some overt act by which they might close down on them with the strong arm of law. The plays were in keeping with those who patronized them—cultured and refined—and no star kicked above the mark prescribed by law.

The storm king raged on this eventful night. Not a theater was disturbed, not a saloon interfered with, not a gambling hell or diving hole molested. A Baptist church with its assembled crowd, heads bowed in solemn reverence and adoration to him who

Rides upon the stormy skies
And calms the roaring seas,

had its tall spire knocked into kindling, and a dozen or more of its devoted inmates knocked unconscious in one round. The Bible-pounder who failed to get enough of the electric fluid to make him sensible, not being educated in the law of cause and effect, could only console his superstitious admirers by the old-time saying, "His ways are mysterious, and past finding out." W. S. D.

A Reverie at the Grave of My Brother.

LORDSBURG, CAL., Aug. 15, 1892.

MR. EDITOR: Another wrinkle has been written on the brow of time. Scarce hav the echoes ceased those exulting strains which ushered our brother's advent when the air grows heavy with the sounds of lamentation. In the springtime of his infancy he sported joyously amid the gush of song-birds and the fulness of flowers; in the golden summertime of his youth he may hav dallied with delusiv doctrins and dreams; but the autumn of manhood and frost of age stole upon him with stern vicissitudes, and long and faithfully he buffeted the billows of fanaticism, until at last, after reaching his seventy-ninth milepost, the winter of old age with many sorrows pierced his tired heart and bade it cease to throb forevermore.

Prone in his windowless tomb we lay our brother to sleep his last sleep, while the low, measured moan of the Pacific and the wild wailing of the northern blast blend with the voice of the night to chant his requiem. Clenched in his pulseless grasp he bears away what none can summon back—a severed cycle of the life, the mind, the deeds, the destinies of all the living. Forth from their cerements start specters of the bygone years to greet him at his coming within that dread domain where he has gone. They stand like sentinels to guard its secrets till the day of doom. Not wisely said the moralist, "The past is but a point," for what seems thus to the gross sense of man is a vast land of shadowless stillness. Unfathomable wonders (may) lie concealed behind its dusky veil waiting forever the grand event of nature's dissolution. No mortal eye can penetrate its mysteries, no mortal tongue evoke the spirit from its vasty deep. With Titan grasp thought ventures to essay it, but in vain. With vacillating splendor fancy gilds its vestibule, yet pierces not beyond. There the wrecks of empire float sullenly along the stream of time. There the crumbling raiments that human hands hav planned lie moldering in dim and dread magnificence.

There the designs and undertakings, the struggles and achievements, of unnumbered generations are scattered far and wide in broken fragments. There the mean and the mighty, the oppressed and the oppressor, sleep together. There congregate those giant souls beneath whose tread the globe still rings, whose exodus from earth convulsed the nation with a grand funeral wail, and the myriad multitudes who died and left no sign. There dwell the countless millions of the buried dead, from those who trod this orb when first it sprang from evolution, and those who filled the intervening vastness of the ages, even to those who yester-eve gazed with dying eyes on the setting sun. There Ruin broods mournfully above the faded grandeur of Assyria, the pomp of Pericles, the scepter of Seleucus, and the broken law of the Mithridates. There the shade of Cæsar grimly stalks along, and the Corsican stands forevermore aloof in the tremendous solitude of his incommunicable soul.

No music floats from David's tuneless lyre. No song escapes from the sealed lips of Miriam (or our brother). No timbrels ring athwart the somber sea of Egypt. All is the hush of dense, impenetrable silence. Yet not alone to earth and man is limited the abstruse abyss.

Through the long sweep of ages and vast reach of space uncounted systems hav sprung forth and flourished and decayed. With all their teeming life and high intelligence, some loftier, some lower than the race of man, they hav departed. Comets hav flamed through their appointed paths and meteors hav blazed, then sunk in the immeasurable void extinct and rayless. And so may we.

A cosmoplastic Atheist, MELL.

General Review of the Outlook of the Times.

Aug. 16, 1892.

MR. EDITOR: There are many ways by which we can judge of the public sentiment and views of those with whom we come in contact, but there is no better way than by personal interviews and conversation by which we get the real belief or opinions of anyone we may chance to engage in conversation. If straws show which way the wind blows, I am sure that the breezes of education and general literature are fast driving from our midst the belief in a Mosaic monstrosity or personal deity of such attributes and innate qualities as described in the Bible. I feel free to say, that in my journey over the states, I find but a small proportion of the business men who believe in the Bible as a divine book, or in the vital teaching there written, although many of them rather favor the church and Sunday-schools for wife and children, believing them to be of good moral teachings. Yet they take but little stock in Genesis as teaching the creation of all things—Mother Eve's unhappy interview with the devil, the fall of man, salvation of the soul, hell, heaven, or the need of a savior, or prayer to deity to remind him of his duty to man. The prevailing opinion seems to be that we were forced into this world without any wish of our own, are being forced through it regardless of anything that we can do, and will finally be forced out of it without our advice or desire in the matter. They seem to think the laws of force and effect are the same in all cases, and bring the same results. The prevailing religion seems to be that the better we do while here, the better will be the result both here and hereafter. But few seem to dread the future, and most can see no tracks of a "cloven foot" imprinted in their pathway.

Free education, to my mind, is the arch stone that holds together the great structure of all moral worth, for when man is educated the mind is elevated and the animal is generally subdued. Intelligence does not wish to kill or wound the person of another, and as we gather instruction from the leaves of human knowledge, our enmity, revenge, malice, and other real enemies of natural man, depart from us and the better attributes of our nature take their place.

While I am but fifty-five years of age, yet I cannot help but see the great advance in society since I was a youth. No longer is it considered cowardly not to resent an insult, but rather the insulter is the one lowered in the estimation of his companions. With the more enlightened wars and individual quarrels are in disfavor, and looked upon as relics of barbarism.

It is a misnomer to call ourselvs civilized when we hav not yet passed the quaternary stake of human civility. Religions of all kinds hav held the world fast to dogmatical beliefs in such manner that those of an investigating mind were driven to silence. Skepticism and disbelief, the only causes that can secure a higher intelligence, hav been stifled by priestly hands.

We hav nothing as Liberals or Freethinkers to fear, as the sky of advancement is cloudless before us: but the forebodings of clerical storms can be seen in the desire to destroy the public schools. The wily prelates of superstition well know that intelligence cannot be enslaved and brought under control of a few usurpers of human rights, and therefore the teachers of truth and evidence must be destroyed, that ignorance may continue to hold sway over the land, and that the people may be made to pay tribute to priest and king.

The eyes of the public are getting opened and their voices cry out for free education. Our public schools hav come to stay, and must not be sectarianized or made to teach anything but known truths, such as can be demonstrated by science. Let each parent stuff the cavities of the brains of their children with such myths as they may themselvs believe, but let the schools be kept pure and under the protection of the state. Such is the prevailing opinion of the great majority of the citizens of this state, and only for the constant labor of the churches, who are in the minority, to use the school to foster their damnable creeds would we need fear the destiny of a future age.

A. D. SWAN.

David.

YPSILANTI, MICH., June 6, 1892.

MR. EDITOR: You hav so many able correspondents that it seems superfluous for me to try to add anything that would be either useful or interesting to the readers of your valuable paper. Still, such circumstances sometimes overtake us that it seems almost impossible to hold our peace. A few days ago a gospel windmill, who also was a Sunday-school superintendent, was urging his hearers to a closer study of the Bible, a more thorough examination of its men and women, and he selected as especially worthy of this consideration David of the Old, and Paul of the New, Testament. It seems to me that a man who would invite or provoke an examination should be very careful of the material he selected for such purpose, especially if he wished to improve either the head or the heart, but "God's ways are mysterious," and so are the ways of some men, and we ought to be thankful that "we are not as other men are."

Having been born of Christian orthodox parents, and obliged not only to study the Bible, but also the Westminster Confession of Faith, together with its catechisms, a church-member for twenty-five years and occupying also the place of Sunday-school superintendent, I was not entirely ignorant of the characters of the above-named worthies. I thought it would be a good thing to take his advice, so taking David for a starter, I very soon found myself—I am sorry to say—in bad company. In 1 Sam. xx, 2, we find him and his band of vagabonds that he had collected hovering around Nabal's sheepyard, and finally demanding that he and his men be allowed to feed upon their carcasses, claiming as a reason that instead of molesting either the shepherds or their flocks, he had faithfully guarded them. Now, so far as I can learn, Nabal had not solicited his help to guard either his men or his flocks, no doubt thinking himself fully competent to manage his own affairs in that regard, consequently he refused to comply with the request either to feed him or his men with the best of his flocks. This refusal seemed to raise the ire of the favorit son of the most high, and he immediately prepared to wipe out of existence this churlish Nabal. (Read the account in 1 Sam. xxv.) But this was not so to be. It so happened that this same Nabal had a beautiful wife (of course David knew nothing of this), who in the mean time had been informed of the noble warrior's threat. Womanlike, she took measures to ward off the blow, ordering the servants to bring out the mules, while she loaded them down with the best the house afforded, and started off for his offended majesty. Of course she succeeded in finding him, made ample apology, and presented her gifts. Read the reply of this noble man (1 Sam xxv, 32-35). Whether it was the presents or the beautiful Abigail herself that caused his wrath to subside is a question. At all events, in a few days "God smote Nabal that he died," and she became his wife. Colonel Ingersoll says it was a case that should hav been examined by the grand jury. It was the same Lord that smote both Nabal and later on Uriah, and for precisely the same purpose—viz., that the man after his own heart could get the beautiful Bathsheba as he had Nabal's wife. (See 2 Sam. xi.)

Following this wonderful character, we find him encamped in front of Jerusalem (2 Sam. v, 8). And David said, "Whosoever getteth up to the gutter and smiteth the Jebusites and the lame and the blind, that are hated of David's soul, shall be made chief and captain." It was not enough that these unfortunates were lame and blind, which ought to hav insured their safety, but he must offer a premium to hav their throats cut, for they were hated of David's soul. What a soul he must hav had. Again we find this same wonderful character delivering up to be hanged seven of Saul's sons, which must hav been his own brothers-in-law, as an offering to the Lord. (See 2 Sam. xxi.) It seems to hav been a very common diversion of David's God to visit the iniquities of the fathers upon their children, and he was just the man to do it. He enjoyed it. This man of God could say, "I hav been young and am now old, yet hav never seen the righteous forsaken, nor his seed begging bread." If he had spent less time in watching after other men's wives, even when bathing, the results might hav been different.

As we "swing around the circle"—as President Johnson used to say—we come to another beautiful woman, Bathsheba, the wife of Uriah the Hittite. It seems to hav been as natural for this man of God to gravitate toward other men's beautiful wives, as it was for the two spies to gravitate toward the house of Rahab the harlot (Josh. ii, 1). This beautiful woman he first debauched, and then murdered her husband that he might add to his already overstocked harem. As no other house would fill the bill for the spies, so nothing but other men's wives would satisfy our divine hero. Is it at all strange that such a man could compose and write Psalm cix, which for fiendishness has never been equaled, neither could it be excelled by the foulest fiend of hell? Yet this same man's sayings are oftener quoted upon funeral occasions than almost all others, which I regard as an insult to all concerned. Christians tell us that he repented. Suppose he did, he ought to. But that did not restore the life of Nabal or Uriah. It did not restore the life of the seven sons of Saul, which he had sacrificed to the Lord, who accepted them. It did not make him a clean man, by his own acknowledgment in Psalm xxxviii. It did not deter him from taking the beautiful Abishag to wife. Such as he should hav taken a back seat by himself, and forever held his peace, but instead of this his acts seem to hav rendered him immortal, for one of his biographers says, "David did right in the sight of the Lord all his days, except in the matter of Uriah the Hittite." Then he did right in putting his prisoners taken in battle under "saws and harrows of iron," and cremating them in brick-kilns, etc. He did right in murdering "men, women, and children, lest they tell on us" (1 Sam. xxiii, 11). He did right in sacrificing the seven sons of Saul to the Lord, who were the natural aspirants to the throne he had usurped; of course he did, for the Lord accepted, and stayed the famins. He did right in penning Psalm cix. He did right in cutting the throats of the lame and blind Jebusites, because his soul hated them. Nevertheless he could sometimes tell the truth. He acknowledged that he was conceived in sin, and brought forth in iniquity, that he went astray as soon as born—he might hav added that he held his own in that respect through life. He could dance before the Lord in a semi-nude state, and meekly receive the sarcastic rebuke of his wife Michal, but she, not knowing the mind of the spirit, was doomed to die childless—but being a shrewd woman, managed afterward to hav children all the same. She had probably taken lessons from her liege lord in that respect. God forbid that we should find fault with this man of God for dancing in a nude state before the Lord, lest we should receive the rebuke of some of our D.D.'s who for the glory of God think it incumbent upon them to witness similar scenes by the opposit sex. Were we inclined to think that a morbid desire had anything to do in inspiring these gentlemen to behold beauty unadorned, as she first came from the hand of her creator before she thought proper to utilize the leaves of the fig-trees, we should "lay our hand upon our mouth, and our mouth in the dust, and cry, Guilty and unclean, God be merciful to us, miserable sinners." In the former case the Lord's anointed danced before the women, in the latter case the women danced before the men of God, making honors easy. Let us be thankful that as it was in the former case, so it was in the latter, all in the interest of morality and the greater glory of God. While we reverently bow our heads that it was the will of the creator to land this wonderful character upon the shores of time, let us hope that it will never be necessary to duplicate him.

JAS. P. DICKINSON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight.
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Across the Atlantic.

"Merrie England."—York Minster.—Sights and Sounds in Antwerp.—Brussells.—The Wiertz Museum.

York, in England, is a fine old city, with massiv Roman walls, for it was once a great Roman station with an imperial palace and a Roman tribunal. You remember your school histories and about the wars of the Roses, the house of York and house of Lancaster. Well, here is the very ground of York, and here hav tramped the Roman legions. You remember, too, Isaac of York in the story of "Ivanhoe," and how the Jews in this place were killed in 1490 - two thousand massacred at one time. For what cause? Ah, yonder old cathedral might tell a bloody story. It took two hundred years to build this majestic pile of stone and mortar, with its arches and towers. Indeed, it is a wonderful piece of architecture, founded in 1171 and finished in 1400. Its great pillars and windows of stained glass—one window being seventy-five feet in hight and thirty feet broad—are impressiv to most people. I admire their beauty, especially the Rose window and the one known as the "Five Sisters," whose history, or the history of the five, is told by Dickens in "Nicholas Nickleby" (if you recollect the sixth chapter). This window is six hundred years old. Stories of Bible people—angels, saints, etc.—are told in the windows whose mellow light is very beautiful.

It would take too much time to describe this monster minster, but I was silly enough to go there on Sunday to a religious service, and caught a cold that stays by me yet, which I shall take as a warning to keep out of such places in the future. In different parts of the old building are statues of various church dignitaries finely sculptured in marble, some in recumbent positions, with clasped hands and solemn visage; one especially I noted with two little marble angels at the head and three at his feet. Another effigy of an admiral took my attention, an excellent man in his time, I judge, who died loved and lamented, for there were two young and winged cherubs at his feet, in marble, with handkerchiefs applied to their eyes. It was so ludicrous that I laughed till the tears fell from my own eyes, but I did not wipe them with a marble *mouchoir*, however.

The chapter-house of this magnificent cathedral is said to be the most perfect of Gothic architecture in the world. It is octagon in shape, and there is no exact knowledge as to its designers. It is thought to hav been built in the year 1200, but the carvings upon the columns are rather singular, not to say absurd and unchaste. There are carved monks making grimaces, repulsiv old monks embracing beautiful girls, while nuns and others are represented grinning and giggling at them. Seven squares of this octagon-shaped apartment are ornamented with elegant stained glass, while the eighth octagon forms the entrance, the vestibule to it being in the form of a Freemason's square. In the basement are remains of Roman and Norman workmanship, gloomy recesses that may hav been dungeons, and probably were, where honest men hav wasted away and died of starvation. We were told that our company was the only one in twenty years permitted to go all over the sacred edifice on the "holy Sabbath." The fee did it. Did the church ever refuse one?

Among the relics that stand for superstition we noted the solid silver crosier that Queen Catharine, widow of Charles II., gave to her confessor. It is wrought in priestly designs and is seven feet long. We saw an old communion-plate five hundred years old, and the great chair in which the Saxon kings were crowned. Richard III. sat in this chair, and so did James I. The great Saxon drinking horn of Ulphus is here. Old Ulphus drank wine from it, and gave all his vast estates to the church, and presented the horn as the title-deed. That is one of the ways by which the church gets a hold of property.

Another strange old place is the ruin of St. Leonard's, not far from the minster, interesting as having been founded by Athelstane the Saxon. Here are vaults and stone coffins and themes for many meditations. St. Mary's abbey, with its tumbling walls and its old Norman arch, still shows what a power was Catholicism in the other time when the church held its awful sway over the minds of men.

I walked on the old walls of the town, and was happy in the thought of the progress of the race.

We visited the remains of the old palace where once dwelt Mary of England. The foundations and some of the walls are intact, but the place is used at present as an asylum and school for deaf mutes. It being Sunday, the pupils were out for a holiday, so we missed seeing them, but we walked through the building and saw some of their handiwork. A handsome statue of Wilberforce at the entrance seemed to say it was a good use for a palace, but the inmates are not creditable to the inhabitants who produce these sorrowful results of error and ignorance.

Here in York we had candles to light us to bed. They keep the doors of the public parlors closed in the public hotels here. We innocently asked if there was no other public parlor than the small reception room. The housekeeper replied by saying to a servant, "George, open the royal drawing-room," whereupon "George" produced a key nearly as large as the key of the Bastile, and throwing open a door waved us into the room. A maid that looked for all the world like the "Little Marchioness" in Dickens, scrambled upon the table and lighted the chandelier, the globes of which were as big as buckets. She and "George" evidently expected we would be dazed by the magnificence, and pointed to the picture of the prince of Wales on the wall, but as we saw nothing superior to American drawing-rooms, we were silent. York is known as the first place in England where Christmas was kept by King Arthur, in the year 500. New York in America was named for Old York in England.

From York we journeyed to Lincoln, and there was another old cathedral to visit, but as we were about tired of such old concerns, with the smell of age upon them, we strolled about town for a couple of hours, bought a lunch of fruit and cake, and then went on to Harwich, a quaint old town, where we wandered along the railroad track and the shore, gathering fossil shells and curious flint nodules.

At Parkeston we had a sumptuous repast, finely served, and then we went on board the Colchester, a packet ship, and embarked for Antwerp. The next morning we woke on the Scheldt river. Officials came on board and examined our luggage, and then our party took a drive around town. Our carriages numbered thirty-seven in line, and of course the nativs were agape at the unusual spectacle. One of our number carried an American flag fastened to a cane.

Occasionally the old flag was recognized, and one man took off his hat, and told his fellows in good English that it was the "Fourth of July," and that "Mr. July was a bigger man than St. Patrick!" Antwerp is a fine old city, with parks and public squares, beautiful statues and fountains. Our carriages were somewhat the worse for wear, the horses rickety, and the drivers all talked Flemish. Nevertheless, the parade was imposing.

The docks of the city are fine, and include the two docks built by Napoleon I. when he made the place one of his naval arsenals, and the piles of merchandise here show that Antwerp is still doing a large commercial business.

There are two big cathedrals in Antwerp and others of lesser size. One has a garden at its entrance, where the Calvary is represented. Here, in life-size marble images, is represented the life of Christ, striking events in religious history, etc. Here are Jesuses, Marys, donkeys, Judas, and the other Apostles, including Peter and a barnyard fowl, a babe in a manger, Joseph, and all the rest. The whole is picturesque, but I do not think I appreciate the holy part of it—but I remember there was a fee attached to the exhibition.

The other cathedral contains Rubens's splendid pictures of the Elevation and the Descent from the Cross, and also the Annunciation. Before these paintings could be unveiled for us, there was, of course, the usual fee, but then we heard the musical chimes of the bells in the tower, we heard the priests chant a Latin prayer, saw the tall candles lighted, and then the pictures.

I confess I was more interested in the fact that the great painter employed his own family as models for the "holy family"—his beautiful first wife representing Mary, the mother of Jesus; his second wife, children, and his mother all coming into the pictures. In the "Place Verte" there is a fine statue of Rubens, and the street where he died bears his name.

The dogs of Antwerp are utilized by being put in harness and made to draw carts. It was a funny sight to see them drawing their carts as orderly as if they were little horses. Big dogs and little ones, black, yellow, and spotted, all are made to work in Antwerp. I did not like to see some of them pulling quite too heavy burdens and panting for weariness, and I thought our American dogs are aristocrats compared with them.

I saw, too, women harnessed to carts along with dogs, and women trundling wheelbarrows. Their hard, stolid faces, rough, peaked shoes and coarse clothes betokened a hard lot indeed. I saw only a few women wearing bonnets, but nearly all went bareheaded. We saw the same sights in Brussells, women with the brand of toil and degradation upon them. Here the social evil is licensed, woman is debased, resorting to the most revolting practices to earn the bread she eats; manhood is lowered, and—Catholicism reigns. Splendid cathedrals and abject poverty, wealth and licentiousness, religion, ignorance, and poverty—they walk here side by side.

There was a funeral going on in the cathedral of St. Gudule in Brussells, when we went there. An officer had died, and the hearse was profusely decorated with bright flowers, while inside the church priests chanted, and many candles lighted the dim old building. Old, grizzled women sat about the corners telling their beads, while the sun struggled in faintly through the rich stained glass. But the invisible writer had marked the columns, sculptures, and carvings all over with the words, "pain, privation, submission, superstition, bigotry, intolerance, and ignorance." He who sees can read.

We saw the palace of the king, but did not see the king. Plenty of soldiers marching to and fro reminded us of the old field of Waterloo, not far away, and we repeated,

"There was a sound of revelry by night,
When Belgium's capital had gathered there
Her beauty and her chivalry."

Later, we stood in the hall of the Hotel de Ville, where the ball is said to hav been held the night of the battle—a beautiful room that I wish I had time to describe, as well as the lovely old Gobelin tapestries of the other rooms in the building.

If you ever go to Brussells do not miss seeing the Wiertz gallery of paintings. Wiertz hated Bonaparte, and he has shown his hatred in the most horrible pictures of that wonderful hero, who believed in himself rather than in gods and demons, and who said, "I shall liv up to my destiny and cannot go beyond it."

SUSAN H. WIXON.

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News of the Week.

A SWITCHMEN'S strike at Buffalo, N. Y., accompanied by burning of cars and other violence, has necessitated the presence there of three thousand militia.

THE Homestead, Pa., strike, which was once thought ended by a compromise, is still on, and friction between the strikers and the soldiers occurs continually.

AT Constantinople five hundred deaths from cholera occur daily. Mohammedan zealots are aiding in the spread of the pestilence by the strict observance of their funeral rites.

TALMAGE is in England preaching to monster audiences. At a meeting in the Birmingham town hall eight thousand were present and three thousand rose and asked for prayers.

FOR several weeks the farmers of Prince Edward Island prayed for rain. Their prayers hav been answered by the falling of ruinous floods of rain for the last four days. Now they are praying for it to stop.

IN Tennessee, miners who struck against convict labor and used violence were attacked by troops. The strikers captured Colonel Anderson and held him as a hostage under threat of death. Fresh troops arrived and made captiv one hundred citizens as hostages, and threatened to fire on the houses, whereupon the strikers released Anderson. Some lives hav been lost.

IN Russia the daily average of new cases of cholera is over eight thousand, and of deaths over four thousand. Military measures hav been found necessary in many cases to suppress popular outbreaks due to the superstition against sanitation. Thirty persons hav been arrested for the murder of Dr. Moltchanoff, whose body was beaten into an unrecognizable form.

CATHOLICS are circulating the story that while Father Mollinger, of Pittsburgh, Pa., was in the sanctuary two days before his death it was flooded with supernatural light and a white-robed figure appeared and announced itself as St. Anthony, informing Mollinger that he would die in two days. Though well at the time, the priest prepared for his death, which occurred as predicted.

ON the 16th a terrible storm fell upon Nijni Novgorod, Russia, wrecking the crowded cholera hospital and many other buildings. The inhabitants were completely disheartened by this after their preceding disasters. Some fled, and those who remain hav thronged about the shrines and churches praying for the mercy of heaven. The storm is said by them to show the determination of the Lord to destroy their city for its wickedness.

PLACARDS against Christian missionaries continue to be posted in China. One reads: "Let us unite together and forbid the establishment of the Jesus religion church, and prohibit the foreign devil from entering our territory. Now let us apprehend all strangers among us who do not worship our gods, for they are kidnappers, and when so apprehended let us punish them ourselvs, and not send them to the authorities. We, the people of the city and of the surrounding country, do hereby with one heart and voice resolve that we will seek out the members of the 'Heavenly Home religion' and the 'Jesus' religion. If any be found to say that the foreign religions are good, let us bind him up, beat him, and push him into the deep water."

IN the New York state supreme court on the 9th a wealthy man of New York city named Robt. Moses was tried on an appeal from the decision of Justice Wisner, of Warwick, N. Y., by which he was fined $5 for fishing in a private pond on Sunday. Justice Cullen decided: "That the lake where the defendant fished was private property and that he had the privilege of fishing in it is conceded. It is not shown that he created any commotion or disorder or that his acts attracted or were witnessed by any person other than the complainant or disturbed the peace. On these facts the defendant contends that he was guilty of no offense; that under the authority of The People *vs.* Denin, 35 Hun., 327, to constitute the crime the act must disturb the repose of this community. We think not. Section 265 of the penal code prohibits 'all shooting, hunting, or fishing, playing, horse-racing, gambling, or other public sports, exercises, pastimes, or shows.' It will thus be seen that while not only public sports, exercises, and pastimes are forbidden, all shooting, hunting, and fishing, etc., are inhibited. The validity of such legislation cannot be questioned in this state. The question of how far these restrictions should be carried is for the legislature, not for the courts. Judgment and conviction appealed from affirmed."



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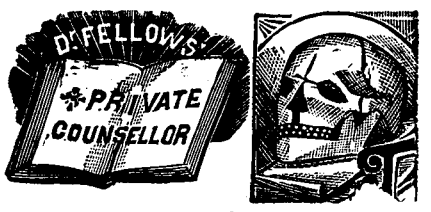
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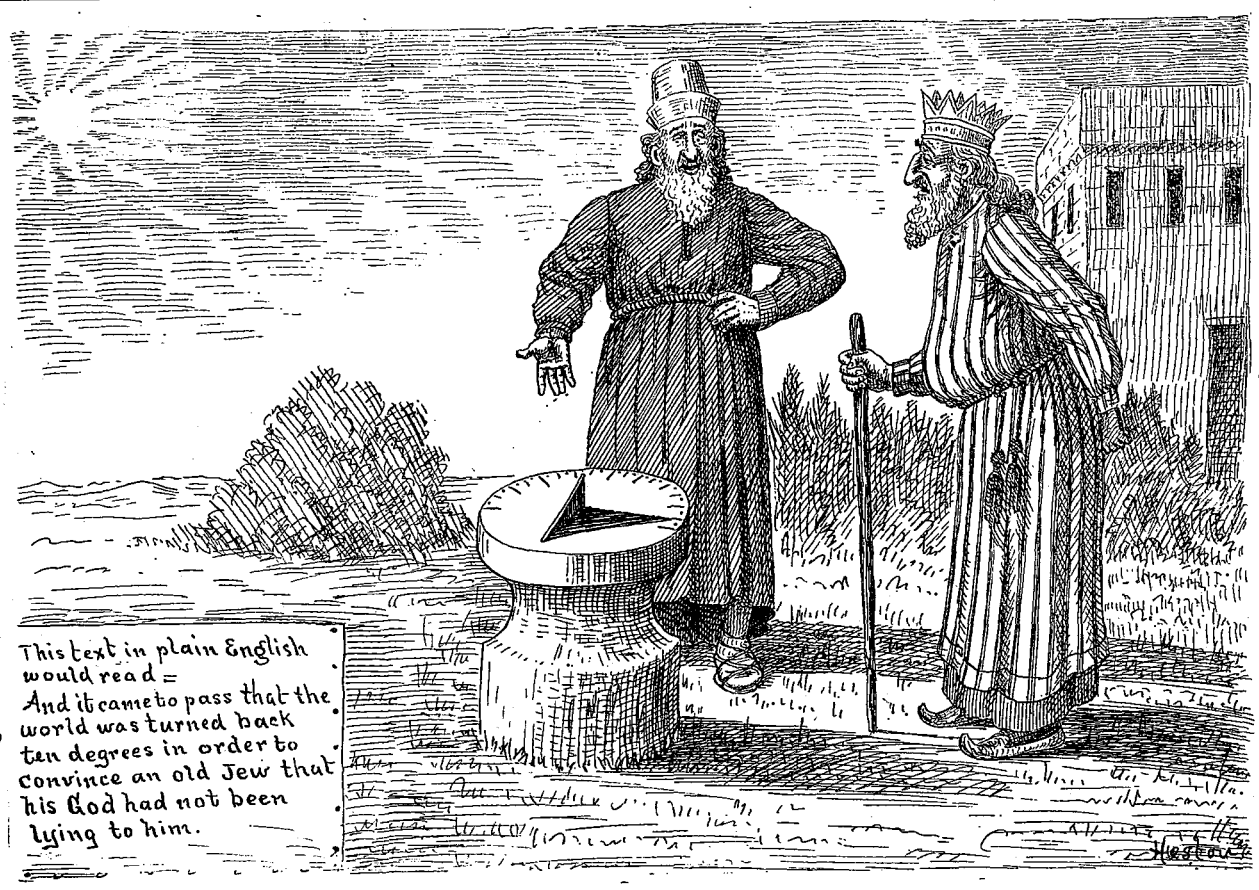
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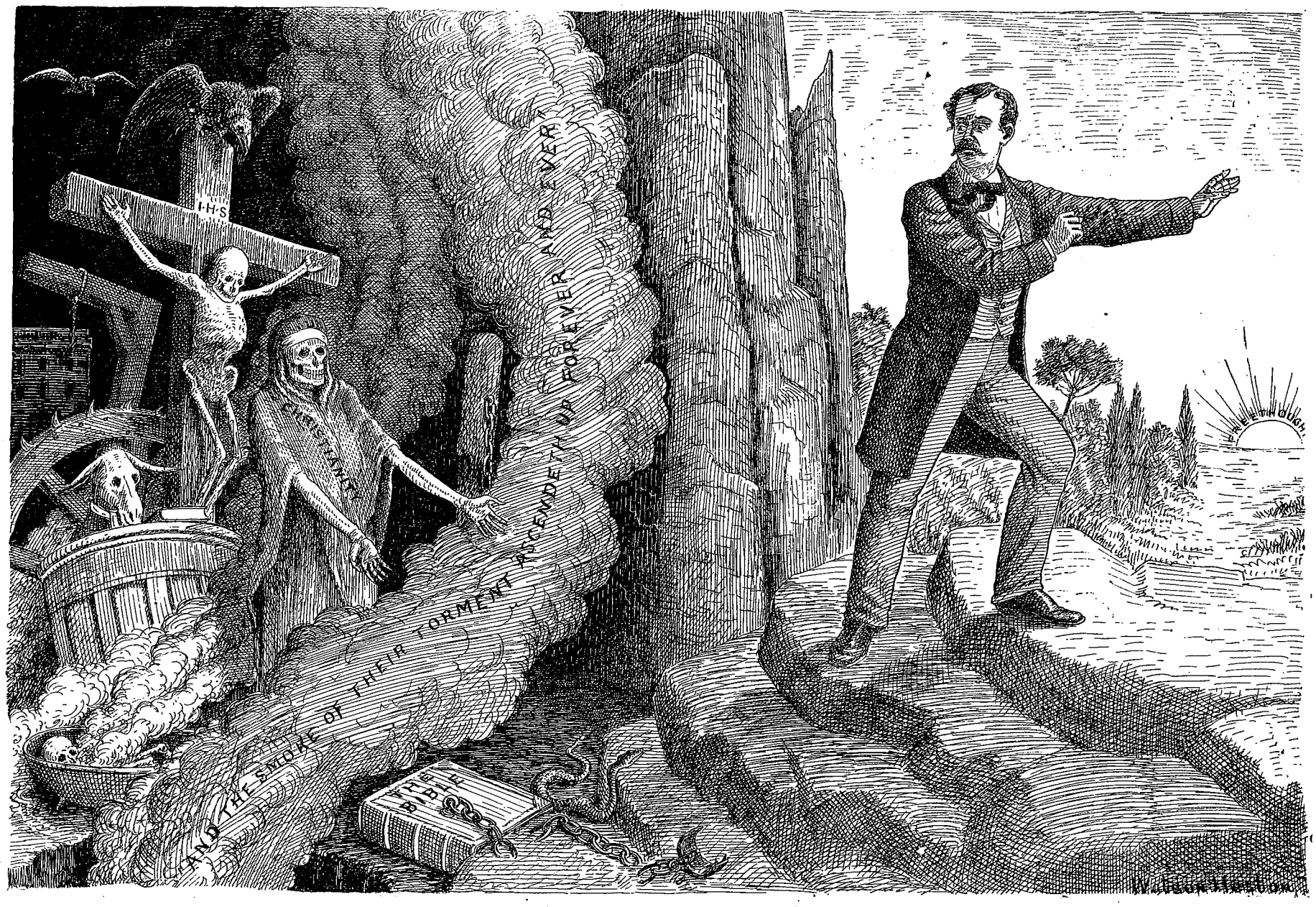
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About That Sunday Closing of the Fair.

With the exception of the regular Protestant religious press and people and a few unintelligent sheets and fanatics like the *Mail and Express* and its editor, Congress finds few to commend its hypocritical vote. The general sentiment of the country is that the Fair should be open every Sunday of the six months of its continuance, and it is by no means certain that the directors will not keep it open, either through a repeal of the closing clause in the law making the appropriation, or in defiance of it. On this point, the *Herald* of this city advises Chicago to "mandamus herself," and the *Morning Advertiser* says:

"It is proposed by some of the people in Chicago who are interested in the World's Fair to go to the courts and secure a perpetual right to keep the Fair open on Sundays. This is a proper procedure—one which will put an end, we hope, to the annoying controversy. Of course the Fair should be kept open on Sunday. And it will be."

It is too early yet to say that the Fair will be kept open, but the Christians are somewhat afraid of it, as the *Christian Herald*, Detroit, Mich., a paper in touch with the Sabbatarian fanatics and the God-in-the-Constitution party, makes this significant confession:

"There is much reason to believe that the World's Fair commission will seek the repeal of the Sunday-closing amendment just passed by Congress. There is not much danger that such effort will be successful, as the majority in both houses was a substantial one. But after the presidential election is over, and the fate of members settled as to their seats in the succeeding Congress, there may be less care in voting, and a repeal might be carried."

The last sentence in this paragraph is, says the *Advent Herald*, a frank acknowledgment that the Sunday zealots "know that what has been done by Congressmen has been prompted by the basest motivs—fear that they may lose their positions, if they acted differently; and when that question is settled, they will vote with less care."

The *Sabbath Recorder*, a Seventh-Day Baptist paper, sees clearly the iniquity of religious legislation by Congress and condemns it in these words:

"Now that Congress has passed the bill appropriating a large sum of money to the Columbian Exposition on condition that the gates be closed on Sunday, we hav admitted into our national government the principle of legislation in religious matters, and the principle of religious freedom is set back more than four hundred years. We need not now be surprised at anything in this line."

And, notwithstanding Cardinal Gibbons approves a Sunday law, some of the Catholic journals condemn the proposed closing. The *Catholic Mirror* says:

"To close the art and non-mechanical departments on Sunday, which is the only day on which so many thousands will hav an opportunity to visit them, would be an injustice and shame.

"Sabbatarian bigotry, however, is as blind as bigotry in the other forms. Surprising is it that those who are thus acting with the idea of keeping the Sabbath holy, do not see that the course they insist upon will be the very one to embitter thousands against Christianity and religion. Deprived of their rights in this way, they will see in the system which forces this wrong upon them, something odious and intolerable.

"Sunday closing, as we hav already pointed out, will do infinit moral harm to many visitors to Chicago; for, not being permitted to go to the Fair, they will visit worse places. The saloons and evil resorts will be crowded with persons in search of amusement, and in the low dives of the city a saturnalia of wickedness will reign.

"The blunder on the part of Congress is to be regretted, and all the more, since it was not made from the impulse of principle. The members simply had not the courage to resist the pressure of the fanatical element which urged the Sunday closing, and in yielding must hav done so with a secret feeling of shame for their own want of moral fortitude."

The Washington *Post*, through one of its editorial writers, deals with the matter in these sensible words:

"The recent Senatorial phase of the irrepressible conflict over the Sunday question, while it did not solve the great problem of this country, is nevertheless valuable. It not only shows how incongruously a religious rider may be placed upon a purely worldly appropriation bill, but is fresh evidence of the fact that seldom may a discussion of the Sunday question be had without some of the participants showing a lamentable lack of preparation, without issues of the most diverse kind being interjected into the debate, and without somebody evincing a spirit which several centuries of Sunday observance should in all reason hav eliminated from his personality.

"There certainly ought to be some means evolved of solving the rather un-American situation enunciated in the question, Shall 63,000,000 people be compelled to do any particular thing merely because 10,000,000 or 20,000,000 say they think it ought to be done? If I was not one of those 10,000,000 inclined to the orthodox observance of Sunday, perhaps I might not generalize in this way. But that I favor such an observance, though perhaps in no iron-clad way, even with a backing of 9,999,999 others, is no more reason for interfering with the rights and opinions of the other 53,000,000 inhabitants of the United States, than that I should endeavor to compel everybody else to smoke a pipe because nicotine has a pleasant effect upon my nerves. Nobody's opinion was ever really changed by an appeal to fear or prejudice; the stake, no matter by whom employed, was never a very efficacious means of increasing church-membership.

"Would it not be practicable to hold in this country a convention on the Sunday question? The Senate of the United States is hardly qualified to decide a religious controversy, and the country must look elsewhere for a settlement. Why not hav a body representing every phase of thought on the subject, where the voice of labor, of the employers, of the pulpit, of the congregation, of the press, of the reading public; in fact, of every class in the community, may be heard on equal terms and with equal patience? The subjects to be discussed might include such questions as these: How did orthodoxy of the years 33-50 regard the position of Jesus Christ and his apostles on the Sabbath question? Was the first Sunday legislation a partnership of organized Christianity with paganism? Why should American citizens of the nineteenth century be bound by politico-religious legislation of the seventeenth century in England? Has the insistence on an adherence to practices two hundred years old resulted in a consistent observance of the spirit or the letter of Sunday laws by those who would hav government interfere in matters of conscience? Is there any material difference between the man of means drinking ice-water on Sunday after his return from church, and the ice-man visiting a museum after he has delivered the ice?

"The brewers and saloon men are delighted at the action of Congress in requiring the Exposition to be closed on Sunday, and if necessary they would raise a big amount of cash to hav that pernicious piece of legislation enacted. They know that the hordes of people, if debarred from the inspection of exhibits, would seek solace and amusement in the bar-rooms—which will not be closed on Sundays—and augment the revenues of the proprietors by many thousands of dollars. The sporting fraternity, also, advocates the proposition from the same spirit of self-interest that actuates whisky men."

The Spiritualists, as might be expected, are on the side of liberty. The *Banner of Light* and the *Progressiv Thinker* hav vigorously condemned the principle of Sabbatarianism, and the *Better Way* now adds:

"Congress has given the World's Fair $2,500,000 to pay for keeping its gates closed on Sunday. This is done to favor orthodox Christianity, the controling element in this country at present, but by no means in the majority as Sabbatarians. Scientists, Liberals, Freethinkers, and other progressiv people are ignored in the matter, not to mention the demand of the entire laboring classes who create the capital which enables Congress to make this appropriation. The church and state are apparently in very close communion at present."

Speaking for the laboring men, and against the Pennsylvania Senator who urged the Sunday-closing clause of the appropriation bill upon Congress, the Indianapolis *News* speaks most sharply of all:

"The moralist has food for thought in the amendment to the World's Fair bill offered by Senator Quay, closing the Fair on Sundays. The whole labor world has asked and is asking that the Fair be open on Sundays. Organized labor everywhere in concert has adopted resolutions urging it; everywhere it is signing petitions asking it. The labor world is made up of those who are confined at their task from early morning till late at night. They hav no opportunity to visit a picture gallery, to use a reading-room, except Sunday, when such use becomes to them the truest rest, the greatest help. Their earnings at the best are not so great as to permit large savings. Those of them who shall be able to amass sufficient means to see the Fair, cannot make the sight a long one; they must crowd into a few days what the more fortunate may giv weeks to. To deprive those people of an opportunity to see this vast museum, this great art gallery and educational institution on Sunday; to shut them up to the city of Chicago to crowd its hot streets and to find diversion in hot theaters and saloons,—with the hundreds of acres of the world's wonder in Jackson park walled in, and they walled out, a sin and wickedness for them to look at and enjoy on that day,—is a refinement of cruelty, a sublimity of idiocy, a lunacy of judgment—morals run mad.

"The man who proposes this is Matthew Stanley Quay; a man leprous with political corruption; a freebooter in public affairs, whose soiled palms hav directed the debauchery of the people's business; a man whose occupancy of the once august place of United States Senator will be written on the page of history as the sign of the triumph of the modern and altogether rotten system of 'bossism,' which, in these days of the American republic, arose to beslime its methods and degrade its aims; a man, who, in intellect, character, and views of life, would not hav been considered worthy to be doorkeeper in the house that held Clay and Webster, that held Chase and Sumner. The moralist has, indeed, food for thought in the spectacle of this figure rising to protect the Sabbath!

"And against what is he protecting it? The liberty of men and women to see the world's epitome of progress, and to be made better and broader by the sight; to behold a world's assembly of the beautiful, the useful, the ingenious; to be educated and enlightened. And upon what ground does he do it? Upon his own innate purity, it must be assumed. The fundamental law of this land prohibits, and rightly prohibits, the establishment of any religion, as well that which keeps Friday as a holy day as that which keeps Saturday or Sunday. So it is difficult to see upon what this proposition is based, or why it is sound. The World's Fair stands upon precisely the same ground that the reading-room of a public library

stands, or a public art gallery. All over the land bigotry has been finally driven from its guard of the doors of these places, and they are now open and recognized as giving to the cause of good morals and right living, a valuable adjunct to the labor of the church in this behalf. We protest against the Senate's action in the name of the toiling millions of this land, in the name of justice, enlightenment, and progress, and urge all who oppose it to continue their protest. It is a protest for liberty."

The *News* forgets, when it speaks of the museums as adjuncts to the labor of the church in behalf of morality, that the evangelical church has always opposed the Sunday opening of these institutions, and that it is the church that has done the very thing against which the *News* directs its philippic. The Sabbatarian fanatics are legitimate children of the church, that church which an Adventist journal truthfully charges with "making unjust laws to attain its purposes," and of which it says: "It does not hesitate to use moral compulsion to obtain legal action to effect injustice and to obtain the enactment of more extended statutes in the same line. It does not hesitate to use the illegal and unchristian boycott to further its purposes. It does not hesitate to influence Congress by fraudulent and repeated petitions, and to attempt to intimidate the representativs of the people." How can such a church labor effectivly in behalf of morality!

The *American Sentinel*, always sound on the question of church and state separation, says sarcastically:

"Now that the churches and the saloons hav united in the support of the Sunday institution, as they hav done in securing the Sunday closing of the World's Fair, we may expect to see its sacredness(?), such as it is, increased at a tremendous pace. Of course Sunday has only such sacredness as man has given it, but what it lacks in quality its friends hav always endeavored to make up in quantity, and now reënforced by the Chicago saloonkeepers they ought to be able to whitewash the ancient pagan holiday more effectivly than ever."

To which it adds, seriously:

"Now that the government of the United States has invaded the domain of religious controversy it will dominate it; inasmuch as it has assumed jurisdiction to settle religious questions by act of Congress and by supreme court decision it will surely never yield that jurisdiction. When Constantine had made Rome 'Christian' it was only natural that he should seek an authoritativ definition of Christianity; and when the council of Nicea had given that definition in the shape of the creed which it adopted, nothing was more natural than that the emperor should require his subjects to subscribe to it. The government of the United States has entered upon the same evil course. The Supreme Court has declared the nation to be Christian. Congress has already taken sides in a religious controversy, and to be consistent must not the government use all the power at its command to enforce that decision and to uphold the Sunday-Sabbath cause which it has espoused? A United States Senator has well said, 'The domain which government invades it dominates; the jurisdiction it takes it keeps.' This is true whatever the domain or the jurisdiction; and it always has been true."

To these protests and condemnations we are glad to add that of the officers of the American Secular Union, even though unofficially expressed, and of a large body of the workingmen of Chicago. The Chicago *Times* of the 17th ult. has this report among its local news items:

"An organized movement against the closing of the World's Fair on Sunday assumed definit shape at a largely attended meeting held last night at Aurora Turn Halle, 364 Milwaukee avenue. It was the first of a series of meetings to be held in various parts of the city on the same subject, intended to inaugurate a wide-spread movement throughout the country in favor of permitting the working classes to enjoy the pleasures and benefits of the Exposition on the only day of the week when such a privilege is possible for them. The following resolutions, drawn up and read by Judge Charles B. Waite, president of the American Secular Union, were unanimously adopted amid great applause:

"'WHEREAS, The late action of Congress relativ to closing the gates of the World's Fair on Sunday is inconsistent with the principle of individual liberty of conscience upon which our government was founded, and may be looked upon as a direct movement in favor of the union of church and state; therefore be it

"'*Resolved*, That it is the duty of every good citizen to do everything in his power to hav the late action of Congress in reference to Sunday closing reversed.

"'*Resolved*, That the people are requested to hold meetings all over the country and pass resolutions requesting and instructing their representativs in Congress to vote for the repeal of the Sunday-closing condition in the World's Fair appropriation.'

"In addition to the adoption of the resolutions steps were taken to circulate petitions throughout the country praying Congress to revoke the Sunday-closing conditions attached to the recent appropriation of $2,500,000."

"The meeting was presided over by Henry Schurz and J. W. Herman was selected as secretary. Speeches were made by Attorney John F. Geeting, Judge C. B. Waite, A. F. Ballenger, secretary of the National Religious Liberty Association, and others. Mr. Geeting, who is vice-president of the Secular Union, made an address dealing with the legal aspects of the question. He declared that the action of Congress in assuming to change a World's Fair to a Sabbatarian Fair was in conflict with the Constitution, which declared that Congress should pass no act either sanctioning or abridging the exercise of any form of worship. This view had always been sustained in our treaties with foreign powers, notably those with Tripoli, Algiers, Japan, and China. All these treaties expressly stipulate that this government would not interfere with any form of worship consistent with personal liberty. A few clergymen, illiberal and misinformed, had taken it upon themselvs to close the gates of the Fair on Sunday and to deny the best kind of education to the children of the poor. This was the first time that religious bigotry had prevailed against the Constitution. The people owed it to themselvs to awake and protest against this great wrong committed in the name of the church.

"Judge Waite said that until now the fanatics had failed to obtain recognition in Congress. The church had been content to rely upon its own merits, but now the wiseacres of the church had come forward and said: 'We want a little religious legislation.'

"About sixty years ago the fanatics had a bill introduced in Congress prohibiting the carrying of the mails on Sunday. Judge Story, the greatest jurist of the time, said that such an act would be a gross violation of the Constitution, which did not recognize any specific day as Sunday. The bill was promptly pigeonholed in the committee room. The present action of Congress was equally unconstitutional. Judge Waite took especial pleasure in 'roasting' editor Shepard, of New York, and was loudly applauded at the close.

"The chairman read a note of regret from Washington Hesing, who was unable to be present. J. W. Herman made an address in German, and was followed by A. F. Ballenger, who is a church-member, and argued against Sunday closing from a Christian standpoint. He said that different creeds and religions observed different days of rest and Congress had no right to discriminate between them. If the World's Fair was closed Sunday it would drive the crowds to the saloons and other sinful resorts. The World's Fair would be the greatest moral and religious instructor ever enjoyed in Chicago. To close it on Sunday would be a crime against God and humanity."

There is no argument necessary as to the rightfulness of an open Sunday for the Fair. The question has resolved itself into one solely of which shall win—the American people or the church. There are about twenty million direct church supporters in the country, of whom, perhaps, one-half desire the Puritan Sunday revived. About fifty-five millions do not want it. Owing to compact organizations and aggressiv influence the church party is victorious in the first skirmish through the cowardly hypocrisy of our legislators. Whether that victory can be reversed is now the question. The Liberals of the country can do a great deal in the matter, and the way will presently be pointed out. When Congress meets in December it must be made to feel the real sentiment of the people.

It has been reported from Rome that the congregation of rites has decided not to make a saint out of Columbus, because it has been satisfactorily shown to them that he kept a mistress. But didn't Columbus hav divine guidance in his life? Certainly the Catholics hav been telling us so.

The *Christian Advocate* prints this idiotic sentence, written by Dr. Buckley: "The only antidote to credulity and superstition is faith." It occurs to us that the most foolishly credulous persons in the world are those superstitious ones who hav "faith" that religious dogmas are based on facts.

The Buffalo *Evening Times* reports: "A minister in New Jersey has refused to preach any more until the balance due on his salary has been paid him. He offers salvation for revenue only." Deprive all the ministers of this country of their salaries—let them earn their living and do preaching overtime—and see how long Christianity would be taught!

Mrs. Isabella Beecher Hooker, one of the lady managers of the World's Fair, recently addressed the Spiritualists at Cassadaga in favor of opening it on Sunday. In closing she said: "The full strength of the orthodox churches has been brought to bear in favor of closing, and it is time that the Spiritualists and Liberalists show what they can do."

The *Catholic Review* says, "Better is ignorance than Infidelity," and warns parents against sending their children to schools where Catholicism is not taught. Just the kind of school the *Review* desires may be learned from this: "'The fear of the Lord is the beginning of wisdom,' says the Bible, and the system of education that is based on that axiom is approved by the Catholic church."

Our readers will put us under obligations if they will kindly send us the names and addresses of all the Freethinkers they know, that we may send out sample copies of THE TRUTH SEEKER with a view to inducing new subscriptions. And if present subscribers will speak a good word for us occasionally to their friends we will thank them heartily. Our list needs extending, and the people need the paper.

Rev. C. H. Spurgeon, the eminent English divine, says that, "as soon as a man loses his religion, he wants to know who Cain's wife was." That is a pertinent query truly, and one not yet satisfactorily answered. A somewhat less eminent person, however, says that the difference between the man losing and getting religion is that the latter, as soon as he is converted, wants to know who Cain's wife is, and whether she is visiting the camp-meeting.

A fellow-townsman of Mr. Bird's, Mr. W. W. Morris, writes regarding the proposed chromos: "I think Brother Bird is right about 'The Rock of Ages,' and I will take a few dollars' worth of them to giv to my friends. Bird is a trump, and I do hope Freethinkers of means will subscribe." The matter is left with our readers; if a sufficient part of the money to pay the cost of making and mailing the colored pictures is subscribed we will complete the work as suggested by Mr. Bird.

We hope that all our readers will study A. B. Bradford's "Plea for Organization" in this issue. He givs his reasons for his conclusions compactly and with force. Freethinkers ought to do a great deal more than they are doing to spread their views and help the cause of freedom, and we are convinced of their willingness to do it when they find some practical way. Mr. Bradford's views are worthy of careful consideration; and if anyone else has anything to say on the same subject our columns are open. If he is wrong, he says, he wishes to be set right; and if right, he hopes to see the Freethinkers *work* in a manner worthy of their cause.

The Buffalo *Christian Advocate* observes that the "*Catholic Review* thinks at the present rate at which converts are coming in the church it will be a hundred thousand years before America becomes Catholic," and the Buffalo *Catholic Union and Times* unkindly but truthfully adds this: "But how about America becoming Protestant? If things keep on as they are and the spirit of unbelief continues to honeycomb the sects, it won't be long before there will be nothing left of Protestantism to take in anything." With all of which we agree, except that the *Review* placed the limit too low. Rationalism, instead of any one sectarianism, is bound finally to win in this country.

Our good friend Colby, of the *Banner of Light*, is on the warpath, his tomahawk drawn for gore of the reddest kind. Read: "The man and woman who dips his and her pen in the gall of bitterness and voices a wail because of the rapid advance of modern Spiritualism and the credence given to mediums among all classes of people, will find their earthly lives curtailed sooner than they expected, as the sword of the spirit is sharper than ever. We aver that the medical instruments of the spirit-world will be sustained in spite of the antagonism of certain people who profess to be Spiritualists." It seems to us, however, that there is a good deal of the theological spirit about this utterance. "God will kill our enemies." "The spirits will kill our enemies." Pretty much alike, these sentences sound.

Massachusetts is at present enjoying a revival of Puritan Sabbatarianism, and the blessing of having such laws by which to wreak vengeance on the neighbor who displeases you is again shown. A Lake Pleasant correspondent writes to the *Banner of Light* that "on account of complaint being made through spite of a few on the grounds, to the authorities of the town of Montague, that the state Sunday law was not being complied with at the camp, a deputy sheriff and constable served a notice on every medium not to hold a séance or giv private sittings on Sunday, the 21st ult., under the penalty of arrest and fine!" It is to the credit of some of the mediums and storekeepers that they again broke the law, though not as yet molested for it. The *Banner of Light* calls upon Judge Dailey, who has just been elected president of the Lake Pleasant Association, to "attend to their high-handed usurpation at once."

Lieutenant Totten, of prophetic fame, is still hanging around New Haven presaging dire calamities. He claims now to hav found the key to the book of Daniel, and still insists that this world has just entered upon the last seven years of its existence. He declines, however, to appoint "a day or an hour" for the millennium. With respect to the pestilence of cholera now raging, the lieutenant advises extreme vigilance. His warning is: "Enter into thy parts and close thy gates about thee until the indignation is past." He says that the most severe part of the "troublous times" in the future concerns non-Anglo-Saxon peoples, and particularly whatsoever was included in the geographical limits of the four ancient empires, Babylon, Persia, Greece, and Rome. Nevertheless he expects that Israel, meaning England and America especially, will be punished in some measure and chastened for past blindness. The lieutenant is only another good man gone wrong through taking too seriously a volume which was evidently written as a joke.

The Tacoma *Daily Ledger* of the 16th ult. reports the offering of a graceful tribute to C. B. Reynolds, who reached his sixtieth birthday on August 9th. The members of the Tacoma Secular Union, knowing his habits, bought a fine silver water service and had this written upon it: "Presented to C. B. Reynolds on his sixtieth birthday by the Tacoma Secular Union. Reason, Right, and Truth." The presentation speech was made by Dr. D. M. Angus. A visitor to the Union, who writes the report, adds: "Mr. Reynolds—the old man eloquent, as I call him—who is never at a loss for words to express himself, was upon this occasion speechless, but the tears that filled his eyes, the trembling of his hands, spoke more eloquently of deep feeling than any words could hav done. He was also the recipient of many flowers, his fondness for them being well known. After an evening of poetry and song, and with the best wishes from one and all, the meeting adjourned to a convenient ice cream parlor, one enthusiastic member thinking the event had not yet had full justice done it, and insisting on furnishing refreshments for all present." It must hav been a great occasion.

In the West.

News and Notes.

St. Paul and Minneapolis, the twin cities of the Northwest, in this glowing summer weather present a magnificent spectacle to the wandering eye of the Secular Pilgrim, and he has no desire for any celestial region. The days are simply gorgeous, with now and then vast panoplies of cloud, splendid depths of sky, glittering pavilions of sunset, and jubilant dawns over measureless fields of harvest. The rivers flow along, the lakes gleam like jewels, the cataracts foam and thunder, and the mighty mills day and night mingle their song with nature's carnival. There is life on every side. Summer and autumn seem to meet with rival glories.

It is not, however, quite so good for Freethought meetings, for people at this season of the year do not like to be hedged in with four walls, not even the walls of a church. They like to go out into the country, ramble in the fields and woods, skim over the waters with boat or ship, or even ride in the horse-cars, which roll along multitudinously from point to point, and so great are the crowds that they even climb into the windows or mount the roof in order to secure a transit. Everybody wants to be out of doors on Sunday. The church bells hav a melancholy sound even for the pious Christian. He had rather hie away to pastures new than listen to the "old, old story."

I did not hav so large a crowd as I wished or expected, but it was enthusiastic, and there was quite a sprinkling of church people there. The subject of the lecture was "Shall the World's Fair Be Open on Sundays?" There was evidently a good deal of interest in the matter *pro* and *con*. At the close of the lecture a breezy discussion of half an hour sprang up. One gentleman—a minister, I guess, and somewhat Liberal in his theology, for he admitted that the Fair ought to be open on Sunday, and that the Christian religion was simply love to God and love to man—still declared that I had cast slurs on Christians and "blasphemed" God. He said that no one dared to aver himself an Atheist. Upon this about half the audience arose and affirmed the awful name as belonging to themselvs. I did not raise the question in my lecture. I merely affirmed that if God existed he had no authority in this government merely as God. It is citizenship that givs one the right to vote, not divinity. There is no recognition of divinity in the Constitution.

I am proud to aver that I am an Atheist, and I believe that Atheism is the only logical outcome of human thought and investigation. Science excludes God as thoroughly as it excludes the supernatural. In fact, I do not see how any man of common sense can be anything else but an Atheist. I am just as positiv of Atheism as I am of my own existence. I hav no doubts whatever. However, I do not quarrel with any man about a belief in God. It is a luxury, like a taste for limburger cheese or macaroni. Let one make the most of it, and chew the cud of sweet and bitter fancy. To me it is nothing but dry husks, a relic of the savagery of mankind. Another gentleman who admitted that I was correct in saying that the word God was not in the Constitution affirmed positivly that the words "divine providence" were in the preamble. I denied this, but not having the Constitution with me I could not convince him of his error. He affirmed that in the preamble were the words, "to secure the blessings of divine providence." The fathers of the republic were not fools enough to make any such assertions. The words are, "to secure the blessings of liberty," almost the exact opposit. "Divine providence" does not mean liberty; it means slavery. If our forefathers had trusted in "divine providence" we never should hav had this republic.

Only five minutes was allowed each speaker and the debate took quite a lively turn. Leroy Berrier, who was chairman of the meeting, kept the Christians as much as possible to the real issue. The matter at issue was not one's individual idea of Christianity, but organized Christianity, defined by human history, and a power committed to the destruction of human liberty. I did not make any issue with spiritual Christianity, whatever that may be, but with political Christianity, the curse of the ages. Mr. Maddock, Mr. Macomber, and Mr. Edwards sharply sustained our side of the question. The audience was quite responsiv to the points made on both sides. But when I made the closing reply some of the Christians took to their heels. Why could they not stay and hear both sides?

Good reports of the lecture were published in the Minneapolis papers and the agitation of this question will go on. There will be something red-hot before the World's Fair is over. The church has won a costly victory. With its own bigotry it has inflicted upon itself a deadly wound. As an enemy of the church I could not ask it to giv a greater vantage-point of fight. It has forced the issue. It will find that it has made a terrific mistake. The feeling aroused against the churches is intense, and outside of Congress Liberalism is twice as strong as it was before that stupid and cowardly restriction was made. A sword has been put into our hands and we'll use it. To win its point the church has allied itself with the lowest elements of human society and it must bear the shame.

I find many friends at Minneapolis and St. Paul and the time passes pleasantly by. John Monroe, of St. Paul, always ready to do his level best and make things agreeable, introduced me to a "new sensation," for which I am thankful. St. Paul is ahead of the world in one thing at least and that is the "toboggan"—not the ice toboggan, but the water toboggan. It is hugely exhilarating. It is better than a pair of angel's wings for fun. I don't think I should hav dared venture it if Monroe had not taken me under his muscular guidance. He was used to it and I passed the ordeal safely. You see, you mount about a hundred feet in air on a wooden tower. Here the toboggan is fixed in a rolling slide. You mount the toboggan for the first time, as I did, with a trembling heart. You plant your feet firmly against the front, grasp the rope, and press inward, so as not to fall or burn your hands in the swift descent. An almost perpendicular tumble is right before you. It seems like a plunge into eternity. I hold my breath and wait for coming events, poised in mid-air. It moves, it starts. I feel the thrill of life. Off I go, like the bound of a wild horse, and down I sweep, swifter than the wind, down, down, and then I strike the water and shoot like a dolphin a hundred feet away over its sparkling surface and then roll off into the glorious bosom of the waters without any regard to appearances. It is absolutely delightful. Everybody enjoys it. Men and women, boys and girls, take the plunge, and there is constant excitement. And this on Sunday, too. Think of that. It would be a good thing if the clergymen would "toboggan." They would preach better sermons after such a "slide from grace." Crowds of people are here at White Bear lake and all sorts of amusements are going on, but without anything disorderly. The theaters are open in St. Paul on Sunday, but alas, the churches hav forbid baseball playing in Minneapolis on the "holy day."

The battle goes on with alternating victory, but in the end the churches will be swept from the deck. These magnificent excursions of tens of thousands of people on the "Lord's day" into the beautiful country, with music and sports, are a potent factor in the destruction of the hell and damnation of the old theologies.

I also visited the famous Minnehaha falls. No wonder that poets hav sung about this musical and majestic cataract. It is simply entrancing. The waters flow over in one effulgent mass, without break, a white wave of melodious brilliance from crest to base, leaping from lake to glen. A gentle and beautiful mist flows forth, radiating among the embowering trees, and falling upon the gray rocks, and gemming them with verdant spray of flower and moss. From the foot of the cataract the waters roll in winding rapidity through green and golden shadows into the abysses of the forest.

Thus this brief summer's pageant passes, with man and nature to make it a season of delight. My old friend, Chas. Lownd, is still ready as ever to aid the cause of Freethought. He is a generous comrade. I was pleased to meet with Mr. and Mrs. C. Cox, of Vancouver, B. C., who are for the present residing in Minneapolis. They are genuin Liberals. Mrs. Cox was secretary of the Liberal society of Vancouver, which has done such grand work since its formation, and of which Mr. and Mrs. Cox are efficient members, and wherever they go these friends are ready to help with heart and hand. Mr. and Mrs. H. A. Bennett I must thank for their kind hospitality while in Minneapolis. Mr. Bennett is a pioneer, and a stalwart Liberal. Mr. Leroy Berrier, whose communications to THE TRUTH SEEKER and other papers are well known, I must congratulate, for he has married since I was here a beautiful and intelligent Liberal woman, a daughter of our good friend and comrade of Nekomo, Ill.

Mr. Chas. Ostrom, who has been in the front ranks of Liberalism for years, and Mr. and Mrs. C. S. Bennett gave me also a welcome to their Freethought fireside. John Maddock is the same bright philosopher whose belief in fate only makes him work the harder for human progress; for is it not fate that makes progress, and is it not fate that foreordains we must help make that progress; and, in the profound words of the poet, are we not "fated to be free?" Silas G. Cooper is a royal worker. He givs both money and time to aid the lecture. Much of its success is due to his strenuous efforts. These are the kind of Liberals that will make victory for our cause. S. C. Todd is another soldier in activ service. A. S. Edwards is a true-blue reformer, and Louis Nash, editor of St. Paul *Trades and Labor Bulletin;* James McElvey; Wm. Rodger, oldtime friends and allies, of St. Paul. John Monroe is always ready to be counted. Frank Greaves; McGregor; Macomber, who watches the stars and is as radical as nature herself, and many others I could count upon the roll. Forty-six names were signed to the call for the Freethought Federation. Jos. A. Greenhill, of Clinton, Ia., sends me forty-four names. Albert Lea and Mapleton giv thirty-five names. This shows that the Freethought Federation is just what is needed at the present juncture. Stalwart Liberals are ready for political action.

SAMUEL P. PUTNAM.

Mr. Conway on Junius.

A long foot-note in Mr. Conway's "Life of Thomas Paine" concerning myself and the Junius question requires my notice. Every point of argument in the note has been repeatedly refuted and now I proceed to demolish them once more. He says:

Mr. W. H. Burr maintains that Paine wrote in the English *Crisis* (1775) under the name of "Casca." As Casca's articles bear intrinsic evidence of being written in London, the theory supposes Paine to have visited England in that year. But besides the facts that Rush had an interview with Paine near the middle of March, and Franklin in October, the accounts of Aikin, preserved in Philadelphia, show payments to Paine in May, July, and August, 1775. As Mr. Burr's further theory, that Paine wrote the letters of Junius, rests largely on the identification with Casca, it might be left to fall with disproof of the latter.

Answer: Paine was undoubtedly in Philadelphia in March, and had an interview with Dr. Rush; but there is no proof that he met Franklin in October. What Paine said in *Crisis*, No. III, is this: "In October, 1775, Dr. Franklin *proposed* giving me such materials as were in his hands toward completing a history of the present transactions." That proposal I claim was not made at an "interview." The two men were in continual correspondence, most of the time being separated by the ocean. On March 4, 1775, Paine wrote from Philadelphia to Franklin in London as follows:

Your countenancing me has obtained for me many friends and much reputation, for which please accept my sincere thanks. I have been applied to by several gentlemen to instruct their sons on very advantageous terms to myself, and a printer and bookseller, a man of reputation and property, Robert Aikin, has lately attempted a magazine, but having little or no turn that way himself, he has applied to me for assistance. He had not above six hundred subscribers when I first assisted him. We now have upward of fifteen hundred and daily increasing. I have not entered into terms with him. This is only the second number. The first I was not concerned in.

The first number of the *Pennsylvania Magazine* was January. Paine tells Franklin that he was not concerned in that. And yet in the first number there appeared several anonymous contributions which were undoubtedly written by Paine—to wit: one on surveying, signed "P," another on a new electric machine, signed "Atlanticus," a third on the utility of magazines, without signature; and it is supposed that he may have written a brief "Introduction to the *Pennsylvania Magazine*," dated January 24th.

The February number, which Paine says he *was* concerned in, has three articles believed to have been written by him, one signed "Atlanticus," another "Esop," and a third an unsigned poem.

The March number has three articles signed "Atlanticus," two of them being poems.

In the April number I find but one probable contribution by Paine, namely "Cupid and Hymen," by "Esop."

During all the rest of the year I discover only two contributions by Paine, both poems, by "Atlanticus," and both in the July number.

None of these anonymous contributions after the March number required the presence of the writer in Philadelphia. And the same is true of any other communication that Mr. Conway or anyone else can identify as the production of Paine.

The theory that Paine was the paid editor of the *Pennsylvania Magazine* is untenable for the following reasons:

1. The work of editing was next to nothing, the only article of an editorial nature being a brief introduction to the first number, which Paine says he was not concerned in.

2. What, then, was the "assistance" he began to render after the first number? Was it not probably canvassing for subscribers? With that kind of assistance the number was increased more than nine hundred in one month. For that work Paine would be entitled to commission, even before entering into terms with Aikin; and as late as March 4th, when he sends to Franklin the second number, and the time has come for printing the third, he has not yet entered into terms for the assistance he has begun to render.

3. The entries in Aikin's account book of payments to Paine in May, July, and August do not prove that Paine was present to receive them.

4. That his contributions were gratuitous was in keeping with all his other literary performances, it being an unswerving principle with him to take no pay for and make no profit from his literary work.

5. Whatever engagement he may have made with Aikin after March 4th, his sudden departure from this country before the middle of April was a thing he would strive to keep as secret as possible, and if, as was quite likely, Robert Aikin was a Scotch tory, Paine would have had the strongest motive to hoodwink him with the understanding that he would soon return and attend to his work in person.

The identity of Casca with Paine was discovered by me in October, 1880, when I first saw an American reprint of the *Crisis* of 1775. Four days later, as I was examining Sherwin's "Life of Paine" in the Congressional Library, I came to a note concerning an edition of Paine's Political Works published in England in 1796 in which the first number of Paine's *Crisis* was a reprint of "A Crisis Extraordinary," signed "American C. S." (Common Sense), the first publication of which was in London, August 9, 1775, signed "Casca." The biographer Sherwin was puzzled, saying: "It could not have been written by Paine, and its insertion in the edition published by Eaton can only be attributed to the ignorance of the person who furnished him the copy."

But I was still more astonished to find penciled on the margin of the same page this note: "It *is* by Paine, but does not belong to the *Crisis*."

That penciled note I soon discovered was made by Librarian Spofford. He had no doubt that Casca was Paine, though he had never thought of identifying either writer with Junius. This identification by the learned librarian of Congress, who was yet unwilling to believe that Paine was Junius, ought to have weight with those who rely more on authority than on their own judgment.

Paine's departure from America in March or April, 1775, I apprehend, was not to write articles for the (English) *Crisis*, but to procure saltpeter, gunpowder, and munitions of war for the impending revolution. In October, 1775, General Washington's army, near Boston, had not five rounds of powder, and dared not advance one step against General Howe. In December, Franklin sent a letter to M. Dumas, in France, by a Mr. Storey, inclosing £100 to defray expenses in procuring a shipment of small arms, ammunition, and saltpeter. Previously, Charles Biddle was sent to France to procure munitions of war, and in January, 1776, he returned with a cargo of saltpeter. Hence I infer that Paine, first of all, went on a like mission in March or April, 1775, and returned about the end of the year, having secured a supply of war materials, and ready to put to press his "Common Sense." And I now challenge the discovery of evidence that he was in America during the greater part of the year 1775.

Junius, in his "Dedication to the English Nation," said: "The remedy will soon be in your power. If Junius lives you shall often be reminded of it." Did he not fulfill that promise three years later, when, as "Casca," he fomented revolution in both England and America; and when again, from 1776 to 1782, as "Common Sense," he helped to achieve the independence of this country? All three writers were anonymous, all three did their literary work avowedly without pay or profit.

The internal evidence of the identity of Casca with Junius is even stronger than that of Paine with Junius. Their style was varied to suit the circumstances. Junius wielded a Damascus blade; Casca a butcher's cleaver; Common Sense a broadsword. There is no fact to be found incompatible with the identity of the three.

Another of Mr. Conway's objections to the Paine-Junius theory is as follows:

During the period of Junius's Letters (Jan. 21, 1769, to Jan. 21, 1772) Paine was occupied with his laborious duties as exciseman at Lewes, and with the tobacco mill from which he vainly tried to extort a living for himself and wife, and her mother. Before that period there was no time at which Paine could have commanded the leisure or opportunities necessary to master the political and official details known to Junius.

Answer: For two years before the date of the first Junius letter, as now appears from his secret letter to ex-Premier Grenville, Oct. 20, 1768, the same writer, under various other signatures, had been agitating the public. The "Letters of Junius" aggregate about three hundred book pages; his "Miscellaneous Letters" not so much. The period covered is more than five years. Only a few of the letters were elaborated and the average work was about one hundred and thirty pages a year.

Paine had nothing to do with the tobacco mill before 1770, or more likely 1771, when he married the daughter of the deceased tobacconist Ollive, and helped the widow and daughter carry on the business, which was presumably small.

His duties as exciseman did not occupy half his time, and from the time of his first discharge as exciseman at Alford in 1765 until he reëntered the service at Lewes in 1768 his only employment seems to have been as assistant teacher in London. And Paine himself says: "I seldom passed five minutes of my life, however circumstanced, in which I did not acquire some knowledge."

Though stationed at Lewes he spent much of his time in London. He passed the whole winter of 1772–1773, says Mr. Conway, trying to influence members of Parliament in favor of the cause of the excisemen. And in a letter to his superior officer, dated March 24, 1774, he says: "I was in London almost all last winter" (1773–1774). Furthermore, we have evidence of his being much of the time in London in 1769 and subsequently. In 1813, Mrs. Olivia Wilmot Serres attempted to prove that her pious uncle, Dr. Wilmot, was Junius. She says that in 1769 he frequently resided at the house of his brother-in-law Captain Payne, with whom an American named Fretland was on terms of intimacy. Fretland had concerns in the West Indies and frequently sent to Dr. Wilmot various productions of that climate. Her uncle Wilmot had a servant named Middleton, and Captain Payne had a wife spoken of indifferently by the name of Olivia and Olive, suggestive of Miss Olive, who was married to Paine in 1771.

Now, the private letters of Junius to his publisher Woodfall, first published in 1812, disclosed to Mrs. Serres two names by which the printer was directed to address his unknown correspondent, to wit: "Mr. William Middleton" (Priv. Let. No. 3, July 15, 1769), and "Mr. John Fretley, at the same coffee-house, where it is absolutely impossible I should be known" (Nos. 3 and 27). This coincidence of names, together with some mysterious entries in her uncle's notebook in which the word "Ju—s" occurs several times, caused her to believe that Dr. Wilmot was Junius. But now the evidence points to Thomas Paine, the meagerness of whose biographies prior to his coming to America render the gaps more important than the facts. How long Paine was a privateersman we do not know; and the fact that he was an expert seaman and was called "commodore" implies that much of the unknown gaps in his life was spent on the ocean, whereby he may have acquired a "moderate independence," without which, says Junius in a private letter to Woodfall, "no man can be happy nor even honest." I myself have not the least doubt that such was Paine's condition from the time he quit the sea. Hence his ability to write without pay or profit.

Mr. Conway further argues that Paine could not have been Junius, because:

He declares that he had no interest in politics, which he regarded as a species of "jockey-ship."

Answer: The "Political Works" of Paine, incomplete, make two large volumes; the "Theological," one small one. The "Letters of Junius" are political. But both writers were avowed non-partisan, and what Paine stigmatized as "jockey-ship" was partisan politics.

The next objection of Mr. Conway is as follows:

How any one can read a page of Junius and then one of Paine, and suppose them from the same pen, appears to me inconceivable.

Answer: Which one of all the writers suspected to be Junius approaches him so nearly in style as Thomas Paine? Said Lord Brougham in 1839 or 1840, never dreaming that Paine was Junius: "His style was a model of terseness and force. In this respect he comes nearer to our own remarkable Junius, than any known writer in the English tongue." And Dr. Denslow in his "Modern Thinkers," 1880, speaking of Paine's letter to Washington, 1796, says: "It is so identical in style with portions of Junius that we cite parallel passages for comparison, though the unhesitating conviction that Paine wrote Junius will better result from the use of hundreds of passages than of two or three."

Did Mr. Conway expect to find in Paine's writings a literal repetition of the language of Junius, who had promised, if he lived, to come again, and yet that his secret should die with him? In "Junius Unmasked," 1872, a multitude of passages from Junius and Paine are paralleled, to show similarity of style, sentiment, opinion, conduct, and character. These parallels number more than three hundred, and in the two or three instances where a difference in opinion appears, we have happily from Paine himself the proof of a change of views after 1772.

Twice only do I find any allusion by Paine to Junius. In Casca's "Epistle to Lord Mansfield," 1775, he uses the expression, "galling Junius;" and in an anonymous tract entitled "Prospects on the War," 1787, detected five years later to be by Paine, he speaks of "the brilliant pen of Junius," which "in the plenitude of its rage, might be said to give elegance to bitterness." "The generous rage of Junius" is an expression found in that writer's private note to his publisher, first brought to light in 1812.

And now Mr. Conway has discovered and published in his book a letter from Paine to an apostate friend in 1795, never intended for another's eye, in which scathing epistle "the generous rage of Junius" reappears "giving elegance to bitterness."

Lastly, to prove that Paine was not Junius, Mr. Conway says:

The reader need only refer to the facts of his life before coming to America to acquit him of untruth in saying that he had published nothing in England, and that the cause of America made him an author.

Answer: Did Junius publish his own letters? Woodfall and others who printed them never knew the author. And Junius says: "I did not expect more than the life of a newspaper." Nor did Paine himself publish "The Case of the Officers of Excise." This is admitted by Mr. Conway, who naively tells us that the printing of four thousand copies by William Lee of Lewes in 1772 was not a publication (!) because "it was a document submitted to Parliament but never sold." Furthermore, Mr. Conway says that "the song on Wolfe and other poetical pieces, though known to the Headstrong Club in Lewes, were first printed in Philadelphia." The fact is that Paine's Ode on General Wolfe was composed in 1775 at Sandwich, and was soon after published in the *Gentleman's Magazine* set to music, and became a popular song.

In regard to the cause of America making Paine an author, that cause crops out from first to last in the Junius letters, even in the earliest of the miscellaneous ones, and is the principal theme of Casca.

I have skipped and reserved for a finale Macaulay's summary of the facts discoverable concerning the personality of Junius, quoted by Mr. Conway. Only three of the five alleged facts need notice, to wit: That he was acquainted with the technical forms of the secretary of state's office; also with the business of the war office; and that he attended the debates in the House of Lords and took notes of speeches.

Answer: Whatever Junius may have known of the business of the departments of government, it is a common error that he was so intimately associated or connected therewith as to be able to acquire much knowledge of state affairs. Junius in his seventh letter said, "I am a plain unlettered man," but nobody believed him. A little later, in a private letter to the printer, which was published by mistake, he speaks of his "rank and fortune," manifestly ironical. A year later he opened a secret correspondence with John Wilkes. From these letters, first published in 1812, it appears how difficult it was for Junius to get information. He says:

I speak from a recess which no human curiosity can penetrate. No man writes under so many disadvantages as I do. I cannot consult the learned; I cannot directly ask the opinions of my acquaintance, and in the newspapers I am never assisted.

No wonder that the late James Parton, in gathering material for a life of Franklin and becoming familiar with the lives of the men whom Junius descanted upon, "discovered that he knew them not; that he was not within the circle of the well informed." Mr. Parton might have learned as much from the private letters of Junius to John Wilkes; and the fact is further confirmed by the more recent discovery of secret letters of Junius to ex-Premier Grenville, in one of which he says: "Until you are a minister, I must not permit myself to think of the honor of being known to you;" and begs him "to make allowances for a man who writes absolutely without materials or instruction." This was three months before the signature Junius appeared. And when the Junius series was completed he wrote to Lord Chatham, "most secret," saying, "Retired and unknown, I live in the shade and have only a speculative ambition."

But now I hear the objector say: "How is it possible that the lowly exciseman of Lewes could have attended debates in Parliament?" I answer: "We have his own word for it that he did." In *Crisis*, No. VII, "Common Sense" says:

I remember the late Admiral Saunders declaring in the House of Commons, and that in the time of peace, that the city of Madrid laid in ashes was not a sufficient atonement for the Spaniards taking off the rudder of an English sloop-of-war.

Turn to Junius's private letter No. 29, dated Jan. 31, 1771, and you read:

We hear that the ministry intend to move for opening both Houses of Parliament on Tuesday next, in the usual manner, being desirous that the nation should be exactly informed of their whole conduct in the business of Falkland island.

Again, in a postscript to same letter, written "next day:"

We hear that the ministry intend to move that no gentleman may be refused admittance into either House on Tuesday next. . . . If they were to do otherwise it would raise and justify suspicions very disadvantageous to their own reputation and to the king's honor.

What was the cause of that tremendous agitation? It was "*the Spaniards taking off the rudder of an English sloop-of-war*" in Port Egmont, West *Falkland island*, between Keppel and *Saunders* islands.

Turn now to Junius's public letter No. 42, dated Jan. 30, 1771, and you will find the whole affair discussed in the same spirit that it is treated by "Common Sense" seven years later. The two passages are paralleled in "Junius Unmasked," and in reverting to the subject I have unexpectedly found in the private letter of Junius to his publisher strong presumptive evidence that on Tuesday, Feb. 5, 1771, Junius heard Alderman Saunders speak in the House of Commons the words quoted by Common Sense in *Crisis*, No. VII.

The affair at Port Egmont is further discussed by Junius in two letters signed "Vindex," a part of the first one being suppressed by the publisher as too violent; but the suppressed portion has recently been brought to light in manuscript. It reflects severely upon the king, characterizing his surrender of the rights and honor of the crown of England as "*magnitudo infamiæ*," and the king himself as a "stigmatized coward."

And here also I find that Woodfall apologized to "Vindex" for the suppression, directing his letter to "Mr. John Fretley" (Priv. Let. No. 33, Feb. 21, 1771, note by Woodfall).

The Spanish outrage was discussed by Junius under five or six other signatures, namely "Domitian," "Philo-Junius," "Vindex," *et al.*

The House of Lords had excluded the public, apparently in consequence of a ludicrous report in the *Public Advertiser*, Dec. 7, 1770, of Lord North's loose and droll style of oratory, by Domitian. (See Misc. Let. 79, 80, and 81, all by the same writer, who was Junius.)

Thanks to Mr. Conway for causing me to discover the important fact that on Feb. 5, 1771, the speech of Admiral Saunders was listened to by Junius, who reappeared in America as "Common Sense."

W. H. BURR.

Washington, D. C.

Twelve Commandments.

(SUBJECT TO REVISION AS MAN ADVANCES.)

1. Reward not hypocrisy. Encourage not the dishonest. Turn from your society those who are able to help suffering humanity and refuse to do so. Vote for no man for any office who has knowingly wronged the living or the dead.

2. When you are in church ask the minister any question that you do not understand. If he cannot solve the mysteries of the unknown, then you will see that the knowledge of the finite is almost infinitly limited, and that after all there is a doubt as to his having a supernatural call to preach.

3. That every religion that is fearful of examination shall be regarded as an unsafe guide. All doctrins shall be carefully examined; the good shall be preserved and that which shocks the brain and heart shall be thrown away.

4. Never try to cross a river till you come to it. One world at a time has proved to be all that man can attend to, and while your Christian friends talk of what the church has done, advise them to hold in sweet recollection the burning of Servetus, the sentence of Galileo, the horrible death of Bruno, and the terrible outrage perpetrated on the Quakers by the Puritans by cutting their tongues out for God's sake in 1600, etc.

5. Try the efficacy of prayer by breaking for one moment the chain of cause and effect in order to prove that nature has a master, and a God will appear, that you may beg of him to liberate those poor little infants placed in hell by John Calvin, and insist that he may show us where Ingersoll and Paine are wrong.

6. Believe about God only what God says to you, and if you ever see God, ask him why he allowed Ingersoll to intellectually swamp all of his ministers.

7. That a man shall be rated at his true worth not by what he believes, or by the clothes he wears, or by what he claims to be, but by what he does.

8. That to drive the devil out of any man into your neighbor's hogs, is an injustice to your neighbor, and a damage and cruelty to dumb brutes.

9. Be temperate in all things; do not get the delirium tremens and fancy that you see a beast rise up out of the sea with seven heads and ten horns, as John claimed to hav seen.

10. If you ever see a man in hell calling for a drop of water, giv him a barrelful no matter how many times he has not been born again.

11. Do not put a witch to death, because the idea of immortality was born there, and you do not know how soon you may be one.

12. As it seems to be the nature of man to do unto others as others do unto him, if you hav the first pull set a good example; then if one smite you on the right cheek, you may be liable to convince him that you are some kin to John L. Sullivan.

Lawrence, Kan. ALEXANDER ROSE.

A Plea For Organization.

I hav never had the pleasure of meeting Mr. Charlesworth since his advent among us, but I hav followed him, with much interest, in his lecturing tours as they hav been reported in the columns of THE TRUTH SEEKER. He seems to be the only one of our admirable corps of lecturers who has the correct view on the question of *organizing* the Freethought sentiment in every locality where there are enough intelligent people to keep up a weekly or monthly meeting.

Among the Freethinkers, and also among the Spiritualists, who are all Freethinkers, are many people who were once members of the church, and who, before they could be called "brother," and take the sacrament of allegiance to Jesus and the priesthood, had to lie down upon the bed of Procrustes and hav themselvs fitted to the creed. After that, they were allowed to think as much as they pleased, provided they did not go beyond the prescribed limits. The etymologists tell us that the word "kirk," or church, is derived from the Greek word *kuklos*, which means a circle, and indicates the orbit, or track, upon which the thoughts of the preacher and the people on the subject of religion must move, and not fly off, like a tangent, into space. Persons who had minds capable of expanding at all, and which did expand, felt the pressure of the environment, and, driven by a sense of self-respect, revolted, broke away from their surroundings; and the consciousness of freedom and of growth was so delightful, that they resolved they never would allow the weight of a feather to be placed upon their intellects again. When they graduate out of the A B C's of Liberalism and become independent Radicals—that is, men who are not satisfied with surface appearances, but think down to the *roots* of questions, so that they can giv reasons for their opinions—the remembrance of the old bondage of the church makes them afraid of joining any Freethought society lest they suffer their individuality of character to be invaded, and in some shape or other to be bound.

As to the means of advancing the Freethought cause, there are three kinds, answering to the three degrees of comparison—good, better, best.

(*a*) The first is *lecturing*, where the speaker meets his audience and delivers one or two addresses, and the next day takes the train to fulfill another engagement of the same kind. He sows a handful or two of good seed on the ground, but he has no time to stay and harrow it in, and so it is in danger of being picked up by the blackbirds, crows, and sparrows which everywhere abound. It is always the case, however, that more or less seed falls on good ground and takes root, grows, and yields some kind of a harvest. Lecturing, therefore, like prospecting in a new country, is an indispensable and a most excellent thing.

(*b*) The *press*. This is comparativly a cheaper and much more powerful agent for the diffusion of knowledge on any subject of reform than the lecture. But it presupposes both the *ability* and *desire* of the people to read what the press has to communicate. These two requisits being present, the press has found a fulcrum for its lever and increases its power of disseminating thought a thousandfold. The press has this great advantage over the lecturer: the latter, by attacking the religion of a hearer, may provoke him into oppugnancy and commital; while the former lays the same argument in print before its reader, who, if he does get angry and throw down the paper or the tract, will, when he cools off, take it up again and read it, because his pride of consistency is not touched. I remember a Southern slaveholder and postmaster, in 1838, who by accident met with a stray copy of Garrison's *Liberator* in the mail he was opening, and, on reading it from curiosity and finding himself condemned by the editor as a *manstealer*, threw the paper on the floor and stamped on it with holy indignation—for he was a devout Christian. He picked it up and read it again, and his wrath boiled over a second time. But such was the force of the eternal truth with which Garrison sharpened his arrow that in a day or two this man became convinced, and ultimately brought all his slaves to the North and emancipated them. The press, therefore, does a bigger business in the work of enlightenment than the living speaker.

(*c*) But he who *organizes* a permanent *society* of wise and zealous Freethinkers does more to help the cause than either or both the other agents combined. Let me giv some reasons for saying so:

In making an effort to change a wrong public sentiment in a country like ours, where the will of the people is the law of the land, the very first thing to be done is to raise *money*. A reformer cannot budge out of his tracks without money. He cannot write a letter, or print a tract, or get candles for a night meeting in a schoolhouse without

more or less money; and there is no other way under heaven, and among men, whereby money can be raised statedly and in sufficient quantities, except by *organization*. This was proved and illustrated in the great struggle to abolish the system of American slavery. That movement began about 1830, when the entire church, except a handful of Quakers, Covenanters, and Seceders; all the colleges; the two political parties; the president of the United States; the two Houses of Congress; and the national and state judiciary, were all the servil tools of the slave power, and deadly opposed to emancipation. The fundamental doctrin of the laws of the slave states, acquiesced in by all the rest in the Union, was that the slave was an article of *property*, not a person at all, but a thing, a chattel, destitute of all right either to himself, his labor, or his wife and children. This colossal crime against humanity and the republic was pronounced to be a Bible institution, and the church was its bulwark of defense.

The Abolitionists, all of whom, in 1830, could hav been put into a common-sized meeting-house, with plenty of room to spare, issued a declaration of moral war against this system as a stupendous crime, as well as a blunder, and demanded the immediate and unconditional emancipation of the slaves. This doctrin and sentiment they *organized* into a society of living men and women, and pledged themselvs never to giv up the struggle until the slaves and the nation both became free, and the national flag had restored to it the original meaning which the founders of the republic gave to it when it was first unfurled. Endowed with so much common sense as to see that an end, a purpose, could not be reached by devoutly waiting for a miracle to be performed in its behalf, but only by the activ use of means, the first thing the Abolitionists did after their declaration of war was to choose a committee of ways and means to provide the funds for a long campaign. To send out lecturers to arouse the public attention; to support a press, in order to expound and defend their views; to organize local societies, and hold regular meetings, wherever there was a prospect of finding listeners—these were their program; and to carry it out required money. This money had to come out of their own pockets, and it found its way into the treasuries of the local societies in the shape of small contributions; but it came weekly or monthly, and therefore it was steady in its supply, and a fund to be relied on. These men and women, without resentment, suffered personal indignities and outrages innumerable, for thirty years. By this time they had so increased in numbers, and so permeated the mind and conscience of the people with light upon the subject, that when our insane brethren of the South fired upon Fort Sumter, the loyal people of the North flew to their arms, defeated the armies of the rebellion, and President Lincoln, in 1863, signed the proclamation which abolished slavery, and saved the Union and the republic.

But the antislavery struggle, colossal as it was in its proportions, and far-reaching in its results, was a mere trifle when compared to the movement now on foot all over the civilized world to deliver mankind from the bondage of religious superstition. The slave, when he became astronomer enough to know that the constellation called the Dipper which revolved every twenty-four hours round the north star, hung, like a chandelier, over a land of freedom, from which, if he could only set his foot upon it, our fugitiv slave law could not drag him back into bondage, needed no one to arouse within him the latent love of liberty. It was constantly burning on the altar of his heart, either as a dangerous flame, or only smouldering in its ashes; and all the Abolitionists had to do was to giv him a map, and make him understand that if, traveling at night, he would keep his eye fixed upon that star, it would not be long before he would find his chains dropping from his limbs and himself feeling that at last, and forever, he was a free man.

But in the case of the slaves of superstition whom we now wish to free, the bondage is one of the mind, and not of the person. They hug the chains of this most degrading bondage to their bosoms, and spurn, with reproachful epithets, those who would enlighten and redeem them. It is our object and herculean task to create within them a *desire* to be free; and this can only be done by that electric spark which is produced by the friction of mind with mind when the contact is made, either through the medium of the ear, listening to the living speaker, or of the eye, reading a printed argument.

Now, the best service we can render our enslaved religious brethren must take this form of organizing societies, running up beacon-lights and keeping them blazing, trusting to the force of truth for ultimate results. An organization undertaking to accomplish a great work which will consume a long period of time and effort, cannot depend on the spasmodic liberality produced by eloquent speeches at great conventions, nor on the occasional gifts of a few hundred dollars by rich men here and there. As deep and navigable rivers are formed, not by the summer freshets which sometimes overflow the country and soon disappear, but from the rills and streamlets which constantly run down the sides of mountains whose tops drain the clouds of their moisture, and combine and form the river, so it is the dimes and quarters, and even the pennies, which are regularly and constantly being contributed that must fill our treasury with dollars. A wealthy man often gets himself gazetted as a benevolent Christian by the gift of a thousand dollars to send missionaries to the heathens, but his gift is a mere drop in the bucket when compared to the millions of money annually contributed all over the land for that purpose in the shape of dimes, quarters, and half dollars that never would, or could, be collected except by local organizations. It would be a waste of time for an agent to go around personally in a neighborhood gathering up such small contributions. They must be brought by the contributors themselvs to the regular meetings of the society and placed in the treasury.

The Catholic church in this country is the poorest of all our sects for its numbers. Its great success in building churches in a country where the state in its Constitution and laws ignores the very existence of any church or religion was a new revelation to the pope and propaganda at Rome, where the belief had always been that the main business of the state was to support the church by money. This has been, and still is, the European doctrin and practice. The American idea adopted by the Catholics by necessity shows that more money can be raised for church purposes through voluntary contributions from the common people by systematic giving than by depending on grants from the public treasury; and that the very habit of weekly and statedly giving creates an interest, and even an enthusiasm, in the giver that can be relied upon. The other sects, in number more than a hundred, are all *organized* bodies; and by the same methods raise their millions of money every year; and but *for* their organization would soon disintegrate and disappear altogether.

The Freethinkers hav wealth, a deep faith in what they believe, and plenty of intelligence. So hav the Spiritualists. They hav numbers too. But each body is an unorganized mob, hamstrung, imbecil, and the contempt of the church, because their excessiv and ridiculous individualism will not allow them to coöperate by organization and thus enable them to raise money. Every project we Freethinkers hav ever undertaken has stalled in the mud, or breaks down like an overloaded wagon, because the idea never seems to hav entered our heads that the horses need oats to giv them strength to pull, and that the screeching of the wheel is the cry of the axles for grease.

The only exception to this criticism that I remember is the Pittsburgh Society of Radicals. They show what can be done by organization. Many years ago they struck up a light in one of the darkest caves of superstition to be found in the whole country, and hav never let it go out for a single hour. There is not what you may call a rich man among them; but their rostrum is kept occupied; they hav no debts to pay, and their treasury is never empty. By their earnestness in supporting the cause they hav made Freethought to be respectable and respected in that city remarkable for its bigotry and its crimes.

The same may be said of the Pittsburgh Spiritualists. They keep up their weekly meetings through the season, and by the perennial flow of dimes and dollars into their treasury, secured to them by organization, their platform is occupied by the ablest lecturers, who never lack interested and interesting audiences.

The wisdom of the ancients gave the world a military maxim which is equally good in the moral warfare between right and wrong, and the intellectual warfare between truth and error. It was *Fas est ab hoste do ceri*—that is, it is right and lawful to take hints and learn good methods of attack and defense from the enemy. Thus, when one nation invented arms of precision all the rest followed the example. Now we are at war with the church, not with the persons composing it, but with it as an incorporated body. It is an army of occupation, completely organized, and has plenty of money, which is the sinews of war. It is officered by able men who hav their rank and file completely drilled and disciplined. But the Radicals, by the course they pursue, seem to hav stricken out the word *fas* from the maxim I hav quoted and substituted *nefas*, thus making it read that it is *not* right to learn anything from the enemy. They seem so afraid if we *organize* upon a platform for the free discussion of the questions at issue between us and the church that it will be the first step toward a *creed*, and so they prefer the unorganized way of attempting to do what only an organization can accomplish, and therefore they do nothing effectivly.

Our annual meetings hav no representativ character, and, therefore, but little force, because they hav no constituency, being made up mainly of those who hav purchased life memberships; and we hav no constituency and no money to do anything with because we hav no organization.

I digress a moment to say that the power of a constituency was shown by the vote of Congress in the closing hours of its late session in giving two millions and a half of money to the Chicago Exposition on the condition that its doors should be shut on Sunday. A more irreligious set of men, as the chaplains of both houses will testify, never sat in the Capitol, but they know how wide-spread the Sabbatarian doctrin of the church is, and as they are nearly all (of the House of Representativs) asking their constituencies to reëlect them to the next Congress, they propitiate the church and indorse the fundamental doctrin by which it either stands or falls, by requiring as a condition of their grant that the doors of the World's Fair shall be closed against the world's people on Sunday.

But, returning from this digression, suppose the Freethinkers had a thousand local societies scattered over the country, all ably womaned and manned, the secretary of each sending up beforehand to the national secretary its report of work done during the past year in its local sphere, and its delegate bearing its regular contributions to the national treasury. And suppose at the annual meeting the national secretary would read his report, made up in part of the cullings of interest taken from the local reports and giving the general condition and prospects of the movement, to be followed by addresses and discussions pertinent to the occasion, our yearly meetings would awaken interest, rouse enthusiasm, and become more consequential to our purposes. It would marshal our forces before the world; for the fact is visible to everyone who has eyes that in the theater of human affairs where stubborn realities are to be dealt with, nothing can be *done*, either in the way of business or benevolence, from the building and working of a railroad or iron factory down to religious tract distribution in a village, without organization and coöperation. The church in this country to-day is shaken from center to circumference by Freethought, which is incarnated in the persons of thousands upon thousands who are known as Radicals or Spiritualists. Yet the census-takers could not get either of these classes to stand up long enough to be counted; and hence their ignoble place in the census of 1890, at the very tail-end of all the big and little sects that hav any opinions on the subject of religion. While I blush with shame and indignation in writing this sentence I feel that the Freethinking classes are themselvs to blame. If in their disintegrated condition they exert such influence upon the church, how that influence would be increased a hundredfold if they would organize their forces.

Then consider another advantage which organization would giv. There are many business men who in their secret convictions are real Freethinkers, having no faith in the church as a soul-saving machine, but they are Freethinkers after the order of Saint Nicodemus, who, it will be remembered, came to Jesus by *night*, because he was afraid or ashamed to recognize him in the daytime and before the world. When such a man has a private interview with one of our kind, it is interesting to see how clear-cut and positiv his opinions are and how flaming is his zeal. I hav not fingers enough on both hands if multiplied by two to number within the circle of my acquaintance such persons as these. But they never giv a cent to the cause of Radicalism, nor take a paper which advocates it. They would not patronize even a wishy-washy, goody-goody "Liberal" paper; and as for THE TRUTH SEEKER, and its illustrations of scriptural texts and scenes, they would as soon introduce an open-mouthed rattlesnake into their houses as it. Neither do they know, except by hearsay, what is going on in the world of reform. They take a religious paper, pay pew-rent in the leading fashionable church, and their children go to the Sunday-school, and take part in all festivals for raising money for church purposes. The reason for all this astounding inconsistency is that they are business men, and hav families to support, and the best way of doing this is by milking the church cow; and the competition among the merchants for patronage is so great, they are afraid that, if the abovesaid cow finds out they are not orthodox, and don't go to church, she

will get angry and kick over the pail, and their children will get no milk.

That they are mistaken in this cowardly policy I am sure; for I know merchants who, while respectful to the opinions of others, are outspoken in their own Freethought sentiments and convictions and yet hav more and better customers than those who sell their principles and their manhood with their dry-goods and groceries. The reason is, they are single-hearted men, and who do not try to serve two masters at the same time. They are honest, *quid pro quo* men, and sell good articles at a fair price, and are known to do so. We may set it down as a maxim in the world of trade that, unless prevented by unnatural and unjust tariff laws, every man will buy where he can buy cheapest, and sell where he can do so to the best advantage. No one will patronize a merchant and pay a higher price for his goods than he can get them for elsewhere of the same quality because the merchant is his or his wife's uncle or cousin and goes every Sunday to the same church. The law of nature which creates and regulates trade, or the exchange of commodities between nations, and individual producers, will compel men to trade on business principles alone, irrespectiv of religious opinions.

Now, if a Freethought organization were established in a given town, it would in due time attract attention as a place where questions on religion could be asked, and free speech allowed to all comers. After a while a business man would step in, and seeing and hearing nothing to disgust, and everything to attract, might accept the invitation to join in the discussion of the religious subject. When he comes again he may bring his wife and daughters; and then the other fearful Nicodemuses, seeing that no one by attending such meetings loses caste in society and the confidence of the public, would become courageous enough to contribute to the cause which has delivered them from bondage and made them self-respecting freemen.

It is said, in a bitterly reproachful way, by the enemies of our movement, that Freethinkers are a cold-blooded, selfish set, and hav no real sentiment of pity in their hearts for those they affect to call the miserable victims of the church superstition, and will do no persistent labor and practice no self-denial for their enlightenment; that it is this hard and icy indifference which prevents them from organizing and coöperating, as all other benevolent people do who believe there is a large class of their fellow-men actually suffering and needing relief. It is charged that in our papers and on our platforms we simply delight in showing up the shortcomings of the clergy and the ridiculousness of their creeds, but hav no intents and purposes to *do* anything practically to open the eyes of their honest and ignorant dupes, in the only way a large number of people can do anything specific and of importance.

Although this may not be a fair criticism, appearances seem to justify it when we compare the magnitude of the work to be done with the poor methods we hav heretofore used in carrying out our purposes. Or am I mistaken? *Are* the Freethinkers a class of people who gained their title to the name only after a long, secret, and terrible struggle with the church superstition, and who are so glad at their victory that they hav never entertained the thought of putting themselvs to any trouble in inciting and then helping others in the church to do the same thing, but hav adopted the policy of cowardice and selfishness expressed in the cry, "*Sauve qui peut!*" which, being paraphrased, means, Every man for himself and the devil take the hindmost? Is it true that the clergy are all hypocrits, and the church people such imbecils that they cannot discern the difference between truth and error, but are beyond the reach of our endeavors, and can only be redeemed by the slow process of evolution, which, in the wideness and generality of its sweep, excuses all individual effort?

I tell such persons that while there are a large number of skeptics in the church, because the loaves and fishes of office and position in society are there, you may find thousands more in the rural districts and villages who honestly believe what they preach and profess, and consider such belief necessary to salvation. All men know that they must die, and around that inevitable event, and jumping-off place into the dark future, the hopes and fears engendered by the religious sentiment continually circle, making it to all thinking people one of the most serious and interesting subjects in the world. Every Freethinker who left the church, especially if he had been a clergyman, parted with personal friends who would almost go crazy with grief if they did not believe that before he died, in answer to their earnest prayers, he would be brought back again to the fold as a lost sheep. One could not see the tears of affection filling the eyes of such people without secretly cursing the insidious serpent of superstition which has coiled itself around their souls, and from which it is impossible to deliver them except by establishing near them beacon-lights that will flash their rays upon the darkness of their minds, and peradventure enlighten and deliver them from bondage.

Now, as Mr. Charlesworth has made a favorable beginning at the capital of one of the best states in the Union, intersected with railroads and other facilities of travel and intercourse, and whose people are intelligent, I would like, and I do expect, to see him prove the possibility of a state and county organization of Freethinkers raising money plentifully and spending it wisely in concentrating their efforts upon a limited space of territory, so that they amount to something, instead of spreading them so thinly over the whole United States that they result in the summing up to little or nothing. A farmer who spreads a wagon-load of manure over a whole acre of ground will see no results in harvest time, even if he looks for them with a microscope. But if he puts the fertilizer in one corner of his acre, and keeps the harrow and the hoe vigorously a-going among the plants all summer, he will see and rejoice in the consequences of *such* sound common sense. A. B. BRADFORD.

Enon Valley, Pa., Aug. 1, 1892.

Freedom.

Oh! where is that land of Freedom
I've oft heard sung by men?
I saw it once in my dreaming,
And sought it oft since then;
But steered my bark to every shore
And found them still in slavery sore.

Methought I saw a golden shore
Where all are just and free;
Where right is might and goodness reigns,
And the weak can fearless be.
But everywhere I've turned my eye
I hear the fettered nations cry.

On many a strand the people stand
And sing of Liberty.
But I see the chains about their necks,
Their blind eyes cannot see;
And I see th' outstretched sword above,
But see not freedom, right, or love.

For I seek the shore where comes not war,
And ne'er a cannon's heard;
And all are unrestrained and free
In action, thought, and word,
Where man can think each his own way,
And all he thinks in freedom say.

. . . . . .

Methought I heard a whispered word:
"Your search will futil be,
For there's no nation on the earth
Has yet true liberty.
But in th' near future men will stand
In Freedom, true, and pure, and grand!"

H. KIRKE SWANN.

Sixteenth Annual Congress of The American Secular Union.

The sixteenth annual congress of the American Secular Union will be held at Chicago, October 23d, 24th, and 25th.

This society was organized in Philadelphia, July 4, 1876, to oppose the encroachments of the National Reform Association upon religious liberty.

The action of Congress in closing the World's Fair on Sundays, at the dictation of a Christian minority, demonstrates that the existence of an activ Secular society is a necessity. It also shows how much may be done by thorough organization.

That the Exposition has been ordered closed in accordance with the demand of the people no one pretends. It has been done by an inferior faction in spite of the people's protest.

It is a legend in this republic that government derives its just powers from the consent of the governed.

This principle underlies the very existence of the republic.

Through its practical acceptance the United States of America has become the ideal of the world. It represents no king, no priest, no religion, but the people only.

The National Reform Association, the American Sabbath Association, and the Prohibition party, combining with other less prominent organizations, hav ignored the Declaration of Independence and the Constitution of the United States by declaring that God, and not the people, is the immediate source of all political power, thus indorsing the fundamental principle of a theocracy. In accordance with this claim they hav succeeded in securing governmental recognition of what they claim as "God's day."

Not only hav they captured the executiv, but the judiciary. The Supreme Court has been induced to decide in favor of the proposed theocracy by declaring that "this is a Christian nation."

Accordingly, the people who are not acting in accordance with the Christianity which is recognized by the authorities, are fined and imprisoned, their property confiscated, and although the vast majority believe in freedom of speech and press, and in religious liberty, yet so undisciplined are the loyal forces that no combined resistance is made to this unconstitutional invasion of individual rights.

We hope that every Secularist who can do so, whether Liberal or Christian, will attend the congress, October 23d. We desire especially that the lecturers should be present.

At the coming convention the advisability of holding an International Congress in 1893 will be considered. The board is merely representativ and can go no farther than the members of the organization enable it to go. It is the members, then, and not the board that must decide that question.

As the dedication of the Columbian Exposition immediately precedes the congress, the reduced rates on the railroads at that time will enable Liberals throughout the country to attend. Trusting that advantage will be taken of this opportunity, we extend to you, one and all, a cordial invitation to be present, and aid us with your wisdom and advice in outlining the future work and policy of the organization.

CHARLES B. WAITE,
President Am. Secular Union.

Chicago, Aug. 22, 1892.

The Kansas Freethinkers' Association

Will hold their third annual convention at Ottawa, Kan., September 9th to 14th. John E. Remsburg and other good speakers will preach the gospel of truth.

All Freethinkers and Liberal societies are invited to attend and aid in the good work of teaching reason instead of faith. Clergy and Christians are especially invited to attend.

The Freethinkers will hav the use of Forest park, which has all the advantages of beauty, comfort, and convenience for the entertainment of visitors.

President, C. K. LEVERING,
Burlington, Kan.
Secretary, L. D. WHITE,
Halstead, Kan.

Lectures and Meetings.

THE Annual Convention of the Canadian Secular Union will be held on Saturday and Sunday, September 10 and 11, 1892, when it is hoped that a full attendance of delegates will be present.

ON Sunday evening, September 4th, the Chicago Secular Union will open its free Sunday evening lecture course at Lincoln Hall, 68 Adams street (near State street). Subject of the evening, "Is This a Secular or a Christian Government?" H. C. Bennett and others will speak. The public is invited.

S. P. PUTNAM'S lecture appointments for October and November:

Boston, Mass.....Oct.	2	Scofield, Utah....Nov.	1, 2
Cincinnati, O..... "	9	Reno, Nev..... "	6, 7
Golden Pond, Ky. "	14–17	Bishop Creek and	
Chicago, Ill..... "	23	Round Valley, Cal "	9–14
Bartley, Neb..... "	26, 27	Independence, Cal "	17–20
Denver, Col..... "	30	Stockton, Cal..... "	27

"Pushed By Unseen Hands."

From the Arena.

Like everything written by this gifted lady's pen these stories will stimulate thought, enlarge sympathy, and make the reader more tolerant and charitable.

From the Carrier Dove.

From the translucent pen of Helen Gardener. We predict for it an immense sale. Helen Gardener is an advanced thinker, and the secret of her power is that she comes in touch with the "*soul of things*," and plays upon those subtle chords that find a responsiv echo in human hearts. Humanity, in its struggle for "universal mental liberty," hails this author as a Harbinger of the New Dispensation, and her pen will be mightier than the sword in solving the momentous problems that agitate the nations at the present time.

The Deacon's Hat.

For twenty odd years the deacon had worn
That sugar-loaf hat, and the lining was torn
From picking out pennies after going the rounds;
It was suffering now from a dozen sore wounds.
But the deacon swore—as deacons do—
With an "I do vum!" and "I tell yew!"
"That rim is too good to be thrown away.
Who knows?—I may want a halo some fine day."

SEND for catalog of our publications. Sent free on application.

Letters of Friends.

From the City of Churches.

OMAHA, NEB., Aug. 15, 1892.

MR. EDITOR: J. E. Remsburg lectured two nights last week in the orthodox and pious city of Omaha, Neb. "Sunday and the World's Fair" was the subject of his lecture August 11th, and "False Claims" August 12th. The Liberals in "the City of Churches" who heard "False Claims" were very much pleased, many pronouncing it as good as anything of Ingersoll's.

F. J. GRIFFEN.

An Appreciator.

CHAPIN HOME, N. Y., Aug. 1, 1892.

MR. EDITOR: It is not for me to touch upon any passage of scripture to make anything more plain than you do so well in THE TRUTH SEEKER.

The idea of Heston in his caricatures is admirable. He hits the nail square on the head every time. It must kill prejudice and superstition if people will but think and let reason take possession of the mind.

I am inclined to praise some good things. That article on "Worship," by Mrs. Charlotte Robinson, is capital. I read it over twice. It is food for those who are hungry for the truth as it is in nature.

S. R. THORNE.

Down With Christ and Other Bigots.

TACOMA, WASH., Aug. 13, 1892.

MR. EDITOR: Inclosed find $3 for back numbers of the hit-'em-from-the-shoulder TRUTH SEEKER.

I am one of the *Freethought* subscribers, and sometimes indulge in the luxury of seeking the truth—that is why I take THE TRUTH SEEKER.

There is quite a Liberal element here in Tacoma. Our organization is about one hundred strong and still a-coming, and Mr. Reynolds (bless his little heart) is ever working for justice and reason.

Yours to down old Christ and all other bigots, JOHN BRANNAN.

Those Who Won't Learn Cannot Improve.

MOUNT PLEASANT, UTAH, Aug. 9, 1892.

MR. EDITOR: I want you to giv thanks to Watson Heston for his good Bible pictures. They speak the real truth of the Bible God. I delight in showing them to all people. But I find that real, true priest-ridden Christians do not care to look at them but once. It seems to me that most Christians resemble a man who has made a bad bargain—he sticks to it all the closer, because he is too proud to own up to a bad bargain. In fact, he does not want to learn, and consequently cannot improve. N. P. NEILSON.

A Minister and One of Our Pictures.

WORCESTER, MASS., July 13, 1892.

MR. EDITOR: I inclose an account of a sermon preached by a young man, Walter Vrooman, brother of the regular minister in one of our largest orthodox churches. In his discourse he called attention to the picture in THE TRUTH SEEKER of May 21st. He described the picture fully, and said that it was the truth. He advertised it largely, and I was glad I had a lot of the papers to giv the congregation. He said many better things than were reported. It was a better discourse than I ever expected to hear from an orthodox pulpit. I hav talked with this young man, and I think he will be one of us in the future, if he is not already. W. B. CLARK.

An Indelicate Practice of the Church.

LORDSBURG, CAL., Aug. 6, 1892.

MR. EDITOR: At a church fair in the city of Buffalo, N. Y., six beautiful young ladies were used as a medium of making money. When the curtain rose these six young ladies stood in line, and placarded "You may kiss me for a quarter of a dollar." Now, what I want is to get the name of the church and the name of the pastor. I want to fire it at my psalm-singing friends. Will you please send me the information?

How would six ladies at a church fair do for a frontispiece for your paper, with a saloon bummer or two slobbering over their faces?

If there is any difference between that and the harlot, I cannot tell where the difference comes in. JOHN STEVENS.

[Will some reader in or by Buffalo oblige?—ED. T. S.]

Showing the Need of Abolishing Heaven as Well as Hell.

NATIONAL SOLDIERS' HOME, WIS., Aug. 1, 292.

If heaven is such a "dead sure thing"
And everlasting peace can bring
To any murderer's breast,
Why should he not in glory sing:
"I'm here at last, O heavenly king!
To hell with all the rest!"
What monster would not acquiesce?
Why make his vicious pleasures less
Before his time to swing?
He's sure of Jesus's kind caress,
Believes in him who'll sinners bless;
For him 'tis just the thing.
Let all who st ive to quench God's hell
Arise, and storm God's heaven as well,
And then we'll hav a rest.
But while their Gods bar reason out,
A future life remains in doubt,
Though Science strives its best.

NELSON HUNT.

Freethinkers Can Get No Hall.

SARCOXIE, MO., Aug. 15, 1892.

MR. EDITOR: We are pretty badly priest-ridden in Sarcoxie. We hav about eighteen hundred of a population here and we hav five churches. Yet we hav quite a number of Freethought people among these churches. But they meet with no encouragement. They hav been reading Freethought works of mine. I let one man hav my TRUTH SEEKER to read, who was a very strong Presbyterian. Afterward we had a controversy on slavery being a command of God. He said he never knew that was in the Bible before. We want to get a Freethought lecturer here. But the trouble will be to get a hall. They will not let us into any house. If you hav any plan to suggest please let us know.

As you proposed to send sample copies, I hav twenty-six names here on the next page for you to send them to.

J. W. RICHARDSON.

Opening of a Liberal Hall.

HAMBURG, IA., Aug. 13, 1892.

MR. EDITOR: This evening, John E. Remsburg, of Atchison, Kan., had the honor of delivering the first lecture in the new, magnificent Lyceum Liberal Hall. His subject was "Thomas Paine," which he handled in his characteristic masterly and eloquent manner. We hope to hav him with us often. A. S. Bailey, one of the earnest Liberal workers of Shenandoah, Pa., introduced the speaker of the evening in a few well-chosen words, and spoke in glowing terms of the liberality of Mr. Fred. W. Toedt, who has erected the hall for the advancement of Liberalism and Spiritualism in this part of Iowa. Charles Cowles is always ready to contribute to the pleasure of occasions of this kind by furnishing music free. Liberals are always ready to accord a hearty welcome to lecturers who hav left the sinking ship of orthodoxy. Among them are Wm. S. Golden, S. D. Thompson, Wade Sperry, D. R. Thompson, John Molchoir, Chas. Sproul, and Gus Wagner.

Yours for Liberalism, E. T. DALBEY.

Why Priests Wanted Gold Images.

LONGFORD, KAN., Aug. 24, 1892.

MR. EDITOR: I know you can explain matters very well to ignorant people, therefore I will ask you for some information. If I understand the Bible right, Moses was ordered by God to tell the children of Israel to get all the jewels of the Egyptians, with which they ran off. But whether he (the God) ordered him also to get a calf made by Aaron is not quite clear to me; but I think it was made to get all the gold in one lump. I see God got angry—but whether because the calf was made, or was not big enough, I do not understand. If you know, please let us know it through your paper.

R. BERGER.

[It is uncertain what was the motiv of Aaron in directing the making of a golden calf. Certainly we know that desire to appropriate the valuables to their own private use has often been the end of priests in ordering idols and their paraphernalia of gold and jewels. In this case the record is imperfect, and written by the priests themselvs. Indeed, we do not know that any such event happened at all. The matter is treated in our book, "Old Testament Stories Comically Illustrated," as well as circumstances permit.—ED. T. S.]

An Industrious Missionary.

DETROIT, MICH., Aug. 14, 1892.

MR. EDITOR: In your TRUTH SEEKER of August 13th you ask for names of Freethinkers that you may send them sample TRUTH SEEKERS. Well, I do your bidding for a few, and will say that I use my TRUTH SEEKERS as fast as they come for missionary work, carrying them with me every week when I start out on Monday. I show them to my customers, *et al.* Also I leave them at the hotels and depots, and often put them in the Woman's Christian Temperance Union wall-baskets for the perusal of any who chance to "read as they fly." I hav given the name and address of THE TRUTH SEEKER to many who wish a copy, and I suppose you hav already received the names of some of them as subscribers. For a truth, you know not what vast numbers there are in Michigan who are now thinking for themselvs and are really full-fledged Freethinkers, but are rather careful about expressing themselvs unless to others of Liberal views.

I let my light shine wherever I go, and rather seek the opportunity of talking on the subject, and that in a way to please and not to antagonize my listeners.

Respectfully yours, A. D. SWAN.

God and His Vagaries.

NEWARK, N. J., Aug. 7, 1892.

MR. EDITOR: Mr. Serviss's lecture on "A Trip to the Moon" caused me to reflect and ask the question, Why did not God inform his children about the planets, their distance from each other, their rotations, and each planet's diameter; and place us *en rapport* with the inhabitants of those worlds instead of placing us so distant? When I look up and see those beautiful stars, it makes me feel lonely and despondent to think I cannot take a trip to some of them while I am in the flesh.

The Christians tell us, God is everywhere, and nowhere in particular. If that is so, he never stops long in one place, and he can't be very large or he would fill up all spare room.

God might hav told us when he made Adam out of mud whether he covered the mudhill up in sand and then took to the water as crocodiles do and waited till the sun hatched the old rascal out.

Christians tell us God is the father of everything. That includes the jackass. And as there is no cause without effect, the father of two-legged asses could not hav been created without a father, so the father is Nature. But the Christian asks, Who created Nature? Scientists answer, Nitrogen, hydrogen, carbon, and oxygen are the source of all life.

Respectfully, W. W. MORRIS.

A Man Who Was Pounced On.

CHARLEVOIX, July 10, 1892.

MR. EDITOR: The grand old TRUTH SEEKER has been my companion for these many years, and I hope it will continue to be so for the balance of my days. It may be but a notion of mine, but I think the paper has continued to improve ever since I first began to read it. One of the greatest improvements has been the pictures. They touch a spot in the gray matter of the brain that could never be reached by words. No other paper that it has ever been my lot to read treats so many different subjects from so many different standpoints. The problem of life both here and hereafter; the system of government and the system of no government; the single tax, the graduated tax, the tax for revenue only, and the tax for the protection of American industries; the value and the no value of money—the different sides of these, and many other subjects, hav been made quite clear to the different writers, but to the many readers of the common herd they seem but fine theories that will not in all cases stand their common-sense, everyday, practical tests.

But I must stop. For what little I said in my last I was pounced upon by the political economists in various letters, and I must say that I "never suffered so much from a daddy auld" as I did from them. The principal object they seemed to hav in view was to hav me acknowledge them smarter than Robert Ingersoll. I could not see it in that light, though I enjoyed their letters, and I now heartily wish them long life and prosperity; and may the grand old TRUTH SEEKER long outliv us all and still grow in popularity and influence. Yours for true freedom,

ROBERT MILLER.

Christianity vs. Spiritualism.

NEWARK VALLEY, N. Y., Aug. 6, 1892.

MR. EDITOR: Christians of all denominations believe in and teach the existence of disembodied spirits, conscious, living, immaterial spirits; capable of enjoying happiness, suffering misery and torture. They also believe in angels created from the foundation of the world, capable of visiting the earth, flying through space. And many, if not the majority, of Christians believe in guardian angels, that accompany and guard each individual. They also believe and teach that a part of God, or God's spirit, when we are converted from sin unto righteousness, or from total depravity to be one of God's elect, enters into our hearts, indeed pervades our whole system. The Christian Bible teaches spiritual phenomena from Genesis to Revelation, and yet they will deride modern Spiritualism and say all manner of evil things about it, call it the works of the devil, and witchcraft, and everything that is bad. When, in fact, modern Spiritism when looked upon from an unbiased standpoint seems more reasonable and consistent, less objectionable in many points. It is progressiv in its theory. Its leaders, and indeed a great majority of Spiritualists, recognize the law of evolution, while Christian Spiritualists seem to be iron-clad—no progress after death. If one is so unfortunate as to go to hell, hell is his doom. Nothing left him but to sizzle and fry, groan and gnash his teeth. And on the other hand, if one is so lucky as to get his little soul into heaven, nothing to do but just shuffle up and down before the great white throne and make polite bows to him that sitteth thereon, and sing Sunday-school Psalms, and amid the din and clatter, if one can get a chance, tell God what a nice fellow he is that he didn't send us all to the other place. So far as I am concerned, I would get homesick in a week. If I may be allowed to choose between the two, giv me modern Spiritualism every time. E. W. COUNCILMAN.

Bible Blunders.

BROOKLYN, N. Y., July 2, 1892.

MR. EDITOR: Inclosed please find $1 for the best and the cheapest brain-food in the world, that is, the tree of knowledge, THE TRUTH SEEKER. I am a Hebrew, like Jesus the son of God, but not such a liar as he was. I am thirty-five years of age, and up to last year my brain-food was only the Bible and the Talmud. But I find out that it was only poison. The self-contradictions from Jesus himself will prove the falseness of it. In Matt. v, 16, 18, he said: "Think not that I come to destroy the law or the prophets. I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." He said (x, 34, 35): "Think not that I am come to send peace on earth. I am not come to send peace but a sword. For I come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." Eph. vi, 2: "Honor thy father and mother, which is the first commandment, with promis that it may be well with thee and thou mayest be long on the earth." Heb. iv, 9: "There remained, therefore, a rest to the people of God." Chapter x: "For he that is entered into his rest, he also hath ceased from his own work as God did from his." Matt. xxvii, 46: "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli; lama sabacthani; that is to say, My God, my God, why hast thou forsaken me?" St.

John xvii, 1: "These words spake Jesus and lifted up his eyes to heaven and said, Father, the hour is come. Glorify thy son that thy son also may glorify thee." Verse 5: "And now, O father, glorify thou me with thine own self and with the glory which I had with thee before the world was."

So from these five contradictions we can see that Jesus was a big liar. And about the unabridged lies in Moses's Bible—you can see them in the first five words: "In the beginning God created the heaven and the earth." How did he come? From where did he come? How did he make a world from nothing? Are there any witnesses that it is true? No, sir, nothing of the kind. Who is that gentleman, God? What had he done before? Who is his father? Who is his mother? How old is he? What is he—male or female? married or single? Nobody knows.

What interest hav we when we deny the existence of a deity? what benefit hav we poor mortals when we deny God so? is the question from all the orthodox. But are not the tyrannies exercised in his name, and the slavery of men who groan under priests, enough cause to speak?

CHAS. ENOWITZ.

A Noble Character Depicted.

DODGEVILLE, WIS., Aug. 17, 1892.

MR. EDITOR: My father being a subscriber to, and enthusiastic upholder and believer in the work of, your paper, since its first issue or nearly so, and knowing that he would appreciate having a notice in your columns, I write you the facts as regards his death on Aug. 12, 1892.

F. J. Schell was born in Baden, county Eberbach, town Balybach, Germany, Aug. 19, 1827. Being early imbued with the love of liberty and freedom, he joined in the 1848 revolution, at the conclusion of which he was court-martialed and sentenced to be shot. The sentence was finally commuted to life imprisonment, five years of which he served in solitary confinement. He was reprieved in 1854; came to America, locating in Wisconsin, when he married and set up his home at Prairie du Chien. Mr. Schell was a born patriot, and lover of liberty, moral, mental, and physical; and when the life of his adopted country was endangered he was early found among its most brave and willing defenders, enlisting in Company D, 33d Wisconsin Infantry, in 1862. Discharged in 1863 on account of illness, he again enlisted in 1864, and served until the close of the war. He was an enthusiastic I. O. O. F. and G. A. R. member, always activ in behalf of temperance, morality, and education. He was an exemplary husband and father. His happy, joyous nature made this life to him worth living. His love of children, flowers, and nature's works was intense. Seemingly he had within him a spring of gladness, peace, and good will for all the brotherhood of man. His love of truth, and fearlessness to say and do what his conscience told him was right, and his irreproachable character, are well known to all who knew him. This originality of thought and activ mind, with his constant reading of all classes of literature, made him the best-informed man I ever had the pleasure to meet. During his long illness, the nature of which (stricture of pyloric orifice) caused him to die of starvation, knowing that it meant death, he was ever cheerful, seeking to comfort his family, often saying that death is as natural as life—"Though I would like to liv, my time has come, and I desire you all to bear it as I do." His last requests were given as unconcernedly as though he were going on a short journey to return again. Death held no terrors for him. His last words were of comfort for his family, saying: "Don't worry or grieve. Everything is all right, all right." Dying as he lived, free from all superstitions, an honorable and respected man. His remains were laid away with the honors of the G. A. R. and I. O. O. F. lodges, not only by his sorrowing family but by the whole community. The business houses of the city all were closed during the ceremonies. F. W. SCHELL.

What Theosophy Is.

SCHUYLER, NEB., July 26, 1892.

MR. EDITOR: Being one of your subscribers, I take the liberty of asking you to kindly giv the readers of your valuable paper an idea of what Theosophy is. I am partly in the dark myself as to the dogmas or creeds or what not that Theosophy teaches, and I hav asked some of the learned theologians in this city for an explanation of it, and they also seem to be behind the age as to the meaning of this new religion.

I am just tickled to death with the reading and pictures in THE TRUTH SEEKER. Watson Heston's name should be written with a red-hot poker on every church door and schoolhouse from Maine to Oregon as one of the greatest reformers of the nineteenth century.

This is a pretty Liberal city. One can sell goods, hold a prize-fight, or go to church on Sunday, just as he chooses. The churches hav a very slim attendance on the Lord's day, and when the contribution-box is passed around it looks sick with the few nickels scattered here and there on its bottom.

The time is not far distant when the clergy of this locality will hav to hoe corn or do something more honorable to win bread than distributing those old fables of the Bible.

How is it that your lecturing bureau has never sent a man to stir up Freethought in Nebraska? I presume that you hav heard that Freethought is a settled fact here and you think it more important to send your anti-pulpiteers into *darkest Africa* or where they still liv and think in "dug-outs."

I hav been a Freethinker now for five years, and cannot see any reason why I should turn back and believe those old stories about Christ dying to save sinners, etc. Respectfully yours, J. A. R.

[The word "Theosophist" means, by its etymology, "wise in respect to God." It has until late years been vaguely applied to religious teachers and writers who hav professed by meditation and divine illumination te hav arrived at unusual knowledge of divine things. The term is nearly synonymous with "mystic." Recently, however, the term has been brought into prominence as the designation of a class of the above-described persons who hav adopted many of the leading tenets of Buddhism with little change. The Buddhistic creed, contained in many of the books that we publish, will afford you a fair idea of the Theosophic. Or we can send "What Is Theosophy?" by W. R. Old, for 35 cents. We may append here a summary of certain Theosophic points by Alex. Old, F. T. S.:

The conventional view is that life began with birth;
The Theosophic view is that life is a continuance of a preceding career.
The conventional view is that life is a probation determining the quality of eternity;
The Theosophic view is that life is a stage in an evolutionary career.
The conventional view is that life has the character deity decreed to it;
The Theosophic view is that life is the strict result of prior conduct.
The conventional view is that life is the scene mainly of action;
The Theosophic view is that life is the scene also of retribution.
The conventional view is that life is never to be repeated;
The Theosophic view is that life is to be repeated indefinitly.—ED. T. S.]

Reasons for Fighting Christianity.

LIBERTY, ILL., Aug. 21, 1892.

MR. EDITOR: I will giv the following reasons for increasing Freethought:

1. There are millions of dollars annually donated to maintain religion. This is mostly paid by the middle and poor class of people, and many of them do, or will, need the same to buy necessary food.

These people no doubt feel it their duty to donate, in order to procure a home in heaven after they hav died.

2. To rid many of the horrible feeling that is caused by believing their loved ones are, or will be, in eternal torture.

According to the Bible a majority of its believers will be lost.

A believer's argument is, if they do right they will not be lost. But such is not logic, when we daily witness that the majority violate the Bible's commandments.

Further, when a Christian man's children are born he feels but little assured that they are going to be saved in preference to somebody else's.

Where is there an intelligent human that is happy when he or she knows that the most of their neighbors are going to an eternal hell? It would daily grieve me if I knew my old hound was going there.

3. There are many that suffer death more than a dozen times with various afflictions and diseases, and were such unfortunate people all Freethinkers many would then no doubt shorten their misery by a quadruple dose of morphine or chloroform. But a believer of the Bible is by that book strictly forbidden this privilege.

4. As Freethinkers are in the minority, they suffer under partial laws passed by the religious power.

5. All fears of bloodshed through religion would cease.

But first we should determin whether the Bible is God's word or simply the work of human beings. Any unprejudiced, competent reasoner can easily determin this by reading Paine's "Age of Reason." There are many men of great intellect who no doubt are sincere in their belief that the Bible is God's word, but they cannot fairly reason on the subject. They are taught to believe this from childhood, and as a rule what is taught a child as to religion it will believe, no matter how absurd.

Now, when we read the truth to a believer, he cannot look at it as the truth for fear he commits a sin while considering such the truth, therefore the so-called Christian has his mind, as a rule, fully made up that all that can be said against the Bible is a pack of lies. I know this from experience. I hav been a Christian, and hav attended church and prayer-meeting regularly. I was then glad to tell my experience to the brothers and sisters, and I was happy because Christ loved me and I him, and I would see him in heaven, because the Bible read to that effect. I even thought that God was my guide through life. As I am totally blind I put great trust in him. I well remember when Rev. B. K. Thrower, of Eureka Springs, Ark., about seven years ago said to me: "Brother Loomiller, how is it that you can navigate among these hills alone without any eyes?" I said: "I do what little I can and trust in God to do the balance, and he never fails." I was sincere, but since I hav become a Freethinker I trust only in my skill and long cane, and I now get along just as well as when trusting in God.

Is it not strange that believers charge the unbelievers with misconstruing the scriptures? When you look at the Baptists, Catholics, and Universalists, how strangely they contradict one another and charge one another with misconstruing the Bible. Certainly some one is misconstruing.

Not long ago I heard a Christian say, "The Bible means just what it says." I called his attention to a passage in the Bible which I knew would not read to suit him. He said then, "Oh, that means something else." It is strange that that which reads to suit a believer means what it says, and that which does not read to suit him means different from what it says. This is evidently according to each believer's doctrin. J. C. LOOMILLER.

Interesting Miscellany.

NEW YORK, Aug. 8, 1892.

MR. EDITOR: I am a traveling salesman (jewelry) and generally go South. I endeavor to take advantage of the unjust law throughout the South which imposes a heavy tax in almost every town on peddlers, drummers, and salesmen. At some places it is $50 a day for a license to sell. Naturally, such an enormous tax frightens away all salesmen. I take the risk, however, of paying no fee—make some money, but occasionally am arrested and put in jail. At one place I was obliged to sweep and repair the public streets for thirty days. Think over it, ye rabid Republicans, forced to work under arrest for one whole month for simply selling jewelry where the license (tariff) amounted to absolute "protection" for the local merchants, but was prohibitory for me. Freedom to trade as well as freedom to think, without any restrictions, is my belief. (If Mr. Ingersoll can, I would like him to explain how I might consistently belong to the Republican party.)

My early training was as a Roman Catholic, but traveling, observation, and Freethought conversations with Mr. George M. Davenport and other Materialists hav changed my early belief in the supernatural. The confessional I detest. Ecclesiastical forms, rituals, and genuflexions are now meaningless to me. Fear of purgatory, hell, of the devil, or an imaginary God, no longer haunts my waking hours. Oh, the glory of my freedom from those base delusions! How happy I am now! To lead a useful life, doing no harm to anybody, but elevating self and others, is my daily endeavor.

While walking along Twelfth street in Philadelphia I stumbled into the large hall of the Sunday Breakfast Association. Their plan of Christian charity is to collect several hundred tramps in the hall. The clergy and "rescuers" then dole out coffee and rolls to the unfortunates, and preach "at" them, telling the rich Christians up in the galleries of the great good they are doing. To my mind, such charity is outrageous—a crime, a blasphemy of their God!

From practical experience I hav found that the Young Men's Christian Association is simply a mercenary institution. Everything in the way of "advantages," even "salvation," has to be paid for by the misled youths.

The great Century Dictionary has something in our favor. The word "morality" is thus defined: "The practice of moral duties, regarded as *apart from* and not based upon vital *religious* principle." Religion is being very rapidly discarded as "elegant, costly, and useless," and not moral. Even children now put Santa Claus and God in the same hole—one being as "holy" as the other.

Rev. Dr. Talmage says (page 209), "If you want to destroy a young man's morals, take away his Bible." The definition in the Century Dictionary overthrows the assertion of Talmage, and with reason, too. This reverend ranter advises the extirpation of Mormonism by a military expedition. "Anything shorter than bayonets and anything softer than bullets will never do the work," he says (page 25). He thinks such barbarous means are just, so long as the ends are reached. In the recent political conventions of the two antiquated parties the Mormon delegates had the same standing as the gentile delegates (one-half vote for each), showing that the Mormon persecution has ended at last. Talmage says (page 201) the Infidels' banners are inscribed: "No God! No Christ! No punishment [after death, of course]! No restraints [against morality, of course]! Down with the Bible! Do as you please [provided others are unharmed, of course]!" And very proper banners they are. Where are better?

A relativ of mine is a student at the Manhattan College. It is a Catholic seminary, presided over by semi-priests who wear a Mother Hubbard black gown, high hat, "white wings" around the neck, lead a monastic life, and call themselvs "brothers." These zealous scarecrows are completely under the thumb of their superior, the bishop, but hav at least one privilege—that of using snuff. One day the teacher of mathematics in this school inadvertently reminded the young men that mathematical problems must be solved and the results absolutely proved to be correct, unlike matters in theology, which are "swallowed whole."

I obtained a copy of "The Holy Bible Abridged," through THE TRUTH SEEKER office, and read it through, although some of the filthy chapters almost took my breath away. Catholics, you know, are advised by their clergymen not to read the Bible, lest incorrect interpretations be made; but the obscenity of the scriptures is shockingly plain, and a child could not misunderstand the indecent parts. Upon comparing a Catholic with a Protestant Bible I find them substantially the same. But I hav no use for either, except as relics of superstition. R. Y. BACH.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight.
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Across the Atlantic.

Paris.—Palace of St. Cloud, Versailles.—The Hippodrome.—The Morgue.—The French People.—Fees.—The Social Evil.—Wine-Drinking.

We were a gay party leaving Brussells, full of fun and frolic, by the night train. Laughter, jest, and *repartée* filled the moments as we sped on to Paris. But by and by the anecdote died away, the smiles grew dim, and the seven in our compartment car hung their heads with drooping eyelids, and presently a short, snappish snore was the only sound that broke the stillness of the air aside from the rattling, bumping car.

Along toward midnight the welcome words by one of our number, "We are almost there," roused the company, who gathered themselvs and their gripsacks speedily together.

A strange place at midnight! Were you ever there? Then you know how it is yourself. But a friend was at the station to meet us, and soon we were being whirled away to the Hotel Central. It was odd to see the streets of Paris brilliantly lighted at midnight: shops open, people sauntering leisurely along, or seated at little tables on the sidewalks sipping wine with the utmost nonchalance. Flowers, carriages, music, pleasure, all mingling lightly together.

Gay, volatil, beautiful, delightful Paris! Historical, bloody, tragic Paris! How many stories are woven in the tapestries of your records!

So much has been told of Paris that nothing new can be said of it. But it was charming to be riding down the Champs Elysées, of which we had heard so much, to see that great square, the place de la Concorde, and the old palace of the Bourbons. In the middle of the square are magnificent fountains, with round basins, fifty feet in diameter. The great central fountain stands upon the very spot where once stood the guillotine, marking such scenes of blood and destruction as make us recoil in horror. Twenty-eight hundred victims fell here beneath the bloody ax. Louis XVI., Marie Antoinette, Charlotte Corday, and all who incurred the displeasure of Robespierre, and finally Robespierre himself.

Think of sixty poor creatures murdered in this way in a single day! Will these lovely fountains, flowing, glistening in the sunlight ever wash away the rivers of blood that hav run here? No, there is not water enough in the whole world to do it.

The pacha of Egypt sent a present of an obelisk to Louis Philippe, and that stands here near the fountain. They say it weighed five hundred thousand pounds, and it cost $40,000 to get it in its present position. The fearful transactions of the past connected with French history rise constantly before the mind.

Here is the site of the famous prison, the Bastille, the key of which was sent to George Washington by Thomas Paine, and now hangs in a glass case in the home at Mount Vernon. The old place of cruelties and horrors, whose history has chilled our blood, is gone, and in the wide square there now stands the figure of Liberty, and the stones that composed the dungeons of the prison were used in the construction of the bridge De la Concorde. The last historical act in this place was the burning of the throne of Louis Philippe in 1848. Would that every throne could be thus destroyed. We paused in the place Vendome to note the statue of the great Napoleon on the top of an immense column. The railing around it was hung with wreaths of flowers, placed there by relativs and friends of the old soldiers of the Grand Army.

The Tuilleries, and the Louvre—but how can I describe the beautiful Louvre? Such a collection of statuary, spacious galleries, anterooms, every niche and corner filled and crowded with splendid specimens of the finest art.

The "grand gallery," as it is called, is said to be a quarter of a mile long, and here you can look upon the works of Titian, Rembrandt, Raphael, Quintin Matsys, Murillo, Vandyke, Albert Durer, and a host of other famous artists. Here you can see the original Venus of Milo in all its beauty and simplicity. One can but feel that he is in a sort of painter's paradise in the galleries of the Louvre.

Nobody visiting Paris will fail to visit the tomb of the first Napoleon. It is a magnificent mausoleum, the grandeur of which must be seen to be realized. In his will he desired to be buried on the banks of the river Seine, in the midst of the French people he loved so well, and the wish was fulfilled. There his remains rest in state, at the church of the Invalides, though little he cared for churches and their paraphernalia. The light falls from the cupola in a peculiar manner through the colored glass, so as to giv the effect of a wonderfully mellow flash of glory.

The crypt containing the body of the great hero is twenty feet below a marble railing, and the sarcophagus is a block of red porphyry that came from Finland. The marble work, the carving and decorations of the tomb, cost $1,800,000 in gold. The glass of the windows is of a pale, bluish color, and givs the effect of twilight.

One day we rode out to the palace of St. Cloud, the palace identified with the history of the great Napoleon. Our way out was through that extensiv park, the Bois de Boulogne, comprising three thousand seven hundred acres. Such a lovely place!—woods, walks, shaded footpaths, winding streams, and rustic bridges.

It was once frequented by footpads, robbers, assassins, and the like, and was the place where duels were fought. Our driver informed us that only the week before a duel was fought there, and one of the duelists, an instructor in the school of Technology, was killed. So foolish, at times, will some men be. We drove past one of the residences of the great money king, Baron Rothschild, a man affected with the ailment of too much wealth—a disease not contagious, however.

The old part of the palace is in a state of ruin (St. Cloud), and few will ever look upon it again, for its total demolition is to be accomplished in a few days. In this palace Napoleon was married to Maria Louise in 1810, and here, too, he had lived with Josephine when she was his beloved wife. We were shown through beautiful saloons, still splendid in decorativ art, paintings, and carvings.

The Council of Five Hundred that held meetings here in 1799 was dispersed by Napoleon. Louis XIV. and Louis XVI. lived occasionally in this palace, and it was here that Henry III. was assassinated by the monk. Beautifully frescoed are the ceilings with pictures of the gods and goddesses of heathen mythology, and rare inlaid tables, cabinets, mirrors, and bronzes are displayed in the different apartments.

Our party made a group for a picture at the request of an itinerant photographer, who "took us" at the entrance to the garden in the rear of the palace.

Talk about palaces! The one at Versailles in magnificence certainly exceeds all others, and it is not to be wondered at that Louis XIV. was called the "extravagant monarch." Prodigality and lavish expenditure shows on every side.

Why, the exhibition of fine statuary and rare paintings is something marvelous, room upon room opening into each other, all supplied with the most lavish abundance of art and decorativ ingenuity. Each hall has a name, as the saloon of Mars, Mercury, Venus, Apollo, etc. The grandest one of all is the Great Gallery of Louis XIV., gorgeous in its regal magnificence. Then there is a great hall two hundred and thirty feet long, one side completely formed of mirrors, and the arched ceilings representing allegory and realities in colors by the most celebrated artists.

Another grand room is the bedchamber of Louis XIV.—whose portrait, by the way, is in nearly every room in the palace. There stands his massiv bedstead—but "uneasy lies the head that wears a crown," and many a humble cottager has had far sweeter sleep than he whose head once pressed the downy pillows of that gilded bedstead. Everything is lovely in this palace. Here, also, is the king's gambling-room, and also the king's chapel, and here Louis XVI. and Marie Antoinette were married a hundred and twenty-two years ago. In the center of the court is shown the window from which this unfortunate queen came and addressed the mob, imploring the people to wait and be patient. Her apartments are still preserved, and the little staircase by which she descended to make her escape with trembling limbs and beating heart.

I should tell you about the statuary in the great halls and corridors. Among the effigies of dead kings and queens, princes and bishops, I noticed a small cast of the head of Mirabeau, and another of Rousseau, and stopped a moment to think of them and their now inanimate dust.

The gardens of the palace, or parks, are on a scale of grandeur in keeping with the rest. The large park is forty miles in extent, the smaller one twelve miles, and both containing fountains, flowers, walks, groves, and lakelets, more princely than my pen can tell.

Of course we inspected Napoleon's state carriages—everybody does. They are as grand as gold and art can make them, but they did remind me of circus chariots more than aught else. I fear me it is true that I hav no great respect for royalty as it was, or royalty as it is.

The day I went to Versailles I was so unfortunate as to lose my little notebook, with all my dates and memoranda. A courier came riding furiously to our carriage to say in French that a book had been found and would be returned by the police.

Did I see Paris by gaslight? Oh, yes, and only in that way can one obtain an idea of its extent. It is a beautiful and fascinating sight. And did I go into the great churches? Oh, yes; and noted in the "jewel church" the foolish expenditure of money in the stained glass of the fourteenth century, the art of making which is lost to modern times.

The pictured old Apostles had real gems in the hems of their garments, but I noted outside hungry-looking men with hooks pulling over the refuse heaps and carefully preserving every bit of bread and meat.

They wouldn't let me or anyone else walk on the tesselated pavement of their old church for fear we would wear it out.

In the Notre Dame church, the little niches near the outer door were all worn smooth by the beggars who sit there to solicit alms. Inside, an old woman had a dish of "holy water" to touch which she charged a penny. I prefer clean water to the dirty "holy *aqua*," so I only laughed as I passed by, and the old lady muttered an anathema, but it did not hurt me. Dim old corridors, stained-glass windows, statuary, impossible monuments, Gothic arches and carvings, musty smells, marble floors, deluded creatures here and there crossing themselvs and repeating prayers; transepts, pictured saints and holy virgins, beggars, and unholy visitors tramping about, and a marble man with his head in his hand, and that is the church of the Notre Dame.

Sunday morning I visited the Louvre gallery, and in the evening the hippodrome. The performance was pleasing, and was witnessed by about ten thousand people. Sunday is a holiday in Paris. Most of the stores are open and everyone enjoys himself as he pleases. Everything is quiet and orderly, no rowdyism, no disorder, no disturbances. I am quite charmed with the Paris Sunday.

I looked in at the morgue one day. I almost wish I hadn't, for the dead faces there haunt me. There were eight dead bodies awaiting identification—five men and three women. A curious gathering of men, women, and children were peering through the plate glass windows that separated the dead from the living. The dead had met death in some violent manner, and are usually kept three days for identification; if no one claims them, then they are buried. One was the face of an aged lady with gray curls clustering about her face; another was that of a young man in the bloom of youth. The look upon the faces of all was that of peace, except one that appeared at war with bimself and everybody.

Not a day passes, I was told, that a body was not brought in—the result of suicide or murder, or from some natural unknown cause.

The French people are gay, good-natured, happy, and seem to take life easily. The business of the day begins about noon and continues late. When Parisians sleep I know not. They are lovers of art, music, poetry, painting, and evidences of this are on every hand.

But you should not come to Paris unless you come with a pocket full of francs and centimes to pass out in fees. If you are assisted from a carriage the hand is held out for a few centimes. Children will follow a carriage in the suburbs for miles begging for pennies. It is fees in hotels for the slightest service. Fees, fees, everywhere! For every little act of politeness you are expected to pay. In America, it would be regarded as an insult to offer pay for an answer to a question. Not so in France. There is the greatest wealth and the extreme of poverty.

The social evil is licensed, and women bear the marks of its degradation. The condition of woman is not to be envied in any country where she is regarded as a chattel to be bought and sold.

Everybody drinks wine, and the excuse is that the water of the Seine is polluted; but the wine is not palatable, at least it was not to me. Although wine is drank as freely as water, strange to say, I saw no one the worse for liquor.

SUSAN H. WIXON.

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News of the Week.

THE Vatican has asked the British government to punish Captain Legard, the leader of the Protestant forces who massacred the Catholics in Uganda, Africa.

MORMONS are proselyting actively in England. Dissenters are trying to stop them. The London county council has refused the dissenters' petition to forbid the Mormons' open-air meetings.

LAST Sunday at Mayo, Fla., Bee Dixon and Thos. Calhoun met on their way to church and talked on an old quarrel, and it was settled by Dixon shooting Calhoun dead as they were entering the church door.

GERMANY has been infected by the cholera from Russia. There are thousands of cases, and the plague is spreading despite all endeavors. It has also entered France and Belgium. Two cases hav got into England.

IN England the struggle over the boy Harry Gossage, who although of Catholic parentage was placed in a Protestant institution and disposed of to a Protestant farmer, is still going on. It has already cost £50,000 in legal expenses.

THE authorities of the United States, and of many of the states, are taking measures to exclude the cholera, and to combat it if it enters. Its entrance would inflict a crushing blow to trade, cost a vast amount of money, and half ruin the World's Fair.

IN England prayer is about to be tried for what is perhaps a new purpose, the influencing of elections. The constituents of John Morley are to hold a prayer-meeting to pray for his reëlection to Parliament. As Morley is well known to be an Agnostic, the opposing party, the Tories, are making fun of the affair.

WITH the Catholic exhibit at the World's Fair, the holding of a Catholic congress at Chicago at the time of the Fair, and the assemblage at the same time of many conventions of Catholic organizations, "the Catholic element of this country," says a Catholic paper, "is very apt to make an impression in the Lake City."

THE Tennessee and Homestead strikes are still on. The Buffalo strike has failed and the troops hav withdrawn. The rising with violence by workingmen, and necessity for troops, in three places simultaneously, is occasioning remarks among observers of labor history, some of whom predict a general uprising and war.

IT is expected that the cholera will take in Canada in the spring, owing to the French Canadians' adherence to superstitious ceremonies as a means of combating plagues, and aversion to sanitation. The French Canadians' portion of Montreal has wretched drainage, and they resent advice to improve it. When the smallpox was there last eight of them died to one Englishman.

LITTLE James McSweeney, of Detroit, had had a diseased hip seven years and could scarcely walk even with crutches. A physician pronounced an operation necessary to save his life. He was taken to the shrine of Ste. Anne de Beaupre, in Canada, and blessed three times with her relic. At the third blessing, Catholic papers report, his leg, which had always been crooked, straightened out, and he walked unaided.

THE health authorities of New York city are making frequent raids on the venders' wagons of the Russian and Polish Jews on the east side. These Jews are very particular that their meat is killed in the kosher manner—*i. e.*, the manner prescribed by their religion—but take the rest of their food in a condition that is extremely unhealthy. They eat green or decayed fruit and rotten eggs. Their practices if unchecked would breed an epidemic that would spread over the city.

IN Russia the reported new cases of cholera on the 21st numbered 6,891; deaths, 3,313. On the 24th the cases were 5,679; deaths about half. On the 25th, cases 6,322; deaths half. The cases reported are but a fraction of those that actually occur. At Manapol a superstitious prejudice against medical remedies caused a mob to destroy a hospital pharmacy. Soldiers were called. Two hundred rioters and twenty soldiers were disabled. The troops were overpowered, and the mob burnt a village and killed several Jews, whose heterodoxy they accused of causing the plague. The riot spread, and on the third day was put down only by a large military force. Such disorders are becoming common over large areas. The country is tending toward lawlessness and savagery. At midnight on a recent date six maidens, led by two widows, dragged a plow around the village of Uili, while a third widow bore the Holy Image before them. The line thus drawn cannot, it is believed, be crossed by cholera or cattle plague.



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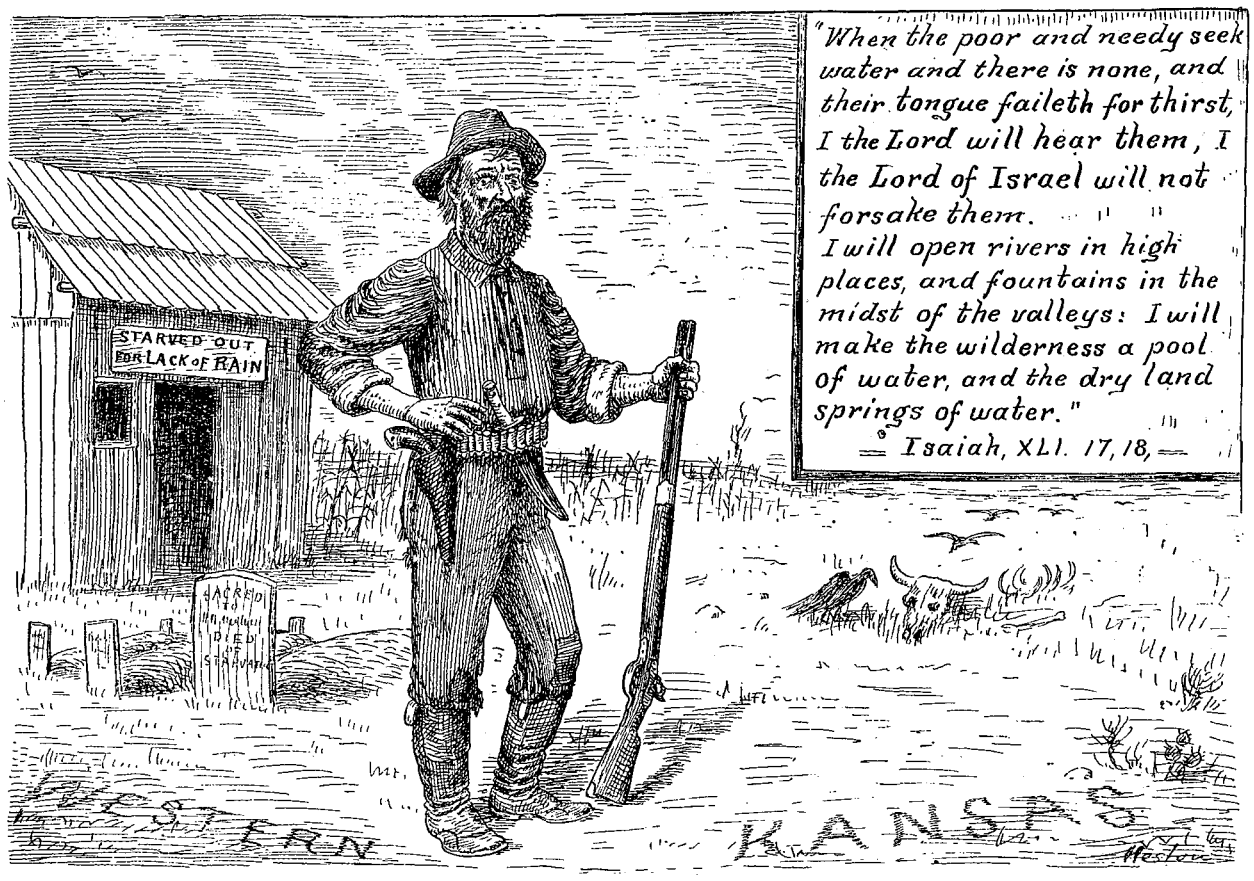
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Sabbatarianism Rampant.

The importance of having a purely secular organization which can and will take practical steps to oppose the Sabbatarians is emphasized by the movement now begun in Chicago by the Young Men's Christian Association to close the theaters on Sunday evenings. The fight has been begun in Englewood, a suburban part of Chicago, and a popular summer resort, and the theater attacked is the Marlowe. The Englewood *Call* says that "from the agitation of the question of opening this theater will spring a movement for the suppression of Sunday theatrical performances all over the city. The plans are already laid and many prominent people are enlisted in the cause. It will be inaugurated by the emphatically expressed sentiment of all the churches, and a united and systematic movement will then be carried on." And the Englewood *Eye*, the organ of the closing faction, says "the movement is being entered into by the churches and Young Men's Christian Association all over the city to close every Sunday theater in Chicago. Six days in the week is enough for business and playhouse employees and actors ought to hav a rest one day in seven the same as other folks."

It seems that the bigots hav been emboldened by their temporary victory in the World's Fair matter and are going on from bad to worse. The leader in this movement is a sect which boasts that it never persecutes, and that it has always been in favor of separation of church and state—the Baptists! So far their only opponents are the Seventh Day Adventists, through their organization known as the National Religious Liberty Association. Sunday before last both parties held meetings, the anti-closers using the condemned Marlowe Opera House. Fifteen hundred people attended. The presiding officer was Dr. Champlain, who, after a few preliminary remarks, read the following resolutions:

"WHEREAS, The Marlowe Theater built, opened and operated *after* the annexation of Lake to Chicago and *before* the erection of the church adjoining it on the north, has always been managed in a decent and orderly manner and has never conflicted with any church service, although performances and services hav frequently been concurrent; and

"WHEREAS, Certain persons who are eager and anxious to advance sectarian interests and to destroy the liberty of the citizens by wresting the laws to sectarian advantages hav succeeded in procuring the authorities to make a violent and unlawful raid on the Marlowe Theater; therefore, be it

"*Resolved*, By the citizens of Englewood in mass meeting assembled, under the auspices of the National Religious Liberty Association, while neither approving nor disapproving the policy or impolicy of keeping the theater open on Sunday or any other day, that we unanimously condemn any effort to unite church and state by the enforcing of laws that tend to deprive any citizen of his liberty in order to advance the interest of any sect or denomination, and we earnestly protest against the action of the authorities of the city in closing the Marlowe Theatre or any other lawful enterprise at the dictates and behest of any religious or unreligious body, believing, as we do, that such action is in violation of every principle upon which the republic is founded and is a grave danger to the people's rights."

When these had been vociferously adopted, he read another, with which the audience also agreed:

"A mass meeting of the citizens of Englewood bearing in mind the policy of the American republic that there shall be a perpetual separation of church and state look with alarm upon the tendency of the times in seeking legislation to advance merely religious interests; therefore be it

"*Resolved*, That we protest against the act of Congress providing for the closing of the World's Fair on Sunday and we urge that such act in so far as it relates to Sunday be repealed."

Then, says the Chicago *Times*, "there was music in the air for two hours, and had Mayor Washburne and Chief of Police McClaughry been present they would hav learned that the people of Englewood are not in favor of the city administration propping up the Baptist or any other church with clubs."

The speakers of the evening were two Seventh Day Adventists, the Rev. A. F. Ballenger and the Rev. A. T. Jones. Mr. Ballenger said that he had been sent to Englewood under the information that the Marlowe Theater managers were persecuting the Baptist church. When he looked over the ground he found the shoe was upon the other foot. He said he had never witnessed a more flagrant example of church bigotry and intolerance than is being manifested in Englewood and backed up by a mayor and chief of police who were too cowardly to close Garfield park race-track. It was the old, old story of religious bigotry which compassed the death of Christ, which stoned Stephen, which cast the early martyrs to the wild beasts, which maintained the Inquisition, which caused a Protestant judge to sentence Michael Servetus to be burnt at the stake, which prompted the Boston magistrates in Governor Endicott's time to hang three "heretics" and sentenced two Quaker women to be publicly whipped and driven from the colony. It was the same religious bigotry that burnt the Salem witches. It was the same religious intolerance which drove Roger Williams from home in the dead of winter to take shelter with Massasoit, the Indian chief, and caused that red "heretic" to exclaim: "What a God hav the English that they persecute each other so!" It was the same kind of religious bigotry which sent three honest farmers of Tennessee to jail a few weeks ago for observing the seventh day of the week as a day of rest and working on Sunday. It was the same religious bigotry which threatens to close the World's Fair on Sunday. It was time to rise and repel such tyranny. It is this bigotry and intolerance that the National Religious Liberty Association is fighting. It is an attempted union of church and state. "I am a Christian," concluded the Rev. Dr. Ballenger, "but not the kind of a Christian that invokes a policeman's club to his assistance in converting the world. Compulsion is not the spirit of Christ. It is the result of the union of church and state. Matters are approaching a grave crisis when a church can dominate the civil power, and call out a platoon of police to enforce the edicts of the so-called Christians. If the Baptist church in Englewood can close up this place it can close up your place, and it would be just as consistent if they would call out the police and close up all other churches and compel everybody in Englewood to worship at the Baptist church. It would come to pass that the church having the strongest pull with the police department would hav the biggest congregation. I tell you, my hearers, that eternal vigilance is the price of liberty."

Mr. Jones, who is well known to the Freethinkers of the West, having spoken at several Secular conventions, put these plain words before his hearers: "The question is simply whether the civil power should be dominated by the religious power. The question concerned not only Englewood, but the whole people of the United States. The action of the Englewood fanatics is indorsed by neither civil nor divine law. Jesus Christ was the author of Freethought and religious liberty. It was the master who said: 'If any man hear my words and believe not I condemn him not.' If Christ had been fashioned after the Englewood fanatics, he would hav called for a squad of police and clubbed his enemies into subjection. The churches are claiming everything, and are responsible for nothing. They don't pay a cent of taxes, but want to run things generally. You men whose property they are seeking to destroy hav to help pay the taxes which these people avoid. The church annually filches $500,000 from the federal government for the alleged support of denominational Indian schools. The church does not contribute a cent in taxes in support of the government, yet it has bulldozed Congress into closing the World's Fair on Sunday. I am a Christian and a preacher, but, thank God, not that narrow kind of a Christian. Christ said, 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' These modern religious bigots want to render unto Cæsar the things that are God's, and unto God the things that are Cæsar's. If you don't rise up and resist such fanaticism the church will overthrow civil liberty and erect upon its ruins another Inquisition."

The Sunday laws of Illinois impose a fine not exceeding twenty-five dollars for "violating" Sunday, and of course the police are empowered to prevent as well as punish these violations. And Illinois has always been regarded as a liberal state. In his speech opposing the Sunday-closing clause of the Sundry civil bill appropriation for the Fair, Senator Palmer supposed he was stating the truth in saying that "we do not affect in the West to keep the Christian Sabbath, as it is termed, according to the ancient ideas that prevail in some portions of the Union. The state of Illinois," he said, "has never assumed to require the actual observance of any of the Sabbaths, either the Jewish or the Christian Sabbath. The people of Illinois, so far as I know their opinions, and they are best expressed in their statutes, treat the observance of the Sabbath as a personal duty to be determined by each individual for himself." But the Senator will now be compelled to correct his opinion, at least so far as the Christian portion of the population affect it.

We do not believe this attempt against personal liberty would hav been made had not Congress voted to close the Fair on Sunday The motiv is

of course to close the theaters that churches and the contribution-boxes may be filled. The Christian bigots never realize that though they debar visitors to the Fair from all amusements they will not be able to drive them into the churches. That much of personal choice will still remain to them.

It givs us great pleasure to congratulate the Seventh Day Adventists upon their energy in fighting the battle of freedom. In political matters they stand squarely upon the Freethought platform, and though they and the Freethinkers can never join ranks we trust that by both working for the same cause something may be done to stay the flood of Sabbatarian intolerance which is sweeping over the land. If this is not done, it looks as though the Seventh Day folks will all soon be in jail for working on Sunday and the Freethinkers outlawed for heresy.

Crush the Monster!

The folly of Freethinkers trusting priests in any relation or manner has been forcibly shown again by a domestic episode in Montreal, as told by the daily press. Michael Ethier is a lawyer of prominence in Montreal. He married a very beautiful and pious girl. Like hundreds of the prominent Frenchmen in Canada he is a Freethinker, but thought like other deluded men that religion might be "good for women." His wife took a leading place in her social sphere, and became connected with the Society of St. Vincent de Paul, the Society of the Sacred Heart, the Society of the Infants of Mary, and a number of fashionable French religious and social societies.

"Father" Guihot is a handsome priest of the Sulpician order. He was appointed to one of the oldest churches of Montreal, where Mme. Ethier worshiped. He conducted a special class for ladies, and was also at the head of many religious organizations and charities, and his endeavors for the advancement of the church were always assisted by the ladies, with whom he was in constant connection. One of the most prominent members of his class was Mme. Ethier, as she was also one of his most valued assistants in his parish work. He also visited her at her home, and so confiding was her husband that he and the priest became intimate friends.

The denouement came a few days ago. Father Guihot late in June went on a holiday to France. Last week Mr. Ethier saw a letter addressed to his wife in Father Guihot's handwriting. Unsuspectingly he read it, and was amazed at the lover-like tone assumed by the priest to his wife. His suspicions aroused, he went to his wife's writing-desk, and there discovered a package of several score of letters written to Mme. Ethier by Father Guihot. They proved beyond a doubt the relations that had existed for the past seven years between the couple. The letters which Mr. Ethier found were of a most incriminating character. They referred openly to the relations between the woman and her priest In all of them the fondest expressions of endearment were used, and some were of the most scandalous nature, and mentioned several other leading French ladies. The correspondence was illustrated by free-hand drawings that are indescribable.

The discovery of his wife's unfaithfulness drove the husband almost out of his mind. He sought his wife and bade her leave the house. She went at once, *and took refuge in a convent.*

It is the old, old story over again. The priest is a serpent in every relation of life; and the Methodist ministers are not much better.

Écrasez l'Infâme!

The San Francisco *Chronicle* prints this fairy tale. The incident is alleged to hav occurred in Denver, August 23d: "Last night during a thunder-storm Gutleif Myers, an Infidel, stood on the street corner with several friends commenting upon the electric currents. Looking skyward, he exclaimed: 'There is no God; this fear is all folly!' He had hardly uttered the last word when a bolt of lightning struck him on the head, and a few moments later his dead body was carried home." The silliness of the Christians in getting up these lies is something remarkable, but the expectation that anyone will believe them is more so.

Cardinal Gibbons has ordered his clergy to go through their performances in their churches on October 21st in celebration of the discovery of America four hundred years ago. Some of the cardinal's reasons for the church celebration are that "the glory of the discoverer is our glory"—meaning the Catholic church—and that "he was born and reared in the Catholic faith, which is illumined by his *virtue.*" A question not unkindly put to the cardinal is how this latter assertion tallies with the refusal of the Catholic church to make a saint of Columbus for the reason that "our discoverer" kept a mistress?

The report of the organization and proceedings of the Freethought Federation of America will appear next week, this issue going to press too early for it in detail. A dispatch from Chicago to the daily press of this city says under date of the 5th: "The Freethought Federation of America has been formally organized here. Two hundred persons were present at the meeting which perfected the organization. The object is to resist the interference of the church in all matters pertaining to government—federal, state, or municipal. The national headquarters of the association will be in this city until after the World's Fair. One of the specific objects of the Federation is to hav Congress repeal the recent enactment requiring the Fair to be closed on Sunday."

Among the bills passed by Congress at its late session was one relating to police laws and ordinances for the District of Columbia. The fifth section of the law was this: "That it shall not be lawful for any person or persons to curse, swear, or make use of any profane language . . . in any street, avenue, public space, square, road, or highway, or at any railroad depot or steamboat landing within the District of Columbia, or at any place wherefrom the same may be heard, in any such street, avenue, alley, public square, road, highway, or in any such depot, railroad cars, or on board any steamboat, under a penalty of not exceeding $20 for each and every such offense." At the next term perhaps Congress will kindly establish a religion for us. The Constitution of the United States seems to hav no restraint upon the religious members.

A frightful occurrence is reported from Megantic, Canada, as follows: On July 9th, a woman there while in labor became insensible, and it was thought by those in the house with her and by neighbors calling that she was dead. The child was not born. A priest who was immediately sent for arrived within half an hour after the woman became unconscious. On learning the trouble he ordered one of the woman's neighbors to open her body in order that he might baptize the child if it were still alive. The man was given a razor and did as directed by the priest. Not much blood flowed, it was stated, at the first cut, but from subsequent cutting much blood flowed. The child was found alive, for it moved. Its head and shoulders appeared in view, and the priest sprinkled water upon it in ordinary baptism. The child was then replaced. The burial of the bodies of both mother and child took place the next morning. That is nineteenth-century civilization in a Roman Catholic country!

The United Labor and Liberal societies of Chicago hav wisely determined not to abandon the struggle for an open Fair next year. Several meetings hav been held and more are proposed. One of the committee having the matter in charge said to a *Times* reporter: "It is our intention to keep this question before the public by frequent meetings. The Sabbatarians hav been thoroughly organized, and though in a minority hav made much noise; they hav signed petitions early and often, and, I understand, in some localities had more names than the entire population; but now it is time for our side to do some work, the opposers of a closed Fair Sundays should organize, meetings should not only be held in Chicago, but in country districts, and resolutions be forwarded to the proper authorities. If an expression of the thinking people is fairly had Congress may repeal the condition for Sunday closing of the World's Fair. The question is more important than may be supposed. The Sunday persecutions in Tennessee would be extended elsewhere if the Sabbatarians hav their way."

The pope has appointed Archbishop Ireland as Catholic commissioner to the World's Fair, and it is proposed to hav a "Catholic church exhibit," which proposition leads a writer in a Western religious—but anticatholic—journal to make this suggestion as to some of the things to be shown: The various holy coats, all of which the Catholic church has declared to be the veritable coat worn by Christ. An exhibition of the historic Inquisition, with the secret tribunal in session; the procession of the *Auto-dâ-fé*, with the victim's robes painted with flames, and the various instruments of torture which they hav so skilfully applied to Jews and heretics. A carefully tabulated statement of the number of those who hav suffered the loss of property or life, or both, for refusing to accept the doctrins of the Catholic church, would also be a great benefit to the modern collector of church statistics; and finally, a true inside picture of convent life, as it has been, and is now practiced in the Catholic church. These are some of the things, the journal adds, we would be glad to see in the Catholic church exhibit, but even after these suggestions, we fear that our modest wish will not be gratified. Why, we leave our readers to decide for themselvs.

At a meeting of Christians held in Hanover county, Va., a few days ago, these resolutions were passed:

"*Resolved*, That with God's help, this shall remain a Christian community.

"*Resolved*, That we will tolerate no Mormonism in our midst."

The meeting was called and the resolutions adopted because a few Mormons had settled in the county. There was no pretense that they were polygamists, nor that they were bad citizens. It was enough that they believed in Mormonism, which differs from Christianity in being more biblical than the evangelical church. After the resolutions had been put a motion was carried that the body act as an escort to accompany the Mormons to the borders of the county. The Mormon elders hid in a tobacco-house, but were found and promptly escorted to the county border, and having promised that they would not again enter the county, were permitted to leave. Thomas Jefferson took credit to himself once for having accomplished the disestablishment of the church in Virginia. It seems to hav been practically reëstablished by mob-law.

A resident of this city went fishing up in one of the Hudson river counties on Sunday this summer, and was arrested and convicted. He appealed, but the conviction has been affirmed. An indignant fisherman writes to the *Sun*, condemning the decision of the court in this case, and proposes to contribute to a fund to test the constitutionality of the law prohibiting fishing on Sunday. "There must be," he says, "five thousand men in the state who sympathize with the man who fished on Sunday, and I, as one of them, will contribute a dollar to a fund to test the right of the state to stigmatize a man as a criminal for fishing on Sunday. If the court of last resort says the law is constitutional, then I submit, that it will be time for some Democratic community to elect a member of the legislature pledged to secure the repeal of a law so unfair to the masses." The law objected to by this man is one of the pettiest of the Sabbatarian limitations, and around New York is broken by thousands every week from April to November. It would also be broken in the winter if the weather permitted. But the people who break it giv no heed to its injustice, and the churches tyrannize over them because of their heedlessness. Our wrathful disciples of Izaak Walton should go to the fountain-

head of the wrong and attack the religion which makes men bigots.

A Western paper prints this concerning one well known for his own worth as well as through his father's popularity among Freethinkers: "George Remsburg, a young man living at Oak Mills, near Atchison, Kansas, has been attracting considerable attention lately by his researches in the state for prehistoric remains. He has found eleven mounds on the high bluffs along the Missouri river, from which he has taken one complete skeleton and a great many relics of the aboriginal races. In excavating a mound near Leavenworth recently he discovered a large number of charred human bones. He also found a stone oven in which the dead were undoubtedly cremated. The ancient Maya tribes offered human sacrifices, and archæologists say the remains are those of that extinct race. Remsburg, although but twenty-three years of age, is writing a book, which is entitled, 'Prehistoric Man in Kansas.'"

A Florida correspondent of the London *Agnostic Journal* sharply criticises some faults of Americans, and as an illustration tells a pretty good story: "The Sunday laws are outrageous. Saloons are supposed to close, but they nearly all break the law (as in England many do); but this is practically winked at, and the saloonkeepers are in a manner blackmailed by being periodically arrested and fined; but no real attempt is made to stop the traffic—the fines help the taxes so, don't you see? A man was fined $200 for selling ten cents' worth of butter on Sunday. I was recently in the company of the attorney-general of a Northern state, who laughed at the above. 'Oh, that is nothing,' said he; 'in the city where I liv it was, till recently, illegal to play music on Sunday, to smoke a cigar in the street, etc. A man asked me to defend him on the latter charge; there was no defense; he admitted the smoking, and was fined $5 and costs. I was so incensed that I conferred with my friends, and we prevailed on a beer-garden proprietor to employ a Sunday band, and gave notice to the police. The bandsmen and saloonkeeper were arrested, and each fined $5 and costs. But listen to the sequel. On the following Sunday seven lawyers, of whom I was one, visited every church in the city and' (slapping his knee and laughing boisterously) 'arrested every damned organist! Well,' he continued, 'there was a great scandal. The judge called me into his room, and begged me to withdraw the charges; but I insisted on his convicting the whole batch, and he had to do it!'"

The Editor of the Children's Corner in her letter from Paris last week drew quite a pretty picture of a Parisian Sunday, and makes one long for such predominance of common sense in the United States. But for all its freedom, Sunday is enjoyed in France against the will of the clergy, and every Parisian of them all is a legal criminal. France has her Sunday laws, dating back to the sixth century, when every man, free or enslaved, nativ or stranger, was commanded to refrain from working on the first day of the week, and disobedience was punished by fine and flogging. And to the debauched Francis I. France owes equally severe edicts for the preservation of the "Lord's day." These stringent laws were not repealed until after the great French Revolution. Napoleon was a statesman, not a priest. But on the return of the Bourbons in 1814 the restored king combined with the clergy to reestablish the old Sabbatarian regulations. By a law of Nov. 18, 1814, the exercise of all trades and industries was prohibited on Sundays, and on all festivals recognized by the state. Shopkeepers were forbidden to take down their shutters; porters and stallkeepers were not allowed either to carry goods in the street or set up their booths in public places; and severe restrictions were laid on wagoners and carters who transported merchandise on the Sabbath. Labor was tabooed both in factories and in fields, and in 1822 two day-laborers were prosecuted and convicted at Chateau-Thierry for having been found at work in their master's vineyard on a Sunday. These laws, however, hav been practically a dead letter ever since the revolution of July, 1830, but they are yet unrepealed; and were a sudden wave of clericalism to pass over France, it is not by any means unlikely that steps would be taken to inhibit the carrying on of any kind of trade, commerce, or handicraft on Sunday throughout the length and breadth of France, and to compel the railway companies to run a minimum of trains, and agricultural laborers to abstain from hoeing out a weed or turning a sod in their fields, and keep all Paris in the house on Sunday. It is but another proof that the people hav to enjoy liberty in spite of the church; never with its consent.

About the Large Colored Picture.

BILLINGS, MONT., Aug. 26, 1892.

EDITOR TRUTH SEEKER, *Sir:* I am a common laborer, but will add $10 to Mr. Bird's Picture Fund.

GEORGE RUSSELL.

CHICAGO, ILL., Aug. 28, 1892.

EDITOR TRUTH SEEKER: Inclosed find $1, for which send the Bible Picture Book. You may put me on your books for $5 worth of Rock of Ages when you get them out. Send them C. O. D. I get your paper every Saturday of the P. O. News Company, this city. There are over two hundred thousand Freethinkers in this city, but they do not take much interest in spreading the light.

I am a heretic, and my better half is an Infidel; so you know the Bible Picture Book will be welcome in our house.

B. A. SHAW.

Paine Farm Stock.

James A. Greenhill, Clinton, Iowa.....$50

In the West.

News and Notes.

I had a fine time at Eau Claire. The lectures, however, were not so successful as I hoped for. It was a bad time of the year. It was in the midst of "thrashing." There was a strike on also among the mill hands, and they were leaving town by the hundreds. Then the circus came along, and who can contend with a circus? So my audiences on Friday and Saturday evenings were "fit, though few." I did not lecture on Sunday evening because it was expected that Unitarian clergymen would occupy the pulpit. Yes, I lectured in a pulpit, a good, nice, broad pulpit, the pulpit of the Unitarian church of Eau Claire. I must thank Mr. L. A. Doolittle and the trustees and members of this church for their kindness and liberality in allowing the free use of the building for my lectures. Although I might say some things that the Unitarians would not indorse, still they were willing to giv a fair chance to the "open and avowed Infidel."

I had a delightful vacation, however, with Mark Sherman and his family on the farm about two miles out of town. I arrived on Monday evening, and as I was disappointed about arrangements for lectures at neighboring places, I had several days for rest, and I enjoyed them to the utmost. Mark Sherman is an Infidel by the eternal decrees of nature. It was in his blood and brain. He was such an out and out unbeliever that when he read the record of his own birth in the family Bible he could scarcely accept it. There is so much fiction in the Bible it might extend even to the genealogical tree. His father tore out the record and Mark placed it where he could hav more confidence in its veracity. There is some logic in this, for there really are so many fibs in the Bible that when you come to the truth itself it is such a surprise that you can hardly recognize it. Mark Sherman has never kept anything back. He speaks right out, and his Infidelity is well known in this country. But the ministers declare, "Oh, what a good Christian he would make," for he owes no man anything, is ready to help, and has a happy home. The churches would like to hav him on their roll, for his way of living is all right. It is his unbelief that is so terrible.

Mr. Samuel Sherman, the father of Mark Sherman, is eighty-eight years old and is still bright as a dollar. He is a stanch Freethinker, and believes, but does not profess to know, that there is some truth in Spiritualism, and that we may liv in the beyond. But he thoroughly enjoys this world, has lived a busy and prosperous life, and the reminiscences of his long career are deeply interesting. He sent three sons into the war, Mark Sherman, Captain Sherman, and one other son not now living. He believes in our flag, but he wishes to make it the flag of liberty, and is on the roll of the Freethought Federation.

Mrs. Sherman and all the bright, robust children are Freethinkers. The shadow of superstition hovers not around this genial fireside. Here with age and youth, the evening and the dawn of life, both glorious with hope in summer's gorgeous weather; the groves musical; the fields glittering, the cows wandering over ample pastures, the great stacks shining like gold, the bright new machinery rolling and thundering, the huge sheaves plunging in, and the soft grain flowing forth like a cataract, the patient horses sturdily moving around the appointed track, the shouts of workers, the gay laugh and flash of children amid the tumult of toil—all these beautiful sights and sounds of healthful human life made the days pass dreamily along and I rejoiced in this "large margin of leisure" along the verge of battle and struggle.

Friday and Saturday I spent in the city with Mr. and Mrs. L. S. Stone. Mrs. Stone was born in the ranks of liberty. Her father was a German Freethinker, and she has inherited the bright spirit of her ancestry, and is thoroughly a woman of the future. Mr. Stone accepts Freethought in the mystical light of Spiritual faith, but the glory of this world is not lost in the dream of any other.

L. A. Doolittle, one of the leading lawyers of Eau Claire, Captain Sherman, Carl Kammeyer, Mrs. M. S. Swift, Mrs. F. Hubbel, R. A. Stall, J. F. Case, Mr. and Mrs. Frank Reinhard, Mr. and Mrs. C. E. Hogan, Mrs. S. C. Case, Rudolph Walters, formerly of Springfield, Ill., are among the friends I meet at this point who are ready to stand by the Liberal flag.

NOTES OF FREETHOUGHT FEDERATION.

Up to date I hav received five hundred and sixty names for the Freethought Federation, and this before the first meeting has been held. It will not take long to enroll ten thousand names. M. P. Braffet, of Scofield, Utah, sends twenty-four names, and writes: "It is certainly the time for the Liberals of this country to organize politically." W. F. Kelley, of Springfield, Ill., writes: "You hav my fullest consent, and I hope we may be able to accomplish something for that liberty which we ought to possess, but do not." Geo. B. Tyler, of Ocala, Fla., writes: "We will never hav our rights respected until we are felt at the ballot-box." C. F. Bergman, of San Francisco, writes: "The importance of such a movement should hav been considered and acted upon long ago. As a consequence we find the Wanamaker and kindred bigots enthroned to govern the nation." Franklin Steiner, of Des Moines, writes: "I hav read with satisfaction your call for a new Freethought association. The church is the greatest enemy of political as well as religious liberty." Mrs. Ella Tomlinson, of Butler, Ind., sends thirty-eight names. James A. Greenhill, of Clinton, Ia., sends another list with one hundred and sixty names. He writes: "I went to Mount Pleasant park yesterday, and the president, J. S. Loveland, took right hold and we got the names of most that were on the ground." Our Spiritualist allies are not behind in this new movement. Dr. J. M. Endicott, of Oakdale, Cal., sends over one hundred names. With such workers as Greenhill and Endicott it will not take long to muster one hundred thousand. The following strikes the key-note:

WINTAGH, N. Y., Aug. 31, 1892.

MR. S. P. PUTNAM, *Dear Sir:* Your call to the Liberals of America to meet at Chicago on Sunday, September 4th, for the purpose of organizing the "Freethought Federation of America," meets with my hearty approval. Recent legislation has shown that any demand which the clericals may make is likely to be granted by our legislators. Our liberties are no longer secure. Constitutional guarantees, once considered sacred, are disregarded. Our protests and remonstrances are unheeded. Our just demands are treated with contempt. Surely the time for action has arrived. Complete and thorough organization as a political force seems the one thing needful. Without organization we cannot hope to accomplish practical results. Backed by a well-organized political force our protests and demands would be heeded. Let us all unite in such an organization as is proposed and do our utmost to stay the tide of religious usurpation which seems ready to overwhelm us. In such a party as it is proposed to organize, disputes about particular beliefs or disbeliefs would be out of place. The one great object of maintaining our rights and liberties should engage the first attention of each and every member. In the Freethought Federation of America let there be but one ism—Liberal-ism. Let Liberals of every school unite for mutual protection. Let no special ism be introduced to produce internal strife and discord. We need to use all our strength against the common enemy. We cannot afford to fritter away any of it in internal strife.

I think I can safely assure you that the Liberals of this section will be with you heart and hand in this movement. All of them that I hav spoken with giv assurance of earnest support. I intend to see every Liberal hereabouts as soon as I can, and urge all to send their names and contribute some of the "sinews of war," for I am aware that this latter item is essential. As soon as any contributions are obtained, I will forward with my own. Hope to send something in a few days.

Yours respectfully, R. B. JACKSON.

With such assurances of support from all parts of the country, it is evident that the hour has come for Liberal politics. SAMUEL P. PUTNAM.

The Genesis of Religion.

While there are many forms of religion, each of which is claimed to be the only true one, there are hardly any real logical reasons for believing that all are not the more or less elaborated offsprings of the first crude ideas of a deity, and those first ideas must hav been formed many ages prior to the earliest times treated of in the Bible.

Although the Hebrew and Septuagint texts of the Bible state that man was placed on the earth only about six to eight thousands of years ago, geological research has brought to light quite tangible proofs that man has been on the earth many times the length of the period according to the Bible.

While we are smiling at the absurdities of early religions we must not forget that less than five hundred of years ago most people believed, absolutely, the earth to be flat; then, again, while we are, perhaps, laughing at the older belief that the earth is flat and resting on the back of an elephant, resting on the back of a tortoise —resting on what?—we must also bear in mind, that as the ancients probably believed the tortoise to be broad enough to rest on the air sufficiently to hold up the elephant that supported the earth, it is also quite possible that some of the religions still believed in may hav somewhat of a tortoise-like foundation.

In treating of the probable genesis of deistic religions I shall, for the sake of brevity, make use of the word "*effects*" as embracing, individually or collectivly, the movements of the sun, moon, and stars; the formation, collection, and discharges of the clouds; the increase and decrease of the thermal properties of the atmosphere, with the attending changes in the appearance of nature; the different velocities and pranks of the winds; the rise and fall of the tides; eclipses, comets, waterspouts, volcanic eruptions, earthquakes, and other phenomena of nature.

I shall also make use of the term "*early man*" to designate the very early inhabitants of the earth, among whom religion no doubt was born.

At first the *effects* were only passingly noticed by the *early man*, but as they were forced to his notice at more or less frequent intervals he must hav given them more and more thought and gradually tried to think out the cause of the *effects*.

The *early man* could not conceive the sun as being a burning mass about ninety-five millions of miles away from, and about fourteen hundred thousands of times more bulky than, the earth; nor could he conceive any of the seemingly small twinkling stars as being larger and farther away from the earth than the sun is, but regarded the sun as a small disk of very powerful light, guided in its course by some invisible power; and his conception of the other *effects* was in a similar vein.

The *early man* laid himself to sleep, awoke and found that he was still at the same place he had laid himself to sleep the evening before, and yet he had vivid recollections of having had intercourse with some fellow-beings and perhaps of having traveled quite a distance since the time he had gone to sleep, and yet on awakening found that he had not moved away from his sleeping-place. This confused him somewhat. He also had dreams of associating and having intercourse with fellow-beings who, he knew, were no longer among the living; this also confused him and caused him to think not a little and to finally arrive at the conclusion that the beings he saw while asleep were real people but akin to what are sometimes termed "ghosts."

Seeing that no inanimate thing moved from place to place of its own accord but that human aid was required to make it, and aided by the outcome of his thoughts concerning his dreams, the *early man* soon determined that the *effects* were caused and controled by invisible human beings.

Seeing or feeling the differences in the qualities and quantities of the *effects*, the *early man* concluded that the invisible human beings were of more or less gigantic forms, in proportion to the *effects* controled. This aroused more or less of the awe of the *early man*, and, as he was benefited by some, and in some way injured by others, he reasoned that some of the *causes* of the *effects* were good and the others evil beings. These *causes* were gradually appealed to to increase or diminish their *effects* according to the wishes or supposed welfare of the *early man*.

At first the *causes* were only appealed to for a desired result, but soon the empirical knowledge possessed by the *early man* taught him that, as human beings were generally pleased to hav tempting viands (such as they were) presented to them, and as the *causes* of the *effects* were believed to be more or less gigantic human beings in spirit form, it was also believed that offerings of food would hav the same effect on the *causes* as on *early man*, and so, naturally enough, offerings of foods were made to the *causes* before or while being appealed to for an increase or diminution of their *effects*.

Gradually a difference in the manner of appealing and making offerings was resorted to to conform to the supposed natures and attributes of the *causes*.

Later on the belief in a dwelling-place for the *causes* took root and developed into the belief in the existence of separate abodes for good or evil *causes*, and as sunshine was so agreeable and darkness so repulsiv to the *early man*, he, quite naturally, believed the abode of the good *causes* to be always bright and the environments always joyful, while the abode of the evil *causes* was believed to be in continual darkness and the seat of all misery.

As *early man* was divided into tribes and as each tribe was ruled by a chief, it was quite natural to reason that the different tribes of *causes* were also ruled by different chiefs whose subjects acted according to their wishes. But why spirit beings, any more than human beings, should want to be in continual darkness, was rather puzzling until *early man* saw the results of two men coveting the chiefship of a tribe, and then *early man* believed that at first all the *causes* dwelt in the abode of continual light and joyousness under the rule of one *cause* whose twin-brother wanted to become the chief. The brothers disputed each other's claims, and the other *causes* espoused the claims of one or the other, and finally massed under the respectiv desired chiefs to decide the question of supremacy. The vanquished *causes* were hurled by the victors into continual darkness and misery to be there ruled by the will of the would-be usurper. Thereafter the different tribes of *causes* did all in their power to make the inhabitants of the earth either good or bad so that when they died their spirits (breath) would go to swell the numbers of the followers of either the chief of good or chief of evil *causes*.

These ideas gradually became more elaborate and also brought about the discontinuance of the appealing and offering of sacrifices to individual *causes* only to be directed to the chiefs. Soon the *early man* reasoned, and acted accordingly, that by keeping the more powerful chief of good continually pleased he would prevent the machinations and ambitions of the chief of evil from becoming very effectiv and thus trend more toward the spiritual well-being of *early man* than by making appeals and offering sacrifices equally to the chiefs of the good and evil *causes*.

These beliefs became more and more popular, but without being systematized, until relativly wise men taught the more recent *early man* to worship only the chief of good according to certain forms. The teachings of these early relativly wise men were quite dogmatic, rather more ethical than religious, and often more cruel than just; but they laid the foundation for the different religions that hav come to us in the teachings of Moses, Mohammed, Buddha, Confucius, and Christ, as taught and written by themselvs or disciples, and all of them agreeing on at least one thing, the living up to, which marks the genesis of the true religion and forms the keystone of the rainbow of life: I mean—*Do unto others as you would be done by.*

EDWIN HOME.

P. F. Shumaker On Money.

In THE TRUTH SEEKER of August 13th Mr. Shumaker says: "Without a specie basis for money I am not able to think how we could determin the value of a paper unit or note of exchange. . . . What will we measure the value of a paper dollar with?"

I make the above a text for a few remarks.

The idea that a money exists, or ever did, or ever can, that has in the material of which it is composed an intrinsic value equal to the money units called for on its face, is an idea founded in prejudice and error; it is an impossibility in the nature of things. It is a financial superstition come down to us from the ages of despotism, barbarism, and ignorance, which the people as a body hav not yet been able to outgrow.

How is the intrinsic value of any and of every thing in the world determined? By the price it will bring, other things being equal, in the markets of the world for use in the arts and sciences. Is not this an incontrovertible proposition? Now then, to find the intrinsic value of gold and silver we must know what they would be worth in the markets of the world if there were no demands for them for coinage into money; and which in a reasonable view of the case would not be over one-fourth of their present nominal value. So the gold dollar of to-day has twenty-five cents of intrinsic value and seventy-five cents of *fiat* value; and yet it has no more purchasing or debt-paying power than a full legal-tender paper dollar. They are both given for value received, for a dollar's worth of labor or the products of labor. Labor is the only true measure of the value of any products of labor. The relativ value of all products, other circumstances being equal, depends on their relativ volumes, and money is no exception to this rule. Money can be kept at a uniform volume, say so much *per capita* of the population. That would make the relativ value of money to the whole aggregate of products uniform, but not to the particulars, which would be likely to vary in volume.

When money is plenty prices are high, except interest. When money is scarce prices are low, except interest. But interest for the use of money is wrong, and will sooner or later crush any people in the world. The laboring people of the United States to-day are carrying the enormous burdens of nine millions of mortages and thirty billions of interest-bearing debt; and unless this burden is taken off their shoulders it will crush them into the earth. Remember that labor creates all wealth, and pays all taxes, and all interests, and all profits.

But let us go back to the gold and paper dollars. The tax-payers hav to pay one hundred cents for the material to make a gold dollar, which after it is made contains only twenty-five cents of intrinsic value and seventy-five cents of fiat value, whilst for the material of a paper dollar they pay not over one cent, and which when made contains one hundred cents of fiat value. Quite a difference in the cost of two dollars which hav the same purchasing and debt-paying power. And now in proof of the superiority of the full legal-tender paper dollar I will refer to the republic of Venice, which issued an inflated currency of paper credits for value received, not redeemable in any other money, making them a full legal tender for all debts, public and private. These credits always stood at a premium above gold and silver in the money market for more than six hundred years until the system was arbitrarily abolished by Napoleon when he conquered the country. What better evidence than this, after a successful trial of six hundred years, of the superiority of the full legal-tender paper dollar given for value received, and backed up by the whole wealth and power of the nation? I think I hav answered Mr. Shumaker's questions beyond controversy and proved the superiority of a full legal-tender paper money over any other yet invented.

No country has any just right to impose on the people an interest-bearing debt, and there is never any reasonable or just excuse for doing it. The money of a nation should always be represented by the debt of the nation, which should never be interest-bearing. And it should be a misdemeanor for any individual or corporation to take interest for the use of money.

F. H. MARSH.

Globe Village, Mass.

The Story of Colonel Ingersoll's Eventful Life Retold.

T. C. Crawford in the Indianapolis Journal.

Col. Robert G. Ingersoll is one of the most striking and individual men among the prominent people of the United States. He has now lived in New York nearly ten years, and is oftener heard of in the courts than in the lecture-room or in the field of politics, where he used to be so conspicuous a figure. The colonel has gone through a wide range of experience and has come to the conclusion that there is more to interest him in the practice of his profession than there is to be found in the field of politics. Politics he has almost dropped. He occasionally appears as a lecturer and continues as of old to occupy his position of a bold and advanced Freethinker.

I asked him, during a recent call, if he had modified in any way his views concerning religion. Was he, with ripening years, as earnest an opponent of orthodoxy as when he first began? His reply to this was most emphatic, although I shall not pretend to quote his language. He said that he was more of an enemy to-day to every form of so-called orthodox religion as a combination of "meekness and malignancy."

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I hav seen Colonel Ingersoll a great many times during the last fifteen years, and I hav never seen him so adverse to public compliment and so anxious, in plain words, to keep out of the newspapers as now. In my talk with him I said something about writing a sketch, and he said, with evident shrinking, that no man's life should be written until he was dead. "Who can know anything about any man?" said he. "Who can understand the motivs that control him? What man understands himself?" He then went on to say, with a funny twinkle in his eye, that there were just two things in the world very hard to bear. One was to be hated by the public and the other was to be loved

by it. If you are hated you are constantly misrepresented, lied about, and persecuted in a thousand ways which malignancy alone can devise. If you are loved, then people come and walk all over you and use up all your valuable time for nothing. The ideal thing was to be ignored by the public and to be to it an object of indifference.

In speaking of the public, he told the old story of the man who owned the ass and a dog. He was always beating the ass and petting the dog. The ass did all the work and served his master faithfully and could not understand why the dog was always the object of his most affectionate regard. He thought it all out one day, and observed that when his master came home the dog flew at him with joyous barks of welcome, and jumped up in his lap as he sat down. The ass thought he would demonstrate his affection in the same way, and so came braying at his master upon his return one day and jumped up on his lap about the same way the affectionate public runs at one of its favorits, and with about the same happy result.

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Colonel Ingersoll made his first appearance in the field of national politics in the convention of 1876, in Cincinnati. It was his eloquent tribute to Mr. Blaine in that convention which gave him his national reputation. He was already well known in the West as one of the most effectiv speakers on the stump and one of its coming lawyers. His picturesque imagery, his power as an orator, as displayed then attracted wide attention. A number of his Western speeches were then reproduced, and made profound impressions on account of the real character of his eloquence. His soldier's dream, called "A Vision of War," is one of the most eloquent things in the language.

It was soon after the convention of 1876 that Colonel Ingersoll came to Washington and joined his brother, who had already a fine legal practice in the national capital. The two brothers were thoroughly devoted to each other. They worked together as two brothers should. The death of E. C. Ingersoll was a great blow to the colonel. The field of politics proved a very disappointing one during the campaign of 1876. The colonel was very activ. He was in great demand by the campaign committees, and spoke very often with great force and effect. Yet he found after Hayes was inaugurated that there could be no recognition of those services. He held that if the party managers could afford to use his services during the campaign they could afford after the campaign to recognize him. His friends proposed his name for the mission to Berlin. Mr. Hayes said that he could not shock the religious people of the country by appointing him to any place. The colonel never asked for anything. He was always too proud and high-spirited for that. If he had been offered the Berlin mission he would hav declined it. He gave his services free and willingly, and when this objection was brought to him he ceased for the time to take very much interest in politics, and devoted himself to his law business as before. In the Garfield campaign he was again invited to take part in the canvass. He good-naturedly complied. He was more activ even in this campaign than in the preceding one. Garfield was elected. The man whom he had nominated at Cincinnati in 1876 with so much eloquence was made secretary of state. Mr. Windom, a personal friend, was made secretary of the treasury. Colonel Ingersoll at that time occupied a high seat in the interior counsels of the administration. He was constantly consulted by the makers of the cabinet, and was very close to Garfield and to Mr. Blaine. I remember during the uncertain period when Mr. Blaine was in the Senate and had not yet told the public that he would go into Garfield's cabinet, that I sent a note up to Colonel Ingersoll asking him when he thought Mr. Blaine would resign from the Senate and come out. I hav his autograph reply, in which he said: "Mr. Blaine, I think, will not let go the tail of one eel until he has a firm grip on the next. —R. G. I."

Colonel Ingersoll received no recognition at the hands of this administration, made up almost entirely of his personal friends. The reason given was the same. The religious people of the country were too strong, and while his services were very highly appreciated, and they would always be glad to hav them in any campaign, yet the road was not clear to giv him any great office. I never heard the colonel make any complaint. He kept on his even course, devoting himself after this entirely to his law practice and the lecture field. He could with difficulty be brought to indorse even an application for office.

It was not long after this that he came to New York, where he found his talent as a lawyer and a jurist more highly appreciated than anywhere else. His lines hav fallen now into most pleasant places. He has all that he can do and is generally recognized as one of the foremost men of his time as a writer, as a public speaker, and as a lawyer. There is no lecturer in the field to-day who draws such vast audiences. When I was in Chicago last fall the colonel was announced to lecture in the great auditorium. This audience-chamber will hold some seven thousand people. Every seat was filled. During the two hours he talked no one moved except to applaud or to laugh, and such was the magic charm of his eloquence that no one left during the two hours, and he could hav held the audience for two hours longer had he so willed.

He learned in Washington that there was not very much real difference between the two parties when they came together at the national capital. His main interest to-day in politics is owing to his belief in protection, although he said the cause of protection would be very much stronger if the manufacturers were not "such hogs." He believes in protection because it builds up diversified industries, and in his opinion givs greater opportunities for the development and employment of skilled brains. In speaking of the field of politics and of politicians he said: "Popularity and statesmanship in politics consist in having a good-sized swill-trough. The longer the trough and the more swill, the greater the statesman. His popularity ceases and his statesmanship disappears with the trough!" He thought a swill-trough would be a most appropriate monument at the head of the grave of a politician in these days. He then went on to talk in a more serious vein by saying that the respect of everyone followed the man who fought for some principle. "The man who fights for a principle, let it be protection, honest money, honest elections, or whatever it may be, is respected if he goes down. He has got something, but the man who fights for mere office, for mere position, and fails to get it, goes down and disappears. He has no trough, no supply for it, consequently he is lost."

While the colonel may be cynical in the field of politics and skeptical in the field of religion, in what relates to the comfort and happiness of those about him he is anything but that. When he lived in Washington he kept an open house. His hospitality was of the most genial Western West. He found this hospitality tremendously abused.

The tribes of cranks who flourish in Washington swarmed into his house until he was obliged to practically shut it up to guard himself against the horde of crackbrained visitors. One night, during one of his Sunday evening receptions, Dr. Mary Walker came to the door and insisted on coming in. The servant did not know what to do. Dr. Mary was dressed in a full suit of broadcloth and carried a high hat. The colonel came himself to settle the difficulty. He said to Dr. Walker: "I never yet closed my door in the face of any human being, and I do not say that my doors now close in your face. Dressed as you are you cannot come in here. If you care to come back in the habiliments of your sex you are welcome." It is needless to say that the doctor went away angry.

It is in the household that the colonel is seen at his very best. His wife is as keenly interested in life and in the mental occupation of her husband as he can be. The atmosphere of the house is the happiest conceivable. A spirit of kindness rules everywhere. The colonel is devoted to his family, and his life is as pure and clean on the private side as the most severe critic could demand.

One day in Washington a lady called at the colonel's house for the purpose of converting him to the cause of religion. She represented some missionary society. She came into the hall of the house, trembling at her own audacity in invading the household of this great Freethinker. The colonel was called and she explained, with trembling voice, the object of her visit. She expected to be overwhelmed with rude and sarcastic laughter, but she met only the polite and smiling good nature of the colonel. He said: "I feel complimented, but let's not make the matter too serious. I'm just going out to dinner. Won't you come out to dine with us, and you may hav an opportunity there of saying what you want to me." She accepted. The colonel introduced the lady to the Ingersoll family, who were prepared for everything always, and who showed nothing but cordiality to the missionary, who was a real lady, and who came there animated by a high purpose. This lady came to the Ingersoll house, and made several attempts to convince the colonel of the error of his ways. In the end she was so affected by the atmosphere of kindness and content in the house that she came to the colonel at last and begged his pardon for attempting to convert him, saying that she believed that he was in practice a much better Christian than she.

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One of the strongest and best things that I hav witnessed in the colonel's career occurred at a supper given by an uptown club in New York several years ago. Around the table there were gathered actors, authors, newspaper men, dramatic writers, and clubmen. Colonel Ingersoll was one of the honored guests of the club. It was the habit of this club at the dinners thus given to hav a special subject for discussion. This night the subject was: "Is Marriage a Failure?" The tone of the talk was commonplace, vulgar, inane, almost idiotic. One guest after another made some commonplace attempt to be witty at the expense of the institute of marriage. In the midst of this talk the colonel's turn came, and I hav never seen a more triumphant display of the influence of serious and dignified treatment of what is the most serious and dignified thing in life. It was like a cool wind displacing an atmosphere of malaria. The colonel, with a brush of his hand, waved aside the idle talk of the moment and said that the man who says that marriage is a failure has never stood with his hand locked in the loyal grasp of a wife and mother at the side of a child's grave. The tribute which followed to marriage, to love and its duties, was so eloquent, so convincing, and so touching that there was hardly a dry eye in the room when he finished. His speech put an end to the discussion. The colonel is by nature a loyal enthusiast. He is a firm friend, and does not understand friendship clouded by personal interest. His devotion to his family is one of the most marked traits of his nature.

As he comes to be better understood, there is less misrepresentation of his attitude before the world. People hav come to believe that he is sincere in his disbelief and are not disposed to quarrel with him about it. I asked him if he did not find a great deal of change in public sentiment in the last few years upon the subject, in the directions of greater tolerance of the views of Freethinkers. To this he gave the most decided affirmativ. People hav greatly changed in the last fifty years, he thought. "If they had not," said he, "I could not liv."

He finds, however, that the clergymen are as unrelenting as ever, and from them he receives no concessions. In speaking of this he said: "There is such a vein of snobbery that runs all through the existing systems of religion." No one, in his judgment, was so snobbish as a servant standing up for the importance of his master. The more important the master the greater the snobbishness. So what must be the feeling of the servant toward a Freethinker who has criticised the master which he regards as infinit?

A recent caller upon Colonel Ingersoll said: "You are too critical. Why, I believe you would even criticise the Lord's prayer."

"It is a subject for criticism," said the colonel.

"In what way?" was asked.

"In the phrase 'lead us not into temptation,'" was the reply. "It is an insult to the power to whom it is addressed to suppose that he should want to lead anyone into temptation. Would it not be more respectful to say, 'lead us from temptation?'"

The colonel is a great believer in a man's having sincere convictions. Some time ago a would-be lecturer called upon him for advice as to how he should succeed in the lecture field. The colonel asked him if he had any special subject in hand. The visitor replied no; he had come to the colonel for a subject. The latter replied that the only advice he had to giv to any man before going into any field of literature or the like would be, first, to hav something to say; second, to believe what he said sincerely, and third, to say it in as simple a manner as possible.

The colonel has made, perhaps, the greatest number of admirers and the fewest enemies in his lectures upon "The Family." His lecture on "The Liberty of Man, Woman, and Child" has had, perhaps, the widest circulation of any of his writings. A friend of the colonel related an incident which is suggested by the topic of this lecture. He said that he and the colonel were once walking through the Union railway station at Pittsburgh to change a train. On their way through the station they met a man and his family coming in the opposit direction. The man had his hands in his pockets and was smoking a comfortable cigar very much at his ease. Behind him came his wife carrying a baby, weighed down with bundles and with a second child dragging at her skirts. The man caught sight of Colonel Ingersoll, and then darted back and picked up one of the children and all the bundles. His wife then turned and stopped Colonel Ingersoll. She said: "Colonel Ingersoll, I want to thank you for your lecture on the liberty of man, woman, and child. My husband was very much impressed by it, and he is trying to do his best to be thoughtful. Your

presence here in this station just suggested to him this division of labor which he has just assumed." The colonel smiled and passed on. It was one of the many thousand and one incidents in his life—the coming in contact with people who like his humanity, his gentle disposition, and his thoughtful regard for others. He has a passionate desire for everyone to be comfortable, contented. I hav heard him say over and over again: "Everyone has a right to be happy, and he is swindled out of his rights when he is unhappy."

I think that much of his hatred of religious forms and orthodox methods comes from an ultra-puritanical training given him by his Vermont ancestors. He is a natural-born rebel against prescribed methods for doing anything unless those methods appeal to his common sense. He is an extreme believer in equal rights, and as freely accords the right of criticism to the clergymen who oppose his views as he does in turn demand on his own part the privilege of criticising them. It is one of his lines of thought that if religion is strong it cannot be weakened by criticism.

He does not believe in the Parkhurst system of reforming society. I shall not quote any of his language upon the subject, because he is rather averse to criticising clergymen to the public, upon the theory that his view of this class is considered by many prejudiced. He considers, however, Parkhurst's method a wrong one and one that has done more to poison the minds of the youth throughout the country than any one thing that has occurred during the century. The name of Parkhurst is associated in the minds of nearly everyone more with what was sought to be destroyed than by the purpose which is supposed to hav actuated his conduct.

The colonel is nearly always at work. He possesses monumental industry and an extraordinary capacity for mastering a case. His mind works with lightning-like rapidity. He seems to see all around and through a question at the same time. He cuts short long-winded clients by anticipating in the briefest possible moment what they wish to say. He is slightly impatient with those who seek to waste his time. He is a wide reader of the best literature of this country and of Europe, and is today a student.

His powers of satire coupled with a colder disposition would make him very unpopular, but his satire is shaded by a kindly humor that softens the shaft. He has such a keen appreciation of the ludicrous, such a hatred of posing, that he soon brings opposing counsel who are anything but simple and natural down to this earth. One day he was arguing a case in Chicago against a very pompous attorney, who from the time he entered the court-room until he left it always played along the line of a prescribed part. He never made a natural move. In the course of his argument before the jury the Chicago lawyer laid out, with great show of theatrical display, fifteen sheets of paper in a row. Upon each sheet of paper was a massiv point which he argued for the jury, then formally laid the sheet aside. As he progressed down this row of points, laid out in his elaborate fashion, the colonel, who was then much younger than he is now, was seized with a wicked idea. He possessed himself of fifteen sheets of blank paper, and, when it came his turn to answer the fifteen-point lawyer, he walked up to the table in front of the jury, laid out his fifteen blank sheets with as great a solemnity and as much preparation as his opponent had employed. "Now," said the colonel, "I will address myself to the fifteen points made by the learned counsel who preceded me." He then picked up the first sheet, which was blank. He addressed his remarks to the point contained thereon, which was just nothing at all. He went through with the fifteen sheets in this same way, calling the attention of the foreman of the jury gravely to each blank sheet of paper. This witty fashion of saying to the jury that counsel who preceded him had said nothing which had any real bearing on the case, was so effectiv that it convulsed everyone, and carried the case without any real serious argument.

Colonel Ingersoll is a very proud, high-spirited, kind-hearted man. He loves the beautiful things of life. For music, for art, for literature, he is an enthusiast. He is always ready to help a beginner in any walk in life which leads upward. He is always finding some person of talent and genius. His introductions and his help hav contributed to the success of many.

The Declaration of Independence.

Had Jefferson never claimed to be author of the Declaration of Independence as he did in his private journal and in letters to friends, there is proof conclusiv that he did so in the Remonstrance of the House of Burgesses of Virginia, in May, 1874, written by Jefferson. It got by some means into circulation in England, in a very short time, where it attracted quite a sensation. Let anyone compare the original Declaration as presented to Congress and this Remonstrance and he will say, "If Jefferson is not the author of the Declaration it was stolen from the Remonstrance, which contains the Declaration and much more." Of whole sections the exact language is identical. HOLT.

Liberals and the World's Fair.

American Freethinkers should draw from the late action of Congress regarding the World's Fair some important facts regarding the present state of theology and the condition of Freethought. Those of us who think that the time is past when we are under obligation to fight Christianity should acknowledge their mistake. When anyone says that the church does not and cannot influence the government, let him look at the action of the late Congress. Last of all we should consider our own strength, and what we can do if organized. Unless we unite we are impotent, so far as any good work is concerned. The church knows our weakness. While we slumber the theological prowl about seeking to devour our liberties. There is no question whatever as to the fact that the majority of the people wanted the Fair open on Sunday; if put to a popular vote we think it would hav been carried by a greater majority than any other measure that has come up before the American people. Why did the church exercise so much influence and the Liberals so little? The answer is plain—they are organized, we are not. The church can claim no glory in its late victory. Such success will sooner or later bring disaster. By fair and honorable means they knew they would never be successful in inducing the board of directors to concede their demand; they therefore took to boycotting. They said, "We will ruin the World's Fair unless its managers get down on their knees and do honor to Christian bigotry." The clergy, the proprietors of saloons, gambling hells, and houses of ill fame, united and accomplished their object, and in the end will divide the profits of Sunday traffic. The church may deny this, but it is true for all their denial.

Liberals! Awake from your apathy. Organize in every city, town, or village, where there are enough of you to form a society. Let us revive the at present defunct American Secular Union, and if it is dead past all resurrection let us form another. Let our motto be, No union of church and state; no compromise with superstition; no peace to our enemies till they acknowledge our rights.

Des Moines, Ia. FRANKLIN STEINER.

Items of Foreign News Interesting to Freethinkers.

At the "Festival of Youth" held at Rheims on July 10th over three thousand persons took part.

Since the appearance of our last "Items" sixteen new Freethought societies hav been formed in Spain.

The Freethought demonstration held on July 3d at Louvain, Belgium, was attended by over two thousand persons.

Mr. Austin Bierbower's article, "Was Christ Crucified?" has been translated into Swedish and appears in the *Fritänkaren*.

Frederick von Bodenstedt, the brilliant Freethinker and author of the Mirza Schaffy songs, died at Wiesbaden, Germany, on April 18th.

If the cholera epidemic does not interfere, the congress at Madrid will be a decided success. The United States will be represented by our friend Mr. Léon Furnémont.

May 29th there was unveiled at Faytlez-Manage a monument in honor of the Belgian Freethinker and social reformer, Abel Wart. Over two thousand persons were present.

During the last four years 1,657,000 crowns hav been collected in Norway for foreign missions. Not one cent was gathered in to be applied to educating the people on religious questions.

On June 30th Miss Virginie Mauvais was buried at Nancy. She devoted her whole life, her vast fortune, to the education of the youth of Nancy and to the erection of different secular institutions in the same city. The mayor, aldermen, and fifty thousand people followed the hearse which contained the remains of what once constituted the Freethinker Virginie Mauvais. Speeches were delivered by various Freethinkers.

Secretaries of the various state Secular societies will confer a favor upon the writer of these "Items" by sending to Gustave Nelson, Groghan, N. Y., the number of local Unions, and of members of the same. The statistics are to be presented at Madrid at the coming congress.

The August number of *Bulletin Mensuel* has two supplements, one containing formulas of testaments and the registration of same, the other a call for money to the Literary Fund. The French Freethinkers hav tested and found out the great amount of good resulting by distributions of pamphlets.

At the annual congress of Swedish Freethinkers it was proposed to secure Mr. Lennstrand's services by paying him a yearly salary. As matters hav been our friend has not lived on the fat of the land. As yet we hav not received the minutes of the congress; hence do not know whether the proposal was carried or not.

Mrs. Annie Besant will probably soon be joined by Mr. Henry V. Berghell, the Swedish exile, at present speaker for a Unitarian church in this country. In a letter to the *Fritänkaren* he states that he is studying Theosophy, and believes that in that mystic faith he can find a peace which all other beliefs and unbeliefs hav failed to furnish him.

Freethinkers in Austria do not intend to submit to clerical dictation as regards the education of their children. Several lawsuits are pending before courts owing to the determination of ecclesiastics to teach a religion to the children of Freethought parents, in direct opposition to the wishes of the latter, and the public-school law of April 20, 1882.

We are pleased to inform our readers that the leader of the Austrian Freethinkers, ex-priest and editor of *Der Lichtfreund*, has so far recovered from his attack of meningitis, the sequel of influenza, as to be able to edit his paper and giv his weekly lectures at Vienna. Our friend has several times been subjected to the charitable persecutions of the orthodox, but never yet has he lowered the banner.

In French Freethought papers a writer signing himself "J. M." proposes that the names of the months be changed. It is proposals of this and similar kinds which work havoc in our lines. They do but harm, partly by causing discussions, partly by occupying space in our journals. They set brother against brother and make the church laugh. Personal hobbies, which do not benefit Freethought, hav no place in our papers or societies; they direct our attention away from what is really important.

Le Comité d'Etude Morales, the president of which is M. Jean Paul Cée, is growing. It forms now a part of both the French and Belgian Freethought Federations. The latest work of this Committee on Moral Laws is the preparation of speeches to be used on secular occasions, as adoption of children, marriages, and funerals. These speeches, which hav been adopted by the above-named Freethought Federations, are published in the committee's circular of May 22, 1892. Anyone who reads the French language can secure a copy of same by addressing Gustave Nelson, Groghan, N. Y., who is a corresponding member of the committee.

On June 5th the Freethinkers of Charleroi, Belgium, held their annual "Children's Festival." The festival, which was of the same pattern as our Sunday-school picnics, only more rational, was largely attended. About one hundred and fifty children took part in the procession. There was music, singing, speaking, and a general good time. It would be very advantageous to Freethought here in the United States if we paid more attention to the growing-up generation. It is not enough to attack Christianity by argument, we must endeavor to cut off the supply of the church, and that is the growing-up generation. If we leave it alone, it will either be gobbled up by the church, or, what is equally bad, become indifferent.

SEND for catalog of our publications. Sent free on application.

Finance.

Under the heading above I hav just read an article from Mr. J. W. Abbott to which I wish to make a few remarks and criticism.

"Money is a medium of exchange." True. "It is not necessary that it should hav an intrinsic value or a value within itself. The less it has the better. And it should be irredeemable."

I do not giv myself out as a financier, but with a little common sense one can pick a plenty of flaws in his many, to me, senseless assertions and averments.

If figures do not lie, they do not prove anything either, if not supported with good arguments and facts.

Money as a medium of exchange is wanted, not only between neighbors, man and man of the same nation, but for use the world over. That money should hav in itself no intrinsic value seems to me fallacious. It would not suit me, or Mr. Abbott himself, I should judge, after he gave it a little reflection. For example, I hav saved and wish to store some of my labor for future use. If I hav received pay for my labor in wheat or potatoes or any other product, then I wish to exchange it for gold or silver or jewelry—into anything that will not perish soon, and what everybody wishes and desires to hav. Now, in case of fire, what would become of my saved paper, the best Bank of England notes, as well as his fiat money? Where could it be found? Gold and silver could be searched for and picked up again with little loss if any. Therefore I desire money that has intrinsic value.

Paper is a great commodity, and most necessary for our transactions in commerce, but it is only taken when it comes from solid men or houses. Paper money is preferred to coin just as long as it can, when wanted, be redeemed in coin, and no longer. Irredeemable paper money would pass as long as the issuer of it could force it, and would be entirely worthless as a medium of exchange with other nations.

Mr. Abbott says: "It is the fiat of the government that makes the piece of anything money. You would not be obliged to take ten pounds of gold for a debt of a dollar, but you would be obliged to take . . . a silver dollar worth only eighty cents." But I ask: Who would not take even only one-fourth of a pound of gold in preference to his fiat dollar of eighty cents? Who but a fool? It is its intrinsic value that makes the difference and its desirableness.

Mr. Abbott says paper is the least liable to fluctuate of anything imaginable. It has been in the memory of our own age found that this is untrue. The Confederacy had plenty of paper; the more it used the less its value became; and what is it worth now? Venice was in its time immensely rich and wealthy, as England is now, and its banknotes were preferred to coin, the same as is the case with the notes of the Bank of England, but it had gold and silver for their redemption. Russia's notes were redeemable in copper and were a hindrance in commerce, as I read, and were simply forced fiat money. Rational beings do not want irredeemable paper money.

That this republican government has made vicious laws all in favor of banks, railroads, and monopolies in general, for the rich, is only too true. It cannot be denied it was done because it was and is in the interest of themselvs, the legislators, so to do.

People hav the voting power, but are too ignorant yet to use it with profit. Abolish all and every kind of taxes with the exception of two. Let all expenses of the state, county, and city be raised from the land value only; all improvements be freed. The general government should raise all its revenues simply and solely from a graduated income tax. This, in my view, would take an immense burden from the poor and middle class and put it where it belongs, on the rich, on those able to pay, on the most protected and favored classes. But besides this, as long as the people in general are willingly building costly, but worse than useless, churches by the thousands, and labor to sustain an army of parasites of priests and ministers, there is no hope for betterment. All I can do is to fall in with *Puck* and cry, "What fools these mortals be!" FREDERICK KOEZLY.

New York, Aug. 27, 1892.

Senators at Prayer.

The United States Senate at prayer presents a study for the curious who love to inquire into the peculiarities, whimsicalities, and absurdities of the great. Promptly when the clock indicates the hour of noon, the vice-president and the chaplain enter the Senate; the latter ascends to the stand of the presiding officer, standing below him, givs one rap with the gavel, and then the prayer proceeds with a good deal of suggestion of lip-service. Mr. Morton is an eminently respectable-looking man. It would be an impossibility for him to commit an act of indecorum, says the Louisville *Courier-Journal*. He would make an admirable lord mayor of London. His attitude is that of devotion without any degree of humility. Of the Senators, Messrs. Palmer, Hawley, Paddock, and Gibson, of Louisiana, throw all the devotion and humility into the service that the law allows.

One continually expects to hear an unctuous amen from each one of them at any moment during the services. Sawyer, Morrill, Sherman, Frye, Allison, Ransom, Vest, Vance, Cameron, and Butler are careless and unconcerned and somewhat bored. Hoar and Dawes rise. Washburn keeps his seat and yawns visibly, if not audibly, two or three times before the final amen; Brice also keeps his seat, but bends his head on his hand Methodist probation fashion. Stanford, too, keeps his seat for the sufficient reason that he is very weak in his pins, he having No. 5 legs and No. 12 trunk. Hiscock is the most bored man in the Senate when the devotional exercises are under way. He glances around the chamber, scans the galleries, and seems to be completely exhausted. With an immense stomach for biscuit, a big head for thought, and a powerful frame for action Hiscock was born lazy and has never grown out of it.

But for that he would hav been speaker of the House in 1881, and but for that he would hav been a big man in the Senate. As for his colleague, Hill, he is not in it at the hour of prayer. He remains in the cloakroom until the Senate is ready for business. Quay, doubtless through associations with Wanamaker, has learned to assume an easy if not graceful attitude—a happy medium between humility and carelessness. It is notable that the Senate never fills up till after the chaplain yields the chair to the vice-president.

Dedicated to Engraving on Title-page of "The Truth Seeker" August 7th.

Science! We hail thee! No better friend has man.
Savior of the race, unheralded, unsung,
Thou, the "rock of ages," wert ere worlds began.
Always right, though oft cajoled by wrong.
Science! Jewel fair! Thou art the king of kings;
We know thou art, no matter what thy name.
The cosmos yields to thee, the scepter flings,
And plumes thee victor in the vast domain.
Science! Thou Alpha and Omega art! To thee
E'en sky and sea, the vast and great unknown,
Their secrets yield. Thou hast the key.
Humanity, posterity, will never thee disown.
Science! Thou handmaid fair! We thee adore!
We bow to thee alone, our only hope.
As time rolls on, we love thee more and more.
Friend thou art, more dear than priest or pope.
Science! Crucible of all! 'Tis true that thy fair name
Has been assailed. By bigots crushed to earth,
Thou risest up more valiant, and with wider fame.
It still rolls on, this "rock" of priceless worth.
Science! Thou all in all! E'en must it be
In the great realm of fact thou stand'st secure.
Thy citadel is safe, without dogma or decree—
Defenseless, yet fortified by all that can endure.

Newark, N. J. HENRY BIRD.

About What "The Truth Seeker" Said.

From the Advent Review.

What of it? This is the question which some ask concerning the late action of Congress in favor of closing the World's Fair on Sunday. If Congress thinks best that the Fair be closed on Sunday, what of it? What is there particularly significant about that?

The significance of that act is just this: that Congress has now committed itself to religious legislation. The Centennial Exposition in Philadelphia was closed on Sunday, but that was the act of the managers, who had a right to so conduct it if they chose, just as the managers of the coming World's Fair would hav a right to do so if they saw fit.

But in 1876 there was no action of Congress in the matter. Then why not leave the matter on the present occasion to the commissioners who hav charge of the Fair? There is where it should hav been left. But no; certain Sunday zealots saw here too good an opportunity to be let slip, to commit the nation to the fatal work of religious legislation; and so Congress itself must act in the matter.

In this they hav succeeded. And so far as the influence of this action is concerned, it does not matter what course events may take. It would not matter if the commission should refuse the money on the condition offered, and open the Fair on Sunday; it would not matter if the next Congress should release the managers from the condition of Sunday-closing. The fact would still remain that Congress had declared itself competent to legislate on religious questions; and with this as a precedent, they will be called on to do more of it.

The most stupid part of the whole proceeding was that some of this majority threw themselvs helplessly in the lap of the church, declaring that it was "not wise legislation" to resist the religious element of our land, thus virtually advertising that whatever a majority of the religionists of the country demand, they can hav. And with this invitation, the churches will not be slow in putting in their demands.

True, what Congress has done so far, pertains only to the Fair, regulating the action of the people only with reference to that. But with this as a beginning, how long before a Sunday law, properly so called, for all the people in all places, for which there is now such a deafening clamor, will be secured?

Two of Our New Books.

From the Kansas City Times.

Thomas Ellwood Longshore's "Higher Criticism in Theology and Religion Compared with Ancient Myths and Miracles as Factors in Human Evolution," consists of the calm and clear opinions of a "reformed Quaker, who at the age of eighty years has announced to the world his final conclusions about some questions which hav agitated and perplexed mankind since the early morn of civilization." The various chapters giv ample evidence of the great learning, balanced mind, and profound reasoning of the aged author. Among the subjects treated are "The Old and New Testaments," "What is Religion?" "The Soul and Immortality," "Idolatry and Fear," "Morality and Ethics," "Education," "Sociology," and "Thoughts on Death."

The book comprises a vast fund of information concerning theologies of the past and present, and is written in a manner apt to attract and hold the attention of all minds endowed with a love of intelligent investigation. Regarding the institution under whose guidance man has stumbled through the ages, Mr. Longshore says: "The church is as certainly corrupt as the world, but it is a corruption of a refined and subtle order, which generates pride and a sense of self-righteousness that will not submit to criticism or disparagement. It may help those who hav fallen very low up to its own level; that is the best it can do. If you aspire to anything beyond you are safer, better off outside than you are in the church. Turn your attention to science, to the advanced thoughts of thinkers outside the church; the prescribed higher class of critics, students of ethics, of social philosophy, the educators of the world, that are far in advance of the church theology." [New York, Truth Seeker Publishing Company.

The Kansas Freethinkers' Association

Will hold their third annual convention at Ottawa, Kan., September 9th to 14th. John E. Remsburg and other good speakers will preach the gospel of truth.

All Freethinkers and Liberal societies are invited to attend and aid in the good work of teaching reason instead of faith. Clergy and Christians are especially invited to attend.

The Freethinkers will hav the use of Forest park, which has all the advantages of beauty, comfort, and convenience for the entertainment of visitors.

President, C. K. LEVERING,
Burlington, Kan.
Secretary, L. D. WHITE,
Halstead, Kan.

Lectures and Meetings.

SAMUEL P. PUTNAM will lecture at Masonic Hall, Ellenville, N. Y., September 22d; evening subject, "Modern Thought in the Churches."

THE Annual Convention of the Canadian Secular Union will be held on Saturday and Sunday, September 10 and 11, 1892, when it is hoped that a full attendance of delegates will be present.

E. H. HEYWOOD writes: "There will be a special convention of the New England Labor Reform League in Boston Sunday and Monday, September 25th and 26th, day and evening. Due attention will be given to free speech, the tongue and pen of our faith. Hav the lewd knaves and fools who now jail Harman anything to say for the foul crime they are guilty of?"

S. P. PUTNAM'S lecture appointments for October and November:

Boston, Mass.	Oct.	2	Scofield, Utah.	Nov.	1, 2
Cincinnati, O.	"	9	Reno, Nev.	"	6, 7
Golden Pond, Ky.	"	14–17	Bishop Creek and		
Chicago, Ill.	"	23	Round Valley, Cal	"	9–14
Bartley, Neb.	"	26, 27	Independence, Cal	"	17–20
Denver, Col.	"	30	Stockton, Cal.	"	27

Letters of Friends.

The Indecent Bible.

LINCOLN, ILL., Aug. 22, 1892.

MR. EDITOR: In THE TRUTH SEEKER for August 20th the text illustrated by the cut on the last page is certainly calculated to make a decent man hold his breath. I want every reader to get down his "Holy Queer" and turn to Isa. xxxvi, 12, and then to prove the value of iteration on holy truths, turn to 2 Kings xviii, 27. This is fully as much as anyone can stand at one time, hence I will not at present giv any more references.

Yours truly, JOHN BUSHEL.

An Oldtime Friend.

HARBOUR, ARK., Aug. 22, 1892.

MR. EDITOR: I wish to say that I was a subscriber to the grand old *Investigator* for twelve years, and thought no one but Messrs. Mendum and Seaver could conduct a Freethought paper, and friend Bennett started a little seven-by-nine monthly paper in Illinois, and sent me a copy, No. 1, Vol. I; and as the *Investigator* was well established, I would support his sheet, and the first number was full of good reading matter. I concluded Bennett was the very man to run a Liberal journal. But, bless your life, how easy it is for a man to be mistaken. The way I look at the matter now, the present TRUTH SEEKER family are the very men to conduct a first-class paper.

I circulate my papers to anyone that will read them. I leave one at the barber-shop and at the news-stand.

J. H. HASLAM.

A Man Who Is Worse Than a Heathen.

NEW HAVEN, CONN., Aug. 22, 1892.

MR. EDITOR: I am one of those fools (according to the Bible) "that say in their hearts," etc., and hav, as Faust says, "no lingering fear of hell or devil," and, I may add, no God either. This has caused some of my religious friends to consider me worse than a heathen. But of course I do not mind that. I will tell you of one answer a Christian gave me the other day that made me smile. On my inquiring whether he had read any works of Voltaire, Paine, or Ingersoll, he exclaimed, "No, no! I never saw them and I don't want to!" "Why?" I asked. "I am afraid I might be convinced by their logic and reasoning and believe the same you do, and I won't do it!" Just think of it! A man admitting that his belief was based upon nothing and then afraid of getting his eyes open! What such people don't know would fill a big book. Every week I pass my copy of THE TRUTH SEEKER around to my friends, and I hope it will set some of them, yes, all, on the right track.

S. HALLBERG.

Labor Should Be the Measure of Money.

GILROY, CAL., Aug. 11, 1892.

MR. EDITOR: I am a reader of what I consider your valuable paper and a sympathizer with the Independent party movement. After reading P. F. Shumaker's article on money in the issue of THE TRUTH SEEKER of August 13th I think by making a suggestion, and what to my mind seems to be an answer to his question, "What will we measure the value of the paper dollar with?" I may be the means of adding another to our common cause.

"What will we measure the value of a paper dollar with?" It seems to me, from the different articles published on the money question in THE TRUTH SEEKER from time to time, that the word "money" has no definit meaning but that it is wealth or represents wealth, depending on whether it be "intrinsic" or "fiat" money. It is generally conceded to be a true proposition that all wealth or value is the product of labor. Hence it seems to my mind that whatever form of money we hav, labor is one of the principal factors. Hence a unit of labor could be taken as a unit of measure for money.

Yours for humanity, S. P. DALEY.

God As an Organist.

SANTA CLARA, CAL., Aug. 10, 1892.

MR. EDITOR: Happening to pick up a paper the other day containing a sermon by a celebrated New York divine, delivered in England, my attention was particularly called to these words: " . . . and you shall see God's hands striking the keys and God's foot trampling the pedals in the great oratorio of the ages."

What a narrow-minded, belittled idea of an almighty, all-wise, and all-powerful God; of a being who called into existence the almost infinit host of heavenly bodies, placed them in their proper places and made laws governing them, so there is no failure in their movements but they swing on and on through their tremendous paths! Think of a God who always existed, and created this heavenly host, playing with his "*hands* and *feet*" for the amusement of a few selected human beings.

If man *could* picture a God that was really above *himself* and one who didn't hav all of the human attributes, bad as well as good, it would do well enough to tell us his plans, etc. But man never has been able to do so and never will. Man is the highest being we know, so God is pictured likewise.

A man who believes in a God who stopped the sun in his orbit (?) simply to giv a chosen people more daylight to finish killing their enemies, and one who would make it likewise go backward simply as a sign for a sick king, can well talk about a God playing with his "hands and feet." Giv us more nineteenth-century enlightenment and fewer ancient ideas.

C. C. WOODWARD.

Affair With a Catholic Lady.

NEWARK, N. J., Aug. 28, 1892.

MR. EDITOR: Four years ago I visited Roselle, N. J., conversing with a Catholic lady on Father McGlynn's excommunication from the church. She remarked, "I feel troubled; for the reverend gentleman christened three of my children, and sometimes I think I will hav them rechristened." I then said: "My mother had all her children christened but me. I was the youngest of six children, and she failed to hav me christened. And I was glad that I was the favored one, for I did not believe in baptism." I told her there was no hell or purgatory to punish us after death; that if we committed crimes we were punished; for that moment we were in hell, and if we were honest, industrious, and virtuous, our conscience was at peace and that was our heaven. And I said that those rewards and punishments were pure, unadulterated shams, and that those priestly fakirs could not get a living from intelligent, educated people—that they were kept alive wholly by simple, ignorant, superstitious mortals who did not hav the capacity or courage to think for themselvs. And it is only a lack of foresight, prudence, and reason for any person not to exercise their brains and do their own thinking. I bid this lady good afternoon. About three weeks ago I visited Roselle again and met and talked with the same lady. What a change had taken place since last we met. She laughed when I entered her door. She had thought of me many times, and the last time she conversed with Father Wiseman—if my memory serves me—the priest was speaking of the torments of hell and this woman had the courage to tell this priestly father, "I don't believe in hell." He replied, "Then you can't be a Catholic." And she has never been to church since. I remarked, "My good woman, you are free," and handed her a Freethought paper.

W. W. MORRIS.

Syllogisms on Money.

COOK, NEB., Aug. 15, 1892.

MR. EDITOR: In your issue of August 13th, I see my old friend of Flat Creek, La., P. F. Shumaker, in his article "Money Again," asks this question: "What will we measure the value of a paper dollar with?" It appears he has never seen an answer to this question, and consequently is unable to see where the value comes in. I wish to answer only this question, leaving the rest with Mr. Jones, who is abundantly able to attend to it.

What will we measure the value of a dollar with? Answer: With law. Proof: I owe my friend Shumaker a debt of $5. I make a tender of $5 lawful money. My friend refuses the tender on the ground that it is neither gold nor silver. He goes before the judge with this plea. The judge rules the debt paid by the tender and assesses the cost of the trial on my friend, as a punishment for his ignorance, or perhaps worse—his resistance of the "sovereign authority," vested in the law which places the $5 of legal value upon the material substance of the tender whether it be gold, paper, silver, or any other substance capable of receiving the impress of the almightiness of this government.

If gold and silver are money, then the law is unnecessary;

But the law is necessary to make money;

Therefore gold and silver are not money.

Nothing can be created a medium of exchange except by force of custom or statute law;

Money is a medium of exchange;

Therefore money is created a medium of exchange by the force of custom or statute law.

A custom or statute law is the law of the land.

Money is created such by the force of custom or statute law;

Therefore money is created by the law of the land.

Laws cannot create matter;

Money *is* created by law;

Therefore money is not matter.

I hope my friend Shumaker will get his eyes opened to the fact that matter is not money, and I think he will from the way he has softened down since his answers to my questions some months ago.

W. P. BROOKS, M.D.

Preachers Recommend Prayer But Don't Practice It.

INDUSTRY, KAN., Aug. 19, 1892.

MR. EDITOR: The new Bible Picture Book and "Travels in Faith" came to hand the other day; and in reply will say they are the most interesting and truthful books I ever read. The Bible Picture Book, especially, is not only interesting and instructiv but very comic indeed. It truly shows up the foolishness of believing in the Old Testament as an inspired book, let alone reason and common sense. Every reasonable and truthful person throughout the civilized world ought to send and get the new Bible Picture Book, as it will open his intellectual eyes as they were never opened before; and after they hav pondered over it carefully, lend it to their benighted Christian friends for careful perusal, as it will certainly be an eye-opener to them, unless they are past redemption. May you be successful in selling thousands upon thousands of them for the good of humanity, is my prayer.

I will also state in brief what little faith and trust and regard the preachers hav for their so-called God. A United Brethren preacher here in our village told us some time ago in his sermon that if we only would hav more faith and trust in God, God certainly would stand by us and assist us in everything that we truly stood in need of. And a few days after he made that assertion, an Infidel life insurance agent came along, and he got his life insured for several thousand dollars. Therefore, you can readily see that he has more faith and trust in man (if he is an Infidel) than he has in his God, whom he preaches to the people to put their faith and trust in. But then, I never saw or heard of one preacher that practices all he preaches. They imagin they are all "smart Alecks" and can lie and deceive the people for the honor and glory of their little God.

And we also hav a very portly and God-fearing sky-pilot in our village who preaches for the evangelical flock, by the name of Vennum. And to show to the world what regard this God-fearing man has for Sunday—he gets up a very enthusiastic picnic with a brass band on the holy Sabbath day and goes out to an Infidel's grove to serve his little old God, and in order to deceive he pulls the wool over the people's eyes and calls it "the children's day" for the Sunday-school.

But then, "great is the mystery of godliness."

J. B. WISE.

Chafing Under Sunday Tyranny.

FAIRPORT, N. Y., Aug. 17, 1892.

MR. EDITOR: I was a born heretic, never from my earliest boyhood being willing to accept any belief or creed unsupported by evidence. In my youth I read the Bible until I became disgusted with its contradictions, absurdities, and obscenity, and hav wasted little time on the "sacred" volume since.

The action of Congress in voting to giv a large sum of the people's money to the World's Fair on a condition which will, if accepted, deprive a part of the people of those rights declared by the Declaration of Independence to be "inalienable," and guaranteed to every citizen by the Constitution, deserves the severest condemnation of every fair-minded man. It is an insult to the memory of those noble patriots who declared that all men are created free and equal. It is an everlasting blot on the record of the last Congress, and should consign the memory of every man who voted "Aye" to well-merited contempt. Nor is the shame and disgrace at all mitigated by the fact that this action was largely hypocritical; the average Congressman caring about as much for Sunday observance as a "yaller" dog. They were cajoled into taking this step by the howling of an army of frantic priests under the impression that it would in some way inure to their personal benefit. I would not be surprised if it should turn out that there had been brought to bear the force of an undercurrent which had its fountain-head in certain interests which Sunday closing would be sure to promote. Should the Fair be closed on Sunday you may chronicle the fact that it has prevented *one* man from going there. If I stay at home I hav my liberty. If I go to the Fair my liberty is abridged. I am an unwilling victim of that same spirit of priestcraft, bigotry, and intolerance which, when it had the power, held its iron heel on the necks of a large part of the human race, bringing every man to the fold or the rack, crushing out every budding ray of light, and keeping the world in utter darkness more than a thousand years. I am seventy-two years old, hav never worn the yoke of church dictation and never will.

Inclosed I send $1 for the Bible Picture Book.

NELSON LEWIS.

The Truth on Calvin.

NAUVOO, ILL., Aug. 11, 1892.

MR. EDITOR: By the influence of a former historiography the theologian John Calvin is usually taken for the ecclesiastical reformer of the French-speaking people, especially in Switzerland, for the benefactor of the small republic of Geneva, and for a man full of light. But this is a threefold mistake, as the modern developments and discoveries from the Geneva archives made by Galiffe prove the contrary. John Calvin has not been the ecclesiastical reformer of the French speaking people in Geneva. Nor has he been Geneva's benefactor, but rather her tyrant. He, finally, has not been a man full of light, but rather he has changed the spiritual slavery of popery into slavery to his own mind. This shall be proved by the following historical facts:

The reformation of the church had been introduced two years before Calvin's arrival at Geneva. It was Anton Fromanent who brought Zwingles's doctrin to Geneva. Then Calvin, prosecuted by the French government for his doctrins, took refuge in Geneva, and from that city he tried to influence the inhabitants of France by propagating the doctrin that God had elected only a few persons to salvation and had determined the rest of mankind to eternal damnation. His followers at Geneva—the French refugees—were blindly devoted to him and became the strongest party at Geneva. They oppressed the Liberal party by all means, and gave to their opponents the nickname, "Libertins." They executed one of their chief opponents, the syndic John Philipp, under false accusations. Now, Calvin spared no means to further strengthen his spiritual tyranny. He got a rich salary of six thousand francs, free dwelling and furniture, free wood and provisions, and the right "to make laws in order to rule the people." Instantly he organized a system of espionage by which he was aware of not only the deeds but even the thoughts of Geneva's inhabitants. He who injured

him was accused as an injurer of God, and was sentenced to kneel down in a public place clothed only with a shirt and holding a taper in his hand, and confess publicly that he had done wrong. Among those punished were the officer, Peter Ameautt, and the printer, Dubois. Six French Calvinists who had resisted the voting in favor of Calvin were beheaded. From 1541 to 1546, during the influence of Calvin on the city government of Geneva, 76 persons were ejected from the city, 800 to 900 imprisoned, and 58 executed. Children to be baptized could receive no other than Bible names. Music and dancing were forbidden; so was the theater. Saloons were tried to be suppressed. Immorality increased from year to year. But those persons who adopted Calvin's system were not punished, and those persons who had left their wives in France were allowed to take another wife at Geneva. In his sermons Calvin called his adversaries brutes, beasts, dogs, wolves; and one day he said there had to be erected two gallowses to hang thereon 700 or 800 young Genevans. He punished 33 persons for their belief's sake. Jack Gruet, who was only suspected of having written a pamphlet against the Geneva preachers, was beheaded. Jerome Rolser was driven away for heresy. And how Michael Servetus, a Spanish physician who had fled from the Inquisition, was sentenced by Calvin to be cremated, is a historical fact too well known to need further mention.

GEO. ALEX. RITTER.

Prohibitionists Are Religionists, and Prohibition Is Despotism.

NUNACH, CAL., Aug. 19, 1892.

MR. EDITOR: I would like to not exactly reply to an article in THE TRUTH SEEKER of August 6th, headed "Prohibition and Liver Disease," but rather make a few observations on the same. Mr. Steenerson seems to be rather huffy about the Prohibition party being accused of having gangrene of the liver, and he wants Mr. Heald to tell the readers of THE TRUTH SEEKER what good we get from the saloon, how many great men the saloon has produced, and how it is a blessing to society. Before going further into the subject, permit me to digress a little from the main issue. I take it for granted that Mr. Steenerson is, if not an out-and-out Freethinker, at least a Liberal-minded man. Now, I hav met many Prohibitionists in the course of my life, but I may truthfully say I never met a Prohibitionist that was not a Christian. It seems to me if Mr. Steenerson would study up the subject, or just let him read the Prohibition platform through carefully, he ought to see that there is a nigger in the woodpile some place. The platform commences this way: "The Prohibition party in national convention assembled, acknowledging almighty God as the source of all true government, and his law as the standard to which all human enactments must conform, to secure the blessings of"—what? I will tell you—of Sunday laws; press censorship; ditto post-office; the Bible in the public schools, where the teachers would probably require a religious qualification in order to teach the young idea how to shoot, etc. Further comment on the above preamble to the Prohibition platform is unnecessary. Every thoughtful man ought to see that the liquor business which they (the Prohibitionists) pretend to make their main issue is only a cloak to hide their wicked designs on the liberties of the people. It is not the drinking of alcoholic beverages which they want to prohibit so much as liberty of conscience. I thank, not God, but the intelligence of the majority of the American people, that the Prohibition party is more liable to die of gangrene of the liver than to dictate to the free-born people of this country what they shall eat and drink and think.

Now, to get back to the beginning, Mr. Steenerson wants to know how many great men the saloon has produced, also how it is a blessing to society. Now, I think Mr. Steenerson is flying wide of the mark, like some Christian debaters. Mr. Heald never claimed it was a blessing to society. Houses of prostitution are hardly considered so either, I believe, yet a great many people consider them a necessary evil. As to how many great men the saloon produces, that is rot, and needs no answer. A great many great men, in fact the majority of great men, were and are at the present day users of alcoholic beverages. Whether they are products of the saloon or not, it takes a better logician than I to say. I will say in conclusion that I am temperance from a hygienic standpoint. I think a man is better off without any unnatural stimulating drinks, such as whisky, brandy, beer, wine, tea, and coffee. But because I think so should I prohibit those that do not agree with me from doing as they please in those matters? Out with such narrow-minded bigots.

ALBERT SANDBERG.

A Smart Fighter.

MAYSTON, TENN., Aug. 12, 1892.

MR. EDITOR: Tennessee has some queer laws; the registration laws for instance. Every man in order to vote must hav a registration certificate and also a poll-tax receipt, and show them to the judges of election when he passes in his ballot.

In common with most other men, I thought it might be a cunning thing to vote, so I went to the office to register. I announced my name and one of the registrars said, "Hold up your right hand and be sworn." And I said bluntly, "I won't do it. What! I swear—swear to be registered? I never heard of such a thing."

One of them then explained that there were certain questions to be answered and *they* held that each one must be sworn to answer them truly. I offered to affirm, under the pains and penalties of perjury, to answer truly any proper questions that they saw fit to ask. But in doing so I would not take off my hat or hold up my hand—if I happened to be standing I would stand and if I was sitting I would stay *sot*. That I was a man and would play no monkey tricks at all.

I expect if a chain of lightning had drawn a train of circumstances through the room, those two men would not hav been so utterly dumfounded.

The copy of the law they had—a little pamphlet—did not say anything about affirming, and they requested a week for meditation and advice. The next Saturday I called again and they said they had learned that I could affirm but must do so in the words of the oath. I told them that was a distinction without any difference—that it was those "So help you God" words that I desired to avoid, and would neither swear or affirm with those words.

The result was they made out my certificate and wrote across the face of it, "The registrars disagree." Then I had to take the certificate to the county registration commissioners for them to "approve" or "disapprove." They informed me that the commissioners would meet Monday A.M., August 1st, to pass on all disagreed certificates, and would leave mine at the store of D. P. Henderson & Co., where I could get it in the afternoon. It was called for Monday, Tuesday, Wednesday, and telephoned for twice Thursday, the day of the election. No certificate and no reply to telephone.

Sunday after the election I wrote to the county commission the following letter;

MAYSTON, TENN., Aug. 7, 1892.

MR. W. G. M. THOMAS, *Dear Sir:* I would be pleased to know what disposition you hav made of my registration certificate. It was called for at the store of D. P. Henderson Monday afternoon, Tuesday afternoon, and Wednesday. You were telephoned about it twice Thursday. No certificate and no reply. *I am not pleased.* You had a right to approve or disapprove it, but you had no right to suppress it.

"So help you God." What god? The Brahman's, the Buddhist's, the Mohammedan, the Mormon, the Scandinavian? The one-headed monster of the Jews, the double-headed monstrosity of the Romans, or the triple-headed monstrous monstrosity of the Christians? Perchance one of the one thousand gods of the Grecians?

"So help you God." Whose god? I havn't any. Your god? I don't know anything about your god. Their god? Each one pretends to a different god and *they* all lie so infamously that I don't believe any of their gods would "*help me*" tell the truth. Has the state got a God? Not so far as I am informed. But if the state has a good healthy God let the state show him up or at least so define him that we may know that he can help us tell the truth—or else let the state go out of the God business.

"So help you God." The fact is, I am a man and I can tell the truth without the help of any God or any other man. And I don't believe the state has any right to jump a God onto anyone as a religious test of citizenship.

All the Gods we hav ever had any account of hav been purely imaginary, ideals, and for the most part the most horrible conceptions that the imaginations of barbarous men could conceive of.

To-day there are about eighty thousand preachers — pampered paupers — in the United States, each one striving to make out the devil (whatever that may mean) to be a more horrible monster than any of the others can—more horrible than any of the million preachers—paupers—that hav gone before hav made him out to be; and yet they say *their* God made him, governs, guides, and controls him. That makes their God a devilish sight worse than the devil. Go to, now, I will none of them.

Where is my certificate?

L. L. GOODWIN.

Later, Aug. 13, 1892.—Hurrah for our side! To-day, nine days after the election, I hav received from the county registration commission my "disagreed" registration certificate, "approved" by the county commission. Although too late to use, it gives me great satisfaction in this: My persistence has compelled the commission to decide that Freethinkers hav rights of conscience as much to be respected as those of the devotees of superstition. They decide that a Freethinker may affirm without taking off his hat, holding up his hand, or going through any other sleight-of-hand performance. They decide that a manly man need not be a monkey unless he chooses.

This country has twenty-one voting districts and the one I liv in is the only one where the registrars hav required everyone to swear. I boast the proud distinction of being the only voter in this district that has registered without either swearing or affirming. I do not believe they will play monkey-monk with me at the next registration. By the way, they hav learned something about the Gods that they had not thought of before.

The friends will please note my new post-office.

L. L. GOODWIN.

A Protest Against Narrowness.

GILLESPIEVILLE, O., Aug. 14, 1892.

MR. EDITOR: We call ourselvs truth seekers, and it seems some of us think we hav found this Eldorado and are not very particular whether others find it or not. We advocate Freethought; we are willing everyone shall think as he pleases, hav his own independent ideas, so long as he keeps them to himself. Just think any think you like so long as you do not think out loud. To enter our charmed circle you must believe as we do; put no faith in Gods, devils, Holy Ghosts, saviors, or immortality; for if you do you are a fool; and as we are all wisdom personified, and are sure beyond a doubt that we are on the right track, we want no fools in our company.

Are we truth seekers who are struggling to better humanity, to trample ignorance, superstition, and bigotry underfoot—struggling to find a light that no mortal has ever yet been able to discover? Are we going to pattern after and make our standard of honor that of our foe, the church? Are we going to clothe ourselvs in bigotry and superciliousness, and close our doors to all save Agnostics? Are we going to spend our lives, our fortunes, our energies, in hurling anathemas at the head of our detested foe, and in the end become imitators? In short, a second sect of Puritans? They dissented from the Church of England, came to America that they might hav freedom of thought and speech; but it was for them only. Woe unto those who differed. They were witches, fiends, and devils. Some of us are in favor of excluding Spiritualists from our societies. Can we do this and still claim the title of Freethought for our society? Some of us, I fear, hav queer and limited ideas of liberty and freedom. What I understand by a Freethought society is one where everyone is at liberty to air his ideas, be he Deist, Atheist, Spiritualist, or what not.

We should respect each other's opinions. No two are exactly similar, and one is just as likely to be wrong as the other, and only by comparing our ideas can we become enlightened. As regards the Bible, no one who has carefully perused it can believe it aught but a jumble of errors and falsehoods. For it we ask no tolerance, but for the belief in God and immortality we would at least implore patience. Not that we believe in either. We hold them at most to be but shadowy myths, conceived by fanciful, imaginary minds, yet we cannot contradict them. We know naught of what is beyond the shadows. And we will go so far as to say, that person has never yet been born, nor never will be, who would not rejoice to hav immortality proved true. Some say, One world at a time. That is a very sensible idea. Get all you can out of this life, for you hav no assurance of another. But sometimes the pleasures of this world pall on us, our sweets turn to Dead sea fruit, and we feign would think of another life where the sorrows and sufferings and sins of this imperfect one hav no part. When we are supremely happy we would hav the life beyond in our fanciful imagination just as this is, but when we exchange this verdant, flower-strewn path for the winding, intricate one of thorns and thistles—and this every mortal does, for sorrow is the heritage of humanity, for "into each life some rain must fall"—it is then we conjure up different scenes for the future. It is not the belief in immortality or in a supreme being that corrupts and enslaves humanity, but the numberless mediators between man and this imaginary being. Then we would say, Believe in a God if you will, believe in immortality if it lends you any assistance, but in the name of common sense, do your own thinking. If your God must be propitiated with prayers, pray, then, yourself, and do not hire some lying Christian hypocrit to do it for you. Thomas Paine believed in a God and immortality. Paine is to the Freethinker what Jesus Christ is to the Christian. Christ is claimed to be the founder of the Christian religion, though there are serious doubts on the subject, but we may safely claim the hero of the American Revolution as the founder of Freethought in America. In the Old World there were others before him, but on the American continent the name of Thomas Paine stands out in bold relief as the first who possessed the dauntless courage, the firmness of principle, and the magnanimity of spirit to publicly denounce a set of impostors, fiends, and holy hypocrits, and expose their frauds and impositions to the world. With his grand and magnanimous mind he rent the veil of superstition asunder that for centuries and centuries hung over humanity like a pall. He let into this vast temple of darkness a light like the rays of the sun at noonday. He gave holy hypocrisy, superstition, and ignorance a blow which will eventually annihilate them. Thomas Paine, with his torch of reason, did more for humanity than all the Gods, Ghosts, and saviors that ever disgraced and polluted the world by their presence.

We Freethinkers claim to be followers of the teaching of Thomas Paine. We pretend to fashion our ideas and principles after his, but how different are we who would exclude another from the light of reason and common sense merely because his ideas do not in every detail agree with our own, because he has not advanced into the light quite so far (or mayhap, for aught we know, farther). I repeat, how different are our narrow, pusillanimous, arrogant minds, our poor little shriveled-up souls (if we hav any), from the noble, grand, and chivalrous man whose sympathy went out to all humanity. I fear some of us are like the Christians we so justly malign; people who liv in glass houses should not throw stones. We are good examples of the followers of Christ, who do not follow his teachings at all, but a code of laws suitable to their own narrow, supercilious minds, and label it "Christianity" as we label ours *Free*thought. "A house divided against itself can never stand," and so long as we wrangle over our little differences of opinion we never will succeed. The emancipation of the human race is our aim. Surely our cause is great enough, grand enough, and just enough to call forth the best of our sympathies, energies, and talents.

HERRISSA MARIE CRYDER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight.
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Across the Atlantic.

To London via Dieppe.—Sights of London.—The Tower and its Dungeons.—Emblems of Royalty.—Westminster Abbey.—The Crystal Palace.—Houses of Parliament.—Hampton Court Palace.—Windsor Castle.—Kew Gardens.—Death of a Noble Woman.—Grave of George Eliot.—Slums of London.—Charitable Institutions.—An American Gentleman's Liberality.—Bunhill Cemetery.

After parting with all our francs and centimes in Paris, because they do not like to take French money in England, and because, also, it is impossible to keep it, we left in evening train for London, by way of Dieppe.

For a long distance, as we sped along, the bright light of Eiffel tower shed its brilliant rays upon us. It was nearly midnight when we reached Rouen, the door of our compartment was unlocked, and we were told we could hav refreshments. I asked for a glass of lemonade—"lemon squash," it is called here. Well, some sort of vile compound was brought to the compartment. "How much is it?" I inquired. "Sixpence." "What is the stuff?" I asked farther. "Lager." The train moved as I handed the glass and sixpence to the man; there was a tingling smash, a sound of broken glass, an emphatic exclamation, and we were quickly out of sight.

It was between 12 and 1 when we reached Dieppe, and immediately we went on board the little "tub," or packet. Finding our beds, which were simply wide shelves cushioned, we "turned in," as the sailors say, with our clothes on. "If you can cross the English channel without being sick you can go anywhere on the water," said a friend.

Well, we accomplished the feat, but we were weak and dizzy in the morning, from bad air, for our party were all piled in one room. We were awakened at Newhaven by a rough voice, "Tickets, tickets—show your tickets." We fumbled in our pockets and reticules, and on producing the requisit bits of paper, the man said, "Four and sixpence, if you please, miss." "What for?" "Why, for going first-class, when yer only had a second-class ticket." "But we are a party. We do travel first-class—don't you know?" "Oh, yes—that's all right."

On deck we were subjected to the scrutiny of the customs officials, or our luggage was, and after much delay we boarded a train and started for London, thirty-seven miles distant, without any breakfast.

Faint, tired, and hungry we were when we arrived at Victoria station, but after we found our London home, at 37 Bedford place, and had some breakfast, we felt like ourselvs again.

London! busy, bustling, rushing, stirring London—how can I describe it? How can anyone? It is a world in itself. "Well, it does beat all!" said an old gentleman, standing in Piccadilly circus and watching the great tide of humanity as it swayed and surged and swept along like the ocean waves. You watch the people as they swarm in the busy parts of London, this way and that, in and out, here and there, until you are dizzy, and you wonder where they all come from, where they all go, where they sleep and where they eat. You feel the multiplied heart-beats of the populace, the moving, surging sea of men and women, and you know that underneath this strong, strange, billowy mass there are chords of love and tenderness, hopes and fears, joys and heartaches, toil, trial, and trouble—ah, so much, so much.

It seems so strange to be here amid the localities and spots that hav made history so full and strange; to be in the very streets and roads that Dickens made so plain in the years gone by; to see old Newgate prison, Chancery lane, Charing Cross, Cheapside, Threadneedle street; and when you get into that part of Holborn christened "High"—"Igh Oborn," as the cabbies pronounce it—you involuntarily recall Hood's "Lost Heir," and you can understand the precise situation, and realize just how the heir did get lost, "all along of following a monkey and an organ," for an old organ-grinder with a monkey stands on yonder corner, with the children dancing around him.

You can see almost everything under the sun in London; and for a penny you can ride to almost anywhere.

Everybody visits the Tower of London, for history has made us familiar with it years ago. It was founded in the time of Cæsar, and from that day it has been a most striking figure. Instead of one great tower, the structure contains thirteen towers and covers over thirteen acres.

My heart ached as I looked up at the "Traitor's Gate," and at length passed into the Beauchamp Tower, where many a state prisoner has been kept in durance vile. In the White Tower I stood in the cell where Sir Walter Raleigh lived, or staid, rather, for twelve years, and here wrote the "History of the World."

In front of this cell in the area is where the head of Essex was severed from his body.

We stood in the little narrow cell where Sir Thomas Moore was once imprisoned with not a ray of light, and not far away is the deep, dark dungeon, totally dark, where the four hundred were at one time crowded to die by inches. This dreadful dungeon was called "Little Ease," and when a prisoner died here it was said that "he had died by the hand of God."

Here was where Sir Thomas Wise was confined, and it is said, with what truth I know not, that a cat brought him a pigeon every day, and this kept him from starvation. He managed to come from this dungeon alive, and afterward adopted the figure of a cat for his coat-of-arms. Not far from this subterranean hole was what was known as the "torture chamber," and we fancied almost that we heard the groans of the victims as they were subjected to horrors too revolting to believe. Blood seems to be dripping from the wall, and oh, how glad I was to emerge from the gloomy place. We next visited the "Bloody Tower," and entered the room over the entrance gate, where the little princes were smothered by order of their cruel uncle, Richard III. Blood, blood seemed everywhere and at every step. Here, a little outside, was designated the spot where Anne Boleyn was executed in 1536. And as soon as the dread deed was accomplished, a gun was fired from the ramparts of the tower to announce to her brutal husband that all was over. He was hunting at the time in Epping forest, and the next morning married Jane Seymour. And here, too, was where Lady Jane Grey laid her head upon the executioner's block, saying simply, "I pray you, sir, dispatch me quickly." She was the victim of "Bloody Mary."

Here, too, was enacted the scene of the tragedy of the countess of Salisbury, seventy years old. She would not put her head upon the block. "I am no traitor," she said, and though she struggled for her life, her murderers dragged her by her gray hair, and held her till the ax had done its work, and the tyrannical brute, Henry VIII., had satisfied his thirst for her best blood.

We had but lately seen Henry Irving and Ellen Terry in the play of "Henry VIII." at the Royal Lyceum Theater, and with all the enormities and sins of that sensual reprobate fresh in mind, I could not omit passing censure upon the deeds he did while in the body.

The emblems of royalty, all of gold and precious jewels, are kept in a glass case in the Tower, a perfect blaze of glitter and gay display. Better, far better, to melt the gold and sell the gems and feed the poor, the wretched, miserable dependants, who stay and fester in the reeking abodes of London.

I can only devote a brief space to the places and sights I see, for to particularize would take many pages.

All of you hav heard of Westminster abbey. One day I went with others to visit this great Gothic pile of stone. Well, it is beautiful, with its arched and lofty ceilings, its armorial bearings and carvings, masses of exquisit traceries, ornamented panels and pillars, stained glass and dimly lighted aisles. But, honestly, I do not see why Americans should go into such rhapsodies over Westminster abbey as some do. I don't see the sense of it. Of course the royal dust is buried here, but the same is now no different from that of the hirelings who did the most menial service for the kings and queens of England, not a bit. The "Poet's Corner" interested me most of all. There I stood with reverence and respect. Here is the bust of Dryden, the medallion portrait of "rare Ben Jonson," a statue of Campbell and Addison. Here we were, on every side, with reminders of poets, authors, actors, musicians, a bright array indeed. We looked in vain for a tablet of Byron, but his countrymen hav refused him a place among their honored dead.

The bust of Burns smiled upon us, and Shakspere, great and grand like a king, towered over all. A modest slab marks the resting-place of Robert Browning, though his wish was to be buried alongside of his own beloved Elizabeth Barrett. In a conspicuous niche is the marble bust of our own Longfellow, and an inscription tells that it was placed there by English admirers of the American poet. Some friend had that morning left on the shelf beneath the bust a lovely bouquet of sweet peas, mignonet, and ferns. It so chanced that I carried that day some roses and forget-me-nots, and I added them to the flowers already near the imaged marble of our honored poet.

It was a gala evening when I visited the Crystal Palace, and I thought when there what a pleasure it would be to hav you all with me. What a time we would hav wandering over the lovely terraced park and inspecting the magnificent palace of glass. There was an organ concert that evening, illuminations, and fireworks. You can form some idea of the magnitude of the place when I tell you there were no less than twenty thousand people upon the grounds and nobody was crowded. The colored lights made it like fairyland, as they glimmered and glittered among the trees and playing fountains. I had seen Paris by gaslight, and it was wond rful, but the illuminated Crystal Palace and grounds I hav not seen surpassed.

London is rich in its parks and open spaces, in pure water, in clean streets, and thus, for all its grime and smoke, for all its crowded thoroughfares and its six millions of people, it is a healthy and attractiv city.

I omitted to say that in my visit to Westminster abbey I failed to find in the Poet's Corner any reference whatever to the poet Chatterton, although I had been told that his remains were taken from the pauper's grave in Shoe lane and buried there. It is not so. The "marvelous boy," as Wordsworth called him, he who was made to represent the type of suffering and unrequited genius by Alfred de Vigny in one of his finest dramas, and to whom Keats dedicated his "Endymion," has no place of honor that I could find in Westminster. Poor Chatterton, dying of starvation in a garret, but brave and proud to the last, he valued neither the praise nor censure of the multitude. He said,

What I think right I ever will pursue,
And leave you liberty to do so, too.

And no doubt it is the

Narrow notions,
Notions which disgrace
The boasted reason of the human race,

that kept the name of Chatterton from the list of honor in the old abbey. Yet, as I told you before, the dust of royalty is here, and the effigies of kings and queens in marble are on every side. Looking upon the statue of Queen Elizabeth, in pointed bodice and high ruff, I was reminded of her words in her last days. She sat muttering: "*Mortua sed non sepulta*"—"Dead, but not buried—tired of being a queen, and tired, so tired of life." It is not so fine to be a queen, after all, although Victoria appears to hav an easy enough time, and is apparently greatly beloved by her people.

The houses of Parliament are always an attraction. The new palace of Westminster is a splendid piece of architecture. It has eleven hundred rooms, one hundred staircases, and two miles of corridors. Think of it! The lord chancellor's seat is called the "woolsack," because stuffed with wool, and only the lord chancellor must sit upon it.

In the eighteen niches and at either end of the room of the House of Lords are statues of those brave fellows, the barons who made King John grant the famous *Magna Charta*. The lower house, or House of Commons, is not as magnificent as the House of Lords, but still does very well.

There is a gallery for strangers and ladies, but the one for the latter has a screen of iron bars, nobody knows for what reason, unless they thought the ladies might jump over and take part in some of the debates unless held back by iron. To me it is emblematical of the subjection in which many would retain women if they could. But the star of woman is in the ascendant, and bolts and bars are being melted in the sun of enlightenment and justice.

I had the pleasure of listening the other evening, at a temperance meeting which was presided over by Canon Leigh, to a member of Parliament who has recently been elected as a representativ of the working people, himself a miner.

One is constantly impressed with the vastness of London. But then the city dates away back to the first century. It was taken by the Romans under Claudius, and evidences of the conquest still remain—old Roman coins hav here been found, and remnants of the old Roman walls still survive the changes wrought by time. Boadicea, brave woman, led the Britons, who took the city in A.D. 61, and burnt it.

For more than a thousand years London has been famous, and so it will always be.

At this season, Londoners are out of town, but still the city seems crowded. At popular places one can hardly make his way through the jostling crowds. A strangely busy place is London at all seasons.

You hav read of the "palladiums of English liberty." They are said to be found in the four inns of court—Inner Temple, Middle Temple, Lincoln's and Gray's Inns. The great tribunals called justice are held here; then there are other courts, as that of the common pleas, probate and divorce courts, and poor debtors' court, etc. How much justice is dealt out here is more than I can say.

The Bank of England is called "The Old Lady of Threadneedle street." You may hav some idea of its size when I tell you it covers over nearly four acres, and employs over a thousand persons.

One day I drove out to Hampton Court palace—the gift of poor Cardinal Wolsey to Henry VIII. Jane Seymour lived here and Catharine Howard, as wives of Henry, and here the old wretch married his sixth wife, Catharine Parr. Charles II. was at this place at the time of the plague in London. It is a delightful place, the great rooms filled with paintings, some fine and others mediocre.

In the great Gothic hall, which Wolsey designed and Henry VIII. finished when Anne Boleyn was queen, was enacted, in 1718, Shakspere's great play of "Henry VIII." Here is his portrait, Wolsey's, Queen Elizabeth's, and those of other notables.

The gardens are not less but more attractiv than the old palace. Here is the great grape-vine, over a hundred years old and loaded with grapes of the Hamburg variety. These are all for the queen, and neither love nor money can purchase one till after she has had the first taste.

Here is the "maze," an intricate and oddly designed hedge-walk, the hedge seven feet high, and if you do not mind instructions you are sure to be lost amid its intricacies. The views and lakes and walks in all directions at Hampton are lovely indeed; but I do not care to liv always amid its attractions, however.

Another day was spent at Windsor castle—not as the guest of the queen, you know, for she is now at Osborne. It is an old stone building, just like the pictures you hav seen of it. Cromwell used to liv

there. The state apartments are always open to visitors, but they are repetitions of similar ones seen before, with some variations.

One can look at the stables too, but we hav finer horses in America than these royal beasts. The "home park," so called, at Windsor contains only about five hundred acres, but the view across it is fine; so also is the view from the round tower of the castle. England pays big sums to support its royal family.

In the afternoon of the day we were at Windsor we drove out to Stoke Pogie, the little country churchyard where Thomas Gray, the poet, lies buried. The day was pleasant and we wandered at our pleasure about the old place, leaned over the tomb of Gray, where he lies buried with his mother and sister, and sat under the yew tree's shade of which he speaks in the "Elegy." This tree, which has grown to an enormous size, is more than seven hundred years old. We pulled some of the bark for a memento, and then went into the old-fashioned church and took a seat in the private room where the family of William Penn, in the old days, was accustomed to occupy. Sculptured skulls were on the walls, and many strange devices, but I did not feel at all religious, and I suspect the old sexton was shocked at my worldly remarks.

It was quiet out there in the churchyard; the folks there hav to be quiet. The birds sang as they flitted overhead; there were wide spaces, grass, and flowers; the sky was blue, and we were out of the London smoke. I enjoyed the scene and the hour.

Nobody will omit seeing the Kew gardens. I was forcibly reminded of Chatterton's allusions to them as I walked amid the profusion of flowers and trees in that lovely spot. I suppose these are the finest botanical gardens in the whole world. There is a collection of plants from every part of the world. The exotics in the great palm house are wonderful to look upon. The great winter-garden is very attractiv, and besides the numerous conservatories, there are three detached buildings called the Museum of Economic Botany. Among the flower-beds are some of the old-fashioned flowers arranged after the style of our grandmothers' gardens. It is all free to the public, and many people roam about the extensiv grounds every day.

When I left home a gentleman in Boston asked me to take a book to Mrs. Ernestine L. Rose as a present from him. On reaching London I found that Mrs. Rose was lying very near to death in Brighton, and unable to see anyone except her physician and nurse. A few days after she died. The funeral was private and only brief remarks were made at the grave. I went out to Highgate, the cemetery where she lies buried, reaching the spot just after the attendants had departed. The grave had not been filled in and I looked down upon the casket that held all that was mortal of a brave and talented lady, one who in her life was true to truth and who struck many valiant blows at the tyrant, Superstition. Near by the ashes of Austin Holyoake repose, and a few steps onward is the plain, unpretentious grave of George Eliot. This simple inscription marks the spot:

"Of those immortal dead who liv again in minds made better by their presence."
Here lies the body
of
"GEORGE ELIOT"
(MARY ANN CROSS).
Born 22d November, 1819,
Died 22d December, 1880.

We must all come to this, and well it is if we can say at last, "We leave the world somewhat better than we found it." We turned reluctantly away after taking a handful of the English clay from the grave of Mrs. Rose to carry to America. We did not see her living, but were the last to look upon her body at Highgate cemetery. We passed the grave of Michael Faraday as we went. There are few trees at Highgate, and it is not so lovely there as in our American cemeteries. One old tree near a grave cost the owner of the lot £500 to hav it remain there.

Perhaps nowhere in the world is there so much vice and crime as in London, and yet it may not be worse than in other parts according to the population. The "slums"—appropriate term—reek with the horrors of ignorance and filth. I hav been into the Whitechapel district and marked the phases of life there. One Sunday morning I went into "Petticoat Lane." I wish you had been with me. This is the quarter given up to the Jews, and on Sunday they are out with all the wares you can think of. Such a babel of voices! Such a crowded thoroughfare! Such faces! Oh! everything for sale—old clothes and new ones; silver watches for a shilling, trousers for a penny—such as they are—bottles, knives, spoons, files, saws, and second-hand pipes for smokers! Bonnets, stovepipes, beads, jackets, ale and beer, worn-out shoes, and dirty stockings! Well, it was a sight. Thieves and pickpockets, fried fish and raw fish, cakes and old harness, dolls and donkeys, hams and suspenders, shoestrings and tarts! Well, it was great on a Sunday morning. A man offered a pocket-handkerchief, crying, "Only a penny, ma'am, only a penny!" It looked like my own handkerchief, and sure enough mine was missing, but when my pocket was picked is more than I can tell. I was wise, however, to leave my watch and pocketbook in my room, or my loss might hav been greater.

As an offset to the vices of London, charitable and helpful institutions hav arisen on every side. The "People's Palace," right in the very heart of misery, is a glorious undertaking and is doing vast good. Another is Dr. Barnardo's system of homes for homeless children, starting twenty-two years ago with one or two children, and now grown to the number of three thousand children who are cared for, taught trades and made into good citizens. It was a great pleasure to go over the central institution of Dr. Barnardo's, here in London, and see the children rescued from sin and shame.

Of course, drink is the great curse of London as elsewhere, but there are workers for temperance and sobriety, trying to show the people how to liv healthfully and truly. A meeting at Hackney was very enjoyable. It was a reception to Mr. W. Jennings Demorest and Madam Demorest, of New York. Mr. Demorest, who is a millionaire, offers silver, gold, and diamond medals to the best declaimers of temperance speeches. As there is nothing sectarian about the matter, our Freethought temperance societies should engage in this contest. Mr. Demorest and his handsome wife are doing grand work among the youth of the world, having distributed twenty-three thousand medals in America alone, and are ready to respond to calls from the uttermost parts of the earth.

When one has leisure, if he ever does find it in London, he can visit Bunhill graveyard and see the last resting-place of that tired pilgrim, John Bunyan, old Isaac Watts, the hymn-maker, and Daniel De Foe, who has delighted the hearts of quite as many, if not more, with his Rob Crusoe, than the verse-maker with his religious rhymes. In the same cemetery there lies "Dame Mary Page, Relict" (who would be a relict?) "of Sir Gregory Page, *Bart.* She departed this life March 11, 1728, in the fifty-sixth year of her age. In sixty-seven months she was tapped sixty-six times; had taken away two hundred and forty gallons of water without ever repining at her case or ever fearing the operation." Was not this a wonderful relic(t)?

Across the street from this burial-place is the grave of John Wesley and his life-sized monument. "The World Is My Parish" is the simple inscription upon it, and just back of it is the little chapel where he used to preach, with the house where he lived in the same yard. But I hav written enough for this time. Good night.

S. H. W.

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News of the Week.

JOHN G. WHITTIER is dying.

BERLINERS are agitating for repeal of the law which permits only five hours' work on Sunday.

THE directors of the World's Fair are considering postponement for a year on account of the cholera in Europe.

GLADSTONE'S refilling the post of Master of the Royal Buckhounds is disapproved by many who condemn the chase as cruelty.

TALMAGE preached in London last Sunday on Noah's ark. This craft, he said, was of just the size of the Teutonic, Majestic, City of Paris, and City of New York combined.

ON Sedan day, the German holiday to celebrate a victory over the French, the religious ceremonies in Germany were limited to services petitioning God to withdraw the cholera.

CHOLERA has narrowly been prevented from catching in New York city. Three steamers carrying cases of it hav been detected, and are being detained in the Lower Quarantine.

THE board of health of Hamburg, Germany, has traced the infection of that city to a Russian immigrant camp, from which refuse water got into the river Elbe, near the Hamburg waterworks.

THE *Standard*, founded by Henry George, has suspended. It gave up the ghost, says Mr. Post, its last owner, "simply because the men who had been contributing money for it got tired of putting up."

CHOLERA continues to ravage Russia. A soldier in the Russian army has written to a friend in Boston: "The people are carried away with a frenzy of superstition and go about from town to town bearing huge crosses aloft and singing as they march, believing that such ceremonies will drive the plague away."

AT Monticello, N. Y., Joseph Heidt has been convicted of killing his uncle, George Markert. Joseph and his father believed George to practice witchcraft and by this means to hav killed their cattle and harmed them otherwise. Joseph asked him to remove the spell, and hard words passed, whereupon he killed the uncle.

BERLIN Socialists are placarding walls with posters ridiculing the anti-cholera directions of the authorities. One reads: "How can the proletariat of Berlin, living as they do from hand to mouth, obey the official orders? How can they eat nourishing food? How can they boil water? Food and fuel cost money. The workingmen are on the verge of starvation, and hav not the money to spare."

A WRITER from the Eastern countries through which the cholera passed into Russia says: "In Persia no panic prevails, for the people look upon the epidemic as a visitation from God, and, with the calm indifference which characterizes the Orientals, bury their dead with a callousness that would lead a stranger to conclude that they were without hearts. No attention is paid in Persia to sanitary laws."

TALTON HALL was hanged at Wise Court House, Va., on the 2d, for murder. He was said to hav committed ninety-nine murders, and certainly had perpetrated half that number. A dispatch describing his prison-life says: "He joined the Catholic church, and he always received the preachers who came to see him. Still he was bitter against his enemies, and he said that if executed, several of them would pay the penalty of his death."

THE mayor of Oberammergau, Switzerland, writes that no one there will go to Chicago to produce the Passion Play. He says: "More than two hundred and fifty years ago our ancestors solemnly pledged themselvs to produce the Passion Play every ten years in grateful remembrance of their having been spared from the pest then raging, and this vow was always faithfully kept by us. Nothing is further from our thoughts than instituting productions of the Passion Play besides those given every ten years."

LIEUTENANT TOTTEN has made over his property to his wife, in a document containing the clause, "should I apparently disappear." Asked what this means, he said: "The time will come when you will hear of some person, it may be in your own family, who has gone, and no trace can be found of them. You will wonder, and the first you know some other person in some other family will also be missing. Disappearances will become common, and no one can explain them. You will see crowds of people flocking about the churches and asking themselvs what is happening, but they cannot explain the mystery. It is mostly the fulfillment of the prophecies that are laid down in the Bible."

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Torment each other throughout the live-long day. —*Goethe.*

IT is always those who incur the gravest suspicion of having no soul at all who kick up the biggest fuss about their soul and make the biggest rustling among the Bible leaves in order that it may be "saved."—*Saladin in God and His Book.*

MEN (as all philosophers of antiquity hav said) made God in their own image: which is the reason why the first Anaxagoras, as ancient as Orpheus, expresses himself thus in his verses: "If the birds figured to themselvs a God, he would hav wings; that of horses would run with four legs."—*Voltaire.*

IF Christians habitually looked at themselvs, and at the followers of foreign religions, from the same point of view, there would be much less exultation over their own superiority. If the Koran declared that God said to Mohammed: "Smite Amalek. Destroy utterly all that they hav, and spare them not; but slay man woman, infant and suckling," the text would doubtless hav been quoted thousands of times by theologians, to prove the cruelty of Moslems, and the improbability that such a command came by Divine inspiration.—*Lydia Maria Child.*

THE presence of the devil in theology has been a frequent cause of confusion and perplexity, which has ever kept the pot of disputation boiling with seething intensity. If the devil was God, then who was God? Rip Van Winkle's perplexity after twenty years of sleep, as to "Who the devil am I?" is no more bewildering. If God was the creator, and his sway was universal, his power omnipotent and his omnipresence over all, then where was there room for the devil in the material or spiritual world? Among the primitiv theologians this metaphysical problem did not awaken any disturbance. The dictum of authority was sufficient. The council had declared that Satan existed, and was the corypheus of hell, leading all his hosts against God and his earthly children. This was sufficient. If no one could answer the ethical and metaphysical problem this strange antagonism between two great gods gave rise to, it was enough that there was a lesson to learn, no matter whether true or false, whether consistent or confused, and there were a plenty of eager shallow-pates which speedily adopted it for their mental furniture. As Miss F. P. Cobbe says: "It was some satisfaction, at least, to be sure that the earth rested on an elephant, and the elephant on a tortoise, even though nobody could conjecture on what the tortoise might stand." But notwithstanding this complacent acquiescence on the part of the primitiv Christians, this same question has come up ever and anon before the courts of common-sense, and demanded an answer.—*Henry Frank.*

NOT only is man's existence on the earth limited in time, but so also is his distribution in proportion to the extent of the earth's surface, of which only a comparativly small part may be turned into fairly comfortable dwelling-places. By far the greatest part of the earth's surface consists of deserts of water, sand, and ice. Two-thirds of it are covered with water, and of the remaining third some parts only are suited for men to dwell in. Even these as a rule cannot be inhabited without toilsome cultivation and a permanent ruinous struggle against unfavorable natural conditions and against hunger, disease, climate, wild beasts, etc. Why should so many wasted sunbeams brood daily over the huge sandy solitudes of Africa, while the poor and miserable men of the Polar regions are pining away in semi-darkness and everlasting cold? Why should there be drouth in one place, and inundations in another? why famin in one and superabundance in another? why fertility here, and barrenness there? Why should frost, rain, vermin, the scorching heat of the sun and other similar agencies destroy whatever man, struggling for dear life, imagins that he has wrung from the elements by gigantic exertions and superhuman efforts? Must not he be actually bereft of his senses who seriously contends that the earth has been fitted up by an allwise and all-merciful providence as a becoming dwelling-place for man? Only by the uttermost exertion of his physical and mental faculties is man enabled to eke out a bare existence on earth, jeopardized all the while by thousands of dangers. And these faculties of his were not bestowed on him by a benevolent creator, but are the final result of a slow and toilsome evolution by natural means.—*Büchner.*

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Religious Treason.

We call attention to these principles of the National Reform Association, commonly called the God-in-the-Constitution party, set forth by the Rev. J. M. Foster, one of the most prominent of the Sabbatarians of the country, in the *Christian Statesman* of August 13th. They set forth that party's idea of the relation of church and state:

"1. *According to the scriptures church and state are mutually separate and independent divine institutions.*

"The church's sphere is the conscience and the heart. She deals with matters of belief. The moral law is both a civil and an ecclesiastical code. In the former sense the state is its keeper; in the latter, the church. It is the state's duty to suppress open idolatry, as Asa did in Judah; it is the church's privilege to enforce the worship of the true God within her pale. It belongs to the state to punish blasphemy, to the church to sanctify God's holy name. It belongs to the state to prohibit all public Sabbath desecration; it is obligatory upon the church to consecrate the day to God. The state must crush polygamy and banish speedy and easy divorce and prohibit the 'social evil.' The church teaches husbands to love their wives—wives to obey their husbands. The state punishes the external act of covetousness; the church strikes it down in the heart with the sword of the spirit. The church and state are mutually separate and independent provinces of Christ's dominion, each subject in its sphere to the mediatorial throne.

"2. *According to the scriptures, the state in its sphere exists for the sake of, and in the interest of the church.*

"Not to mention the fact that Christ is 'head over all things to his church,' it is expressly asserted, 'kings shall be thy nursing fathers, and their queens thy nursing mothers;' 'the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted;' 'the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.' The general truth here taught is not far to seek. 'Mountains' and 'hills' in scripture signify the greater and smaller kingdoms of the earth. 'The mountain of the Lord's house' means the church; and to 'be established in the top' of the one and 'exalted above' the other indicate that the nations shall be the support and defense of the church. Kings becoming 'nursing fathers' and queens 'nursing mothers' refer to the sustaining care which nations shall exercise over the church, and 'serve' signifies the ministry of the nations in providing for her material wants. *The essential truth of these prophecies is, the true state will hav a wise reference to the church's interests in all her legislativ, executiv, and judicial proceedings. The expenses of the church in carrying on her public aggressiv work it meets in whole or in part out of the public treasury.* Thus the church is protected and exalted by the state.

"3. *According to the scriptures, the church and the state will exist in friendly recognition and cooperation.*

"Because the state is distinct from the church it does not follow that it is divorced from her. The Christian family is a divine institution. It is independent of the church, and yet it exists in friendly recognition and coöperation with her. The church will recognize the good offices of the Christian state, and the true state will formally acknowledge its obligation to serve the church. They may swear the same covenant bond, in which are embodied the duties which each in its sphere owes to the king of kings. The nation and church of Israel seem to hav sworn the same bond at Sinai. The church of the British Isles and the three kingdoms—Scotland, England, and Ireland—swore the same covenant in 1643, 'the solemn league and covenant.' *Our nation is under as much obligation to acknowledge the Lord Jesus Christ in her constitution as the church is in her creed.*"

This platform of principles stops short of being practical treason in only that its advocates cannot use force to make it law. But it is a distinct declaration that the Sabbatarians desire a solid union of church and state, with the state subordinate, and but a nursing father to the church—that is, a father looking solely to the welfare of his child and abnegating his own individuality. Mr. Foster drew up this platform immediately after the Congressional vote on the World's Fair as a further program and guide for his party.

Freethinkers should take notice, and act accordingly.

Cholera and Christianity.

The pest of cholera has reached our shores from plague-stricken Hamburg, and dozens of ships are quarantined in the lower bay, while their immigrant passengers are taken ashore and fumigated.

The scourge is being dealt with in an intelligent and practical way, and there seems to be no danger that it will reach land. But it is, to an unbeliever in divine providence, not a little satisfactory to see how completely the believers in the Lord and his watchful care rely upon sanitary measures to check its spread instead of upon prayer and faith. While they are always iterating and reiterating that the Lord looks after his own, that he always knows what is good for man, and saying when death does come that it answers Jehovah's inscrutable purpose, and is all for the best, these good Christians look to disinfecting processes, cremation of cholera-infected clothes and corpses, and quarantine of exposed persons, to save them from a calamity which if it did strike them they would claim to be of the Lord's sending and therefore beneficent. Even our pious president did not depend upon his Lord in this case, but hurriedly called a cabinet meeting and issued a proclamation quarantining incoming steerage passengers for twenty days. The Christians of to-day hav mighty little faith in their Almighty Jehovah.

The religious press also forgets to tell the people to depend on the Lord to stay the pestilence. They say that we shall probably escape it; but their reasons are not what one might expect from such devout and God-fearing and God-depending folks as religious editors. Instead of looking to escape through the goodness of God, or the virtues of the Virgin Mary, or the divine beseechment of Jesus, they think we shall escape because "it is getting late in the season, cool weather has already set in, and we are fully organized to prevent its introduction and spread." So it seems that cool weather and sanitation, in their opinion, are more potent than the Lord, for of course he sends the plague or it wouldn't be here. If it does not come in they will say the Lord stopped it, or that the health officers' efforts, under the blessing of God, prevented it. But if it had reached these shores in midsummer, and had spread over the country, it would, on the other hand, hav shown that the cholera bacillus is, in hot weather, more powerful than Jehovah, or that he desired his chosen people to be afflicted by it. And in this case it is to be noted that God's chosen people are the dirtiest ones. So it strongly appears that the Christian appeal to and trust in sanitation instead of prayer, is, while being all-praiseworthy from the Infidel view, somewhat inconsistent with the professions of the believers.

The attitude of the Christians is in marked contrast with that assumed by them when they knew less but were better Christians than now; the value and sincerity of a Christian being measured by the amount he believes, the faith he has in God, and the corresponding lack of reliance in himself. As we pointed out in some timely editorials a few weeks since, the Christian, when he really was a Christian, believed that the Lord sent epidemics to punish Sabbath-breakers, blasphemers, and deniers of his Godship. The Christians of to-day do not believe such things—that is, no intelligent man does—but they still profess to believe that he did in Bible times, such as the epidemic that destroyed fourteen thousand seven hundred Israelites, and was arrested only by the high priest Aaron; the pestilence sent in retribution of David's wicked numbering of the people; the plague with which Jehovah menaces sinners, and the one described in Revelation. These they believe in because they are said to hav occurred long ago; they do not think such things possible now, as they hav learned something. Yet they hold that God is the same yesterday, to-day, and forever. They also profess to believe that he answers prayer. Why, then, do they not pray to him instead of quarantining the stricken persons?

The treatment of this epidemic shows that faith is fast giving way to knowledge. The medicin men find fewer and fewer followers, and their incantations are laughed at. When Congressman Kilgore, of Texas, stood up in the House of Representativs and said that he had known a drouth to be concluded by a special prayer-meeting on the subject of rain, he created much mirth among his fellow-members. And any religious idiot who should propose prayer as a prophylactic, even, for cholera would be the scorn and butt of ridicule of the whole country. The religious idiots know this

and wisely refrain from making such exhibition of themselvs.

The Religious Cashier.

The business of banking has reached such vast proportions that it is the motiv-power and financial heart of the nation. It draws the streams of money into its steel vaults at evening, and in the morning throws them out through all the arteries of trade with regular pulsations. Its power to draw back the next evening depends upon the confidence the financial public hav in its security for their wealth.

The latest inventions in time-locks, air-tight doors, and bars and bolts—the latest, best, and hardest quality of steel and all the elements of protection against fire and burglars—must be secured by the bank which hopes to succeed and hold the confidence of its patrons, else their money will be intrusted to other banks. Let the least breath of insecurity be whispered and how quickly the depositors will withdraw their money to another bank. Reforms in banking are continually being made, and new devices for protection are constantly being invented, displayed, and paraded before the people who deposit money as inducements for their confidence. The greatest reform, however, which has been made in banking during the present century is taking place now and will do much to restore the confidence of the public in banks generally. Honesty of the custodians of the funds intrusted to their care is of vastly more importance in successfully establishing and holding confidence than steel vaults or time-locks, and to establish and hold this confidence of honest purpose, it was thought for a long time that one of the most necessary precautions of safety, as well as a sure means of gaining the public confidence, was to place behind the counter a man proficient in leading the prayer-meeting. The Sunday-school superintendent was prized as a cashier. The people seemed to prefer that their money was in his keeping. If he could pray long and fervently on Sunday he would secure large deposits for his bank. If there was a rival bank in the same town, the leading banking institution was the one whose cashier was leader of the prayer-meeting. If he could look very pious and make his face long and solemn on "the holy Sabbath," he was a general favorit during the unholy week-days. The minister would recommend him to the innocent flock, and if he was possessed of a round, full, corpulent body and gold spectacles so much the more confidence was imposed in him. A favorit with the preacher he was a favorit with the people. But "a change has come over the spirit of our dream;" there has been a great awakening from the dream of security, until vast amounts of money hav been locked in safety-deposit boxes. The people hav been robbed by these pious hypocrits and frauds—millions hav been stolen and squandered by them—until it has become necessary to dismiss the religiously inclined cashier and servant of trust from the banks. Public confidence in him has become utterly destroyed, and not without good reasons. It is now looked upon as a suspicious circumstance for a cashier to pray. A bank can hardly do business if its cashier is superintendent of a Sunday-school. The people are not inclined to trust him with their money, and this state of affairs has well-nigh ruined the business in places. Their lack of confidence is fully confirmed by the records of bank crimes. Fully nine out of every ten embezzlements, forgeries, and robberies hav been committed by very pious ones, by the ones who hav made the longest and loudest supplications and the leaders of the church and Sunday-school.

At first this was a matter of great surprise, and the newspaper which made a "scoop" over its contemporaries would call attention in double-leaded headlines to the fact that the absconding or defaulting cashier was a leader of the church or a superintendent of the Sunday-school; but now it simply says, in effect, "He wore the usual garb of piety, and was an activ leader in ——— church." It is no longer a matter of surprise, but it would now be a surprise if the absconder did *not* wear the cloth of sanctity. While it is true that immense sums are locked up in safety-deposit vaults where there is no possibility of their being embezzled, it is a healthy state of affairs and is already compelling banks to use honest servants. A few years of honest dealing with the people will restore confidence and bring back into circulation millions of money which is now in hiding from these religious cashiers.

Our Brutal Ancestors.

The *Twentieth Century* says: "Puritanism in the days of its vigorous life was . . . worthy of respect on account of the sincerity with which it strove to realize its ideal theocracy."

That is to say, hanging heretics and witches and whipping the bare backs of women are acts to be respected because the perpetrators were sincere in the belief that they were doing the "Lord" a service.

On the same principle the Catholic church should be eulogized for killing millions of people. Philip the Second was remarkably sincere in his religious fanaticism. Torquemada, also, was a most sincere Christian—really pious, and believed he was doing his victims a real service in killing them so that the Lord could get their souls. But, for our part, we could never respect the men who murdered for opinion's sake, nor the spirit animating them.

Puritanism as understood was never worthy of anything but horror and disgust, and the Puritans religiously were a lot of human beasts. We should as soon think of respecting a pugilist as a Puritan.

The Democrats of Pittsburgh, Pa., hav made one of their campaign issues the repeal of the Sunday law of the state.

The supreme court of North Carolina will not hear arguments hereafter on Mondays. The object of this regulation is to keep the lawyers from having to travel on Sunday to reach the city in time for their cases on Monday.

The marriage of Mr. Charles Vernon Webb to Miss Luna E. Monroe occurred on the 4th inst. Miss Monroe is the daughter of the late Dr. J. R. Monroe, editor of the *Ironclad Age*, of Indianapolis, Indiana, and inherits much of the genius and wit that made her father so much admired and famous. She was activly engaged with her father in his work during his lifetime, and his friends and patrons will remember the many articles from her pen that appeared from time to time in his paper. Mr. and Mrs. Webb will liv in Pittsburgh. The *Ironclad Age* will in future be conducted by Mrs. Power, another daughter of the late J. R. Monroe.

The Chicago *Herald* is alive to the importance of keeping the World's Fair open on Sundays, and is circulating petitions calling upon Congress to repeal the Sunday-closing clause in the appropriation bill passed at the last session. The *Herald* says it "knows that if the Fair is closed on Sunday such closing will operate as a great handicap upon millions of workmen and their families, who will thus be deprived of the privilege of visiting the Exposition." And the *Herald* also "believes that the overwhelming sentiment of American citizenship is in favor of making the Fair in its broadest sense what it will purport to be, a World's Fair; and that in order that it may be this in truth there must be no puritanical prescription of the observance of any particular day as the Sabbath."

The United States Senate is a very religious and temperate body, as everybody knows, says the Philadelphia *Telegraph*, and therefore it would never do to insinuate that all the Senators who voted for Sunday closing of the Fair were not perfectly sincere, nor that there was the least hypocrisy in the vote for the liquor Prohibition amendment, which was afterward knocked out. The fact that the Senate has on occasions held sessions and worked on Sunday must not be allowed to count against this assumption of virtue, as such sessions hav always been a continuation of the legislativ day of Saturday. The fact that a large number of them do sometimes hav quiet little dinner parties on Sundays and that they get "biling" drunk on Sundays and on other days in the week, it would not be charitable to mention in this connection.

The San Francisco *Wasp* adds this to our information concerning the "agent" of the 'Frisco counterpart of Comstock's society: "The father of the girl seduced by the secretary of the Society for the Furtherance of Vice, Bennett, took a shot at the rapscallion the other night in Oakland and happily missed him. It may be asked why the failure of the irate parent's pistol to do its duty should be regarded as a fortunate occurrence, when such a shining mark as Secretary Bennett was the target. It is always a lucky mischance, however, when the bullet flies wide of its preferred destination, and thus stops the coroner from interfering in a job that properly belongs to the hangman." Of the same loathsome subject the *Star* says: "If the people of this state had a healthy moral sentiment on the subject, Bennett would not be shot, but he would be lashed from one end of the state to the other, and then back again. His vice-society associates, having whitewashed him and still retaining him as secretary, are accessories to his crimes, the common belief, according to the Oakland *Times*, being that he knows too much to permit of any other course by them than that adopted."

It was one of the dreams of the Freethinkers of this city a few years ago, when Science Hall was leased and used as a Liberal headquarters, to hav a theater where science and morality should be taught through stage representations. The dream is to be partially realized through the labors of Garrett P. Serviss, for many years night editor of the *Sun*, and known as one of the most accomplished astronomers of the country. The daily papers announce his retirement from journalism to devote his time to the development of the Urania Scientific Theater. Recently Mr. Serviss illustrated by means of a stereopticon a lecture called "A Trip to the Moon," and another, "From Chaos to Man," and the great success which greeted the productions here demonstrated to the satisfaction of the persons who had their money invested that such an undertaking was profitable, besides serving a great educational purpose. Negotiations were therefore opened with Mr. Serviss with a view to securing his permanent services in the establishment and management of the new scheme. Mr. Serviss has made arrangements to take hold of the work, and soon the theater will be allied to the Liberal press in disseminating scientific facts.

Chicago has long borne the reputation of being a godless city, given over to worldliness, and hustling for business rather than salvation. It has churches, of course, within its somewhat extensiv boundaries, but with the exception of the Roman Catholic sect, the congregations are small. These facts, apparent even to a casual visitor, led the *Times* of that city recently to institute a little religious census of its own, and what it found seems to shock it. The church of Christ, it declares, has lost ground, and is about seventy-five years behind the rest of the country. In one ward, with over thirty thousand inhabitants, there were but two hundred communicants; in another, with forty-one thousand population, only six hundred and fifty communicants. Commenting upon these figures one preacher admitted: "Chicago has less than half the average American percentage for evangelical church-members. She is about seventy-five years behind the country at large in this respect. One of the most alarming features of the case is that, as an almost invariable rule, the Protestant churches are numerous in proportion to the wealth found in their vicinage." In contrast with this poor showing of the evangelicals is the gain of the Roman Catholics. The *Times* says that this church "is growing with extraordinary rapidity, and Chicago is to-day, perhaps, the greatest Roman Catholic city in the world. Rome itself has but fifty-four parishes, while Chicago has ninety, and the Catholic population of Chicago is greater by one hundred and fifty thousand than the entire population of the Italian capital. Within five years fifty thousand Poles hav made Chicago their home, and they hav been added to the membership of the Catholic church." The *Times* is very much alarmed because the Protestants make such a poor showing, and

frantically calls upon them to do something. The chances are, however, that Chicago will go on about as she has been going and nothing particular will happen because of it. The only thing in the figures which need alarm patriots is that Catholicism has increased to such an extent that it controls the city.

When the House was in committee of the whole on the state of the Union, having in consideration the civil Sunday bill, the Hon. William A. McKeighan, of Iowa, opposed the World's Fair appropriation, paying particular attention to the classical argument of the Hon. Mr. Brosius, who favored the grant. Incidentally Mr. McKeighan pointed a moral on honesty with this story about Colonel Ingersoll. "I was much diverted by the remarks of the gentleman from Pennsylvania [Mr. Brosius]. The interesting recital of the sun kissing the hills (and things) was beautiful. He related to us the way in which Pericles caused the people of Athens to submit to exorbitant taxation by a cunning appeal to their pride. His remarks brought to my mind an incident of my war experience. It was my fortune to be a member of the Eleventh Illinois Cavalry during the late unpleasantness. It was told of Colonel Ingersoll that when on a certain occasion the chaplain was found in possession of a fine horse to which he had no good title, in law or morals, the colonel took him to task about it. The chaplain said: 'Why, colonel, Christ stole an ass on which to ride into Jerusalem.' 'But,' said the colonel, 'you are not Christ, that horse is not an ass, and we are not going to Jerusalem; and I advise you to take the animal back and restore him to his owner.' This House is not Pericles, we are not representing the people of Athens, this appropriation is not for a public building. The greatest glory of our government should be that every dollar taken from the people by taxation should be applied to the legitimate expenses of the government." Mr. McKeighan forgot to say whether the chaplain profited by the colonel's rebuke or not. But, at any rate, until the church expels that chaplain, if he be alive now, it ought to be a little careful what it says about the great Agnostic.

In the West.

News and Notes.

The Freethought Federation of America has been formed. Over one thousand members hav now been enrolled. Every seat in Madison Hall was occupied on Sunday afternoon and evening, September 4th. The proceedings were harmonious. There is no doubt as to the necessity of political action. The only question is, as to methods. The methods outlined in the call are in the main adopted. I gave my lecture on "Liberal Political Organization." This will be published and circulated. Its suggestions met with the approval of the conference.

I made my call without consultation with anyone, on the spur of the moment, aroused by the infamous action of Congress. The wide and splendid response to this call from all over the country shows that the same indignation at injustice pervades the Liberal ranks, and the same determination to overthrow the wrong.

With the stalwart band of one thousand Liberals already organized we shall go on to make one of the greatest and most powerful Freethought societies in the world. The object of this association is to intensify and make more successful every other organization and instrumentality now in existence devoted to the same ends.

The constitution and resolutions adopted will no doubt meet with the support of every Liberal.

Mr. Charlesworth at the evening session gave a brilliant lecture on "The Philosophy of Secularism." This is the first time I hav listened to our eloquent comrade. He is admirably fitted for the work to which he has been chosen. He has youth, energy, hope, thorough knowledge of our principles; he is a keen thinker; an able, graceful, and winning speaker. The audience was intensely interested in his exposition of constructiv Freethought and he was cheered to the echo. Knowing as I do the difficulties of the Liberal work—that we are on the frontier line and it needs peculiar talents to succeed, since we cannot follow old paths but must be making new ones continually, and new exigencies are ever pressing upon us—I feel that in Mr. Charlesworth we hav a man of insight, of courage, of determination, of loyalty, of eloquence, who will be an invaluable aid to Liberalism and who has before him a career of noble service. The Liberal field needs such men, for every day the mission of Freethought broadens and deepens.

Letters to the conference were read from Gustave Nelson, who givs a cordial welcome into the ranks of the International Federation; J. Spencer Ellis from across the line; John Maddock; Otto Wettstein; C. Beal, ex-president of Oregon Secular Union; J. Henry Schroeder, now president of that Union; C. F. Burgman, president San Francisco Secular Union, and others. Hundreds of letters were received from all over the country indorsing the movement, giving assurance of material aid, and promising that thousands of names will be added to the roll.

Now for work. The issue is right before us—the opening of the World's Fair on Sunday. This is all-important. We can succeed, I believe, but we must bend every energy to the conflict. Congress is now the battle-ground. I shall make Washington my headquarters during the coming session and devote my time to the repeal of the Sunday-closing act. It is necessary to be upon the ground and watch every movement of the enemy. It will require constant vigilance and hard work. I believe that three-fourths of the American people are in favor of opening the World's Fair on Sunday. Their voice must be heard in the halls of legislation and be victorious.

We intend to hav the greatest Freethought mass convention ever held in this country on the first Sunday after the opening of the Fair. We shall hav headquarters open every day, with a reading-room, books, papers, etc., and a cordial welcome will be given to every Freethinker. Then will come the International Congress of Liberals. The Federations of the Old World will join hands with the Federation of the New. A bright and glorious advance is before us, and success is assured.

SAMUEL P. PUTNAM.

English Notes.

DEAR TRUTHSEEKERS: It is so long since I wrote you that I am almost ashamed to make a fresh start. Every consecutiv number of THE TRUTH SEEKER comes as a silent witness of my inconstancy. Well, the fault lies rather with the superabundance of work than with laziness. During the past six months Secularism has jumped like a frog in these parts and kept me very busy. It ought, all the same, to engross the attention of twenty bishops instead of a paltry one.

I am glad to read that you are catching hold of the same fever in the States and that Brothers Putnam and Charlesworth are going to lick you into shape. If the advice of an old stager is worth anything, you will back them up in their struggle and help them in every possible way. Isolated branches are like isolated teeth, good in their way, but not the best possible. Union and combination are the secrets of success in social life. Every Freethinker in every town and village should be gathered up into his own branch of the society; every town in every county should be federated into a county federation; every county federation be joined, as such, to each other into a state union, and the whole of the states should combine into a great United States National Secular Society. Why not? Americans hav enough grit in them to do it if they like. When they are thus united the national society secretary will need only to communicate with the secretaries of the state societies; these in their turn will set in motion the whole of the county federations in their states; the counties will show the way to the towns, and the towns will hurry up the individual members. Thus your Secular organization would be as complete as that of the German army.

At headquarters in England there is no sign of disturbance and the general work of the society is running smoothly along. Mr. G. W. Foote, our president, was in Manchester a week or two since, looking fairly well and hopeful, though considerably pulled down by his recent illness. The post of president of the National Secular Society is no sinecure, though entirely unpaid and even costly to its holder. Mr. Charles Watts was here, too, looking as bonny as ever and full of that quiet fun which ever characterizes him. Heaford was here not long since and speaks highly of the improved prospects of Secularism in the places he has visited.

I hav been amused lately with some innocent mistakes made by the dear Christians in Manchester. One good gentleman called in at our bookshop in Oxford street to see whether the *Freethinker* was edited by Mr. Foote the barrister. Of course it was not, but the good fellow made a purchase to see what it was all about. A lady in our city has a photograph of the president on her drawing-room whatnot, and a friend was surprised to find that although it was Mr. Foote it was not the great Barrington Foote, so well known to lovers of the stage.

Nor is it only Freethinkers who are thus mixed up. Our negro opponent, Celestine Edwards, has just invented a periodical called *Lux*. An old lady, particularly anxious to buy a copy, tried several news-agents to that end. One of them assured her that she must hav made some mistake in the matter; that there was no such name as *Lux*, but that there was a *Luck* and that must be the paper she wanted. Satisfied in a way, she went home full of information as to the latest horse-racing tips which she found in her *Sporting Luck;* but for the life of her she cannot make out how such a journal can be called a Christian Evidence paper, or how a Christian preacher can find it in his conscience to put in so much wickedness and so little theology. Last Sunday night I was asked if I had seen the newspaper "by a party of the name of Lux." "And of such is the kingdom of heaven!"

Your TRUTH SEEKER pictures continue to attract people to the bookshop. Unfortunately they do not buy, but they read all they can get at for nothing. Youngsters bring each other and explain the pictures the one to the other and enjoy a hearty laugh. Parsons look as sour as vinegar and women seem likely to go into hysterics. To make matters more pleasant, the proprietors hav had some big show-bills of their tracts painted in bright, showy colors and hav startled the good Christians out of their wits by displaying "God in a Box," "Was Jesus Insane?" and "The Wickedness of God" for a penny each. Folks hav evidently carried the blasphemy far and wide, and visitors come to see us as they might go to see the cathedral. "Look, there it is: 'God in a Box.' Isn't it awful? How could God get in a box? Let's buy one." Sometimes we are told we ought to be locked up, that the windows ought to be smashed, the shop shut up, and goodness only knows what else.

Our enemies are beginning to find that Mrs. Besant, in embracing Theosophy, has not become a Christian. Of course they are glad that she has left *us*, but they are equally mad that she has not joined *them;* therefore Theosophy is not the heaven-sent blessing it was at first considered to be by these blood-washed sinners.

During the past few weeks I hav had most cheering evidences of the revival of Freethought energies in this antiquated England of ours. Rochdale, a Lancashire town, in which the ancient stocks are still to be seen in close proximity to the large and venerable parish church, had fallen fast asleep. One day she bethought herself to waken a little; and she awoke. From that time her spacious town hall square rang with the voice of Freethought orators, and already the red stand which we borrow from our Socialistic friends is the great center of attraction whenever it is placed in position. Rochdale has a fine hall—once a chapel, like so many of our meeting-places—which must seat close on a thousand persons; and it has been decided to try and revive in the coming winter its departed glory. The wonder is why such lively citadels hav been allowed to die out. Secularism is undoubtedly on the increase, but Secular activity is not so in due proportion; and yet the churches are not making headway. I think it must be that Freethought doctrins hav so far penetrated society that the members of the nation hav almost unconsciously adopted our program. Witness the thousands upon thousands who regularly go away for the week's end (Saturday to Monday) and who disport themselvs beside the broad ocean without ever thinking to enter a church or chapel! Our workingmen's clubs hav their theatrical or musical entertainments, or even dances, in winter. Our Secular halls hav lectures or social evenings. Our churches are giving semi-secular services under the name of "Pleasant Sunday Afternoons," and Christians may break the whole Decalog so long as they retain church-membership and pay their blackjacks. What shall the harvest be?

So important has the work become that ordinary writing is out of the question and we hav been compelled to issue a small local paper to keep the districts well informed. The first number is very incomplete, because it takes secretaries a long while to wake up; but I think one *Freethought Messenger* will soon be as important to our north-country Englishmen as THE TRUTH SEEKER is to the United States of America. Yours fraternally,

Manchester, Aug. 20, 1892. SAM STANDRING.

The Chromo.

KANSAS CITY, KAN., Sept. 7, 1892.

TRUTH SEEKER CO.: If you will hav the chromo or lithograph referred to in last week's TRUTH SEEKER made, I will take two copies at 50 cents each. I hav no doubt as to your ability to sell several thousand copies, if it is well executed. T. J. TANNER, 1905 N. 6th st.

Freethought Organizations.

The Freethought Federation of America.

The call issued by S. P. Putnam to the Freethinkers of America to meet together in Chicago on Sunday, September 4th, was responded to by Freethinkers from several different states. Delegates from Iowa, Indiana, Ohio, and Illinois were present, and manifested throughout the entire meeting an interest in the proceedings that spoke well for the future success of the Federation.

The writer (John R. Charlesworth) was elected as chairman of the meeting, and opened the conference by an address setting forth the reasons for which they were called together. Mr. Putnam was then introduced and delivered the thrilling address upon the subject at issue found following this report, and which will be printed and circulated as a campaign document. A considerable portion of the afternoon was occupied in addresses and music, when eventually the meeting settled down to official work. The constitution, which had been previously prepared, was then read, and, after a somewhat lengthy debate, with a few alterations and additions, was unanimously adopted by those present. This concluded the work for the afternoon, and the conference adjourned until the evening session.

Promptly at 7:30 the conference reconvened, the writer again occupying the chair. The first business to be transacted was the election of officers to carry on the administration of the new Federation, when the following were unanimously elected:

President, S. P. Putnam, of California.

Vice-Presidents, H. Coons, of Lexington, Ill.; N. F. Griswold, of Meriden, Conn.; Samuel Silverman, of Cincinnati, O.

Secretary, John R. Charlesworth, of New York city.

Treasurer, Geo. L. Robertson, 345 W. Randolph street, Chicago.

The names of the officers-elect were received with marked appreciation and enthusiasm, which plainly evinced the confidence placed in them by the Freethinkers present, and I might venture to add by Freethinkers throughout the country. The conference also authorized the board of directors, which consists of the president, two vice-presidents, secretary, and treasurer, to select a list of vice-presidents representativ of the several states.

The president-elect then assumed the chair and presided over the meeting. He made another short address upon this occasion in which he asserted his intention of doing the utmost that lay in his power to make this Federation a voting power in the United States, whereby it should become a factor in the political life of our country. The writer also thanked the conference for the honor conferred upon him by placing him in such a responsible position as the secretaryship offered. He promised to do the utmost the situation would allow, and to show by his future efforts in the Freethought movement that the confidence imposed in him had not been misplaced. The following resolutions were then read and unanimously adopted:

Resolved, That in the opinion of this conference, the recent act of Congress in closing the World's Fair on Sunday is a dangerous and startling violation of the principles of this government. It is absolutely unconstitutional and should therefore be regarded null and void in law, for it is based upon a recognition of this government as a Christian government, and such recognition is beyond the power of Congress to assert. For in the treaty with Tripoli (the same being set forth in the Constitution of the United States) it was officially affirmed by George Washington as the supreme law of the land, "That in no sense whatsoever is this government founded upon the Christian religion." Thus making the act of Congress in closing the Fair on Sunday revolutionary in its very nature. A usurpation of individual rights, it is destructiv of liberty and justice, and is the most obnoxious kind of class legislation. It is a crime against the workingmen of this country, and which favors only vice, ignorance, disease, and ecclesiastical tyranny, and we therefore demand its repeal.

Resolved, That the recent attempt of the mayor of Chicago and the police force to close the Marlowe Theater on Sundays by unlawful measures deserves the strongest condemnation, and we denounce all those engaged in such criminal interference with the rights of the people as unworthy of the political support of all Freethinkers.

Resolved, That the attempt to unite the parochial schools with the public schools, in such manner as to introduce religious instruction and exercises of any kind into the latter, is a dangerous infringement upon our secular system of education and should be opposed by all Freethinkers; and that candidates of parties in favor of such a union should not receive the support of the members of this Federation.

Resolved, That under the auspices of this Federation arrangements shall be made for a grand mass meeting to be held in Chicago on the first Sunday after the opening of the World's Fair; also to arrange for Freethought headquarters in Chicago, to be opened every day during the continuance of the Fair for the welcome of Freethinkers from abroad, and for Freethought lectures, meetings, and entertainments every Sunday evening during the Fair.

Resolved, That this Federation shall invite the International Federation of Freethinkers to hold its next Congress in the United States at Chicago under its auspices, and this Federation assures them a hearty welcome.

This concluded the work of the present conference, and after a few brief speeches had been made by members and friends of the Federation, the writer gave an address of an hour's duration, followed by another from the president.

A visitor from Canada was present with us—whose name I failed to learn—who spoke upon the immense gains that our cause had achieved in that priestridden, hidebound, orthodox country. Others gave their experiences in this direction from the various states and territories, which show beyond the possibility of doubt that the Freethought movement is making rapid strides throughout the country.

Together with those who signed the constitution at this meeting, and those who had sent their names by mail, over one thousand hav already been enrolled as members of the Federation. James B. Greenhill, of Clinton, Ia., sent in a list of two hundred and four names; Mrs. Sarah G. Fox, of Lemoore, Cal., sends over one hundred; W. I. Fox, of Capron, Ill., brings with him a list of thirteen, and Monday morning's mail brings in over one hundred more. This is undoubtedly a splendid beginning for the new Federation, splendid success to be achieved in so short a time, and we urge all Freethinkers to send in their names to me, with as many others as they can secure, as early as possible. With good work and assistance of this description, we shall soon be able to muster a roll of one hundred thousand names or more; and think what a voting power that will become when centered upon the object of securing Freethought political reformatory measures. We hav as yet solicited no funds of any kind for this work beyond the collections taken up at the meeting. Remember that no initiation fee is asked, nor are any assessments to be placed upon the members; it is to be supported by purely voluntary contributions. Up to the present we hav borne all the expenses ourselvs, more than half of which hav not yet been met. We therefore solicit any subscription, however small, to assist us in defraying the expenses we hav incurred. All donations should be forwarded to the treasurer, Geo. L. Robertson, 345 W. Randolph street, Chicago, Ill.; and all business communications, names for membership, etc., be sent to me at Chicago to the same address, which is the headquarters of the Federation for the time being. In sending names for membership care should be taken to send post-office address.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

Liberal Political Organization.

The power of the state is universal. It is upon every man, woman, and child. We are born into the state, and cannot escape its authority. We do not choose to be citizens. We are citizens, whether we will it or not. We can stand outside every other institution of human society, but we cannot stand outside the state.

Being thus by necessity in and of the state, self-respect compels us to see that the administration of its authority should be absolutely just.

The state, as George Washington says, "is not persuasion, but force." It is not advice; it is compulsion. It is not reason. It is not eloquence. It is the sword. It is the organized physical force of human society. It is an enormous power. In the freest nation in the world it is capable of vast tyranny. It must be constantly watched. Like fire, it is a dangerous servant and fearful master. It cannot be left for one moment to irresponsible action. "Eternal vigilance is the price of liberty." So long as the state exists, no matter how wise or good the people, there is peril to individual rights. The state, as Thomas Paine says, "is a necessary evil." It is made necessary by the existence of a greater evil—namely, crime. When crime ceases the state must cease as a logical consequence of human progress.

The state therefore being physical power, infinite and enormous in its action, how supremely important it is that this power be confined to its legitimate function—namely, the suppression of crime. If allowed to go beyond that function it must be for universal economical or business purposes only, and never for any moral or religious purposes.

This is the formative idea of the American republic, as set forth in the Declaration of Independence and the Constitution. Washington officially affirmed that "in no sense whatsoever is this government founded upon the Christian religion." Jefferson said: "It is wicked and tyrannical to compel any man to support a religion in which he does not believe." Franklin declared: "That religion which depends upon the state for its support is for that reason a bad religion." When it was moved to amend the Virginia Bill of Rights by inserting the words "Jesus Christ" Jefferson, in his correspondence, reports that the amendment was defeated by a large majority. There is no Bible or church in the Declaration of Independence, and no God or any religious word in the Constitution. Not only is the total separation of church and state natural justice, it is the expressed will of the founders of this republic. To unite church and state in any manner is to destroy the fundamental principles of our government.

In many ways there has been a union of church and state in the administration of our laws. In the exemption of church property from taxation—the appointment of chaplains—religious exercises in our public schools, etc. Against these we have persistently contended by agitation, by petition, by legal and legislative proceedings, but the recent action of Congress in voting to close the World's Fair on Sunday is by far the most startling and dangerous assertion of ecclesiastical political power that has ever disgraced and darkened the history of American politics. It is a stupid crime, a damnable usurpation. The church has forced its institutions and doctrines by physical power upon the American people. The church has drawn the sword with the same bitter and destructive spirit that made the horrors of the Dark Ages. The church has declared its innate savagery. It has not in this matter appealed to reason, to conscience, to argument, to civilization, but to brutal force. Only by the brutal force of a corrupted state could the gates of the World's Fair be closed on Sunday.

This act has aroused universal indignation. The church has shown itself to be at heart a wild beast, a furious despotism, and not a moral and intellectual power. The church has declared itself to be the enemy of civilization. It has forced the issue. It has unfurled the black flag of barbarism.

What a crime has been committed, a crime against the working people of this country. Millions are now shut out from the noblest exhibition of art and industry that this century will produce.

It is right at their very doors—the products of civilization, the inspirations of genius, a world of beauty, a world of delight, a miracle almost of loveliness and grandeur. One must see it to realize its marvelous magnificence. Millions of toilers are in dark and miserable tenement houses. They want to get out into fresh air; they want to see something; they want to have a glimpse of higher and nobler things beyond their poverty and struggles—something to give them hope, a little rainbow hue of promise to their laborious days. Right here in this mighty and beautiful city of Chicago is a paradise beyond all that poet has ever dreamed; here humanity is pouring out its most precious treasures; here nature reveals its myriad wonders of land and sea; here is the song of triumph, the triumph of labor itself; here is the glory of human effort, the victory of the ages, the victory of man over brute force, the grandest, the most animating spectacle that has ever adorned and glorified the pathway of human progress, and yet the church, with fierce, ambitious hand, with the scowl of a tyrant, with the leer of a hypocrite, with the crouch of a coward, bolts and bars the gates of this beautiful paradise, and says to the hungry and eager millions, Go to the slums, go to the dens of vice, stay in your heated and crowded homes, drink in disease with every breath, live in torture, live in misery. On our holy Sabbath day you must be imprisoned, for fear that our finances might suffer, that we might not receive your paltry shillings. Such is the attitude of the church to-day. It is a cursed, inhuman despot, and I hate it, I detest it with every fiber of my being.

We must meet this power at the ballot-box. We have petitioned, we have remonstrated. It is useless. We must vote for Liberal principles, or they will be destroyed. The greatest of all conflicts for human liberty must take place in this American republic. It is either the surrender of our government to the Christian churches, and bloodshed and horror for the next ten centuries, or it is universal justice, universal peace, and universal liberty. But reason, persuasion only, will not win the day; there must be also the power of millions of votes.

A long, hard conflict is before us—a conflict that will last a century. "These are the times that try men's souls" as in the great days of the Revolution. We want no sunshine patriots, but stalwart soldiers, who will stand by the flag no matter how many defeats are suffered.

In combining for political action we still recognize the manifold nature of the Liberal movement. It is intellectual, moral, scientific, philosophical, economical, industrial, and social. It is all that

concerns human nature, human history, and human advancement.

Liberal organization must be manifold. No one organization, national or otherwise, can express all that Liberalism means. There must be many organizations, local, state, and national organizations. Every organization should be absolutely independent in itself. It should have its own law of being, its own methods. Liberal organization should not be a machinery, but a life.

As the territory narrows, the work broadens; as the territory broadens, the work in purpose is limited. That is, a national organization cannot be so comprehensive in its designs as a local organization. The national organization must adopt one line of effort, and forego others. It cannot be thoroughly intellectual, moral, economical, and political at the same time in action. If it chooses to be political it must be that alone. Only by concentration, by limitation of aim can there be intensity and success of action.

The local organization can embrace in its work all that concerns human life. It can and should discuss every question of living interest, be it literary, scientific, philosophical, economical, historical, or social. There is no subject-matter of human thought and experience but what a local organization can deal with. It is for universal inquiry. Everything is welcome. Individuality has full play. But when we come to the state organization there must be some limitation. The state organization must confine itself at least to political and economical questions. It cannot take into active consideration in its organized efforts purely literary, scien ific, philosophical, or historical questions.

When we come to the national organization there must be a still further differentiation and limitation. In fact, the differentiation extends so far that there are three national organizations instead of one today, and all are necessary.

The American Secular Union is organized mainly for legal and legislative work, which is always important. The Union was never organized for purely political action. It could not be made an active political body. But there are always questions to be brought before legislatures and before courts, questions of far-reaching importance, and to present these questions fairly and reach a just decision is a work that demands constant attention.

The freedom of the mails and freedom of speech and press, is a question of such immense significance that a separate organization, the National Defense Association, is needed for that. There never was greater danger in this direction than at the present time, and there must be a special body to meet the peculiar and dangerous tactics of the enemy.

The Freethought Federation is not to take the place of these useful organizations already established but to advance upon a new line made absolutely necessary by the recent action of Congress. Hitherto there has been no effort to make Liberalism a voting power. It has not been thought necessary. It has been hoped that by education, by agitation, by petitions, by appeals to courts, our rights might be maintained. We have trusted that politicians had honor and courage. We have been disappointed. We have found the majority of them to be fools, hypocrites, and cowards. We must change these politicians. We must put true men in their place. We can only do this by the ballot.

The Christian churches have forced this issue. We must take our position and fling our banner upon the political field, and we must some day succeed, or it is as certain as that the sun shines in the heavens that this republic will be destroyed.

We organize for one supreme purpose, as the antislavery party organized for one supreme purpose. We organize for the total separation of church and state. All other issues are subordinate. Until this is accomplished there is no solid foundation for any other reform through political action. No social and industrial question can be settled except by a free, Secular government. Let the church remain as an influence if it can, but destroy every particle of its political authority.

By concentrating on this one issue and making this the line of battle constantly, there is no doubt that Liberalism will eventually win the day in American politics. In the unrolling of tremendous events, in the changing and destroying of old parties, the new Liberal party may be able to command the situation, and with its own candidates sweep the field. Why not? Do we not represent the grandest ideas of the American republic? Are we not the true Constitutional party, the true Republican and Democratic party, the People's party, too? If we stand firm upon our principles, like the old guard at Waterloo, shall we not become the center of the mighty battle, and shall we not, by our decisive action, turn the tide for liberty and progress? It is the dream of my life, as of many a Liberal throughout the country, that opportunities might so combine in the pregnant years that are before us that a man like Ingersoll, of world-wide popularity, might bear our standard and be elected to the presidency of the United States. This is not beyond the possibilities of the political world, which never was so surcharged with upheaving and creative forces as now. Vast changes confront us, and revolutions are hurrying on. When was there ever a better opportunity to take our stand upon eternal principles? When was ever more need of a radical party, of a true American party, a party conservative of the original purpose of this great nation, a party of liberty, of justice, of human rights?

Why should we be any longer under the despotism of the partisan lash? Why should we belong to and obey a party as our master? Why should we not be superior to party, and use the party, and not let the party use us?

I hope that Ingersoll will some day be elected president of the United States; not that the office would honor him, but that he would honor the office with his genius, his eloquence, his honesty, his universal humanity, his sympathy with every toiler upon this planet, his heroic devotion to liberty, his brave and generous spirit so thoroughly cosmopolitan and so genuinely American. Has it come to this that we cannot elect a great man to the presidency, that politics must be mere expediency and commonplace, a dull routine, where only the orthodox horse can tread the everlasting round? Are we to have no grandeur in American politics, no fresh inspirations, no splendid possibilities? Is there to be nothing but the "party hack," the "public crib," the "spoils of office," the "bar-room politician," the "boss," the "political pull," the "machine," the "ring," the "available candidate?" Is one to be remanded out of politics because he is too brilliant, too sincere, too much of a man and not a puppet? Are brains at a discount, and "brass" the only currency? Is "gall" successful and genius defeated? Is politics only barter and sale, and the longest purse the arbiter of our destinies? Is it useless to cast a vote for what is absolutely right? Is there not courage enough to be in a minority? Must we go with the crowd? I don't believe it. I don't believe the American people are going to the bad. I don't believe that churches impregnated with the barbarism of the past will rule our country. I don't believe that cowards and hypocrites will carry the day. I don't believe that fools will win, although they do live and move and have their being in the halls of Congress. One live man is better than a million fools, and some day the fools will go to the wall.

One thing or the other must be done, either to surrender politics to the mean, the miserable, and the bigoted; or to make them resplendent with the glorious principles of pure liberty and justice.

No one will question but that some time or other Liberalism must be a matter of practical politics, that the ballot must be used, that there must be a Freethought party. Other instrumentalities will be thoroughly used, the press, the platform, argument, persuasion, but the ballot must finally be the appeal.

Our principles will never fully triumph except by organized politics. Liberalism must be something more than moral power, it must be something more than intellectual enlightenment; it must be a voting force. As well say that a man should act without his body as to say that Liberalism must be only an unorganized influence. It must be an influence undoubtedly. Art, poetry, eloquence, philosophy, science, will minister to its ultimate grand victory. But there must be a political victory also. The tremendous power of the ballot must be used for Liberalism or it will be used against it.

The sooner we begin the marshaling of our forces the better. How long are we to wait? Already Congress and the Supreme Court and the president—all branches of government—judicial, legislative, and executive, have pronounced this a Christian government. Was there ever a greater danger, or was there ever a more fitting opportunity to fling our banner to the breeze?

There is, therefore, no question about the necessity of a political organization at the present time. As well stop to argue whether you shall strike a blow when the assassin's dagger is at your throat. We must strike. The only question is, how to strike the most effectually.

I don't believe in rash action. I don't believe in rushing forward like a mob. I believe in calm, steady, persistent action. I believe in studying the situation, making the best use of all opportunities. I believe in organizing a campaign, not for this year, nor for next year, but for a hundred years to come. Our party must be a growth; it must throw its roots wide and deep. Our principles are eternal principles, always living, always glorious, as necessary ten thousand years hence as to-day. I honestly believe that we are entering upon the greatest conflict of the ages; that our civilization is at stake, all that man has acquired in the past. I believe that never were vaster despotic forces in play than now. I believe that Liberty was never more subtly or more potently assailed. I believe that the church, realizing both its weakness and strength, is preparing for an enormous struggle. I believe that other forces, forces of wealth, forces of monopoly, power in the hands of a few, all these will combine to put upon man's brain and man's body the most far-reaching and irresistible tyranny that has ever existed. It is useless to shut our eyes to the impending crisis.

Are we, then, pioneers in the ranks of freedom? Are we to say in this world's conflict, every man for himself and the devil take the hindmost? If so, in the end the devil will not only take the hindmost but every one of us, for is there a greater devil in the universe than the church itself?

What shall be the method of coöperation?

First of all, coöperate. The old adage is, if you want a hare-soup, you must first catch your hare. We intend to act on this common-sense principle. Knowledge is power, and the first thing to know in Liberal political action is upon whom we can depend. Who are Liberals. Who will stand fire. Before we summon to fight we must summon to council. It is no use to make a campaign until we have enlisted the soldiers, and numbered them. We must act according to our material, but what material will Liberalism in this country give for political action?

This is the first thing to do, to make our combination—to find out how many radical Liberal voters there are in the republic.

This is the first object of the Freethought Federation—the enrollment of the genuine Liberal voters of this country.

Let me define the genuine Liberal voter. Let me say what is expected of members of the Federation now to be organized.

I do not mean separate political action, the nomination of candidates in opposition to other parties. That is a thing of the hereafter. That is a matter of evolution. I do not mean that they who join the Freethought Federation must quit their present party affiliations. Work through other parties if possible, and hold the balance of power. Endeavor to put the Demands of Liberalism in their platforms. If this cannot be done, then there must eventually be separate action. For this we wait the logic of events.

What I mean by a genuine Liberal voter, and what is expected of every member of the Freethought Federation, is always to refuse to vote for the candidate of his party if that candidate is known by his record to be in opposition to the Demands of Liberalism. This is the test. A Liberal who votes for a candidate in declared opposition to a Secular government is not a genuine Liberal. You might just as well expect a genuine free-trader to vote for a tariff candidate, or a genuine protectionist to vote for a free-trader. What are a man's political principles worth if he votes for a man who is in direct antagonism to them? A principle that we are not willing to vote for is no principle at all. A principle that we can put off and on is not worth even as much as the clothes we wear. Liberalism is not merely an opinion. It is a principle deep and broad as humanity itself. We cannot be false to it. We must maintain it. It is infinitely more than a question of tariff or revenue. It is a question of eternal right or wrong. It is a matter of human progress or of retrogression.

Every man must judge for himself. We do not purpose to form an iron-clad association. We do not purpose to use the party whip. There is no party whip, no compulsion. We come together by the laws of attraction. We act harmoniously through a common judgment. We don't want tools and machines in our party. We want thinking, independent men. If you have brains, use them; use them constantly in all the affairs of politics. Don't be superstitious in politics any more than in religion, and don't submit to authority in politics any more than in religion. Don't be the slave of any organization, not even of a Freethought organization. Don't do anything because others tell you to do it, but because your own reason is the prompter. I don't want a hundred thousand voters to vote as I might tell them to vote, but I want to enroll a hundred thousand thoughtful, investigating, clear-headed, and courageous voters, who will vote fairly and squarely for their own best conviction every time. Such a host of voters would be a tremendous power. These voters

would one day become the commanding influence in this republic.

I do not see how any genuine Liberal can vote for the candidate of any party who, in his political action, has been the ally of the church. Here the line must be sharply drawn. I affirm that every member of Congress who voted to close the World's Fair on Sunday should be put upon the black-list, and every Liberal in the country should do all in his power to defeat his reëlection, and the Freethought Federation should do the same with its organized power. How is it possible for a genuine Liberal to support a candidate who has voted to violate our rights? As it is now we are absolutely helpless. What do the politicians care for our petitions, our remonstrances, our resolutions, our mass meetings? These are not backed up by votes. But let the votes be there and the politicians will take heed. Some men are so constituted that the only way to make them respect you is to knock them down. Politicians are built that way—most of them. Let us knock them down by thousands of Liberal votes and they will respect us. Otherwise they will obey the bidding of the church.

I propose hereafter to vote for a Liberal every chance I get. I propose to be a Liberal in politics first, last, and all the time. I propose to call every official to strict account, and if he sides with the ecclesiastics in their attempt to unite church and state I shall do all I can against him and shall urge Liberals to do the same, without regard to party lines, and the Freethought Federation is organized to make this policy tremendously effective by co-operation. If a hundred thousand Liberals do this the church power will receive a fatal blow. Take for instance the recent action of Mayor Washburn in the attempt to close a theater on Sunday night by police force. I say that in view of this action no genuine Liberal can ever vote for Mayor Washburn for any office whatever. He has disgraced the high position he holds. He has shown himself to be the paltry tool of the church. Through his official power he has committed a high-handed outrage against liberty. If he did it honestly he is a fool; if not, then he is a coward and a hypocrite. Would Mayor Washburn have committed this infamous and criminal act if he had known that there were Liberal voters in Chicago who would relentlessly combat him at the polls for his despotic action? Certainly not. He cringed to the church for the votes of the church. He violated law; he violated rights; he struck a blow at liberty to win the political support of the churches. There is no question about this. What is our duty in the matter as Liberals? To do our level best to see that such official is defeated if his party dares to put him in nomination again; and to make our protest against such high-handed proceedings available, we must organize and act as an army of Liberals, and make our protest universal, and not merely individual. Congress would not have voted two to one to close the World's Fair if a solid mass of one hundred thousand Liberals had confronted them, not simply to petition, but to hurl their political power against them if they were thus disloyal to the Constitution. The Farmers' Alliance would never have voted unanimously in favor of closing the World's Fair on Sunday if Liberalism had been organized as a voting power. We are browbeaten on every side, treated as if we had no rights that any party was bound to respect, and yet we quietly submit and go on voting with the powers that be, trusting that political liberty will be won by some blind chance, instead of by our own courage and devotion.

"Who would be free themselves must strike the blow."

Understand, we do not vote against a man on account of his religious opinions. We do not vote against a man because he is a Christian; that is not the point at all. It is not a religious war upon which we are entering. It is altogether another matter. I do not vote against any man on account of his religion. I vote against him purely and solely on account of his political acts. I vote against him because he votes to take away my liberty. I vote against him because he uses his official power to abolish the Declaration of Independence, and make null and void the Constitution. We ask no candidate about his belief. That is not our concern. We want his political record. That is our concern, and by his political record we approve or condemn. We are organizing to defend human rights, not to attack or maintain any creed whatsoever. I want no political support for my creed. I simply want liberty, and I want every man and woman, too, to have the same liberty.

The first thing then to do is to enroll, to find out how many Liberals in this country will openly stand upon the platform of the Demands of Liberalism, the Declaration of Independence, and the Constitution of the United States. I believe that there are one hundred thousand stalwart Liberal voters in our land to-day. To combine these into one grand cooperative force is the object of the Freethought Federation. Such a union would give a wonderful strength to Liberalism. It is an absolute necessity that we do this, and when we have created this splendid companionship upon the world's political field, after years of experience in the vast and inevitable conflict before us, more radical methods than any outlined at present may be wisely and harmoniously adopted. The career of the Liberal political party in the future cannot be marked by the keenest-sighted statesmen. Its work will be "the long result of time." We cannot tell what will be best to do four years hence. But what is best to be done now is evident—to rally the grand army of freedom, to strike hands, to stand together.

We not only thus create a splendid companionship, but we bring into play outside of purely political action an enormous instrumentality for the education of the people. Education is radically necessary. The masses of the people of this country are profoundly ignorant. They do not understand the principles of secular government. They do not understand the position of the church. They do not see the danger that exists. They do not know when their own rights are violated. Take the Sunday question. How very few understand it. How very few know the origin of the Christian Sabbath—that it has not the slightest foundation in the Bible. What Dogberries our Congressmen are on this question. Two to one of them must be writ down as asses. Every word said in favor of closing the World's Fair was bosh, based on absolute ignorance of Christian history. I am amazed and disgusted to find that the majority of our representatives at Washington are such dunces. How great the need of education among the people when Congress itself presents such a mass of ignorance. We must vote and we must teach through the Freethought Federation. We must spread information. We must get people to read and think. If we have this enrollment of one hundred thousand Liberals, we have an instrumentality by which we can distribute millions of copies of Freethought documents all over the land. In conjunction with voting, this process of education must be carried on, and to this purpose mainly the funds of the Federation will be devoted.

Our common school system is in danger. In one county in the state of Illinois the superintendent of schools was elected by Catholic votes with the express understanding that in Catholic districts the parochial schools be allowed to take the place of the public schools, and the teachers in these schools receive certificates and be paid as teachers in the public schools. Here is a deadly blow against our system of universal education connived in by a candidate of the popular party in order to win office. Against such a candidate the vote of every Liberal should be cast. If we do not meet this issue our common schools will be abolished by the cowardice of the old political organizations.

The method adopted by the National Liberal League of auxiliary societies has proved to be useless. These societies in nine cases out of ten die and are a drag upon active work. What is wanted is individual membership. One live man is better than a thousand defunct societies. A combination of societies is too much after the old orthodox style. It takes hell-fire to give such complicated machinery any kind of a go. Take hell-fire away and all the magnificent organization of the Catholic church would be of no avail.

We want in Freethought a combination of individuals. It is to the individual reason that we constantly appeal. It is individual support that we desire. The individual is always alive. The society is too often a corpse. The plan of fees and assessments, except in mutual benefit societies, has proved a complete failure. Abolish fees and assessments and depend upon voluntary contributions. Every Liberal who is willing to be counted as such and signs the constitution in good faith is a welcome member and a voting member, whether he pays or not. We don't judge a man by his pocket-book, but by his courage and devotion.

There is no question but that every member will do the best he can to supply the "sinews of war" when the time comes. It is left for everyone to judge for himself what he shall contribute.

I think everybody will admit that if we enroll one hundred thousand Liberals in this country who are willing to vote Liberalism, we have in that very enrollment itself created a gigantic power for the triumph of Secular principles.

The enrollment is the beginning, not the end. The end is a vast Liberal party, a glorious republic free from church domination, social and industrial progress by the genius of Liberty. S. P. PUTNAM.

The Freethought Federation of America.

CONSTITUTION AND BY-LAWS.

PREAMBLE.

Realizing that the safety of republican institutions is imperiled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the state in matters religious, as instanced by the recent act of Congress in closing the World's Fair on Sunday, we hereby organize the Freethought Federation of America to help secure throughout the United States a practical compliance with the principles involved in the Demands of Liberalism.

CONSTITUTION.

Article I.

This organization shall be known as the Freethought Federation of America.

Article II.

(*A*) The general object shall be to effect a total separation of church and state.

(*B*) As specific objects, in order to accomplish the general object, we indorse the Demands of Liberalism, as follows:

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.
2. We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the president of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Article III.—Mode of Work.

The means to be employed in order to secure compliance with the foregoing demands shall be, lectures, conventions, and agitation through the rostrum and press.

Article IV.

Candidates may be nominated, if thought advisable, at any time upon the platform of the Federation. If no candidates are nominated, the candidates of all other parties are to be questioned and their position ascertained, and if in opposition to the demands of our movement, the political power of this Federation shall be used against them wherever available.

Article V.

This Federation will not necessarily be opposed to present political parties. Members of all parties can become members of this Federation, provided they endeavor to make the Demands of Liberalism a part of the platform of the party to which they belong and refuse to vote for candidates who are opposed to these demands.

Article VI.

All persons indorsing the Demands of Liberalism and desirous of propagating the principles involved therein may become members of this Federation by signing the constitution, or sending their names to the secretary for that purpose.

Article VII.

All members shall be allowed to vote by mail or otherwise upon all questions affecting the work of this Federation, the same to be submitted to them by the secretary immediately after the board of directors hav taken action thereon.

Article VIII.—Officers.

The officers of this Federation shall consist of a president, two or more vice-presidents, a secretary, and treasurer. The president, two first vice-presidents, the secretary, and treasurer shall constitute a board of directors, who shall be intrusted with the general management and control of the Federation.

Article IX.—Election of Officers.

The officers shall be elected annually, and shall hold office until their successors are elected. All elections shall be by ballot.

Article X.

The duties of officers shall be those generally pertaining to those of president, secretary, treasurer, and board of directors.

Article XI.

All moneys contributed to the funds of the Federation shall be used for practical campaign purposes and for the distribution of Freethought political literature.

Article XII.

No change shall be made in this constitution except by a two-thirds vote of the members present at any regular meeting called by the board of directors, notice of such change to be given three months previously.

Signed this 4th day of September, E.M. 292.

S. P. PUTNAM, President.
JOHN R. CHARLESWORTH, Secretary.
G. L. ROBERTSON, Treasurer.

News from the Northwest.

Since my last letter of some two months ago I hav been "firing my wad" in the great North and state of Washington, which will some day be one of the greatest states of the Union. I gave four lectures at Cathlamet; three at Skamokawa; one at the New Era, Ore., camp-meeting; three at Olympic Hall, Seattle; four at Snoqualmie Falls; five at Gillman in Odd Fellows' Hall; four at Black Diamond in city hall; and in most cases had crowded houses. The Liberals and Freethinkers, Spiritualists, etc., always gave me a most hearty reception and supported me well in my lectures on radical science, evolution, etc. I make no arrangements ahead, hav no promised pay, make no long jumps, stay a week in a place, and am well paid. My lectures are of the most Liberal kind. I hire and pay for my own halls, stay at the best hotels, and hav nothing to complain of. Christians generally come out to my lectures, but are poor pay, as their loose change goes into the rapacious maw of their idol, the church. I had the felicitous pleasure of hearing and meeting W. S. Bell here in Seattle. He takes the world easy, is not afraid of the devil nor a warm abode "over there." Brother Bell is a fine lecturer and a most agreeable gentleman, with a fund of stories that no doubt would eclipse our lamented "honest old Abe." I saw Rev. Clark Braden advertised to speak here not long ago in the Methodist church, so, as I had never met the "gintleman in black," and had seen Heston's scenter or essence-peddler, I concluded to take in the show and see the animal. I found the church, which is a magnificent one, filled to the doors, but no animal in the pulpit, as I was early. I soon noticed a very peculiar-looking man flitting about here and there, talking in quite a pompous way with different ones in the audience. His very peculiar way and looks caused me to size him from a phrenological standpoint as follows: a short, thickset man about like Putnam or Reynolds, with his hair parted in the middle and roached up on each side full two inches, evidently to piece himself out as near to a man in hight as possible; a very square, full forehead, showing fine memory and good imitativ power; head very broad from ear to ear and from eye to eye, and very high in the crown or region of self-esteem and firmness, with a mouth, chin, and spread of jaw like a bulldog; very large language and use of words—such a cast of head would giv a man much boldness and ferocity, egotism, and a great amount of perseverance, and much fighting qualities, that would stoop to anything to beat his opponent. He would hav very little principle, and neither charity or mercy, love or kindness. I concluded he had a good deal of influence somewhere, but I could not for the life of me place him or tell his business or profession, but presently he stepped into the rostrum and was introduced as the great Rev. Clark Braden—the religious bulldog of modern times, should hav been added. He declared he had been imported to Tacoma to meet the arrant coward, as he termed him, C. B. Reynolds, who had thrown down the challenge to meet him (Reynolds) to all the orthodox ministers of that city, but that they knew he knew the history and black record of every Infidel lecturer in the field, for he had met and whipped them all, and showed up their miserable record. His verbosity was wonderful, and memory of dates, events, history, etc., was as fine as I ever listened to. He indorsed all of Thomas Paine's works up to the "Age of Reason," but gave us the startling information that they were all written while Paine was a Quaker preacher, except the last, which was written after Paine had become a drunken vagabond and an Infidel; thus in a few years more the church will claim all of Paine's great works, and in time Ingersoll's too. He said Ingersoll was an arrant coward and the greatest literary pirate that ever lived; that all his works of any note were stolen and dressed over to suit the occasion. His denunciation of Liberalism, and Freethinkers and Spiritualists as obscenists, free-lovers, drunkards, liars, adulterers, etc., was diabolical in the extreme, but applauded to the echo, like the pugilist who knocks his opponent down. Ingersoll, Underwood, Putnam, nor any of our workers escaped his viperous attacks, and to the people of the church that knew nothing to the contrary it had a tremendous effect to build up a detestation for the Liberals. I hav traveled for many years in the lecture work, but hav never met Braden's equal for demonish, unprincipled scavengering. He can do a thousand times more injury to our Freethought cause than a hundred men like Talmage or Field, and to meet him in debate would be about like driving a polecat out of your chicken-house with a pole. You would wish you hadn't.

Braden would seem to belong to that class of animals often referred to, as I can't see what they were made for. He is the John Sullivan gladiator of the church, unconquerable because he chooses weapons no decent man would touch. He is yet in the prime of life and is everywhere present at a moment's call, and his mouth is a gatling gun filled with filth and froth. The church indorses him, the people feed and pay him, and he is their spy and picket-guard, and loves Jesus, and eats his body and drinks his blood, "allee samee as Melican man," and no doubt expects two crowns and a double harp when he gets "over there, over there." I find very few people; especially young men, in the great West, that believe in the Bible or much of the creeds. Another hundred years and most of the civilized world will look at the Bible and the dogmas of the church about as we do at the Egyptian mummies and laugh at the nonsense and silly religious belief of their early progenitors. Science and the free schools and evolution will, in time, remove all the clanking chains which superstition has riveted on poor ignorant humanity.

Seattle, Wash. PROF. D. C. SEYMOUR.

Persecution of a Freethinker by the Priests of Manilla.

From the Hong Kong Daily Telegraph of July 21st.

Since the dark days when the all-powerful priesthood of Spain instituted the foul system of bloody persecution held up to execration in all ages as the Inquisition it is doubtful whether a more fiendish plot and a more dastardly outrage was ever conceived by the long-robed followers of the Virgin Mary than was consummated in Manilla just ten days ago. As far as we can gather—and our sources of information are exceptionally reliable, though not abundant—the facts of the case are as follows:

About two years ago a large number of Spanish subjects, nativs of the Philippines, including a gentleman named Dr. J. Rizal, incurred the displeasure of the "powers that be" (composed of the archbishop of Manilla and his army of black-gowned, black-hearted satellites) in the Philippines owing to the publication of some pamphlets, of which he was author, in Paris and Brussels, exposing from a Freethinker's point of view the evils prevailing in the Philippines, which the learned writer traced, and conclusivly proved were chargeable, to the priesthood. As soon as young Rizal had published his pamphlets he set out for home in the Philippines, taking with him, as it is alleged, a goodly number of copies for distribution amongst his relativs and friends. One of these pamphlets fell into the hands of a holy father, who took it to the bishop of his district, and thence it "got" into the hands of the archbishop. At once a convention of prominent members of the church was held in Manilla at which it was decided to prosecute the Rizal family, confiscate their property (which was worth £50,000 at least), exile them, and drive all their followers out of the land. As soon as young Rizal learned that a secret ukase had been issued with the sanction of the civil authorities he fled to Hong Kong with his aged mother and father, fearing that they would be put to death—probably be poisoned. That his conjecture was well founded proved true beyond the shadow of a doubt, for he was soon pained to hear that the priests, backed by the military authorities, were instituting vicious and unrelenting persecutions against his relativs and large circle of friends, and later on it became known that their villages had been destroyed (as reported at the time in these columns) and dozens of his relativs exiled to the most unhealthy and barren part of the Philippines. He therefore did all that lay in his power to expose the brutality and illegality of the priests, in the hope that wiser counsels might prevail at some future date.

After Dr. Rizal learned that persecution was rife and that a price had been put on his head he decided to settle down in Hong Kong and practice his profession (that of an oculist), at which he became a specialist in France a few years ago. He did so, and rented professional quarters in D'Aguilar street. A few months passed in this way, when he was rejoiced to hear that the new governor-general of the Philippines had issued a decree pardoning the Rizal family, recalling them and their friends from banishment, and restoring to them the property so ruthlessly seized by his predecessor. All was carried out as ordained, with the exception that young Rizal preferred to remain in Hong Kong with his aged parents, whom he supported since their flight from the bloodthirsty priests of Manilla. After a while the boycott of the *Telegraph* was also suspended, and many of Rizal's friends wrote him that there could be no doubt that the new governor-general was a very liberal-minded man and that it would, therefore, be safe for him to return to Manilla, and endeavor to put the business connected with the family estates in order. But he hesitated to return, though his heart yearned for another glimpse of his nativ hills and vales, and he wrote his friends positiv refusals to listen or attach credence to their assertions. He even activly took up a scheme for transferring a whole section of the nativ population of Luzon to Borneo, where they hoped to liv in peace and security from monastic rapacity. This plan, as we reported a few weeks ago, was on the eve of accomplishment. This became known to the authorities, who it now appears were "lying low" to trap the one man whom they feared because he was regarded as a patriot of the first order, and they therefore conceived a desperate plot to get him into their clutches. The governor-general was approached by the archbishop and prevailed on to address Dr. Rizal through the Spanish consul in this colony and assure him of his deep regret for the tyranny to which his family had been subjected and, further, that he, the governor-general, would not only be glad to hear of such a brilliant scholar returning to his nativ land but was desirous of interviewing him personally in the hope that, as a result of their parleying, some reforms for the amelioration of the sad condition of the masses might be arrived at. The consul duly performed (and we believe in good faith) his part of the program and succeeded in getting Dr. Rizal off to Manilla a fortnight ago in the steamship Don Juan, prior to which he furnished him with a free passport by order of the governor-general. No sooner did the Don Juan arrive in Manilla than a swarm of detectivs came on board and searched Rizal's baggage and person as though he were a dangerous political offender for whom the authorities were on the *qui vive*. But he was allowed to land and later the governor-general's private secretary called on him to express his excellency's regrets that he should hav been subjected to such indignities, and assured him that the mighty priestridden autocrat would be pleased to grant him audience at once. Somewhat pleased at the compliment paid him by so august a personage, the unsuspecting doctor said he could not believe for a moment such a kind-hearted magnate as the governor-general had proved himself to be could be guilty of such duplicity as many might suspect when they saw the reception he got as soon as the steamer dropped anchor in the port. He then, without further molestation, went off to Government House and was received most hospitably by the general commanding the forces and the governor. A long conversation ensued in which the two Herods expressed considerable interest in the welfare of the masses and it was arranged that Dr. Rizal should call the next day for the purpose of expressing in private his views on reforms in general. The conference was duly held next day and the doctor invited to a séance on the following day. He went, little thinking of the dangerous nature of the net which had been so skilfully spread to catch him. Hardly had he taken his seat in the drawing-room, to await there the pleasure of the governor-general to see him, when a number of soldiers under command of a lieutenant and corporal entered the room, took him prisoner, and drove him off to a fortress, where he is now a close prisoner.

Lectures and Meetings.

S. P. PUTNAM's lecture appointments for October and November:

Boston, Mass.....	Oct. 2	Scofield, Utah....	Nov. 1, 2
Cincinnati, O.....	" 9	Reno, Nev.....	" 6, 7
Golden Pond, Ky.	" 14–17	Bishop Creek and	
Chicago, Ill.....	" 23	Round Valley, Cal	" 9–14
Bartley, Neb.....	" 26, 27	Independence, Cal	" 17–20
Denver, Col.....	" 30	Stockton, Cal.....	" 27

Letters of Friends.

Accuses the Christians of Carrying Off Our Money.

OCEAN PARK, WASH., Aug. 20, 1892.

MR. EDITOR: I will inclose $5—$2 on my subscription to THE TRUTH SEEKER and the other $3 for three of those fine picture-books, the "Old Testament Stories." Send two of them to my address and one to the friend's address inclosed.

Maybe I will work off some more picture-books. I hav had lots of fun with my book. I would not take $10 for mine if I could not get another one. Oh, dear, I wish I could get all the books I want. But money is so hard to get. I think it has dropped through the bottom of some place, or the Christian people hav gathered it all up to pave a new street in heaven. Do not forget to send the Picture Books as soon as possible.

Yours ever truly in the cause of justice, R. J. BUTTS.

Prompt for Organization.

BLACK RIVER, MICH., Aug. 21, 1892.

MR. EDITOR: I saw in THE TRUTH SEEKER of the 6th inst. a communication by S. P. Putnam on organizing a political Freethought party, and as I hav not his address I thought I would send to you to hav my name sent to him as a member of the Freethought Federation of America. I am with the Liberal party in their demands for justice and fairness in the Constitution of the United States. I say, tax the churches as you would any other individual land- or property-holder. And I am against a union of church and state. I cannot go to Chicago, but will use my best endeavors for Liberalism.

In closing this letter I must say, long may the good TRUTH SEEKER wave as the light of liberty to mankind. I will try and get you some subscribers to my best of all papers. ALONZO CHAPELLE.

If Men Would Only Read.

Aug. 25, 1892.

MR. EDITOR: Myself and wife like the paper. We hav it all to ourselvs, as the most of my neighbors belong to the meeting and would think that it was a great sin to be caught with THE TRUTH SEEKER in their house. I express my opinion freely and everywhere. I must giv my neighbors credit for their kindness toward me. I find by talking with a great many of them that they do not know what they believe. If you could get them to read they would not be so easily gulled by the preachers, but as a class the farmers read but little. I long since discarded the wooden plow. I see nothing but cruelty and injustice in all mankind being cursed because one man sinned, or in one man dying for other men's sins. It is strange to me that men of brain and education should believe such stuff at this day when men are allowed to think and express their thoughts. C. F. TINGLE.

Advice on the Best Policy to Adopt.

SAN CARLOS, ARIZ., Aug. 5, 1892.

MR. EDITOR: Some one of your patrons mildly objects to the illustrations in your paper. I like them, and think that while they may repel one in a hundred people, upon the whole they will do vastly more good than harm. Who, when he is aware of it, wants a religion so open to ridicule as that of the Bible? And many believers hav become skeptical when shown the weakness of their God.

The copy of "Old Testament Stories Illustrated" I obtained of you has done good service here for almost two months, and now I hav sent it on a mission to Arkansas, to enlighten the dull Methodists of that region.

Later I see some subscriber wants you to stop sending THE TRUTH SEEKER to his address for the reason, if I comprehend him correctly, that he wants a strictly Atheistical publication; while I am going to drop the *Ironclad Age* for the reason that it is getting more Materialistic, if possible, than it was when the old editor died, and it displays no patience toward our allies—the Spiritualists and other ists not Christians. We need all the help we can get to down Jehovah, and after we accomplish that much-desired end, we can turn our guns on the Spiritualists, *et al*, if the world gets too small to hold both of us. But just now why should we hav strife among ourselvs in the face of such an enemy as orthodoxy?

Please send the "Freethinkers' Pictorial Text-Book," etc., as below.

E. C. VAN DALSEM.

Let the States Vote to Open Their Exhibits at the Fair.

BRAYTON, N. Y., Aug. 26, 1892.

MR. EDITOR: I understand that great excitement and strife is going on throughout the country concerning the opening or shutting of the World's Fair on Sunday. It is probable that nearly every one of the states will hav a department of its own to deposit its nice articles for exhibition. Now here I will say, let each state control its own department, and, by popular vote (the majority ruling), say whether they will open or shut their doors on Sunday. These are American principles devised to us in the Constitution that our fathers dearly bought with their own blood to leave behind for their precious offspring to enjoy freely under the shade of Liberty's tree. I would let all foreign nations control their departments as they may think best, by opening or shutting their doors or not on Sunday, and that will show to the world that we are free in deed and in principle as well as in name, and not as Pat said of us—"A pretty free country this where the dogs are let loose and the stones tied fast"—I myself mean, the priests let in and the people shut out.

ASA W. BRAYTON.

About God.

MAYSTON, TENN., Aug. 14, 1892.

MR. EDITOR: Here is the finest poem in the American language. I make the claim because it contains more truth and less poetry than any other production:

A TOUGH QUESTION ANSWERED.

The millions toil in shop and soil
To drive away financial ruin,
The few well clad and always glad—
Oh, what is God a-doing?

'Mid want and pain in bone and brain
Our livelihood pursuing,
Where losses rain, and small the gain—
Oh, what is God a-doing?

Where fathers fail and mothers wail,
O'er fates beyond enduring;
The rich oppress with dire distress—
Oh, what is God a-doing?

The cyclone rash, the railroad smash—
A country feels their ruin,
Demolished homes and broken bones—
Oh, what *is* God a-doing?

The seals of pestilence are broke,
And peopled cities wail its stroke,
Death his hell-broth brewing;
Before it fall the great and small,
In every walk gaunt famin stalks—
Oh, what (in ——l) is God a-doing?

The tornado's shock, the sunken rock
With wrecks old ocean strewing;
And then on land on every hand,
In battle's roar, a thousand more—
Oh, what (— ——!) is God a-doing?

A devil bold, so we are told,
Does all this fearful ruin,
And God has planned it to his hand,
And that's what God is doing.

L. L. GOODWIN.

Lafayette, Not Paine.

BUFFALO, N. Y., Sept. 3, 1892.

MR. EDITOR: I write this in hopes to see you lay before your readers the correction of a very important mistake, made in your excellent paper of September 3d, page 572, as to the key of the Bastile, which was sent by General Lafayette to General Washington.

We read in Mack's "Lafayette," by Ebenezer Mack, page 235, as follows: "With a letter to General Washington, March 17, 1790, in which he stated some of these difficulties, what had been accomplished, and what was hoped for, Lafayette transmitted a key and a drawing of the Bastile. 'Giv me leave,' he said, 'my dear general, to present you with a picture of the Bastile a few days after I had ordered its demolition, with a main key of the fortress of despotism. It is a tribute which I owe as a son to my adopted father, as an aid-de-camp to my general, as a missionary of liberty to its patriarch.'

"General Washington acknowledged the receipt of these trophies Aug. 21, 1780: 'I hav received,' he said, 'your affectionate letter of the 17th of March by one conveyance, and the token of the victory gained by liberty over despotism by another; for both which testimonials of your friendship and regard I pray you accept my sincere thanks. In this great subject of triumph for the New World, and humanity in general, it will never be forgotten how conspicuous a part you bore, and how much luster you reflect on a country in which you made the first displays of your character.'"

MRS. SARAH ANN VAN BLARCOM.

All Who Laugh at This Will Get Four Years' Punishment.

NEW YORK, Aug. 3, 1892.

MR. EDITOR: I inclose a rare specimen of religious bigotry. I think it is worth publishing in THE TRUTH SEEKER.

Respectfully yours, L. LEREIN.

This prayer was found in the year of Our Lord 135. It was sent from the pope to Emperor Charles, when he was going into battle, for safety. And they who shall repeat this or hav it about them shall never die a sudden death, be drowned, nor be imprisoned. Nor shall they fall into the hands of their enemies, nor ever be overpowered in any battle. Being read over a woman in labor, she shall be instantly delivered, and when the child is born place this prayer on its right side and the child shall rise up and thank you. And he who shall write this prayer from house to house shall be blessed by the Lord, and he or she who shall laugh at this prayer shall suffer four years' punishment, and who wear this prayer shall hav three days' warning before death.

PRAYER.

O Adorable Savior dying on the cross for my sins, O Holy Cross of Christ, hav mercy on me, an unworthy sinner! O H C of Ch, guide me in all good truth, and save me from an unprovided death! Crucified Jesus of Nazareth, giv me grace that the wicked enemy may keep off me, now and forever. Amen.

In honor of J C in this Sacred Person and Merciful Death; in honor of Resurrection and godlike ascension through which he desires to bring us to Salvation. True as I was Circumcised on New Year's day as the three angels brought forth the offerings; true as on the third day He ascended into Heaven and will save me from my enemies, visible and invisible, now and forever. Amen.

Into thy hand, Lord, I offer my spirit. Jesus hav mercy on me, Mary and Joseph, pray for me, particularly at the hour of my death. Amen.

Indignant at Clerical Misrepresentation.

SAN FRANCISCO, CAL., Aug. 24, 1892.

MR. EDITOR: It is about time that I should let you know that I still liv. Yes, I am trying to exist by mining beach sands. Your paper I read with deep pleasure in my tent on the lonely seashore. What could I do without it?

I hav just come to the city, and read in to-day's paper a sermon preached by that fanatical, inconsistent, and untruthful man, B. Fay Mills. The article is worthy of your consideration from the fact that Mills makes assertions relativ to Hume, Paine, Voltaire, and Ingersoll which should be refuted. The article speaks for itself.

But, dear TRUTH SEEKER, what puzzles me is this: How did Mr. Mills, or any other man, ascertain the character of God—that is, if such a being ever existed?

You will see by the article that Mr. Mills admits that God is entirely ignorant of the commission of a sinful act until men and women expose their acts to him (God). What a God he must be!

The truest utterance which he makes is that "ministers are of no use but to stir up the people."

By illustration he speaks of a woman who, he says, appealed to God, and adds that God could do nothing for this woman but what she could do for herself. If this is true, of what benefit is God to anyone? When, oh, when will people realize that the Bible is an imposition, and its expounders are fools or knaves and only preach it that they may liv in ease, while their dupes sweat and toil to support them and liv in poverty and want?

Time will not permit me to say more at present. My only hope is that Colonel Ingersoll will refute the lies uttered by this false prophet, B. Fay Mills.

Yours for truth, WM. PATTERSON.

[The rantings of B. Fay Mills, professional revivalist, are not worth considering. His remarks about Paine, Hume, and Voltaire, are the regulation lies, proved to be lies a thousand times, and what he says of Ingersoll is claptrap. It would be worth while to expose Mr. Mills to the *same* audience, for their sakes only, but he is not worth space in THE TRUTH SEEKER. He is too cheap a blatherskite.—ED. T. S.]

Says Ingersoll Should Shun Politics.

DU BOIS, PA., Sept. 2, 1892.

MR. EDITOR: It must be almost three years since my first and only letter appeared in THE TRUTH SEEKER's "Letters from Friends." Many changes hav taken place since that time, which caused the writer of this letter to drop out, as it were, from the ranks of men, women, and children.

Freedom of thought is not nor never has been tolerated in this neck of woods. You hav not many subscribers in this part of Pennsylvania, but those of us who embraced the idea of Voltaire, Paine, and lastly, Ingersoll, of New York, are as determined to stand up for that principle today as ever the above gentlemen could be. We are not all gifted like the eloquent New Yorker, either as regards education or other necessary qualities to be taken into consideration; but one thing we hav got is the real manhood to stand for our rights as American citizens.

And allow me the liberty of saying that although Pope Bob is right in a great many of his ideas, he is wrong in some. Ingersoll's politics should not be discussed through Freethought papers. He is a Republican—may he be one till Democracy has erased the bloody shirt from its gigantic bosom. Neither of these parties cares for him. He is not wanted during a campaign unless willing to stand upon a Calvinistic creed which he has tried in a weak and feeble way to denounce since a boy on his mother's knee. Why, then, should our leader (we recognize him as such) be asked through the press to go upon either stage or pulpit to speak for Harrison? He is not a Harrison man, and has a free and acknowledged right to try and elect some one who will be what he claims—an American first, last, and always. When we as working-men and -women try to illumin the great Agnostic's pathway, we simply show ourselvs to be lamentably lacking in even common sense. Who knows Ingersoll's business better than Ingersoll? Answer will at once come from every real Freethinker to the effect that Robert certainly has not forgotten himself yet, especially when he reads the *North American Review* which contains "Thomas Paine" by that "bold, bad man"—as the puny and pussy-cat Methodists call "Our Bob."

Respectfully submitted by

ROBT. REAY.

A Sister of an Activ, Inquiring Mind.

EDOM, TEX., Aug. 28, 1892.

MR. EDITOR: I hav been a reader of your excellent journal, THE TRUTH SEEKER, but a very short time, but many useful lessons hav I learned during that short time. I now belong to several secret societies, and I hav always been a Liberal, always thirsting after the truth of mental developments—moral developments, physical developments, social developments, economical developments, and religious developments. I hav belonged to two different churches, and now hold a letter of membership in the latter. I never hav been satisfied with any religious creed or doctrin or religious rules. I indorse one about as much as I do the other. I read all kinds of ethics and other doctrins. They all sound strange to me. There is something wrong somewhere. I do not think any one church has got the theory right. I am not partial in my religious views, therefore accept the truth wherever I find it, rejecting the part I think is false. I believe there was and is a God. I believe there was a Jesus Christ, one of the best men that ever did or ever will liv on the earth, and I think he and his disciples were very liberal, for the disciples sold their houses and land and had all things in common, and put or appointed men to wait on the women and children to see that none went lacking. Men were appointed over companies of fifties and hundreds. Jesus was a typical Moses, for in Moses's day we see the same just law and government that we see in the dispensation taught by Christ and his disciples, for they taught reform,

liberal reform, a just government for and by the plain and common people. But Romanism coveted the people's land, and wrenched the just laws and governments from out of their hands, and so priests, kings, lords, and usurpers hav reigned ever since, to the destruction of justice and humanity and Liberalism. We hav bowed and are still bound to bow the knee to heathenish rules in what is termed free America, in serving the Lord on the first day of the week instead of the seventh. And if my voice from the Sunny Southland of Texas will do any good in keeping the World's Fair open on the first day of the week, Sunday, then send it up to headquarters, for it is sanctioned by a majority in this land. For women hav a right to think and speak their sentiments in America, for God has endowed them with intellectuals, the same as he did man; and our forefathers knew this and inserted into the platform of government in the early days of American law the plank of universal suffrage. It does not read, men's and boys' suffrage; it says, universal suffrage. From this we infer it meant woman's rights to think, speak, act, and vote on universal issues. Now, if I am wrong will some of our friends on the other side of the question please prove up their point? For I am seeking the truth, so let us hav it, my friends. It will be greatly appreciated by us Liberal-minded, Freethinking Socialists.

Yours for reform,

MRS. GEORGIA E. SHAW.

Information on That Fiat Bank.

COOK, NEB., Aug. 29, 1892.

MR. EDITOR: I see in your issue of August 27th one "P. D.," of Castana, Ia., wants proof concerning the Bank of Venice. I hope this will satisfy not only Mr. "P. D.," but all other inquirers after truth. I giv facts from Stephen Colwell's digest of fourteen authorities. It proves:

First, That there was a National Bank of Venice founded on a loan of two million ducats spent by the state in 1171, and the bank existed within the memory of living men, a period of six hundred and twenty-six years, during which time it was gradually enlarged over seven hundred per cent.

Second, That A. D. 1423 it was modified by laws to prevent fluctuation.

Third, That the four per cent interest previously paid was abolished.

Fourth, That all promis of reimbursement, other than transfer of credit receipts, was abolished also.

Fifth, That the nation "took the coin of its loans one time for all" in the nation's bank, giving a credit receipt only.

Sixth, That no coin was kept as a specie basis of credit, or for strengthening the nation. It was immediately paid out.

Seventh, That no promis was made to pay coin after 1423 for nearly four hundred years of its continuance.

Eighth, That this "fiat," or legal credit, was that in which all coins were expressed, the fixed standard of payment, and thus the money of account; specie being for retail coin or export commodity and legal tender at twenty per cent discount.

Ninth, That the premium fixed by law of twenty per cent premium over the Venetian gold ducat, so celebrated for its fineness in export, was a real superiority of legal money of account over the commodity of gold, and even gold money.

Tenth, That it was not dependent on any promis of convertibility or redemption in gold, as no claim for any gold was acknowledged in the national bank.

Eleventh, That it continued for nearly four hundred years with all these extraordinary attributes, producing no financial panics and no opposition; but on the contrary grew until it exceeded the money *per capita* of any nation in Europe, ancient or modern, and was the pride of Venice, the envy of Europe (Shylock).

Twelfth, That it only fell when Napoleon conquered Venice, when it had reached an issue exceeding $16,000,000 of government credit or money for two hundred thousand people.

Thirteenth, That Napoleon could not and did not find one single ducat in its vaults, as there had never been a pretense of any; that he would hav taken gold if it was there, is clear, and thus hav been strengthened to further enslave Venice.

Fourteenth, That the interest alone saved to the people on each million ducats was $6,250,000,000,000 at four per cent for four hundred years, savings-bank interest.

These facts mean something. They amount to much more than calling us "cranks," "crazy fiatists," "calamity howlers," and all the other hard names that are heaped upon us by those who are unable to answer our arguments.

Respectfully, W. P. BROOKS.

Noble Ideas.

WACO, TEX., Aug. 30, 1892.

MR. EDITOR: I hav been a reader of your interesting journal for months, and thank you for the benefit and instruction you are the means of giving through your publications and advertised books. We, in Texas, feel the burden of "protection and salvation;" and are beginning to appreciate the great political and Liberal revolution now progressing here to rid this state of sumptuary laws and business depression induced by unscrupulous politicians and religious fanatics. Liberal books make honest and fearless thinkers, and these are our best and most useful and progressiv citizens, to whom the world must ever look for direction and hope.

I want the various books named in the inclosed list. Send me by express, C. O. D., about one hundred, to add to my library of Liberal reading for the benefit of my little family and many friends, whose leisure hours may not be wasted listening to Sunday orations on "how to be saved." A broader idea of life, a greater love and faith in the infinit, is the better religion the world needs. How much happier and better is he who believes in the facts and infinit possibilities of nature's laws and forces. Earnest thought and noble aspiration in the attainment of knowledge, bereft of superstitious awe and dread, are essential to ethical culture and independent intellectual advancement. Interest in phenomena, in all life and all growth, all evolution and progress, tends to improve the mind and heart and keep them ever alert for the reception of new ideas and new facts. The constant change and evident force and development in all matter and all life reveal new wonders and new beauties here and inspire us with greater hope and greater faith in the hereafter. "Christian mythology" and the religious superstition of olden time still has its influence; but the world is growing wiser and better, and we can now rejoice without fear of chain or fagot that we liv in this age of progress and reason. And as rises the glorious Texas sun, casting his first beams of golden light over the great green prairie, dispelling its mists and changing its dews into glistening gems, and forcing reverence and admiration for the great panorama, so shall skepticism and science dispel the gloom of old theology and claim the allegiance of the world's better and wiser generations. And then, you, "ye good and faithful servants," enter thou into the joy of thy benefactions. One great worker in this cause I admire and honor—the thoughtful, the fearless, the great-hearted Ingersoll. May he long liv to see the good he has done in teaching men how to reason and think, and how to liv and love. As his life has brought the world to reverence and honor the memory and genius of the immortal Paine, so his own epitaph will bring to his name and to his cause the love, admiration, and gratitude of every continent.

I am no writer, but my heart is with you.

J. P. HODGE.

Rejected Communication.

NEW ORLEANS, LA., Aug. 24, 1892.

MR. EDITOR: I send you an article which a friend of mine wrote as an answer to the article of Mons. Janssens in the *Morning Star* of the 4th and 11th of June. In the city where we are we could not get a paper to publish it, after trying every one. I told him there were several Liberal newspapers up North and West that I thought would publish it, and he asked me which one I considered best. My answer was that for me I thought THE TRUTH SEEKER was the best. I therefore send you a copy of it, hoping that you will find a place in your valuable columns to publish it, and oblige a Freethinker of the school of the great and Liberal-minded man of the world, Robert Ingersoll.

Respectfully, LEONCE LEONARD.

DEAR SIR: Articles condemning Pythianism published in the *Morning Star* of June 4th and 11th by his grace Monseigneur Janssens, came to my notice to-day. As the articles hav remained unanswered, permit me to use your valuable columns to reply. His grace asserts that Pythians are under the ban of the church because they will not hand their ritual over to be inspected and dissected as decreed by the third plenary council of Baltimore and council No. 247, because they hav a prelate and prayers, which hav a tendency to weaken the faith of man, as it substitutes the religion of man for the revealed religion of Christ. These reasons are very plausible, and would hav been listened to with downcast eyes by the people of the fifteenth century, or when our forefathers went to war with a club for a weapon and a turtle-shell for a breastplate; but in this age when science has made such strides, when the mysteries of the deep are no longer a closed book to man, when the firmament which the ancients believed was the abode of the Gods has been so thoroughly investigated by the telescope—in this age of science, the beams of which glide into every hamlet, holding Education by the hand, before whom superstition, ghosts, and hobgoblins disappear, man needs no longer fawn and cringe with Jesuitical mien before a priest, nor need his free thoughts be the means of sending him to the stocks, the thumbscrews, and other vile means of torture, constructed to crush Freethought and invented by the faith of which his grace Monseigneur Janssens is the highest dignitary in this state. Can his grace show me in any portion of the scriptures where Christ forbade secret societies? If he did not say so, why should his grace and three hundred ecclesiastics hav a right to dictate on the same to man? Where can his grace show me in the scriptures any order for a secret society to turn over to his excellency the pope their rituals so that they be rewritten and doctored to suit their special purposes? And if the scriptures do not say so, why? Again, I ask, why should three hundred ecclesiastics, no matter how sanctified, be better judges of what is right than three hundred thousand free-born Americans—men born under the stars and stripes with that great luminary Freedom shedding its rays around them; men who sent science and education to every little hut, and who gave to man—man the image of his maker—a right to use his brains? Can his grace tell me that the children of Freedom are not as good judges of right or wrong as any set of men no matter how anointed they might be? Then his grace says that no secret society should hav a prelate, one not anointed and made such by the grace of God. I ask the gentleman, why should one who has been rubbed with oil and ashes and who has staid three years in a seminary learning only one thing, and that orthodoxy, be more worthy to say grace than the father of a family? Is it only those who hav a certificate to that effect who can ask God to send down his blessing upon any body of men? Is God, the great, the good God, so narrow-minded as to say to St. Peter, "Close the door, Pete, there is a prayer coming up from a man who is not in the business," when that prayer comes from the heart of the one who says it, when every word is felt? But when a priest is officiating does God say unto Peter, "Open quick the door—one of our fellows is sending up a prayer," and immediately do the angels grab up their harps and begin playing when that priest is saying that prayer unfeelingly—he is too much in the business to feel it—and trying to hurry matters up to get through with the job?

I now reach the portion where his grace says that secret societies hav a tendency to weaken revealed religion. (Is the decree of a body of priests and their orders inspiration?) Does his grace mean to say that the religion which says, "Do unto others what you want done unto you;" the religion that has the halo of love around it; the religion of home, of the fireside; the religion which tells a father to love his wife and children, can be outshone by any system that he has to thrust upon us?

I hav now covered the question of his grace, and will say to my brother Pythians that if they follow the teachings of Pythianism they will surely enter the kingdom of heaven, if there is any, all Rome notwithstanding. I feel that if by following the precepts of Pythianism I will be damned I would certainly prefer going to see the pyrotechnics a Pythian than be given a harp with the proviso that I should not think, that I should be as my forefathers were in the days of the Inquisition. Let his grace look over our Declarations of Principles, which is an open book to everyone, and he will see that Pythianism is brotherly love, a mansion of goodness erected upon the pillars of friendship, charity, and benevolence. If there is anything wrong in keeping the distressed widow, in extending the hand of fellowship to a brother in need, and being charitable to the orphans, I want to know it.

Respectfully, L. M. T.

The Creation.

NEW YORK, Sept. 4, 1892.

MR. EDITOR: The character, endowment, and history of Adam are very interesting subjects for reflection to the whole race of man. And because the memorial of Adam is brief and obscure, it is more desired that information should be had on the subject of Bible history.

Creation—this term properly signifies a production of something out of nothing. A learned monk, Calmet, in his "Critical Dictionary of the Bible," says, "There is no word which accurately expresses absolute creation out of nothing."

Now, who is to know who wrote the first book of Moses, called Genesis, commencing, "In the beginning?" When was that? It remains a mystery, like many other things related in the Bible.

When Moses was forty years old he murdered an Egyptian and buried him in the sand, and fearing detection ran away and became a fugitiv from justice. Now, Moses being a murderer, can it be true that God would employ him to do God's will?

It appears to me, in reading the first part of Exodus, that another person, not Moses, wrote the book, for it relates what Moses did. Moses lived one hundred and twenty years, according to the account of him in Deut. xxxiv, and was buried in a valley, "But no man knoweth of his sepulcher unto this day." Very singular, that. Also, the fellow who wrote the history told a lie when he said, "There was none like unto Moses, whom the Lord knew face to face." It will do well for the curious to read part of Ex. xxxiii, 11: "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." In the twentieth verse of the same chapter: "And he said, Thou canst not see my face, for there shall no man see my face and liv." There is a place: "Thou shalt stand upon a rock: I will cover thee with my hand; and I will take away my hand, and thou shalt see my back parts, but my face shall not be seen." What humbug for a man with a rational mind to believe.

Will not some of your able correspondents enlighten me on the following questions: "And God said, Let *us* make man in *our* image after *our* likeness. So God created man in his *own* image. In the image of God created he him." Now, I desire to be informed, Who was God talking to at that time? And which was created first, the serpent or Adam?

In reviewing the history of Adam there are a few things that demand particular notice. The formation of Adam is introduced in the creation to lead readers of the Bible to reflect upon its truth. God said, first, "in our image;" second, "according to our likeness." There seemed to be two ideas. First, "in our image"—in our similitude—does not that refer to his figure?

And again: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Now, I want to know: How could Adam sin, when it was the breath or spirit of God that gave life? Could a just God impart sin into an image he had formed? It is said one must partake of poison to be inoculated with it.

Adam was innocent; had no experience. He was a dummy; was not capable of doing wrong, and could not in the nature of things, for he possessed the spirit of his creator, and knew not sin. If it is otherwise, then I must conclude that God intended that Adam should fall, and he prepared the way.

Why was there any restriction placed on Adam that God knew Adam could not keep?

In my opinion (which some folks think is not worth much), I think the account of the creation of the world and the fall of man is one of the greatest humbugs of the age.

How strange it is that superstition will hang on to mankind. Yet it is not strange either, for what is instilled into the youthful breast is likely to remain, unless Reason makes the mind clear.

Yours truly, S. R. THORNE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Honr."

Across the Atlantic.

Through the Slums.—Salvation Army and Its Work.— Wage-Workers.—Annie Besant.—The Old Flag.—Good-bye to London.

I told you about "Petticoat Lane" on Sunday. On Monday it is no better, but worse. It was a wet, sloppy morning when, in company with two ladies, I went that way again, away out in the Whitechapel district, the peddlers and fishmongers on every side, through the dense and motley crowd of humanity, into the byways and dark passageways of London. Here one sees misery and wretchedness in their every aspect. Children, pallid, squalid, pinched; women, haggard, fierce, and determined; others, weak-willed, trembling, tottering; men with the look of rapacity, greed, cruelty, gleaming from their eyes—"fit for treasons, stratagems, and spoils"—anything for money. Poor, wrecked, unfortunate human beings of all nationalities here congregate and liv—no, simply stay. There is no real life here. The dark, low places where they creep in, crowd promiscuously together, and learn to call it home, how shall I describe them? I cannot.

We went along Hanbury street and through numerous little back alleys and turnings till we came to the workshops of the Salvation Army. Here were brawny, stalwart men who hav become reduced in circumstances and, having nowhere else to go, come here to find work for food and lodging. Nine or ten different trades are carried on, such as carpentering, matweaving, painting, polishing, cabinet-making, tambourine-making, etc.

One bright young fellow in the cabinet department I questioned: "What brought you here?" "Hunger! I was out of work, obliged to pawn my tools for food—at last I came here." It was very pitiable. Many hav seen better days. One young man had been a drawing-master in a college and was graduated from a prominent college. His pictures showed decided talent. My sister purchased one of his pictures, and we bought tambourines also.

These men work here till a better chance offers somewhere else. I think I told you in a former letter of the shelter for men connected with the Army, where nearly three hundred men find a place to sleep at a nominal sum. There is also a woman's shelter, where, every night, three hundred and more women find a place to lay their weary heads. One part was set aside for the women who had babies with them. Fourpence a night givs them a roof over their heads. "And do you mean to say that these women hav no homes?" I asked. "No homes whatever." "And what do they do during the day?" "They stand around the streets—some sell matches, lavender, fruit, or beg from passers-by." Later I saw some of these women, whose pale, sharpened features, wide eyes, and hungry look made my heart ache, standing out in the pitiless rain as they were. No home on earth. And yet the duke of Westminster, the duke of Bedford, and others whose yearly incomes swell to millions, pass these flesh and blood relativs—for we are all one family—heedless of their cries and pleadings. I must say that in caring for these wretched beings the Salvation Army, as distasteful as some of its methods are, is doing good work among the poor and lowly.

Society is much at fault. The wage-workers, an army in themselvs, do not receive a fair equivalent for their toil. Men work for a whole week for twenty shillings, about $5, and support a family out of that. Policemen are paid from twenty-three shillings to thirty-three and thirty-eight shillings per week. Would not our policemen in America grumble some at such pay as that?

Horse-car conductors get five and sixpence a day, $1.37, and work from 7 A.M. to 10 P.M. All grades of work, so far as my inquiries hav been, are poorly paid, compared with American prices. And women are paid worse than men. They do the most menial work for the smallest compensation—washing doorsteps, scrubbing here and there for barely enough to keep body and soul together.

You hav heard of the Aerated Bread Companies and their restaurants. They are met with frequently in London. In these restaurants bread, cakes, milk, coffee, and tea are furnished at very low rates, and they are exceedingly well patronized, so that the corporations realize forty per cent per annum. But what are the wages of the young girls who wait on customers in these places? I will tell you: They receive eight shillings per week up to fourteen or fifteen shillings as the maximum—and pay for their food and lodging out of that! No wonder poverty and misery abound, and the streets throng with girls offering themselvs as sacrifices to the demon of lust, compelled to a life of shame by hunger and cold. I hav stood breathless almost and watched at midnight the barefaced, open plying of a calling that should make humanity blush with shame and indignation. Civilization! Enlightenment! I had almost said there is none, only a low, immoral, beastly groveling amid the smoke and fires of lascivious desires and uncontroled passions.

Sunday, August 21st.—

This morning I made a pleasant call upon that sincere enthusiast, and most lovely lady, Annie Besant. A drive of four or five miles out into the country, called St. John's Wood, brought me to the place where she livs, in a community of twelve—workers as earnest as herself, no doubt. Over the gateway the words "Theosophical Society" in gilt letters announce the fact that here may be found the headquarters of Theosophy in London. My friend and I were ushered into the library, and in a few minutes Mrs. Besant entered. Gentle, unassuming, earnest, with deep thought written all over her fair face and looking from her beautiful eyes, one is immediately inspired with her sincerity and the truthfulness of her motivs in whatever cause she espouses.

Mrs. Besant has had a varied experience and a wonderful one. She is to be esteemed for her candor and allegiance to truth in whatever form it appears to her, admired for her bravery under many trying positions, and loved for her own womanly self.

Madam Blavatsky's portrait is prominent in the rooms, and the mystic insignia of the Orientals appear on the walls and about the apartments. Mrs. Besant took us into the hall where meetings are held every Thursday. To-day decorators were busy embellishing the hall with pictures exemplifying the ancient religions. There was an air of mystery to the uninitiated about the premises, but it was not unpleasant. Mrs. Besant expects to visit America in early autumn on a lecture tour, when her hosts of friends there will be happy to see her again.

Mr. George Mellen, of Fall River, called this afternoon, and as he left he espied the silken folds of the dear old American flag in the hallway. "Ah," said he, "let me walk under the flag again," and turning back he stood a moment under its protecting folds. The loveliest piece of bunting in the world is that same precious flag of ours. It is respected, too, by Englishmen as by every other nationality. Mr. and Mrs. Charles Sprague, of Malden, left London to-day for Germany. They are charming acquaintances, introduced by Mr. Mellen, whom to know is to greatly admire and respect.

Somebody asks me about buying goods in London, and the prices. Well, some things are cheap, cheaper than in America, as woolens, especially gentlemen's apparel. Some grades of gloves are low-priced, and linens are cheap, but as a rule, American prices compare very favorably, and I would not advise people to spend much money here. Americans are unwise to leave much money here for articles to be obtained at home for reasonable prices. Counting your expenses and the everlasting fees demanded of you, one pays dearly for every purchase made.

Keep the money in circulation in your own country, ladies and gentlemen, and patronize home industries.

I hav just seen two copies of THE TRUTH SEEKER, and heard a remark that it is the best Liberal paper in the world. The price for it is just double what it is at home.

I expect to leave London on the morrow, and before I go, you will want to know where I hav made my home for the last four weeks.

It is here in Bedford place, No. 37. "Columbia Mansions" is the attractiv name of the two connected houses that attract many American travelers. Madam Azulay, herself, is a very attractiv lady, and is always happy if her guests are comfortable, and if they are not so it is usually their own fault. This place offers special inducements, as it is convenient to nearly all the public and popular resorts in London, and yet is so quiet that one might easily fancy himself quite in the country. People meet here not only from the United States, but from nearly all parts of the world. Captain Baker and his charming wife, from India; Mr. Edward Alquerin, from Brazil, and Mr. Turner from the isle of Wight. From the United States, a host of charming people make every day most interesting, as Miss Marion Grant, from distant Oregon; Mr. Robert Adams, of Fall River; Miss Ellen Mosman, from Maine; Mrs. Alice Pitts, from Boston, who is now on her way to her home; Mrs. Rose and her bright boy, Albert, from Dallas, Texas, and her sister, Mrs. Burton, and son, Waldo, from New Orleans.

I must tell you a little incident concerning Mr. Alquerin, mentioned above. He brought with him from Brazil a red cedar chest—box, they call it here—and he wanted to dispose of it. As he did not find a purchaser, he gave it away. I think he felt sad when he learned that I would hav bought it had I known, and perhaps he would hav presented it to me had *he* known. No doubt he will always regret the fate that kept Brazilian cedar in England rather than in America. I am sure I shall.

I almost hate to leave London after all. It has been very pleasant to me here, and I hav seen much of its life, its people, and its places of interest, of which there are many. I hav told you briefly of some special points of interest, but hav been obliged to leave much unwritten, to be recalled at future times. London will always be a green and lovely spot in my memory.

I should tell you that in London here I hav made my home in Bedford place, Russel square. The Columbia Mansions are kept by Madam Azulay, and American strangers are made very welcome here. "Make yourself at home, be happy," says the handsome and accomplished madam, "and thus you make me happy;" hence she always has a houseful of Americans at Nos. 37 and 38.

My last evening in London was a very pleasant one, as a happy company indoors at the Mansions can testify.

Capt. Edward Baker, superintendent of the pearl fisheries, and correspondent of the Madras *Mail*, entertained us in a brilliant manner, but I could not induce him to tell how I may smuggle a few pearls into the States should I visit India at some future time. SUSAN H. WIXON.

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News of the Week.

JOHN G. WHITTIER died on the 7th.

PARIS reports fifty to one hundred cases of cholera daily, and twenty-five to fifty deaths.

DANIEL DOUGHERTY, "the Silver-tongued Orator," of Philadelphia, died on the 5th.

JOHN L. SULLIVAN was beaten by Corbett at New Orleans on the 7th. The cause was an extraordinary slowness, which prevented his hitting or warding.

HAMBURG, Germany, is being devastated by the cholera. Most persons able to leave hav departed, and dispatches describe the place as "a city of the dead and dying."

POSTPONEMENT of the dedication of the World's Fair (Oct. 21, 1892), and perhaps of the Fair itself, on account of the cholera, is being more and more talked of by the directors.

THE house of Dr. Bartlett, an American missionary in Konia, Asia Minor, has been burnt. He had refused to promis not to hold religious exercises or instruct nativ children on the premises.

BLAINE has written to the chairman of the Maine state Republican committee a letter naming as the three issues on which to fight Democracy, protection, reciprocity, and national as against a proposed state currency. He does not mention Harrison or the "Force" bill.

IT is proclaimed by the New York health officers that that city has not had a single case of cholera, the disease having so far successfully been kept in the ships in the harbor. The cases of cholera once said to hav occurred in the city are declared to hav been but disorders resembling it.

FOR many years there has been friction in the Detroit, Mich., police department between the Catholic and anticatholic factions. This has brought out an order from the new chief that members when on duty will not be permitted to wear, on any part of their police uniform, any badges except that furnished by the board of police, Grand Army of the Republic buttons excepted.

A COMMUNICATION from India says: "All the conditions invite pestilence. Boards of health are almost unknown and a sanitary engineer would starve to death if he relied on his profession for a livelihood. Among the inhabitants, to whom life is too frequently mere existence, there is a fatalistic disregard of death and the cholera is considered a natural agency for decreasing the overcrowded population. The religion of the country even is opposed to innovation and the change of conditions which hav existed for centuries." It is in this country that the cholera started, thence spreading through Russia and other countries equally dominated by religion and devoid of Freethought and science, till it has reached and menaces even the more Rationalized nations.

THE cholera continues its ravages in Russia. It is thought that in the last two years influenza, typhus, and cholera together hav killed a million persons. This amount is far in excess of the official returns, which are primarily incomplete, and in addition are not desired by the government to show a great mortality. There is an under-supply of doctors to combat the cholera, owing to fear of the superstitious inhabitants on the part of physicians and medical students. The following dispatch describes an occurrence which may be taken as a sample of the many ways in which the highly Christian but utterly knowledgeless populace spread the disease: "At Samara a Volga steamer had been pressed into service for the removal to a place of burial of the accumulated corpses of several previous days. When it was about to leave the wharf a frantic crowd of peasants came scurrying out from the highways and byways of the town. Bearing down upon the guard of police on the pier, the enraged fanatics hurled them into the stream and then rushed aboard the boat in search of the corpses, ranged upon the lower decks in tiers. Then the lifeless forms of the departed were raised into sitting positions and numerous fantastic performances were gone through, with the object of 'resuscitation.' A much more ghastly scene could hardly be dreamed of. The eyelids were pushed back, the lips forced open, and all sorts of 'old woman's' supposed life-elixirs were forced down throats of the dead. Meanwhile women knelt around upon the deck praying loudly for the restoration of life to the inanimate forms, invoking every saint in the calendar and indulging in the most melancholy lament for the victims of witchcraft, as their superstition impelled them to consider the corpses."

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I SAY Nature continues, glory continues,
I praise with electric voice,
For I do not see one imperfection in the universe,
And I do not see one cause or result lamentable at last in the universe.
—*Walt Whitman.*

EVEN if nothing worse than wasted mental effort could be laid to the charge of theology, that alone ought to be sufficient to banish it from the earth, as one of the worst enemies of mankind. What a vast amount of labor and learning has been expended, as uselessly as emptying shallow puddles into sieves.—*Lydia Maria Child.*

IT is well to recall that the only office of the Devil is to inspire fear and terror, and thus to cover the world with the gloom of superstition and ignorance. The Devil was, therefore, ever the priest's right bower. The Devil and the priest hav always been arm-locked in the struggle of the church against progress and enlightenment.—*Henry Frank.*

JUDGED in the court of reason and according to the accessible evidence of history, regarded in the light of the new science of comparativ religion, Christianity is no exceptional faith. Its claims of supernatural origin and attestation by miracle are unfounded and irrational. Like all the other religions of the world, it is a human institution, a natural growth out of preëxisting conditions, the product of our Father, MAN.—*Lewis Janes.*

I DO not trouble the gods; but no father had ever premature gray hairs for me; to no mother hav I brought shame; no man in the world can say I ever turned my back upon him as a friend, or as a foe either; if he preferred me in that capacity; I never swindled mortal man, though many a mortal man has swindled me; no woman in all the world can point to me as the author of her ruin; and no child and no kitten but loves me. But I blaspheme the gods and ridicule their priests, and, therefore, I hav to go to sheol.—*Saladin in God and His Book.*

To me, the success of Mormonism is no evidence of its truth, because it has succeeded only with the superstitious. It has been recruited from communities brutalized by other forms of superstition. To me, the success of Mohammed does not tend to show that he was right—for the reason that he triumphed only over the ignorant, over the superstitious. The same is true of the Catholic church. Its seeds were planted in darkness. It was accepted by the credulous, by men incapable of reasoning upon such questions.—*Ingersoll to Cardinal Manning.*

NOT only form, mind, and speech show the method of Evolution, but morals may be traced upward from the emotions of animals and by observation of savage races of men. Agassiz says that dogs hav something very like a conscience. Animals show love and sympathy. Moral sense has been developed by the perception of what is serviceable; and intuitions of right and wrong, which we call conscience, are inherited from ancestors, and are the result of their experience. Therefore we may hope for progress as experiences accumulate, and may believe that in the future man will be better than in the past.—*Robt. C. Adams.*

FORTUNATELY such [Christian] views hav usually prevailed rather in theory than in practice; and the sound sense of human nature, which is not entirely to be stifled by any dogma, as well as the irresistible pressure of life, hav guarded mankind as a whole from the ruinous influences of a conception of life divorced from the terrestrial; a conception which, on account of its spiritualistic convulsion, must be regarded as the most inveterate enemy of material elevation. But there will be less and less of this as man advances in knowledge and intellect, and as he learns to understand that the aim and object of all human effort must not be the contempt, but the knowledge, control, and utilization of Nature. Toward this the whole thought and working of civilized mankind are actually tending at the present day. In practical life men giv the lie direct to their faith, which has sprung from Oriental fatalism and despair of life; a faith to whose diametrical and irreconcilable opposition to all intellectual and mental progress and to all efforts directed toward the joy and happiness of life, no thoughtful person can shut their eyes. "In practice," says L. Feuerbach very correctly, "all men are Atheists; they deny their faith by their acts."—*Büchner.*

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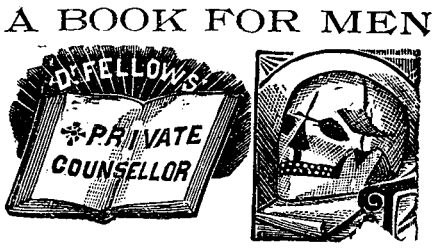
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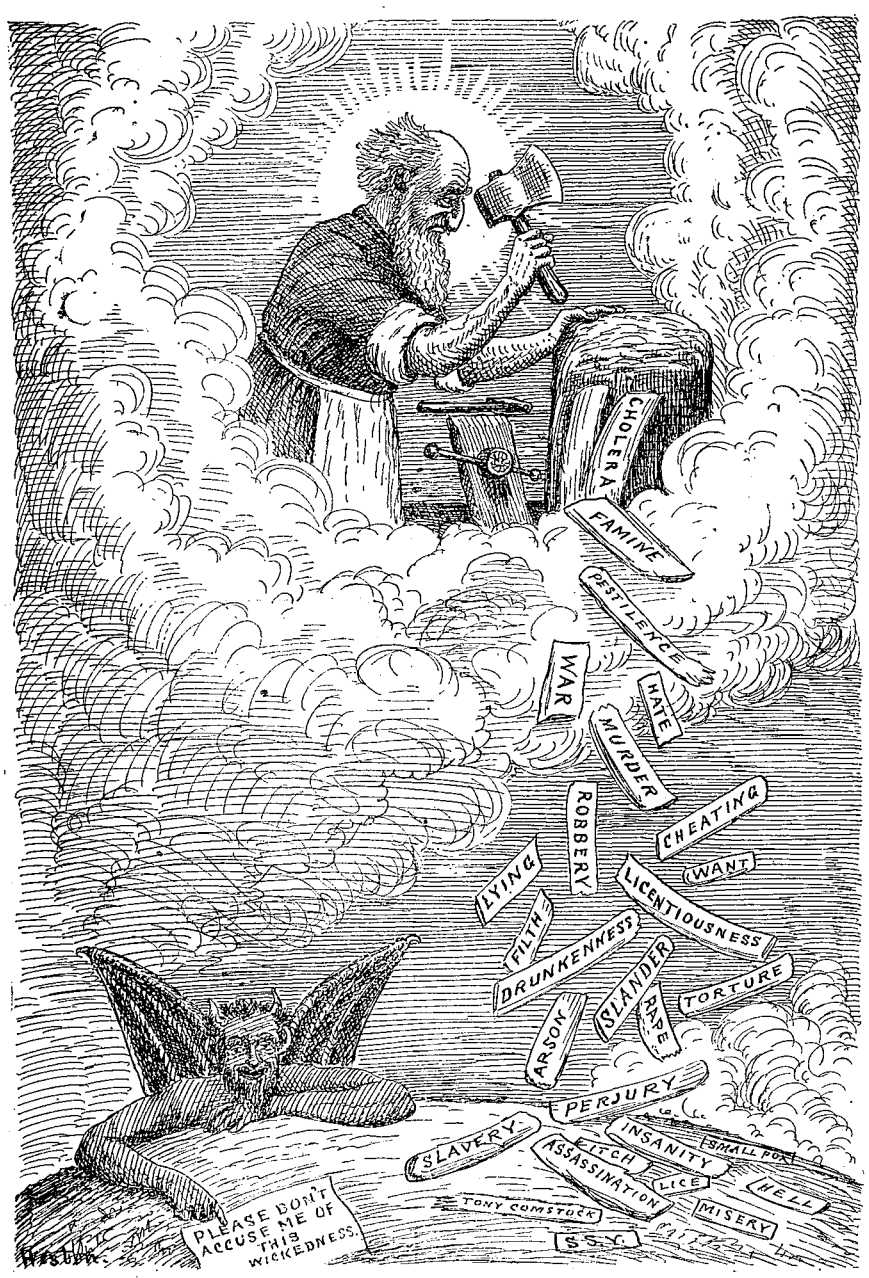
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The Design Argument.

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"Being an Agnostic, and at the same time an investigator and seeker of the truth, I submit the following for your digestion and explanation:

"In searching throughout the dominion of nature, we are confronted with innumerable cases, both in plant and animal life, where there must hav been at some time prior to their creation or existence a thinking something, and where they could not hav been the result of accidental arrangement or adaptability. In the flower is found a substance called honey, upon which substance the humming-bird subsists. The flower can exist without the presence of the humming-bird, but the flower is necessary for the existence of the humming-bird. Does or does not this peculiar arrangement in nature reveal to us the existence of forethought, and a carefully conceived plan by which all life is furnished with the requisits upon which it exists? J. CLENDENING, JR.

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Freethinkers trying to convert Christians find that one of the arguments most difficult to remove from the minds of the latter, and the one affording their religion its most substantial support, is the above argument, that there is a design in nature evidencing an intelligent personal creator. Even some who hav rejected the Christian revelation still halt as Deists, and though denying Jehovah affirm a superintending, beneficent personal god. But the argument from design has been totally exploded in a dozen different ways. It is well that Freethinkers should familiarize themselvs with its refutations for use against Christian neighbors.

First. The design argument vitiates itself, by necessitating an infinit series of designers.

When the child who was told that "God made everything," asked, "Who made God?" there was asked a question sufficient to silence every Christian. This question has never been answered. It can not be answered. After hearing it once every Christian should close his mouth in silence and never be heard to speak on design again. No further argument should be required. Consider it. We find a watch and we say: "So curious and wonderful a thing must hav had a maker." We find the watchmaker and we say: "So curious and wonderful a thing as man must hav had a maker." We find God and we then say: "So curious and wonderful a thing must *not* hav had a maker." What kind of reasoning is this? If it is the wonder of the thing that first suggests the necessity of a creator, must not that necessity for a creator increase just as the wonder increases? The false reasoning of the Christian is like that of the Hindoo in accounting for the suspension of the earth. "Whatever exists," said he, "must hav some support; the earth exists, and is therefore supported." So he said that it rested on the back of an elephant. The elephant needing support, he said that it rested on a tortoise. Then he forgot that according to his own premis, that whatever exists must hav some support, the tortoise must hav something upon which to rest. Just as the Hindoo stopped reasoning when he got to the tortoise, the theologian stops when he gets to his God.

The Christian generally uses the words, adaptation, fitness, in describing that in the universe which he says evidences a God. Adaptation, fitness—these must equally exist in the divine nature to enable him to reflect and design. And this adaptation and fitness would presuppose another intelligent designer capable of producing that adaptation and fitness. This one would necessitate another. This one another. And so on. An endless succession of Gods is the logical consequence. The common-sense decision is simply to confine ourselvs to the affirmation of a universe, for we hav daily evidence of it and know that it is here; as for any creating, designing, self-existent God, he is disproved by the very argument by which it is attempted to prove his existence.

Second. Another argument establishes that if such a God did exist, he could not be a beneficent God, such as the Christians posit. What effrontery is it that talks about the mercy and goodness of a nature in which all animals devour animals, in which every mouth is a slaughter-house and every stomach a tomb! "Observe," said the minister to his son, "with what beneficent design is the crane so fashioned, in legs, bill, and feet, as to catch fish with ease and provide its means of subsistence." "Yes," replied the boy, "I think I see the beneficence of God, at least so far as the crane is concerned, but don't you think the arrangement a little tough on the fish?" What about that wonderful adaptation of means to ends, that exquisitly contrived mechanism, by which the cancer fastens and feeds upon the body of the loving and beautiful girl?

Third. Let us ask another question. If, when we perceive results similar to those that might be due to a wise man, we conclude that they hav been produced by a being similar to a wise man, then, when we see results similar to those that might be due to an idiot, shall we not conclude that they hav been produced by an idiot? Proceedings such as if seen in a man would be pronounced idiotic, may be seen to constitute almost the whole workings of nature. We will mention a few.

An egregious slowness of process is found to hav characterized the production of things as they are. Examination of our globe by geologists reveals that all present forms of vegetable and animal life hav been produced not by a single decisiv act but through a series of changing forms by a process extending over millions of years. "Suppose," says Colonel Ingersoll, "that upon some island we should find a man a million years of age, and suppose that we should find him in the possession of a most beautiful carriage, constructed upon the most perfect model. And suppose, further, that he should tell us that it was the result of several hundred thousand years of labor and of thought; that for fifty thousand years he used as flat a log as he could find before it occurred to him that by splitting the log he could hav the same surface with only half the weight; that it took him many thousand years to invent wheels for this log; that the wheels he first used were solid, and that fifty thousand years of thought suggested the use of spokes and tire; that for many centuries he used the wheels without linch-pins; that it took a hundred thousand years more to think of using four wheels instead of two; that for ages he walked behind the carriage when going downhill in order to hold it back, and that only by a lucky chance he invented the tongue; would we conclude that this man, from the very first, had been an infinitly ingenious and perfect mechanic? Suppose we found him living in an elegant mansion, and he should inform us that he lived in that house for five hundred thousand years before he thought of putting on a roof, and that he but recently invented windows and doors; would we say that from the beginning he had been an infinitly accomplished and scientific architect?"

Again. To make a machine adapted to serve a purpose and then to wantonly destroy it without allowing it to fulfill its functions, would be conduct such as we could expect only from a fool. Now, in nature we see the immense majority of the seeds of plants produced but to perish, and the immense majority of the young of animals formed but to die. A thousand are born where one livs; where one attains perfection a thousand are wretched miscreations. What shall we say of this stupendous prodigality of waste? What should we say of a like waste in a man? If we say that success in nature is the work of a man-like intelligent being, why not say that failure in nature is the work of a man-like idiot?

Again. Many animals hav what are called purposeless organs—some rudimentary and never developed sufficiently for use, others suppressed and degenerated, others aimless and inactiv, others positivly injurious to their possessors. What kind of design is this? Why do some animals, like the dugong, hav tusks that never cut through the gums? Why has the guinea-pig teeth that are shed before it is born? Why has the whale teeth that it never uses? Why has man in his eye a remnant of the *membrana nictitans*, or third eyelid of birds and reptils, not of the slightest use to the human being? Why has man that useless organ, the vermiform appendix? Evolution shows us that these are remnants of a former state which once served a purpose, and are not yet eliminated from succeeding forms of life. Theology requires us to believe that a God of omniscience made all these animals just as they are now.

But of the creatures that hav got here at last after all the eons of slow striving at production, of those that hav survived the frightful carnage of life on life in which thousands perish and one escapes, of the organs on these creatures which are not rudimentary, or degenerated, or aimless, or hurtful—of the organs, that is, that now perform functions, in a manner mainly helpful, not one is perfectly adapted to its environment and performs its function perfectly. The eye, upon which Christians lavish so much admiration, is an extremely imperfect instrument. The number of persons seen with eye-glasses and other devices to aid vision shows how easily the organ is disordered. In mechanical construction it is inferior to the

cheapest optical instrument in the market. The ear is as imperfect as the eye. In the structure of the external ear, and attached to it, are ten muscles all in a rudimentary condition and all absolutely useless. Indeed, all of the ear visible to the eye, except a small shell-shaped depression immediately around the opening, is completely useless. For what purpose was this mass of useless material formed? To get frozen, is the only answer we can think of just now. The internal construction of the ear, testifies Professor Garrison, is quite as faulty as that of the eye. Hardly has a child got its first set of teeth when they hav to be removed to make room for the next, which are called the "permanent" set. How permanent, probably many readers know. As a matter of fact, the dentist furnishes the only permanent and reliable set we ever hav. In the throat we find the tonsils, which serve no earthly use but to get inflamed. Every bit of food and drop of liquid on its way to the stomach must pass over the opening of the trachea, or windpipe. Thus the life is endangered every time a mouthful of food or drink is swallowed. Sometimes the result is merely the spasmodic coughing we may notice in ourselvs every day caused by the entrance of small crumbs or drops of water. Sometimes the person is choked to death. Space will not permit mention of the misconstruction of the great organs of the trunk, and of the whole body.

Fourth. But, finally, there is this argument, irresistible and conclusiv, which supersedes and renders unnecessary all the preceding. We simply deny design. Subserviency, fitness, is one thing. Design is another. The subserviency we admit; the design we deny. When two organs or functions are so constituted that one assists in the working of the other, we hav subserviency. Design is this with the addition of something else—the addition of the fact that this subserviency was antecedently set up as an end by some intelligent being. A thing done is not necessarily a thing designed to be done. When design is affirmed of an action, it must be shown that the agent in that action had the result in view at the beginning of the action. The fact that things exist as they now are proves simply—that things exist as they now are. Unless we can first examin the volitions of some being at the beginning of the course of nature, and discover that he had in view the present constitution of things, we hav no means of guessing whether this constitution came about by negligence of his, or through mistake, or in direct opposition to his wishes, or that there is such a being. All that can be said of present nature is that it is; to an affirmation of its design the first datum, that a being had it in view, is utterly lacking. All that can be said of the bees that our inquirer speaks of, is, that they exist; we do not know that they were desired, and therefore do not know that they were designed. They find honey now, and use it, and so exist; if the honey had not chanced to be present, they would not find it to use and consequently would not exist; science informs us that there were immeasurable eras wherein there was no honey and they did not exist.

The fact that any object is constituted in a highly complicated manner does not tend to prove that it was designed. The reason why we believe on finding a watch that it was designed is not, as has been commonly held, its complication and co-adaptation. The reason why we believe it had a designer is solely that we hav had a previous experience of such mechanisms being designed by men. Experience is in this as in everything else our only source of knowledge; and as to the contemplation of the present order of the universe by any preëxisting being, experience is totally lacking. The judgment, says Hume, which infers a designing cause from adjustments adapted to effect an end rests wholly upon experience; and as we hav no experience of world-making, we hav no right in such a case to infer a world-maker.

There still linger in our habits of thinking remains of that old egotism of considering ourselvs the end of all creation, and so seeing design in all the processes that hav led up to the production of us and the establishment of our sovereignty over creation. But this is unfounded; it would hav suited nature about as well, as far as we can see, to produce an intelligent elephant, or an intelligent cat, as man, an intelligent ape; and in that case the intelligent elephant or cat would hav looked back and egotistically discovered the same designs to produce and exalt him that we discover now. Of life there is in the world very little. Nearly all matter is inorganic. Inorganic matter has for inconceivable time been worked and reworked by that energy inherent in matter which both Christians and Freethinkers recognize, they under the name of God, and we under the name of Force. Among the endlessly varied combinations and recombinations of matter some combinations hav become highly concatenated. Such masses of matter exhibit a lengthened concatenation of varieties of matter and of combination each of which varieties or divisions in its workings has a bearing upon all the others. This concatenation of forms of matter we call organisms, life. Such a concatenation does not necessarily carry in itself an implication of a previous design. Of such combination there is very little; it is not marvelous that the endless permutations of inorganic matter hav produced some; instead of wondering that there is any, we may just as reasonably and profitably wonder that there is not more. And from these concatenations of forms and activities we are no more to infer design than we are to infer, when a man taking a blind backward step overthrows some object which falling causes the successiv fall of a long row or concatenation of objects which chanced to be behind him, that that man designed that concatenation—that chain of causes and effects.

The manner in which complicated organisms are produced from simple beginnings, priest-hated evolution fully shows. This subject, evolution, we strongly urge our correspondent to read up. Without so doing, he perhaps will not be able, after all that we hav said, to see clearly how without an overruling intelligence there could hav come about all the cases of suitedness, which has in the past been called design, which we see about us daily in animal and plant life. We hav not room for an exposition of the topic here. For our friend's immediate satisfaction we will remark simply, that present living organisms possess those organs and functions that preserve life only because the organisms which did not possess such organs and functions failed in the competition for existence, and consequently cannot be present. Whatever is here possesses all that is necessary to enable it to be here, otherwise it could not be here. God did not purposely endow a living organism with its useful functions; to the exact contrary, he (better, Nature) created this and nine hundred and ninety-nine other organisms, and the others all chanced to be without the useful functions and perished, and this lucky one of the thousand had them and lived. The bees adverted to in our questioner's letter seek that food which best suits them and in the places which are most facil to them not by heavenly providence but because those bees which by chance vary from the type and are born with an instinct to seek it wrongly do not liv to perpetuate their unprofitable constitution. As to the flowers, it is beginning to be perceived by botanists with more or less clearness that those which secrete honey are thereby propagated by the insects which that honey attracts, those creatures diffusing the seeds as they fly away; while those flowers without honey either hav perished or hav developed some other means of continuing their species. Beasts of prey that haunt deserts hav desert-like colors not because a God thus furnished them but because of all the animals who hav ever undertaken to hunt in deserts those of contrasted colors hav failed and consequently forsaken such places. The Lord did not obligingly furnish the polar bear with his snowy fur so favorable for hunting, but such dark-furred bears as originally were about the pole starved to death and only the white remained. Similarly of the black Hindoostan bear. No creator instructed scarlet-plumaged birds to build covered or concealed nests; nature took the method—a little round-about, it is true, and a trifle cruel—of having killed off all those who did not chance to hav a fancy to do so. The tiger has vertical markings like the lines of the grass and bamboos through which it creeps upon its victims, but we fear that many a differently colored one must hav made, just as he was expiring from starvation, very inappreciativ remarks upon the method by which the creator chose to secure the correct striping on his prosperous brothers. But our space is filled. For the detail of this subject of evolution, which is highly interesting, and necessary in argumentation with Christians, we recommend our present correspondent, and others, to consult our book catalog for such works as Darwin's "Origin of Species" and "Sexual Selection," Robert C. Adams's "Evolution," Büchner's "Force and Matter" (chapters xii to xiv), and if the reader is disposed for technical and elaborate works, Haeckel's "History of Creation" and Spencer's "Biology."

To recapitulate: (1) The design argument vitiates itself by necessitating an infinit series of designers; (2) if there be a designing deity he cannot be beneficent; (3) if there be one he cannot be wise, for (*a*) his processes are egregiously slow; (*b*) they are egregiously wasteful; (*c*) they are often purposeless, and (*d*) they hav produced at the present day wretchedly imperfect mechanisms; (4) finally, subserviency must be distinguished from design: the interaction of any two objects whatever in the universe may be said to show a certain fitness, or suitability, in each for the other, and indeed if they did not possess it the action could not hav taken place; but we must not select from all the rest the class of interactions in animal and plant life, and assert that these demonstrate a thing which the rest do not, viz., an intent on the part of an intelligent overruler to produce them; the impulse to do so springs from our egotistic, self-glorifying disposition to regard ourselvs and our like as the objects of all nature's workings; and all these subserviencies are fully explained without a God by evolution.

Radical Changes Proposed.

Mr. R. B. Westbrook, D.D., announces that he will, in Chicago, October 23d, as advertised by the board, propose the following amendment to the constitution of "this society." What "this society" is he does not tell us, but from the fact that his proposed changes are printed directly following a resolution adopted by the board of directors of the American Secular Union we infer he means *that* society. These are the changes offered for consideration:

"Article III, paragraph 1, to be amended so as to read: 'The equitable taxation of church property by the public authorities, as other property is taxed, to raise revenue for the common protection and defense.'

"Paragraph 2, of the same article, to amend by striking out all after the words 'public schools,' and add 'whether in the form of Bible reading, the offering of prayers or the singing of hymns or songs of a sectarian character.' It is not intended hereby to prohibit the teaching of the pure principles of morality and practical ethics, as this can be done without religious exercises or sectarian dogma.

"Paragraph 4 of the same article to be amended by adding 'and to secure this end we are in favor of a XVI amendment to the Constitution of the United States, substantially as recommended by the National League for the Protection of American Institutions.'

"Strike out paragraphs 5, 6, 7, 8, and 9 of Article III (not because they are not important, but because we think it best to direct all our energies at present to the three great subjects of church taxation, religious exercises in the state schools, and Sunday laws).

"Article V. After the word 'membership' add 'but all life members shall be subject to the approval of the board, and also all annual members. All persons entitled to vote at an annual Congress, shall be permitted to vote by proxy, under rules to be established by the board.'

"Strike out the word 'corresponding' before the word 'secretary' in Article IX, and use the word 'secretary' instead of the plural form in the heading in the article.

"Strike out the whole of Article XII and Article XIII —dispensing entirely with auxiliary societies."

The constitution now proposed to be amended is the one written principally by Dr. Westbrook and adopted at the Portsmouth congress in 1889. The ex-president of the Union is very energetic in the drafting of constitutions, and it is to be regretted

that his great zeal for work has been hitherto confined to these verbal efforts.

With these exceptions the changes are unimportant where not unnecessary. There can be no harm in retaining all the demands of Liberalism in the constitution, though emphasis should at this time be placed upon the phases Dr. Westbrook enumerates. Two changes, however, are for the worse. The proposed change in regard to schools is evidently for the purpose of allowing the Union to commit itself to the Unitarian Manual of Morals, published under Mr. Westbrook's direction. The part of paragraph 2 which he proposes to leave demands "the total discontinuance of religious instruction and worship in the public schools." The clause he proposes to add limits this discontinuance to Bible reading, prayers, and *sectarian* songs. The paragraph is better without the addition.

The recommendation that the Union should indorse the constitutional amendment proposed by the National League is foolish or knavish. That League is a Protestant organization working for the political interests of Protestantism as against Romanism. The Secular Union is organized to oppose both of these sects. To take sides with one is to surrender to it. Such indorsement would commit the Union to Protestant political demands.

The proposition to abolish auxiliary societies destroys the very basis of the Union, and makes it a new organization. If that is the desire of the Liberals, then it should be done. If not, not.

Owing probably to the detention of ships and fumigation of mails at the quarantine station of this city, Miss Wixon's letter from Across the Atlantic has not reached us this week. Thanks to the progress of medical and sanitary science, the threatened cholera epidemic has been averted, and in a short time things will go on as before.

The Lutherans of Illinois hav declared their intention to support the Democratic party of the state because the Republicans refused to repeal the law making private schools subject to state inspection and giving state officers the power to forbid attendance upon such as do not meet the state educational requirements. The Lutherans hav church schools of a poor sort, and the law injures them.

In the East.

News and Notes.

What a difference between Chicago and Washington. Chicago is all business. Its streets are tremendously crowded. Everybody is doing something. Its buildings rise, massiv, built for use and not for beauty. The tide of life rushes along like a cataract and there seems to be no check, not even at midnight's solemn hour.

In Washington it is like the broad, placid flow of the Potomac itself. Washington is a vast country town. It does not hav the air of business, but of rural prosperity. Its streets and avenues stretch away in picturesque quietude. The great Capitol looms up in soft magnificence against the glowing sky, and the tall monument—a shaft of splendor—seems to pierce the dome as we lift our eyes along its glittering surface.

Washington is a place for retirement, except when Congress meets, and then it is a place to study human nature in its headlong rush for power.

Washington is not and will not be a literary center. Poets and journalists will not throng as in New York, for here is not the original life of man, but the mimic life rather of fashionable society and politics. Washington, however, will be a great educational center. Vast universities will be erected—mainly, however, for the support of old-time methods and ideas. The Methodists are to expend $10,000,000 for a university. Other denominations are working in the same direction. The Catholics hav already erected a magnificent structure. It towers like a grand old castle of the past. To me it has a threatening aspect, as if in its solid masonry were enshrined the superstition and tyranny of the Dark Ages. These institutions are becoming the buttress of the churches, and in the battle of the future will be tremendous forces upon the side of ancient wrong.

There are many Liberals in Washington, but very few come to the front. In Washington, society is potent, and society generally is in favor of hypocrisy. It won't do to express your honest thoughts amidst these elegant festivities.

W. H. Burr, however, has the courage of his convictions, and it was a great pleasure to spend a day with him and enjoy his frank hospitality. Mr Burr is a philosopher and scholar and has searched all the dark places of human history, and has ably discussed literary and scientific problems. He is not afraid of facts whichever way they point. He has a healthful outlook upon the evil as well as the good that is in the universe, and, like myself, does not believe with the poet that "whatever is, is right." He cannot find "God" any more than I can, and therefore man must be his own providence. Mr. and Mrs. Burr are Liberal but not dogmatic believers in Spiritualism. They hav seen much to convince themselvs, but realize that each one's own experience must be the source of faith.

Mr. Burr kindly devoted himself to making me acquainted with Washington during my few hours' stay. I had not visited Washington since the war, and I found great changes. Among other places we went to the Soldiers' Home. This is a lovely domain, and when I get worn and battered and can't do any more fighting in the Freethought ranks, I suppose I can linger here and rest. I would like it, if it were not for the strict rules and regulations. I must get up at a certain hour—eat my meals at a certain time, and go to bed according to order. It is a good deal like prison life, although surroundings are most elegant and beautiful. If one could be left at perfect liberty it would be a delightful home indeed after the storms of life. Mr. Burr and myself sat by the noble statue of General Scott, and here spreads before you one of the grandest prospects in the world. You can look for miles away. The Potomac rolls its ample stream; the woods and hills dotted with homes stretch beyond; the great city lies at your feet, swathed in summer's splendid garb. The monument adorns the glowing scene with lofty finger jeweled by the noonday beams. One can dream here of the glorious republic, for in this gorgeous panorama lies its history and its hope.

I hav had glimpses only of Washington in this short sojourn. I must thank Mr. and Mrs. Burr for their kindly reception.

There is to be a great conflict here this winter on the World's Fair Sunday question. More than ever do I feel the necessity of meeting the issue at this point. It is of the first importance to change the vote of Congress. I believe it can be done. I believe that a great Liberal influence can be exerted by proper effort. There never was such a contest on our hands, so far-reaching in its results. It is a question of the deepest principle. This is one of the crises of American history, that is to determin the character of this government for ages to come. If we win, we win a victory whose fruits can never be lost. It is a question not simply of government, but of civilization. Shall we hav the highest, the best, the noblest civilization—a civilization for all humanity, or shall we hav that which is only for the benefit of the few? Shall the hope and happiness of man be simply what the church permits?

SAMUEL P. PUTNAM.

The Freethought Federation.

When friend Putnam first wrote me in reference to this Federation I was not favorably impressed with the project.

Later, when a more complete outline was published, I realized that he had really grasped the situation and that there could be no doubt that the Federation would find a hearty response and substantial support from the Freethinkers of the entire country.

This issue has been forced upon Liberals by the brutal tyranny of these Christian bigots. For their demand that the toilers of this land should be denied a Sunday at the World's Fair is nothing short of brutality, proving the barbarous intolerance of ecclesiaticism even in this latter part of the boasted nineteenth century.

Their action is an insult to the civilized world. For every nation has been invited to participate, only to be met by this insolent artifice of narrow-minded religious cranks and a contemptible, cowardly Congress. To complete this infamy they hav committed forgery and perjury, and verily made the "graveyards yawn." This atrocity was accomplished through conceit and arrogance and marks a crisis necessary for the new departure of the Freethought hosts. Truly the deadheads of society hav become its dictators. These organizations which pay no taxes to maintain the state; who annually defraud the people of hundreds of millions; who liv through begging, bulldozing, and illegal lottery schemes; the free-lunch fiends of the domestic poultry-yards; the free-pass or half-fare railway mendicants—these utterly useless, and, to put it most charitably, "blind leaders of the blind," hav actually dared to defy the great masses, to violate the Constitution, and proclaim an ecclesiastical slavery.

Is it not time for a new departure? Is there no life left in the Liberals of this land? Are they going to keep on paying and supinely submitting? They must no longer be satisfied with pleadings and petitions. They must also work and vote—not to tax and enslave even the Christians, but—to free mankind. A politician will fear one hundred organized votes more than a ten-thousand petition. Since the Christians hav dared to invoke the political power, we should accept their challenge, meet them on their own field, and defeat them. We can enlist not only the stalwart Liberals in this fight, but the Spiritualists, the great body of German voters, and a large element of the nothingarians. Mark my words, from now on the day of the dictatorial deadhead is doomed. His decline may be gradual but decline he will, and that work can only be done by the Freethought Federation.

I hav requested President Putnam to go to Washington, open up quarters, and remain through the entire session, if necessary, working for the repeal of this odious act, thoroughly believing that the Liberals of the entire country will aid in keeping him there if they thoroughly believe that something will be done.

Who is better equipped for this service than the man who has lectured in nearly every state, town, and city in this country? Who has thousands of personal friends among the Freethinkers? Who knows of their desires and is thoroughly in touch with the great army of progress? The brave, brilliant, indefatigable worker, who has carried the flag of freedom from coast to coast, S. P. Putnam.

The secretaryship with Charlesworth will be no sinecure. He is thoroughly in earnest, full of energy and enthusiasm, and is a natural orator. He is destined to become the Bradlaugh of America. Of the vice-presidents I will not speak until the list is completed.

As treasurer no more accurate or honest man could be selected than Geo. L. Robertson. He is a Liberal who has been tried and never found wanting when the good of the cause demanded. He is a bright, activ, intelligent business man, brave enough to stand for his convictions and generous enough to support an unpopular cause. Some of our Liberal friends may remember him at the Pittsburgh Congress, though he is strikingly modest. A lady asked there who "that good-looking young man was." Besides being a wonderful linguist, he is lately blossoming out as an orator. He was put up as an independent candidate for alderman in his ward, and with only a three days' canvass polled a surprisingly large vote. His word is as good as his bond, and his bond is as good as gold. Do not fail to send him your contribution—make it the size of your indignation—to 345 W. Randolph street, Chicago, Ill. A dollar from each Liberal of the land will accomplish vast results under this new movement. Now is the time to send it.

E. A. STEVENS.

A Birthday Letter From an Agnostic Mother to Her Son.

We thought of you a great deal on Sunday, and our thoughts often took the form of speech. You know our love for you would make us wish you every possible good. If we could compel fate to giv you a happy and prosperous life she would be compelled to produce her best gifts for you, but that cannot be; we hav done the best for you that we could. Now I say of you as David said of Jahveh, "This right hand and his holy arm hav gotten him the victory." That is your chance. Lean on common sense and reason, not on the strength of anyone, God or man. You hav a good share of common sense and a strong will. Make them work together. Make them take good care of your body. For if that is not in good condition you cannot hav the best in life, unless you take up with the Christian doctrin of the value of suffering and with "Rejoice in the dealings of a triune God." Paul said, "Keep the body under." I say, "Keep the body up." And to do so keep bad habits under, even to your beloved tobacco. I am a little afraid of that for you lest it make a chain in time that may hamper your movements and leave you no longer a free man. There! such are my sentiments on your entrance into your twenty-first year. You must pardon my sermon. You know most boys get two a Sunday. If you get one a year you must not complain, and please do not think your mother an old nuisance if she is solicitous for your welfare.

Aug. 21, 1892. M. E. A.

Thomas Paine on Free Trade.

In No. VII of the *Crisis*, written Nov. 21, 1778, are these sentences: "The commerce of America is perfectly free, and ever will be so." "Trade flourishes best when it is free, and it is weak policy to fetter it." The author of "Rights of Man" says in part second, chapter v: "In all my publications, where the matter would admit, I hav been an advocate for commerce, because I am a friend to its effects. It is a pacific system, operating to unite mankind by rendering nations, as well as individuals, useful to each other." "If commerce were permitted to act to the universal extent it is capable of, it would extirpate the system of war, and produce a revolution in the uncivilized state of governments." "Whatever has a tendency to promote the civil intercourse of nations, by an exchange of benefits, is a subject as worthy of philosophy as of politics. Commerce is no other than the traffic of two persons multiplied on a scale of numbers; and by the same rule that nature intended the intercourse of two, she intended that of all. For this purpose she has distributed the materials of manufactures and commerce in various and distant parts of a nation and of the world; and as they cannot be procured by war so cheaply or expeditiously as by commerce, she has rendered the latter the means of extirpating the former." "The prosperity of any commercial nation is regulated by the prosperity of the rest; if they are poor, she cannot be rich." "There can be no such thing as a nation flourishing alone in commerce; she can only participate; and the destruction of it in any part must necessarily affect all." "The idea of having navies for the protection of commerce is delusiv; it is putting the means of destruction for the means of protection. Commerce needs no other protection than the reciprocal interest which every nation feels in supporting it; it is common stock, it exists by a balance of advantages to all."

Fully to understand how much Paine meant by these words, we must remember that, after his return from France to America, he was an activ member of the party which raised his friends, Jefferson and Monroe, to the presidency, and which was trying then, as it is now, to hav commerce "perfectly free" in America, "to unite mankind by rendering nations useful to each other," and "to promote the civil intercourse of nations by an exchange of benefits." He embittered his slanderers by the vigor with which he resisted all schemes to fetter trade, and to destroy commerce under pretense of protecting it. He stood firmly with the Democrats against protectionists; and nothing else would hav been consistent for the man who said, "My country is the world, and my religion is to do good."

Franklin thought like Paine about free trade; and the question whether they were right or wrong is one to be decided, not by political prejudices, but by acknowledged facts. The best proof of a right is capacity to exercise it without wronging anyone. How capable we are of trading freely with other nations appears from the fact that our exports during the year ending with last June were worth more than $1,000,000,000. Besides great quantities of farm products, we sold in foreign countries nearly $30,000,000 worth of steel and iron wares, including locomotivs valued at $1,700,000, and $12,000,000 worth of leather and leather goods. We had competed even more successfully against foreign manufacturers twelve months before. The July number of the *Forum* givs a list by a Republican Senator of countries where "nearly every article we can produce for export" is now sold "at prices much below those asked by European competitors." Mr. Blaine stated two years ago in the *North American Review* that our makers of firearms, agricultural machinery, tools of various kinds, boots and shoes, furniture, pianos, organs, and jewelry, were "selling their productions in Canada against the competition of the world;" and this is still the case. The American manufacturer undersells his rivals so easily that there is no particular need of protecting him against them. The great need is that he should hav full liberty to produce better and cheaper goods. This is even more for our benefit than his. He may be satisfied with small sales at high prices, in a home-market, protected against foreign competition by a tariff and domestic competition by a trust; but this system makes too little demand for labor and too great cost of living for our people's good. Let him make larger sales, abroad as well as at home, and he might employ more workmen, at even better wages, supply his fellow-citizens at lower prices, and still find his business worth carrying on.

It is no use to say that we are prevented from exporting by our high wages. They are highest in industries which, as just mentioned, export largely. Our farmer undersells Europeans at their own doors, despite their cheap labor. Russia pays low wages, exports little, and cannot even save herself from famin. England has higher wages and does more exporting than any other country in Europe. Australia has very high wages, eight-hour laws, cheap goods, low tariffs, and large exports. Labor is paid low in Russia and India, because it is inefficient. It is paid higher here and in Australia, because it is worth all it costs. Mr. Blaine said, in 1881, "Undoubtedly the inequalities in the wages of English and American operativs are more than neutralized by the greater efficiency of the latter and their longer hours of labor." A statistician, who was working under his direction, found that the annual value of goods produced by American mechanics was twice as great as that produced by English mechanics, though the number of men was about the same. We hav high wages because we hav very efficient men. Can they not hold their own in fair competition against the inefficient?

What really does put unnecessary obstacles in the way of America's competing with other countries ought to be plain enough to those who remember what a fall in price was caused by lowering the duties on refined sugar and putting raw sugar on the free list. It was proposed at the same time to take hides off of that list, but the manufacturers said that boots and shoes could not be made at high wages and sold at low prices unless hides were left free of duty. Our cotton mills would be much less prosperous if they had to pay duties on all their cotton. It is right and just to let the worker on cotton or leather goods get his raw materials as cheap as he can. Is it not equally just to let the worker on woolen and iron goods hav equal liberty? Start a woolen mill in any foreign country whose manufacturers are worth talking about and you can hav wool duty-free, however high the tariff may be otherwise. Did we achieve political independence in order to deprive the American manufacturer of freedom which he could enjoy in Canada, or Austria, or Ireland? Many of the leading manufacturers in New England are asking for free wool, and whether they are going to hav it will be determined at the next election. Then we shall also hav a chance to decide whether there is to be any such reduction in duties on iron ore and coal as is desired by hundreds of manufacturers, including an ex-governor of Massachusetts. He is still a Republican, but he does not like his party's tariff. Other leading manufacturers, like Farquhar in Pennsylvania, Harter in Ohio, and Sargent in New Haven, Conn., declare that with free raw materials they could sell agricultural implements and various kinds of hardware much more cheaply at home, undersell foreigners everywhere abroad, pay higher wages, and employ more men. Our present tariff hinders their doing this by raising the price, not only of their raw materials, but of their tools and machinery, and also of all the glass, lumber, brick, lime, nails, screws, iron beams, and other articles which they use in keeping up their buildings. This last class of taxes, with those upon tools and machines, are imposed upon farmers as well as manufacturers, and are burdens upon all our industries. The only difference is that the manufacturer is better compensated than other producers, so that, as was acknowledged four years ago in the circular sent out by the Republican League of the United States, they "were getting practically the sole benefit, or at least the most directly important benefits, of the tariff laws." This circular, of which a copy lies before me, was sent confidentially to the manufacturers, and they replied by contributing so liberally as to get their candidate elected and their protection increased. Protecting a manufacturer means laying such duties on foreign goods likely to compete with his as enable him to charge higher prices without being undersold. These higher prices are paid by Americans who are engaged in other industries where they hav to use his goods in order to produce theirs. Their industries are made more costly and less profitable by the protection given to his. His gain is their loss. Protecting any of our industries necessarily injures others. Most manufacturers gain more than they lose, and other producers lose as much, or more, than they gain. The manufacturer's gain comes, as we hav seen, in the form of large profits and small sales, which is the operativ's loss. The former loses by all the duties put on for the benefit of makers of his tools, twine, wire, machines, wagons, clothing, and furniture, while he gains nothing, in most cases, by the tariff. There would be a slight gain to him if the Republicans could win such a victory this fall as would embolden them to carry out Secretary Rusk's plan of taxing hides, but he might lose more on boots and shoes than he gained on hides; and the operativs in the shoeshops would find wages decline as sales fell off, owing to the increased difficulty of competition in Canada and the growing determination of Americans to make old shoes last longer rather than pay the new prices. Another result of a Republican victory would probably be such an increase of the duty on tin-plate as would enlarge the profits of half-a-dozen American manufacturers and cripple twelve hundred canning factories, some of which hav had to discharge half their hands since this tax was made a heavy burden by the McKinley tariff. This measure, like all other protectiv systems, was intended to check importation. Imports, however, are paid for by exports, and if, for instance, we were allowed to get more coal and lumber from Canada, she would be able to buy more, not only of our cornmeal, flour, and salt pork, but of our boots and shoes, tools, agricultural implements, sewing-machines, steel rails, locomotivs, and other American goods which she is accustomed to purchase.

We voters will soon hav a chance to say at the polls whether our right to buy at its real value whatever we need to help us carry on our honest business should be taken away in order to enable any manufacturer, however wealthy already, to make the largest possible profits in the way which leads to the least possible amount of employment for American labor. Now is the time to follow Thomas Paine's principles and do our part "to unite mankind by rendering nations useful to each other."

F. M. Holland.

Christian Endeavor.

The Young People's Society of Christian Endeavor has attracted attention by its great convention held in New York; and those who are outside the churches were surprised to learn that this organization, now only ten years old, comprises one million two hundred thousand members, or with the Epworth Society of the Methodist Church, a similar organization, numbers about two millions. The Freethinkers, who hav struggled unsuccessfully for half a century to found a society that would cohere and augment, stand aghast at this prodigious growth, and they may study with interest the cause and method of this phenomenal development.

In the last quarter of a century the progress of modern thought has sapped the vitality of evangelical religion. The blood of Jesus has ceased to move the emotions, and hell has lost its terrors. It was found that conversions upon the old method of conviction of sin and atonement through the blood had almost ceased and very few young people were joining the church. The growing facilities for amusement proved to be means of depleting the prayer-meetings, and the rinks and dancing-rooms were becoming powerful rivals of the church. The serious problem of how to save the institution by securing the young people, without whom it must soon decay, confronted the ministers and exercised their greatest ingenuity. Social gatherings, "tea fights," fairs, and picnics were tried, but they were tame affairs compared to worldly entertainments and most people preferred their fun without any religion in it. In this crisis, a wise minister, Mr. Clark, hit upon a method of enlisting the young people in church work which was just adapted to the current intelligence and temperament and has proved an immense success. For the time being it has saved the church and given it a new lease of power.

Being in a seashore village this summer, where the society was in full swing, I resolved to study the institution and try to learn the secret of its power. I procured its constitution, got some of the girls to take me to two of the meetings, and inviting the gentlemanly pastor to sail in the yacht Xiphias, I was favored with his exposition of the subject.

Two features of the society largely account for its growth. The first is its obligatory nature, which appeals strongly to persons of tender conscience and fastens a yoke upon them. The vital point in the constitution is Article VII:

THE PRAYER-MEETING.

1. All the activ members shall be present at every meeting, unless detained by some absolute necessity, and each activ member shall take some part, however slight, in every meeting. To the above all the activ members shall pledge themselvs, understanding by absolute necessity, some reason for absence which can conscientiously be given to their master, Jesus Christ.

Once a month a consecration-meeting is held.

It is expected that if anyone is obliged to be absent from this meeting he will send a request to be excused by some one who attends.

A lookout committee hunts him up if he fails, and

If any activ member of the society is absent and unexcused from three consecutiv monthly meetings, such a one ceases to be a member of the society, and his name shall be stricken from the list of members.

These sentences are italicized and are evidently considered crucial.

The following is the pledge required of activ members (also italicized):

Trusting in the Lord Jesus Christ for strength, I promis him that I will strive to do whatever he would like to hav me do; that I will make it the rule of my life to pray and read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and midweek services, unless prevented by some reason which I can conscientiously giv to my savior; and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

As an activ member I promis to be true to all my duties, to be present at, and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason that I can conscientiously giv to my Lord and master. If obliged to be absent from the monthly consecration-meeting of the society, I will, if possible, send a verse of scripture to be read in response to my name at the roll-call. Signed ——.

The second feature that accounts for success is the policy of employing every member of the society in an official capacity. There is a president, vice-president, corresponding secretary, recording secretary, treasurer, and there are unlimited committees. Those named are: Lookout, prayer-meeting, social, Sunday-school, calling, music, missionary, flower, temperance, relief, and good literature. Thus each one is made to feel that he has a useful sphere. The pastor seemed to place almost more stress upon this feature, but admitted that the obligatory clauses were also a strong incentiv.

The meetings that I attended were composed of about twenty girls and three boys, aged from fourteen to twenty five—mostly about fifteen to seventeen—and the pastor. A young lady presided; hymns, one or two verses, were frequently sung; psalms were recited in unison; ejaculatory prayers were uttered, often only a sentence; verses of the Bible or wise passages from modern authors were read, and brief comments were sometimes made. No one spoke over a minute, except the pastor, and all took some part. The girls sat while speaking, but the boys arose to pray and one young man gave a good old-fashioned three-minute prayer. The subjects of the two meetings were "Christian Heroism" and "The Christian Death," and the main tenor of the ejaculatory remarks and prayers was, "May I be faithful," "May I be a heroic Christian like Daniel," "May I hav courage to speak a word for Jesus," "May I be thankful," "Let me liv so that I shall be ready to die."

This organization shows a wise perception of human nature and was a canny move on the part of the ministers. The employment interests and flatters. The yoke of bondage controls. Those subject to it naturally seek to enforce its grasp upon the necks of others. Wisely, no doctrins are introduced. The object as given in the constitution is in these words: "Its object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God." But there are enemies at work in the fold. Worldliness creeps in to enliven the meetings and I hav heard of one place where, after the pastor leaves, the benches are cleared away and a dance succeeds the prayers. Common sense also rebels, and the mothers and elder sisters are getting up in arms against the compulsion that enforces the attendance of the girls at so many meetings and afflicts their morbid consciences if they stay away.

I undertook this investigation to see if I could get any suggestions for Liberal organization. The compulsory feature is in such direct opposition to Rational principles that it cannot be considered, but the second feature undoubtedly contains a useful lesson. The employment of the members is the surest means of interesting and holding them together. From this part of the constitution Liberal societies may well copy.

While Freethinkers may well regret the strength that this society lends to that organized ecclesiastical tyranny known as the church of Christ, it is encouraging to see in it the evidence of the decay of dogmatic belief and the substitution of theistic and humanitarian ideas as the enthusiastic emotions in the religious life. This progress is all in the direction of Rationalism, and if we shall not witness the destruction of the church, we shall see it influenced by modern thought so as to be less the vehicle of supernatural belief or the instrument of enforcing clerical power.

With growing education and intelligence the Christian Endeavor prayer-meeting will be deemed too inane to satisfy desire, and it will become a literary society and social club with only a prayer to bless it, just as the sacred concert that was held in the hotel parlor Sunday afternoon with piano, violin, mandolin, and guitar, was *saved* by a hymn at its close. Nature works things out in her own way, through natural selection and the survival of the fittest, and all we Freethinkers hav to do is to *peg away* with our ideas and let results take care of themselvs. As we spread truth-seekers we shall create truth-finders. ROBERT C. ADAMS.

Montreal, Sept. 4, 1892.

Authorship of the Declaration of Independence.

Mr. Holt ought to hav read "Junius Unmasked" before claiming that there is proof conclusiv in the Remonstrance of the Virginia House of Burgesses, written by Jefferson in 1774, that he was the author of the Declaration of Independence. There is no such Declaration in the paper of 1774, for the sufficient reason that neither Jefferson nor any other statesman thought of Independence until after the first bloodshed at Lexington in 1775. Nor did Jefferson's paper of 1774 contain the germs of the Declaration any more than did the writings of John and Samuel Adams, Franklin, Otis, and Dickinson. A thousand men in America had, perhaps, expressed the cardinal doctrin of equal rights, and multitudes had protested against the usurpations of the British Parliament.

The grievances recited in the Declaration of Independence are but verbal repetitions of the same contained in earlier papers. I hav paralleled eleven consecutiv counts in the indictment of the Declaration of 1776 with an equal consecutiv number in a "Declaration of the Causes and Necessity of Taking up Arms," prepared by Mr. Dickinson one year earlier, and the expressions agree almost *verbatim*, differing only in their order. And again, I find in a report written by Jefferson in July, 1775, being a reply to a conciliatory proposition of Lord North, the same eleven complaints. The fact was that they were familiar to everybody, and in drawing up the Declaration of Independence they had to be enumerated as before.

Nor is it at all surprising that the Declaration of 1776 should repeat certain expressions of Jefferson in 1774 and 1775. He who drafted the instrument never intended to claim its authorship, any more than that of the Letters of Junius.

The introduction to Jefferson's paper of 1774 is analyzed in "Junius Unmasked." In the three great requisits of style, precision, unity, and strength, where Paine is perfect, Jefferson is defectiv; and in the fourth, harmony, he fails altogether.

Mr. Holt's statement that Jefferson claimed to be the author of the Declaration in his private journal and letters to friends is misleading. Jefferson studiously evaded the claim until the age of eighty, when Paine had been dead fourteen years.

For many years after the Declaration of Independence its authorship was a matter of conjecture. In October, 1802, when Jefferson was president and Paine was on his way back to America in a national ship, the editor of the New York *Gazette* said:

Mr. Jefferson was one of a committee of five, indeed, and after they had jointly drawn up the instrument it was given by Congress to a *certain person*, who, above all others, the Democrats would dislike to hear had corrected the writings of Mr. Jefferson, for *revision and amendment*, and it was *from this person it received the* ELEGANT DRESS *it now appears in.*

The italics and small capitals are the editor's own. He was mistaken, as we now know, in regard to the joint authorship and subsequent revision. And the "elegant dress" of the instrument was in the original draft by Thomas Paine, which underwent much mutilation by the Congress.

I dismiss the subject with the following quotation from Colonel Ingersoll:

Certain it is that Jefferson could not hav written anything so striking, so comprehensiv, so clear, so convincing, and so faultless in rhetoric and rhythm.

BURR.

Our London Letter.

The new Parliament is now complete, all the spoils of office hav been distributed, and work is going to commence, but not this year. Although during the elections we were told that many reforms would hav to be initiated without delay, and bad laws already passed must be speedily repealed, it is now discovered that they can wait to an indefinit period, but when the new members do settle down to their work they will do wonders and make the electors stare. With such a number of Agnostics now on the side of the majority we ought to see some result favorable to freedom of thought and opinion, but while they hav as leader such a firm believer in the "word," they will be able to do little or nothing, and we may hav to wait for what we want for some time yet, and the priests will hav a further lease of power to work mischief. We had great hope of John Morley, but he is simply an echo of his chief and does not mean to allow his opinions on religious matters to affect his Parliamentary ambition. So far he has been a failure, and would hav been of more service outside the Parliament house, where he was not afraid to announce his beliefs. He has now another and a bigger chance of showing his powers, and it is to be hoped may redeem his character. Fortunately for himself and his constituents, and the people generally, Labouchere has not been appointed to an office, though he writes on the subject as though he had been somewhat annoyed in being left out in the cold. As an independent-minded man he may possibly hav done good service as a minister of state, but then he must hav trodden severely on the corns of Gladstone, who is not in power what he is outside, and that would not hav done. Somehow there seems a depressing influence in Parliament, and those who promis so much if they are granted permission to enter fall far short of execution when admitted. It is a pity such a man as John Burns should hav allowed himself to be led away by the clerical party, but he may see the error of his ways and reform.

The Romish church is growing bold here; within a few days an archbishop has been appointed in England and another in Scotland. A little more foothold and an effort will be made to establish that creed as the state religion, and then the Protestant party will come running to the Freethinkers to help them against the common enemy; but their prayers will scarcely be answered, as the rival sects will do more good to the commonwealth by fighting the question out between themselvs; and when both parties are exhausted by the struggle, Freethought will seize the opportunity to crush the evil power of all the clerics. Secular power is bad for religious people, who would be much better employed in contemplating the beauties of the new Jerusalem than interfering in mundane matters, though they will never be able to see it until compelled, as they are so anxious to make "the best of both worlds," which is, to say the least of it, exceedingly greedy.

Clergy fees are becoming a sore point, and certain amusing exposures are from time to time made in the papers. One curate at £150 per annum was appointed to a berth worth £220, and as soon as he took over the job had a little bill of £139 presented for fees, which he had to pay before he had his first year's salary, and also spent £50 in repairs to his house, so he found himself considerably on the wrong side of the ledger during his first year of office. I cannot think why he did not try the power of prayer, and get some ravens or fishes, or something of that sort, to supply the deficit. But then parsons are only to tell their hearers how much efficacy there is in prayer—and collections—and can scarcely be expected to believe it themselvs, and precious few of them do. I was talking to a young man to-day who is shortly going in for a curacy. He told me he was just now having a good fling and intended having one final spree next week, before he went up to the bishops. I am informed that this is a common thing, and it shows how full these aspirants for the good work are of the holy spirit, with which they hav to declare they are imbued when entering into office. But priests are only now just what they hav always been, the black sheep of the community, and if we do happen to hear of a priest who is a decent liver, his praises are sung most highly, which only goes to show how rare they are. J. D.

Infidel Death-Beds.

From the Mid-Continent.

Almost every person is familiar with the awful Infidel death-bed scenes as depicted from the orthodox pulpit, and so long and often hav they been described that we take it as a matter of course that Infidels always die in fear of everlasting punishment which they could not be brought to see until their sin had become unpardonable. On the other hand Christians—good orthodox Christians—hav always been supposed to die with the smile of peace on their countenance. The author of this little book (price twenty-five cents) has gathered such facts as were obtainable on the death-bed scenes of Infidels of all ages, and if he has presented only facts, as he claims to hav done, we must believe that Infidels hav, as a rule, died as they lived, at peace with all mankind, and fearing not the future. And come to think of it, why should they not? If they hav been honest in their convictions through life their death should be peaceful.

"Pushed By Unseen Hands."

From the Denver Republican.

. . . All are suggestiv on various lines of thought, as this writer's stories usually are.

From the Iowa State Register.

This list of most beautiful stories is full of nature, pathos, patriotism, and a little humor. A better collection was never published.

Freethought Organizations.

The Freethought Federation of America.

[Headquarters 345 West Randolph street, Chicago, Ill. S. P. Putnam, president; John R. Charlesworth, secretary; George L. Robertson, treasurer.]

The work of the new Federation has already commenced. Activ preparations are being made for a temporary location of the president at Washington during the next session of Congress, from whence he will conduct an activ and aggressiv movement against the closing of the World's Fair on Sunday.

To secure the repeal of this infamous act must be the main object for Freethinkers to work upon, and we must know no rest until such end is accomplished. The ecclesiastical machines hav now thrown down the gage of battle, and it becomes our bounden duty to take it up. You hav those at the head of this Federation who are in earnest and eager for the fray. But remember, that this fight, which must be carried on in our legislativ assemblies, cannot be maintained without your support. I know you do not desire any martyrs. I know that the Freethinkers are willing to bear their share of the burden, and now that we hav a plan of campaign outlined for future work, we can with a good conscience solicit the support of our friends.

The Federation is no longer a supposition; it is now an actual fact, and has already a larger membership than has ever been reached by an organization of its kind in America. Judging from the letters of congratulation that hav been poured in upon me, the Freethinkers of America were ready for such a movement. The opportunity to utilize the political power placed at their disposal, in a direction from which beneficial results to us, as Freethinkers, shall accrue, has now been put before them, and if it is your concern to see our party obtain their rights and privileges as citizens of this republic, you will not fail to seize the present occasion and weld our forces into one solid body, bent upon the determination to carry on the warfare against pious politics, and through the instrumentality of the ballot-box drive from our halls of legislation those who, for party considerations, yielded to the dictation of the church.

First we must secure the repeal of the late measure enacted by Congress, closing the World's Fair on Sunday. Next comes the grand mass meeting of Freethinkers to be held in Chicago on the first Sunday after the opening of the World's Fair, followed by the congress of the International Federation of Freethinkers, and last, but not least, comes the permanent location of Freethought headquarters in Chicago during the continuance of the Fair. This must be done, even before the others. Freethought must be represented at the Fair, and what method could be employed for our representation to greater advantage than having an open place for our brethren from abroad to come to, where they can meet with friends whose thought is in beating with their own, and where they can be shown to advantage the generosity and hospitality of American Freethinkers?

I hav already forwarded an official letter to the representativ of the International Federation of Freethinkers, to be read at the congress in Madrid, inclosing a copy of the resolution passed at the late conference, to invite them to the United States.

The president and myself hav arranged for an activ propaganda during the coming winter season, and we hav every reason to believe that before our next regular meeting our membership will hav increased tenfold.

But let me impress upon you this one fact, we cannot accomplish the above work unless we receive the undivided support of the Freethought party. Remember the officers are to be paid no regular salary, but are entirely dependent upon the lecture field for their support. In view of this, then, let me urge once again the pressing necessity for your help, your support, your encouragement. The fight is forced upon us, and we take it up gladly, in order to show the world that Freethought is not a passing fancy, nor even a sportiv jest, but that instead it is a deep-rooted conviction, which if properly taught will so influence the coming generations as to lead them to a higher and nobler state of human progression. We love the conflict, and are armed fully for the fray, imbued with desire to free mankind from the shackles and the chains of superstition and tyranny.

Think of those noble words uttered by the immortal Paine, "If there must be war, let it be in my day, so that my children may hav peace."

Friends, Freethinkers, and comrades, that same spirit which inspired Paine to write that sentence is alive to-day; it has never been thoroughly extinguished, but slumbering, and now the smoldering embers, left by the generations now gone, shall be fanned into a burning, living flame that shall kindle enthusiasm within the breasts of the people in behalf of the sacred cause of liberty.

The church has ruled long enough. The priests and the parasites of society must be taught to keep their hands from off the political life of our country. The church party is too arrogant; they must never be allowed to put back the hand of our freedom's clock to the time of the Middle Ages. That this may ultimately come about, unless we are eager and activ enough to resist it, is almost an absolute certainty, for while Roman Catholicism is on a decline in many parts of Europe, it is on a gradual increase in the United States, though at present not to any alarming extent, owing chiefly to the fact that hundreds of thousands of ignorant Roman Catholics are yearly flocking to our ports from all parts of Europe. Arriving here, they take part in American political life, not avowedly as American citizens, but slaves of Rome, having already sworn their allegiance to the pope, and will follow his bidding in preference to a conformity with the statutory laws of the land.

Our chief concern now must be to cast aside party politics, and cast our vote for that candidate who promises to go farthest with us upon the platform we shall present. This is a movement that every Freethinker could and should indorse; then do not hesitate longer—send in your names for membership, and whatever donation you can properly afford.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.
345 *W. Randolph st., Chicago, Ill.*

The Secular Union Congress.

The hall in which the sixteenth annual Congress of the American Secular Union will be held is the old "Forum," located on Washington boulevard, corner of Sangamon street.

This should be a representativ congress. Every auxiliary should send a full delegation. Every annual and life member should attend. Every honorary vice-president should come as a representativ of his or her state. Everyone opposed to this republic being converted into a theocracy should take this opportunity to protest by his presence against it.

Every lecturer should be present. All are invited.

The following speakers will make addresses at the Congress: Dr. R. B. Westbrook, ex-president of the American Secular Union; John E. Remsburg; the Rev. Alonzo T. Jones, editor of the *American Sentinel;* Judge C. B. Waite; P. J. O'Shea; Judge John W. Tindall, editorial staff of *Inter-Ocean;* Horace C. Bennett, president Chicago Secular Union; John F. Geeting, and Mrs. M. A. Freeman.

Other speakers are yet to be heard from and will be announced later.

The Congress will cost money. Secularists understand this. Let each contribute at once and as generously as he can afford to toward defraying the expenses.

The present board has not been extravagant in its disbursements or importunate in its demands. It has left the matter of finances largely to the consciences of Liberals.

The board was created solely by the organization it represents. It came into its present position through no action of its own. It does not care to continue its existence one moment longer than its creators desire it to. But it asks, as some small remuneration for its services, that the Liberals of the country will enable it to make by the success of this Congress a splendid protest against ecclesiastical encroachments upon the people's liberties. It asks that they will permit it to practically demonstrate that there is a grand Secular army organized as a political power having for the basis of its work the Nine Demands of Liberalism.

The American Secular Union was organized for a specific purpose. It should retain its name. It should continue its work. Liberals hav paid their money into its treasury, taken out life-memberships with the understanding that its continued existence was an assured fact. Were its work done it could triumphantly disorganize. But its work is not done.

Let every lover of liberty attend the Congress at Chicago, October 23d, 24th, and 25th, determined that the best shall be done for the Secular cause. And that this Congress may be an honor to the organization, let each send at once his or her remittance to M. Reiman, treasurer, 4,325 Drexel boulevard, Chicago, Ill.

MRS. M. A. FREEMAN,
Cor. Sec. American Secular Union.

Canadian Secular Union.

ANNUAL CONVENTION, 1892.

On Saturday evening, Sept. 10, 1892, a large number of delegates assembled at Science Hall soon after 7 o'clock. As they arrived, those who were strangers were introduced to each other, the greetings being especially warm in some cases. Mr. Allen Pringle, whose name has been so often and so prominently before the public, was received with particular marks of respect and admiration; and Mr. Wm. Algie was the recipient of many good wishes from his numerous admirers.

At a little after half-past 8 o'clock the secretary moved that Mr. Algie take the chair, and this was seconded and carried unanimously.

Mr. Algie said he regretted the absence of the president, but he was glad to say that Captain Adams had not deserted them entirely, but had sent his annual address, which he proceeded to read, as follows:

FELLOW-MEMBERS OF THE CANADIAN SECULAR UNION: I regret that my greeting to you this year must be by written instead of by spoken words. At the time of your convention I expect to be nearing the mountains of British Columbia; but I shall be with you in thought, and shall earnestly wish that the outcome of your convention may be the quickening of individual zeal and the adoption of measures that will tend to the more rapid spread of Secularism in Canada.

The central idea of Secularism is attention to this world, on the ground that it is the only world that we know anything about. Attention is the synonym for remedy. When an evil is perceived, the spontaneous remark of everyone is—that affair needs attention. If the people of Toronto want their city to excel all others in attractivness and comfort they must attend to Toronto rather than to Timbuctoo; and if we want the world to grow better we must think of earth rather than of heaven. There is no greater enemy of progress than the religion which teaches people, who hav come to liv seventy years in a place, that they hav "no abiding city" there, that their abode is cursed, that they must not try to improve it, but should liv in self-denial, hoping for "a city yet to come," "a home beyond the skies." Secularism tells people that it is worth while to be happy even for seventy years, and that they should do the best for themselvs and their neighbors with the means at hand, no matter whether there is another life or not. If men gave up yearning for heaven and set to work in good earnest to improve the condition of mankind, through the knowledge of nature's laws and wise application of her forces, possibly life in time would become so prolonged that men would cease to consider the question of future existence as "the chief concern of mortals here below." This is what our Union aims at—to teach the importance of attention to a known earth, rather than to an unknown heaven, to uphold the motto, "One world at a time," and to instruct people that the ills of life are to be cured by natural means, not by supernatural remedies. Instead of saying "Earth has no sorrows that heaven can not heal," we would say, "Earth evils can be cured by earth knowledge." Ignorance is the source of all evil, and as man becomes master of nature's forces he will gain control of his own destiny. It *is* in man that walketh to direct his steps, and the sooner he learns that no heavenly helper nor earthly counselor can insure his welfare, but that with best foot forward and right arm ready he must make his own way, the sooner will his path be plain and his progress be assured.

Of my own fulfilment of the duties of the presidential office during the past year I hav little to say. There seems to be no official duty to perform, although there is unlimited scope for individual effort. I hav felt it a duty and pleasure to try to sustain *Secular Thought*, which has been so ably and satisfactorily conducted by our friend Mr. Ellis, and at present this is the only organized effort that the Union has in hand. The Secular societies, outside of Toronto, organized through the zealous labors of Mr. Watts, hav not as a rule continued a vigorous existence, and the lack of men and means has prevented any systematic propagandist oratorical efforts outside of the societies.

For three years past, acting in the name of the Secular Union, I hav made it my personal work to secure liberty of affirmation and the abolition of religious tests throughout Canada. I am glad to report that a bill has been introduced in the Dominion Parliament by Sir John Thompson, and is expected to become a law at the next session, which secures all that can be desired; that is, the option of choosing to affirm without being obliged to declare one's religious opinions, the exact wording being, "If a person called or desiring to giv evidence, objects or refuses to take an oath, or is objected to as incompetent to take an oath, such person may make the following affirmation: 'I solemnly affirm that the evidence to be given by me shall be the truth, the whole truth, and nothing but the truth.' And upon the person making such solemn affirmation, his evidence shall be taken and hav the same effect as if taken under oath."

Another section of the bill provides that, "If a person required or desiring to make an affidavit or deposition in a proceeding, or on an occasion whereon or touching a matter respecting which an oath is required or is lawful, whether on taking office or otherwise, refuses or is unwilling to be sworn," such person shall be permitted to affirm.

When this law is passed, we shall make a vigorous effort to get the obnoxious oaths laws of the Province of Quebec changed, a work which I hav prosecuted unsuccessfully for several years; the cause being considered so hopeless that it has been impossible to find a member of the legislature who would consent to present the bill that has been prepared with the able assistance of Mr. Max Goldstein, of Montreal.

For the progress made in the Dominion Parliament we are indebted to Sir Donald A. Smith and Mr. Robert Sedwick, Q. C., deputy minister of justice, as well as to the Hon. Sir John Thompson, all of whom hav shown an enlightened appreciation of the question and a cheerful readiness to act.

Although this has been a personal effort, I hav made it as president of the Union, and if it is finally successful I desire that it shall be considered as the work of the Canadian Secular Union.

There are obviously two methods by which opinions may be promulgated, speaking and writing. The platform and the press are the means of public instruction, and it is very desirable that the Secular Union should make greater use of both. A missionary of this society ought to go to every town and village in Canada, giv addresses in halls, schoolhouses, barns, or in the open air, and in each place find if possible one or more persons who would be accredited representativs of Secularism. Through these persons a systematic circulation of Liberal literature could be maintained, and in two or three years all Canada would become familiar with the ideas of Rationalism. In addition to the circulation of *Secular Thought*, which is our first duty, a publication committee could select suitable tracts and books to distribute by sale or gift.

Christianity finds no difficulty in procuring enthusiastic evangelists to spread its dogmas, and it would seem that the grand ideas of Secularism might inspire an equal devotion and find an advocate who would devote his life to their promulgation. If a suitable person should offer to undertake this mission I believe the Liberal thinkers of Canada would provide the means for his support. It seems to me that the Union should make a special effort to secure a traveling secretary or agent who would giv his whole time to the work of lecturing and spreading literature at large throughout the Dominion. By his efforts the circulation of *Secular Thought* might be so increased that it would become self-sustaining, and the funds now voluntarily contributed could be used for other branches of the missionary work.

I believe it is a question of men rather than of means, and that the money will be forthcoming to support one who would show the zeal and capacity for this work. The good results of the propagandist work done by Mr. Charles Watts in Canada are the warrant for continued efforts in that direction; and apart from the consideration of securing a local lecturer for the Toronto Secular Society, I wish that the Union might at this convention resolve to seek the services of a *lecturer at large.*

During three years I hav had the honor of holding the office of president. I am both willing and gratified to serve the Union as long as desired, but there are others meriting the honor, who perhaps would bring new methods and increased usefulness, and I shall be pleased if the convention appoints such a person to succeed me.

The work in which we are engaged is one that should arouse the enthusiasm of every lover of humanity. The principles of naturalism which form the basis of the Secular philosophy are the groundwork of all constructiv effort. The object of all improvement is the perfection of man and the final goal is happiness. The great means to secure this is liberty. Freedom of thought, of speech, and action is essential to man's best development. As a society and as individuals we must oppose every encroachment of church or state upon personal liberty. The demands of Secularism should be kept in view and insisted upon on every occasion; and we need to remember that our responsibility as individuals is not relieved by the resolutions of a convention, but that the duty of personal effort remains, and that above all other power for influence is the earnest, sincere utterance of man to man. ROBERT C. ADAMS.

Montreal, Sept. 4, 1892.

At the conclusion of the address the chairman called upon the secretary for his report.

The secretary then gave a short report of the work done by the Union during the past year. The bill for allowing affirmations, introduced into Parliament through the agency of their president, had been withdrawn, on the promis of the government to introduce the substance of the bill as a clause in the general act to be passed next year. This would no doubt satisfactorily terminate that struggle. Among the work done by the committee, the work o addressing and mailing the pamphlet written by Mr. Allen Pringle, the entire expense of which had been borne by a stanch friend of Freethought, was by no means a small matter. The committee appointed at the last convention to carry out the proposition to organize, if possible, a burial society, had done some work in the way of drafting a constitution and rules, of which a report would be presented by the secretary of the committee tomorrow. The work of the Union during the year had not been very heavy, but if *Secular Thought* were placed on a satisfactory basis, no doubt their energies would find some larger fields in the future. The local Toronto Secular Society had carried on its work successfully on the whole, notwithstanding the difficulties in which it had been placed by the sudden withdrawal of Mr. Watts. Although no lecturer had been engaged, the Sunday evening meetings had been continued, though they could hardly be termed successful; but the debating club was proving very successful, and a series of socials had enabled the society to close the season with a fair balance-sheet. There was plenty of work ahead, indeed, for orthodoxy was yet able to lay a heavy hand upon its opponents, as nearly a dozen cases which had occurred during the past year, in which pressure had been brought to bear to cause the discharge of Freethought employees, very clearly showed. The gratifying result of the street-car struggle last January, in which over ten thousand voters cast their ballots in favor of a free Sunday, should nerve them to renewed exertion in the future, until they carried it to a successful issue.

The secretary read letters from Charles Watts, Arthur B. Moss, E. B. Foote, Sr., Franklin Steiner, W. G. Hay, R. Fraser, J. H. Stewart, Charles Etler, John Helm, D. A. Blodgett, and E. M. Macdonald.

On the conclusion of the reading of letters the chairman called for nominations for the special committees to arrange the work of the convention at the Sunday meetings, and the following committees were appointed:

On resolutions—Messrs. Allen Pringle, Geo. Caldback, A. Earsman, J. S. Ellis, F. Armstrong, and Wm. Algie.

On *Secular Thought*—Messrs. Kendal, Hodgins, Groom, Taylor, Dixon, and Dr. Rollins.

After some remarks from the chairman the convention adjourned till Sunday A.M.

SUNDAY MORNING.

At 9 A.M. on Sunday morning the committees assembled, and proceeded to business, and at about half-past 10 the chairman took the chair and called the convention to order, announcing the first business to be the election of officers.

By unanimous votes the retiring president, secretary, and treasurer were reëlected; and after numerous nominations, the following gentlemen were elected on the executiv committee: Messrs. George Martin, Montreal; E. Duval, Hamilton; A. Roe, Wingham; J. Lockie, Waterloo; W. Macdonnell, Lindsay; J. Taylor, J. A. Risser, F. Armstrong, and E. J. Kendal, Toronto. Messrs. Algie and Hodgins, who had been nominated, offered to serve whenever called on as far as they were able to do so.

The secretary then reported the following resolutions from the committee on resolutions, and they were put from the chair:

Resolved, That the thanks of the convention be tendered to Capt. Robt. C. Adams for his activ exertions in spreading Liberal principles, and more especially for his efforts to secure the passage in Parliament of a bill to remove the legal disabilities under which Freethinkers hav hitherto labored, by giving liberty of affirmation and abolishing religious tests. (Carried unanimously.)

Resolved, That the Canadian Secular Union tenders fraternal greetings to the American Secular Union, and expresses its entire concurrence in the work of that Union in the great efforts hitherto made, as well as those contemplated, for the purpose of keeping open the Chicago Exposition on Sunday, and pledges its utmost exertions to the same end. (Carried unanimously.)

Resolved, That the Union regards with feelings of satisfaction and encouragement the great progress made by the National Secular Society of England, under the presidency of Mr. G. W. Foote, and with the able assistance of Mr. Charles Watts and other lecturers; and earnestly hopes that the exertions now being made to secure a permanent home for the headquarters of Freethought in the metropolis, where the name of the late great leader of our cause, Charles Bradlaugh, may be honorably enshrined and perpetuated, will be crowned with success. (Carried unanimously.)

Resolved, That the Canadian Secular Union congratulates the Liberals of Manitoba on the distinct gain which has been made in the direction of freedom from priestly control as the result of the recent struggles; and trusts that they will be nerved to still greater efforts, until, in the near future, education, one of the most important departments of the national life, shall be made completely free and secular. (Carried unanimously.)

SUNDAY AFTERNOON.

The chairman called the convention to order soon after 2 o'clock, and, introducing the subject of *Secular Thought*, called upon Mr. John Taylor to report.

Mr. Taylor presented a statement of the details of receipts and expenses on *Secular Thought* account for the year from Sept. 1, 1891, to Aug. 31, 1892.

The secretary then gave some further details of finances, and also estimates for the future, to show the convention the actual condition of affairs; and he referred to the letter of their Port Hope friend as showing what it was necessary for the convention to do in order to relieve him from further trouble and anxiety for the next year. The paper was being carried on by him at some financial loss and a sacrifice of all his available time, and he asked the convention to shoulder only a portion of the financial burden. After considerable discussion a sufficient amount was subscribed to put the paper out of debt.

Mr. Allen Pringle then presented an address he had prepared. When this had been read Mr. Denton reported for the committee appointed on the matter of the formation of a sick and burial society. He said that in consequence of the many failures of the schemes in the way of assessment societies, the government had determined to oppose the formation of any new ones for some time, and nothing could be done. The committee had formulated a constitution, however, and he thought from what the minister had said, it would be possible to bring it to a successful issue before the next convention.

The convention concluded Sunday evening with a large gathering at the Academy of Music. Mr. William Algie occupied the chair and explained to the audience the purpose of the Union. They wanted, he said, the entire removal of civil disabilities, and he was glad to say that this was rapidly approaching accomplishment, for the government had undertaken to introduce clauses into the general act to be brought forward next session, allowing affirmation and abolishing religious tests in the cases of those who objected to taking the oath. Then they wanted to hav the public school education entirely free from religious teachings of all kinds; and they wanted all tax exemptions abolished. If there were any exemptions they should be in the case of the property of the widow and the fatherless, not in those of rich churches, which were generally well able to pay their legitimate taxation. He was glad to see that some of the churches in Toronto had determined to pay their fair share of taxation. Another object they had in view was to bring about an absolutely free Sunday. He was not, however, an extremist. Some people talked about the Parisian Sunday. How many of them knew what the Parisian Sunday is? He could tell them that the Parisian Sunday was not a thing to be afraid of. The Parisian workman enjoys his Sunday, and its effect was undoubtedly very beneficial. He then announced that the first meeting of the Toronto Secular Society Debating Club for this season would be held on Sunday next, September 18th, at 3 P.M., at Science Hall. Mr. B. F. Underwood delivered the closing address on "The Known, the Unknown, and the Unknowable."

Two Bad Boys.

A humorous incident occurred recently at one of the leading Catholic churches of Brooklyn which caused great merriment to those that were within earshot. An old Irishwoman in a black hood and a wrap had just risen from in front of a confession-box, where she had held a long conference with G. Almighty through the "howly confessor," and crossing herself with stupid devotion, gave a religious sigh of relief and started to go out. On her way she encountered a life-sized image of the Virgin Mary. She halted, and making a graceful courtesy, finally fell upon her knees, and bowing devotedly, addressed the "howly ould woman" thusly: "Howly mother o' God, how glad I am to see yees. We hav had a heap o' throuble in our lives. I've jist bin tell'n' yer father-in-law, God, a divil of a story to aise me mind, through howly Father O'Toole. O howly mother, you had the boy, Jesus Christ, who was crucified. An' I had the fine boy, Patrick, who was hung. O howly mother, phat bad luck we've had wid our boys. Oh, murdher!"

Lectures and Meetings.

S. P. PUTNAM'S lecture appointments for October and November:

Boston, Mass.....	Oct.	2	Scofield, Utah....	Nov.	1, 2
Cincinnati, O.....	"	9	Reno, Nev.....	"	6, 7
Golden Pond, Ky.	"	14–17	Bishop Creek and		
Chicago, Ill.....	"	23	Round Valley, Cal	"	9–14
Bartley, Neb.....	"	26, 27	Independence, Cal	"	17–20
Denver, Col.....	"	30	Stockton, Cal.....	"	27

JOHN R. CHARLESWORTH will commence a lecture tour through the states to California in October. He will go by way of the Northern Pacific and return by a southern route. Liberals along the line desiring lectures, etc., should address him at 345 W. Randolph street, Chicago, Ill. Geo. Longford, secretary of the Friendship Liberal League, writes: "On Sunday, October 2d, Mr. Charlesworth will lecture for Friendship Liberal League, Philadelphia, Broad and Wood streets, at 2:30 and 7:30 P.M. Liberals throughout the vicinity are cordially invited to participate with us in these intellectual treats."

S. P. PUTNAM will lecture Saturday and Sunday next, September 24th and 25th, at Meriden, Conn. It is hoped that all Liberals in the vicinity will attend. In announcing his visit the Meriden *Daily Journal* says: "S. P. Putnam, ex-president of the American Secular Union, who is to deliver three Freethought lectures in Pacific Assembly Hall, September 24th and 25th, has been at work for a few weeks organizing a new party, to be known as 'The Freethought Federation of America.' It is not arrayed in opposition to the old political parties, but the intention is to vote only for those who favor that part of the platform regarding the Demands of Liberalism. Mr. Putnam's direct object in organizing his forces at present is to affect the action of Congress in refusing to hav the World's Fair open on Sunday. Some time ago he had five hundred names of those prominent in the movement, and his aim will be to make the list so large that the call will be bound to be a powerful factor in influencing the opening of the World's Fair on Sunday. All who heard Mr. Putnam when he lectured in Meriden last winter found him an interesting speaker, and it is on account of pleasant associations formed in this city that he decided to return here again. His first lecture will be Saturday evening, September 24th, and he will deliver two lectures the following Sunday afternoon and evening. A general invitation is extended the public to be present."

Letters of Friends.

Solomon's Song Licentious, and God Limited to the Jews.

CHRYSTOVAL, ARIZ., Sept. 2, 1892.

MR. EDITOR: Heston with his inimitable cartoons has cost me the price of a "holy Bible." How can I get even with him? His object-lessons are priceless jewels amid a world of rubbish.

I reread that Poem of Passion in the "good old book" yesterday called Song of Solomon, and am now more amazed than ever that so licentious a publication could ever hav passed muster with the bigots of King James's version of the so-called "holy scriptures."

Mr. Editor, can you or anyone else show anywhere in the Bible that Jehovah ever claimed to be other than the God of the Jews? He constantly reiterates, "For I am the Lord thy God," and refers in terms of disrespect to the other gods who were his contemporaries. Will some of the sanctified please answer this question?

O. F. THORNTON.

Plea for the Unitarians.

SAN CIMEA, CAL., Aug. 6, 1892.

MR. EDITOR: In your issue of July 30th, in the frontispiece, the Unitarians are represented among the orthodox frauds. Now, would it not be policy not to interfere with the Unitarians? They are certainly the most liberal of any people who profess belief in a hereafter—in fact, so closely allied to the Agnostics practically that there is hardly any difference. I think if we could rid the world of all religious orders but the Unitarians the curse of religious intolerance, to all intents and purposes, would be banished from the earth.

They certainly serve as a stepping-stone from orthodoxy to Freethought, and the advanced ideas they advocate serve to draw large numbers of thinking young men and women from the orthodox fold who would otherwise remain there for society's sake if nothing else. They deny the doctrins of original sin, infant damnation, and blood atonement, which act is humanizing, at least. And half a loaf is better than no bread. We ought to be thankful.

JOHN A. STEVENS.

Advises Circulating Petitions.

UKIAH, CAL., Aug. 26, 1892.

MR. EDITOR: Finding a form of counter-petition to the commissioners of the World's Fair in one number of THE TRUTH SEEKER, I cut it out and put it in shape for signers, and from the success I am meeting it has occurred to me that California should at once be furnished with forms of this petition, scattered throughout the different counties of the state like autumn leaves, that they may lodge in hands who hav an interest in having the Fair conducted on rational and secular principles—not only for the interest and benefit of the inhabitants of the United States but for the interest and benefit of all the countries throughout the length and breadth of civilization. Therefore, if it has not already been done, I would suggest the scattering of these petitions throughout the state. By a little timely industry no doubt some twenty thousand or more names may be obtained just as well as not. Had I the petitions I would take the responsibility of distribution in Mendocino county.

THOS. R. MCCOWEN.

More Pictures Wanted.

PAW PAW, ILL., Sept. 3, 1892.

MR. EDITOR: Could you furnish extra pictures of THE TRUTH SEEKER after we receive the paper, and if so what would they cost per one hundred? I think you could sell thousands of them if people knew they could get them. Save the plate or type, and after people receive the paper let them say how many pictures they want. Then you would know how many to strike off and mail.

What does that picture represent where the girl is kneeling before the priest—I mean the ball on her head?

With respect, U. R. PATCHEN.

[You probably saw in our editorial columns last week a notice of a colored edition of one of the most admired of our pictures, which we will issue if enough funds to pay the expenses are subscribed. If this first venture is successful we will issue colored editions of other pictures. This perhaps will meet your wishes. As to the girl represented in the advertisement of "Crimes of Preachers," she wears her hair (with a little exaggeration) in a fashion prevailing at the time of the picture's designing.—ED. T. S.]

The Use of the Pictures.

SAN JOSE, CAL., Aug. 31, 1892.

MR. EDITOR: On account of changes in building 85 South 1st street, I hav moved to Masonic Temple, No. 119 South 2d street, San Jose, where we shall continue, through the aid of your valuable paper, THE TRUTH SEEKER, to get Christians away from the devil and nearer Christ.

I also receive subscriptions to, and sell and circulate, all the Liberal and scientific books and papers that the hand of providence may point this way. To make the Liberal news-stand a fixed star in this priestridden valley of Santa Clara will fill the measure of my ambition plumbfull.

To advance the cause of Freethought, the establishment of a Liberal news-stand in every city would do more good than any other lever that could be rigged, because it reaches thousands who would never hear a Freethought lecture nor read a Liberal book. But a liberal display of THE TRUTH SEEKER with those holy pictures to the front on the most popular thoroughfares of our cities will fetch those blood-stained seekers after truth (the Christians) every time. Since I opened my news-stand one year ago I hav seen many of the "dyed in the wool" take their notebooks and write down the texts under the cartoons in THE TRUTH SEEKER, no doubt for the purpose of consulting the Holy Queer to see if they were correct. By this they are led very quietly on to investigation, and the preacher begins to hav trouble with some of his sheep.

Fraternally, L. R. TITUS.

The Church and Its Vile Allies.

NEW HARTFORD, IA., Sept. 5, 1892.

MR. EDITOR: So far this year I hav failed to get my new subscriber, but I shall keep trying. I will send $5 in this for two years for myself; and if I get a new one, and cannot get two, will chip in $2 50 more for another year.

I want to help raise a fund next year to send our preacher, Watson Heston, on a summer vacation. His illustrated sermons are better than all the sermons that hav been preached by Christian pulpit-pounders. Heston's sermons put people to thinking; the pulpit-pounders put people to sleep. The latter are a benefit to overworked people, but their hell and hallelujah pap is getting played out to the extent that we cannot sleep as of yore, thus the good they do is fast passing away.

I think it is time Liberals organized as a political party, for since the bootleggers, gamblers, pickpockets, and prostitutes hav gone in with the Christians, we are in danger of all the oldtime Christian persecutions. The church has been most successful when most corrupt, and knowing this they hav drawn the above elements to them. Horace Boies, our present governor of Iowa, said in one of his speeches last year that if he was defeated the preachers and bootleggers would defeat him. Well, the preachers and bootleggers roared and ranted, and we were fool enough to bet our money Boies would be knocked out. Iowa had more intelligence than we thought and we were glorified that the fool and his money parted. All states are not like Iowa, though, so it is well that we organize.

MEL PIERCE.

We Already Giv Both Sides of This and Every Other Question.

PITTSBURGH, PA., Sept. 8, 1892.

MR. EDITOR: I hav been thinking for some time of asking you through your valuable paper to giv us some pointers on the tariff. I hav always been a Republican, voting that ticket, thinking it right, and thinking by doing so that it was keeping up the wages of the workingmen, but I, with thousands of others, hav begun to think that we are only helping the capitalist and not benefiting the public and ourselvs. And when we come to study into the effect of tariff we find that we hav no paper but what is so tainted with one side's or the other's politics that when we read we cannot decide which is correct. Tariff for revenue I think right. But if we could get a few articles through THE TRUTH SEEKER showing both sides, I think it would do much good. And it also might help the paper if you were to come out and giv both sides of so important a question as the tariff. I know it would be a little out of your line, but it would be quite an advertisement to say, "Take THE TRUTH SEEKER; it has no political ax to grind, and you will get the truth on both sides."

DELMONT JONES, SR.

The Fair Gates Must Be Open.

LEXINGTON, KY., Sept. 5, 1892.

MR. EDITOR: Who advances civilization? Is it the fierce, cruel, and wealthy pious woman, who is so sublime in her ignorant rage for spurious and dangerous reform that she is called a person of splendid abilities, who ought to vote and hold office, her wisdom being so great that she thinks she can remodel the laws and Constitution?

How heathenish, also, is the temper of those who would strangle the noble progressiv zeal of the people with a cord of religious fanaticism, forgetting that the Wat Tylers are not all dead; that the sacredness of human rights is the ruling thought in the minds of the masses—though they will not resort to violence to do good, but will conquer by might of overpowering numbers. Who shall fasten the gates of the World's Fair against the power of public sentiment? Those who do so will hear a crash which will resound through the universe. Does it advance civilization to shut your ears to that powerful and holy throb of the great heart of the world, which is all the world livs on? You will not carry a pistol, my friend, but you will lift that ponderous gate from its hinges, proving the demands of the soul for liberty. Could any good-natured policeman take umbrage at proceedings so natural—the grand joke of the world for all ages?

And think how pure a literature should be to prove that we are civilized. Men and women who hav sense enough to kill a musketo should condemn the book of Esther, which Luther wished to throw into the Elbe, the most indecent contribution to the world's literature which is known.

ALHAZA.

The Nobility of the Freethought Cause.

POTTER, ARK., Sept. 5, 1892.

MR. EDITOR: I desire to ask the following question: Why is it that our TRUTH SEEKER brethren do not more thoroughly organize? It seems to me that our cause ought to awaken a more earnest spirit, a more widespread impulse, than appears to prevail at present. What is the task before us? It is to obtain liberty and freedom of conscience for every woman, man, and child, and to abolish superstition with the force of reason, thereby imparting more happiness, more brotherly love and kindness, to the human family. This being the case, is there any cause that more justly deserves our best effort? Many Freethinkers fail to realize the importance, the greatness and honor, of that task. Our noble standard-bearers of our cause, although hated now by some, are destined to be loved and honored by all, like the abolishers of slavery, now loved by those who once hated them. Freethought is bound to stand on the top round of the ladder in time—or at least, that is my judgment. Freethought in this country, I am pleased to say, is steadily advancing. Great improvement has been made in the last five years; and if we were to organize, in my judgment the tide would turn in our favor most rapidly. Brethren, let us organize whenever and wherever we can. Let every one of us take, read, and distribute Freethought literature all we can, and do ourselvs justice, and sooner or later the victory is ours. Ignorance and superstition are monsters to deal with, but they are bound to succumb to reason and intelligence. It is true we are not promised eternal happiness at the right hand of God for our work, but we are promised something better—that is, happiness now. Jehovah's company is not very desirable to decent people, unless he has changed since the days of Moses and the prophets.

Many of you hav advantages we do not possess. We liv here in the mountains, fifty miles from railroads, with no good chance for lectures.

Yours for an endless march on their lines, J. R. PERRY.

The Fair Sundays.—People's Party Principles.

FONDULAC, WIS., Aug. 20, 1892.

MR. EDITOR: If I go to the Fair at Chicago and the door is closed on Sunday, I shall then of necessity go to One-Eyed Mike's saloon where the doors are open at all hours and the cancan, led by Mother Rahab, commences at 3 P.M. and runs all night. I would much rather go there than go and hear Rev. Mr. Talmage discuss the question of total depravity. I hope Heston will make a picture of the Senate as they looked and appeared when they declared this country was a Christian country, by refusing to donate money unless the doors were closed on Sunday. That beats Mother Rahab, for she let General Joshua's spies in, on Sunday.

Now another strike at Buffalo, "all in consequence of Cullom's amendment to the Reagan bill," which fixed the fare and freight on all railways, which would hav dealt justly by the people and railways, and thereby prevented the great combines of railway and Congressional millionaires.

Now, the only way out is to elect Weaver, the People's candidate. Then we will tax incomes and level the people; fix the fare and freight on railroads; elect Senators, postmasters, etc., and increase the money to $75 *per capita*, all issued by the government and made a full legal tender for all debts, public and private.

Inclosed find $13.10 for appended list of books. I also send some names and addresses for sample copies.

Yours truly, DE-W. C. PRIEST.

Religion and Cholera.

ANACORTES, WASH., Sept. 1, 1892.

MR. EDITOR: To-day in this far distant point in our country I read that the cholera has reached New York, and one Spaulding, assistant secretary, informs us that he will do all he can to avert it, but if divine providence has decreed that we will hav it we will hav it anyway:

Secretary Spaulding says that if it is the will of divine providence that the cholera should enter the United States, it will be impossible to keep it out.

Secretary Spaulding is an impious fool. If we must accept his dictum, we might as well resign ourselvs to the inevitable and quit wasting our substance trying to thwart the divine will, which will be done, notwithstanding the laudable exertions of Mr. Spaulding to delay its execution as long as possible. If the almighty should eventually surmount the barriers which Mr. Spaulding has had the temerity to interpose in his way, and fasten the scourge upon us, that timely utterance of that gentleman will hav completely absolved him, in the eyes of his countrymen, of all responsibility. Indeed, his strenuous exertions to turn the almighty from his fell purpose will assuredly, in time, be recognized and rewarded by a grateful and guileful public. Secretary Spaulding is a blasphemous ass. His remark was as void of common sense as the drivel of an idiot. He belongs to a class of canting hypocrits who would blame their sins on God if they could, a class which constitutes a worse foe to piety than all the Atheists and Agnostics in Christendom. The president should hav the fool's mouth stuffed speechless with old rags, before he has a chance to further discredit the nation which he represents in his present official capacity.—*Walla Walla Daily Spectator.*

The cholera livs by superstition. It starts in Arabia and Persia by superstitious Moslems or Mohammedans, who lug rotten corpses, a year or two dead, to Mecca so they can get the benefits of being in the Holy City. And when it spreads in its devastating course across the world and enters America a superstitious fool in Washington says if divine providence has decreed it we will hav it anyway. "Divine providence" is having more fun in Hamburg than a tiger in a children's nursery just now. Is not Secretary Spaulding doing wrong to take precautions against "divine providence?" Won't it only make D. P. the madder when it does get in with its chastening rod known as

cholera bacterium? Bah! Isn't it sickening? That is a sample of the Holy John and Hypocrit Harrison administration. A set of canting thieves! Dump them out and put in their places a set of wooly-headed, thick-lipped, long-heeled plantation darkies, who can "wuk some cunjeh" on the cholera, or "hoodoo" it with the "left hind foot of a rabbit killed in a niggah graveyahd in de light ob de moon."

The Mohammedan who starts the cholera says "it is the will of Allah!" And Assistant-Secretary Spaulding says "if it is decreed by divine providence it will come." At last advices he reports it about "nip and tuck" between himself and D. P. I will never vote for Hypocrit Harrison nor Hypocrit Cleveland. GEO. WILSON.

Has Man an Immortal Soul?

BROOKLYN, N. Y., Aug. 29, 1892.

MR. EDITOR: I will take as my text Eccles. iii, 20, 21: "All go unto one place: all are of the dust and all turn to dust again: who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth?" We understand by an immortal soul a spirit that inhabits the body of man, and which, on the dissolution of the body, continues to exist forever, be conscious of its existence, and hav a perfect recollection of all it passed through in connection with the body while on earth. If man possesses such a soul or spirit it must be independent of life, and either must hav existed in a conscious state before it entered the body, or was called into existence by the creator for the special purpose of inhabiting a particular body. What are the characteristics by which man is distinguished as a soul-possessing animal from a soulless animal? Consciousness, reason, and a knowledge of good and evil are the qualities that distinguish man from the brute, and they are therefore claimed to be the properties of the soul.

At what time and in what manner does the soul enter the flesh? It cannot be that the father and mother by the act of procreation call the soul into existence, as they furnish the quick seed which develops by the operation of nature's law. A spirit is a thing which is not in nature and can not be called into existence by a law of nature.

According to the orthodox doctrin the soul is breathed into existence in the flesh by a special act of the creator. At what time and in what manner is this miracle performed? Does the soul exist in the embryo, or does it come into the fetus with the first breath of life?

Who will answer these questions?

The soul must certainly be in the body when the child is born, and remain in an unconscious state until man becomes a thinking animal. It cannot be denied that the qualities on which we base our belief in an immortal soul—reason and knowledge of good and evil—are vastly different at different stages of life. They develop with the body. They are strong when the body is strong and vigorous, and they decay with the body and are weak when the body is enfeebled with sickness or age. They are mentally great or small according to the organism which acts them. They may become dormant through sickness, or from injuries sustained by the mechanism. They may become apparently extinct in man throughout his natural life. And yet at the extermination of the body a soul or a spirit issues forth from it with restored consciousness, and a perfect knowledge of all things which affected the living man, though he was unconscious of them at the time they happened! I pause for an answer to this question.

Has man an immortal soul? Man is a creature of this world—a part of the created; animated with the spirit that pervades all nature and governed by nature's unrivaled and unchangeable law. What is not in nature is not in him. The finite is the limit of man's knowledge, and we cannot go beyond it. The law of nature is sufficient for all things in nature; it leads everything to its destiny, each according to its kind. It directs the seed to become a plant or a tree—an apple-tree or a pear-tree, according to its kind. In the lower animals, it is guided by instinct; in man instinct is enlightened by reason, which directs him in the pursuit of happiness. Reason is the result of thought and experience. Thought is a secretion of the brain, which affects the nervous system, and causes those feelings that giv warning of what is right or wrong. Experience and the impressions received through the senses enlighten man to correct his understanding. Action is the law of life, and happiness is its aim. Happiness is within the law, and the pursuit of it determins the will. If a man understood the law that is within him he would there find a code of ethics more suitable to him as a man, more conduciv to his happiness, and better adapted to his social condition than any that has yet governed his kind. CHAS. ENOWITZ.

The Sunday-School in the Schoolhouse.

DEUSTER, WIS., Aug. 14, 1892.

MR. EDITOR: Find inclosed clippings from our county paper. And I wish you would inform me whether the Sunday-school could as easy as this be made to vacate the schoolhouse in any district. My brother G. H. was chairman of the meeting, and he and I were the only ones that did the talking, and we two talked them out.

I wish I could do more for the cause, or *our* cause, but I hav had the worst luck of any man on earth. In five years my crop has not paid the expenses, and being heavily in debt it makes me scratch to keep up. And the worst is, no crop worth gathering this year. But my courage does not fail me. J. W. KRUSCHKE.

CRANBERRY CENTER SUNDAY-SCHOOL.

At the annual meeting of the School District No. 7, of Necedah, after the usual business had been attended to, the chairman, G. H. Kruschke, arose and said that, as there was no more business to come before the meeting, he had some remarks to make about the Cranberry Center Union Sunday-school, which had for two years past held weekly meetings on the Sabbath in the schoolhouse. He stated that one hour's Sabbath-school corrupted the children's morals more than a week's teaching in the common schools could counteract. All necessary teaching was contained in the text-books of the day school. Little stories taught the children all the morals they needed. At school they were taught only the real, in fact only those things which their faculties taught them they could see and grasp. Children's minds should not be poisoned by such things as he had heard taught at the Sabbath-school, such as, "What do you suppose those two creatures in shining garments of cast-steel were?" and the answer, "Angels." He was interrupted by cries of, "Dry up! dry up!" etc. At last order was restored long enough for a motion to be made, testing the feelings of the district in this matter. The chairman at first refused to place the motion before the house, but at last was prevailed upon to do so, and the majority were in favor of the Sunday-school remaining in the schoolhouse.

The following morning G. H. Kruschke advertised that he would deliver a lecture upon the subject of Atheism in the schoolhouse on July 10th, at 2 o'clock—the usual hour at which the Sunday-school has been in session. In face of the above facts, although the majority of the electors had authorized the use of the schoolhouse by the Sunday-school, the superintendent decided that although the most prominent were prepared to fight for their rights, it would be better to call a special meeting of the Sunday-school to act upon the matter. Below will be found the secretary's report of the meeting.

The meeting was called to order by the superintendent, who, by her opening address, stated the business for which the meeting had been called. She first stated the business which was brought before the meeting was whether we should or not giv up holding our meetings in the schoolhouse in accordance with the urgent demands of the Atheistic element of the district. After some debate, it was decided by a unanimous vote to remove our Sabbath-school to other quarters. A motion was made and carried that a committee be appointed to draw up a set of resolutions with regard to our change of location.

The four members; the superintendent; Mrs. W. L. McGow, the secretary; L. S. Waring; Mrs. James Bassett, and Mrs. William Evans drew up the following resolutions:

"*Resolved*, That although before the Sunday-school was organized, permission was granted by the electors to use the schoolhouse for public meetings of a good moral character, and the majority declared their willingness to hav the Sunday-school remain in the building, yet as two families hav objected to its use for such purposes, we deem it best to select some other place in which to continue our meetings.

"Secondly, *Resolved*, That we as an organized Sunday-school tender our thanks to the district for the use of the schoolhouse during the past two years.

"Thirdly, *Resolved*, That we also tender our thanks to the majority of the electors for the hearty support of our organization and principles, and the privilege which they granted us of occupying the building on the Sabbath for an indefinit period.

"Fourthly, *Resolved*, That whereas for a time it will be necessary to hold our meetings on the property of private individuals, an invitation to attend is extended to all, as the meetings are public and for the good of the public."

After these were read, a motion was made and seconded that they be adopted. It was put to a vote and carried.

The next business was to decide upon a place in which to hold our meetings, as no less than five hav been offered. The motion was made and seconded that we accept the offer of Mr. Wm. Evans of his store building as being most suitable and convenient. The motion was carried. A vote of thanks was then tendered to Mr. Evans and the others for their kind offers. Motion was made and carried that the minutes of this meeting be published.

(Signed) LEORA S. WARING, Secretary.

Christian Cheats.

SAN ANTONIO, TEX., July 11, 1892.

MR. EDITOR: That old Latin proverb to the effect that "the world wishes to be swindled or humbugged," etc., has shown itself in a queer way in this city lately when it was announced in one of our great religious dailies that a Christianized Jewish rabbi from the far backwoods of Asiatic India was in the city to gather souls (not "shekels") to Jesus—in fact, with the stupendous idea to Christianize the Jews! The following was intended as a draw-card for his work here:

TEN LOST TRIBES.

Elder John Sergius, of the Church of St. Thomas the Apostle, in southeastern India, who is making a tour of the United States in the interest of a fund to further the evangelization of the Jews of that country, preached at the Travis park Methodist Episcopal church last night. He claims that the Jews in that portion of India which is his nativ home are the descendants of the long-lost ten tribes of Israel and that he himself belongs to the tribe of God, the sixth son of Israel, better known to Bible-readers as Jacob. The dialect of his people, he says, is the ancient Hebrew. The church, of which he has been twenty-six years an elder, he refers to as Israelitish orthodox Christian, and claims that in customs, practices, and doctrins they strictly follow the Apostles and the early church. His church, he says, was founded by St. Thomas, who visited India in A.D. 45, and who was put to death in A.D. 55. Five years later, it is claimed, Bishop Timothy visited India and ordained seven elders of the church, from which time to the present an unbroken line of succession has been kept. They hav three orders in their ministry—deacons, elders, and bishops—to the second of which he belongs. They practice infant baptism exclusivly, except in case of converts from non-orthodox churches. The mode is always sprinkling. They observe the Christian Sabbath and the sacrament of the Lord's supper. Upon entering their synagog they remove their sandals, wash their feet, and then engage in divine worship.

While Elder Sergius and the church to which he belongs accept Jesus Christ as the real messiah and believe that he fulfilled all prophecy concerning the spiritual messiah, yet his people are daily looking for the appearance of a temporal messiah who shall gather the Jews from all parts of the world and lead them to the Holy Land. Already seventy thousand of his tribe hav been converted and he is here to raise funds to aid in the conversion of the rest, among whom there is a great field for evangelical work.

In personal appearance Elder Sergius bears some resemblance to the Hebrews with whom Americans are familiar. He was a Nazarite from birth until a short time ago, when some mischievous American boys trimmed his long hair, which hung far below his shoulders. He has a very heavy beard and his hair still hangs in great abundance over his broad shoulders. He is a learned man, speaking seven or eight foreign languages. He also speaks English tolerably well. His letters of recommendation are written in Sanscrit. He will probably preach here another night this week.

We, as the great "unwashed by faith," may hav a smile when we see persons in these United States, the inhabitants of which are enlightened people generally, so taken in by such frauds as the "Reverend Sergus, or Sergius, of India," whose "letters of recommendation are in Sanscrit."

The easily beguiled reporter or interviewer of the reverend ex-rabbi may be able to tell what Sanscrit is. But if a converted Jew travels with such trash as that, it may be palatable as an oddity, but for the thinking man it is an absurdity—more than that, an imposition and a willfully practiced fraud. Sanscrit was the classical language of the ancient Hindoos. The language is dead and the once great Hindoo race almost extinct. The letters may as well contain a bill of fare of "Cana's wedding feast" and we would not know any better.

A fraud or an impostor in ordinary life is despicable enough, but a religious hypocrit such as this Rev. Sergius! He claims to be an "ex-rabbi," not an ex-Jew only; the latter becoming a convert is at least somewhat rational, but a rabbi converted! It is a moral impossibility—judged by the Mosaic law in such cases made and provided. He is not respected by those with whom he wishes to mingle, but only regarded as a curious specimen of crankism for or with a special modus of begging like the meek and lowly Nazarene; while he is looked upon by Jews generally as a charlatan or mountebank and swindler.

As a proof, or at least a hint, that your correspondent is not far from the truth I herewith giv an extract from the San Antonio *Light* of the 28th of June last:

The following is taken from the *American Israelite* of June 23d and concerns a gentleman now in this city:

"'The famous rabbi, Rev. John Sergus, of the Jewish Christian church, India, will lecture at St. John's church, corner of Twenty-fifth and Broadway, this evening at 8 o'clock. He will appear in ancient Mosaic costume, and will giv thrilling accounts of the black Jews—wild people living in trees—marriage in India, fire and devil worship, etc. He will also sing several songs in Samaritan, Syriac, and Hindoo languages, and giv examples of oratory in the ancient Hebrew tongue.'

"We quote the above from the Galveston *News* as a sample of what we poor Jews hav to suffer. Sergus, the 'famous rabbi,' was a simple, unpretending tramp living on Jewish charity until he wore it out. He then took up conversion to Christianity as a trade, and has been living on the fat of the land ever since. As Barnum said, people like to be humbugged. People who liv by their wits know this and profit by their knowledge. They style their victims 'suckers,' and your shrewd Jewish vagabond knows that of all 'suckers' the pious Christian who believes the conversion of all Jews to Christology is a necessary forerunner of the millennium is the 'rankest'—*ergo*, the most easily 'bled.' We trust our readers will excuse the slang, but we can hardly speak of men in Mr. Sergus's profession without using its technical terms. We cannot see any reason for getting excited about things of this kind. If Christian congregations insist on being 'stood up,' we can do no more than to warn them, and then let them do as they please."

The reverend tramp found that the harvest was not what had been anticipated, for when the plate was passed during the "performance" in one of the "houses of God" the "house" became suddenly empty, and the empty seats refused to come down with the expected filthy lucre. The reverend Asiatic son of the lost ten tribes of Israel will no doubt spread the report of the great depravity of our beautiful city of the Alamo.

"Truth is mighty and will prevail."

I am watching the San Antonio river flow by, its swift bluish waters carrying on its bosom large lumps of the long-growing watergrass as it is being cut loose further above; flowing down to the gulf, and then, according to eternal laws of nature, again to form the primitiv atoms for isles and continents in millions of years to come; opposit a forest-clad island with beautiful shade-trees from whence come the shoutings of merrymaking children. I sit here dreaming, yet awake. I can see mentally what Heine must hav beheld when he wrote his "Ode to the Forest:"

Ye hills and dales and valleys,
O beauteous forest green!
My heart and soul do rally,
In solitude unseen.

Nature cares nothing for the fanatical or mythological Sabbath, or the Constantinian *Diæ Soli*. Eternity knows no day, month, or year; it is not for humanity to grasp, it is infinit. HERMAN BREUSING.

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A NEW series of United States postage-stamps, the engravings representing scenes in Columbus's life, is to be issued.

THE participators in the anti-missionary riots about Shen See, China, hav been punished. Several French priests had been injured.

IN Saxony on a recent night, the government issued orders forbidding all who had not paid their taxes from attending a public ball.

WELSH religious newspapers are abusing Professor Huxley for repulsing a preacher who thrust himself on him in the street and insisted on converting him.

ON the 8th Anna Louise Robinson, priestess of the Lockport, Mo., Spiritualist society, performed the marriage ceremony of Wm. Scott and Lena Doty.

THE cornerstone of a Columbus monument was laid at New York city on the 16th. The mayor was not able to assist, but Archbishop Corrigan was present in the seat of honor and blessed the stone.

IN Russia on the 7th during service in a Greek Catholic church a Roman Catholic who fanatically hated the Greek church attempted to blow up the building with a bomb, but succeeded only in blowing himself to pieces.

THE government *Official Gazette* of Corea contained the following among its late news: "July 27th—The board of ceremony asks that an officer of the third rank be sent to Yong Sang at the river to pray again for rain."

JOE BLANKINSHIP, of Monroe county, Tenn., who has been a religious fanatic twelve years, last Sunday tried to persuade his wife to let him crucify her for the sins of the cholera sufferers, whereat he was taken into custody.

THIS advertisement appeared in a late Birmingham, Eng., *Daily Post:* "New Religion.—Young gentleman is founding a new religion, which is sure to become popular, and desires a lady of means to assist him in the work. Address ——"

THE Woman's Christian Temperance Union has petitioned Comstock not to allow the nude statue of Diana from the tower of Madison Square Garden, New York, to be forwarded to Chicago to be placed on the Agricultural Building at the World's Fair.

IN Brooklyn, N. Y., two Italians engaged in a shooting affray over the possession of a statue of St. Rosalia. They wished it as a charm against cholera, as St. Rosalia once banished that disease from Italy, and it cannot enter a building containing her picture.

THE British and Protestant forces who conquered their Catholic rivals in Uganda, Africa, hav divided it into seven districts, giving the Mohammedans two, the Catholics only one, and keeping four themselvs. Even in their allotted portion the Catholics are not allowed to proselyte.

BISHOP HORSTMANN, of Ohio, writing on the dedication of the Fair, rejoices that "as Catholics our Holy Father, Leo XIII., calls on us to make the day one of special praise and thanksgiving to almighty God, for his infinit mercy in leading on Columbus to the successful accomplishment of his almost superhuman undertaking."

IN the City of Mexico a sister of the Conception convent discovered in the conventual archives information that $3,000,000 in gold had been buried by the mother superior during the war with the French. Excavation for the money was begun under the supervision of priests, but President Diaz heard of it and took control of the work, and finding the money devoted it to the state treasury.

CHOLERA has entered New York city and five persons hav died. The number of pest-ships held before New York harbor is continually being augmented. In Europe no more immigrants will be shipped for New York at present. Spain and Portugal hav declared a quarantine against New York. Passengers between Canada and the United States will be examined, and mails will be disinfected.

CHOLERA has now entered nearly all the European countries. In Hamburg throngs fill the churches and stand outside praying for the staying of the plague. In the holy but exceptionally dishonest land of Russia, says a dispatch, "funds voted for disinfecting purposes are embezzled by the men to whom they are intrusted for administration; drugs, clothing, and food for the convalescents released from sanitary headquarters are carried off by doctors and nurses and consumed in their families or sold."

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MEN are all born equal: violence and ability made the first masters; laws hav made the present.—*Voltaire.*

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THE church created a devil, and it was but natural he should soon number his followers by the thousands.—*Henry Frank.*

THE old myths disappear, and the isolation of natural phenomena ceases as we come to understand that a few great natural laws bind together and regulate all the diversities that exist in the universe.—*Girard.*

MORALITY may be defined as the law of an equal mutual respect for general as well as private human rights, which law itself has for its object to provide the largest amount of human happiness. Whatever disturbs or undermines this happiness and this respect is *evil;* whatever promotes them is *good.—Büchner.*

THE intercourse of the sexes, I hav dreamed, is incredibly beautiful, too fair to be remembered. I hav had thoughts about it, but they are among the most fleeting and irrecoverable in my experience. It is strange that men will talk of miracles, revelation, inspiration, and the like, as things past, while love remains.—*Thoreau.*

IT is thus evident that many of the miraculous events in the gospel narrativs hav their parallel in similar relations concerning the religious teachers or alleged incarnate deities of other faiths. We find such notions as the miraculous conception, the virgin mother, the birth in a cave, connected with the stories of many other alleged incarnations of God besides Jesus of Nazareth, and discover also that these and similar ideas hav their origin and explanation in a primitiv solar mythology.—*Lewis Janes.*

THINK you that nobody can be civilized till he has heard of Lot and his daughters, and David and his slaughters, of impracticable Jesus and moonstruck Paul? Before the manger of Bethlehem had been heard of Hipparchus, Erasthones, Aristotle, and Ptolemy had mooted and discussed the rotundity of the earth. The towns of Assyria were built of brick two thousand years before the time of your Christ; and linen, as fine as that you can make to-day, was wrapped around the mummies of distinguished Egyptians four thousand years before the commencement of the Christian era. The libraries of Alexandria contained eight hundred thousand volumes, all, of course, written by pre-Christian "Infidels;" and the museums of Alexandria comprised schools of philosophy, mathematics, history, biology, zoology, astronomy, chemistry, anatomy, and medicin long before your New Testament, Mr. J. Smith, had been cobbled up and foisted upon the world.—*Saladin in God and His Book.*

CONSCIENTIOUSNESS and reverence for the supernatural are distinct things; and either one or the other may predominate in character. I hav known exceedingly conscientious and humane people, who would be uneasy for days, if they had struck a dog, or given a cent too little in change, or uttered an equivocation, who, nevertheless, could not be much impressed by the most solemn ceremonies of the church, or excited by the most fervent preaching. On the other hand, I hav known extremely devotional people, who wept over the Bible, and could not liv happily without frequent worship, who nevertheless abused animals, and dealt hardly with the poor, without being troubled by any degree of the remorse they would hav felt, if they had fallen asleep for the night without uttering a prayer. John Newton was a memorable example to the point. He wrote in strains of the most affecting piety, spent much of his time in reading of Christ, and praying to him, and thankfully recorded "sweet seasons of communion with God," while he was carrying on the slave-trade on the coast of Africa. Extreme results of a similar nature occur in Italy, where devotional feelings are very strong, and moral principles generally flexible. Hired assassins will not kill their victims with a dagger whose handle is in the form of a cross. A ferocious bandit, who for a long time had rendered himself formidable to the police, was at last taken by means of his own piety. It was discovered that he had made a vow to do injury to no creature on Saturday; which the church had taught him was the birthday of the Virgin Mary. They attacked him on that day, and as he offered no resistance, he was taken and executed; dying with a prayer on his lips.—*Lydia Maria Child.*

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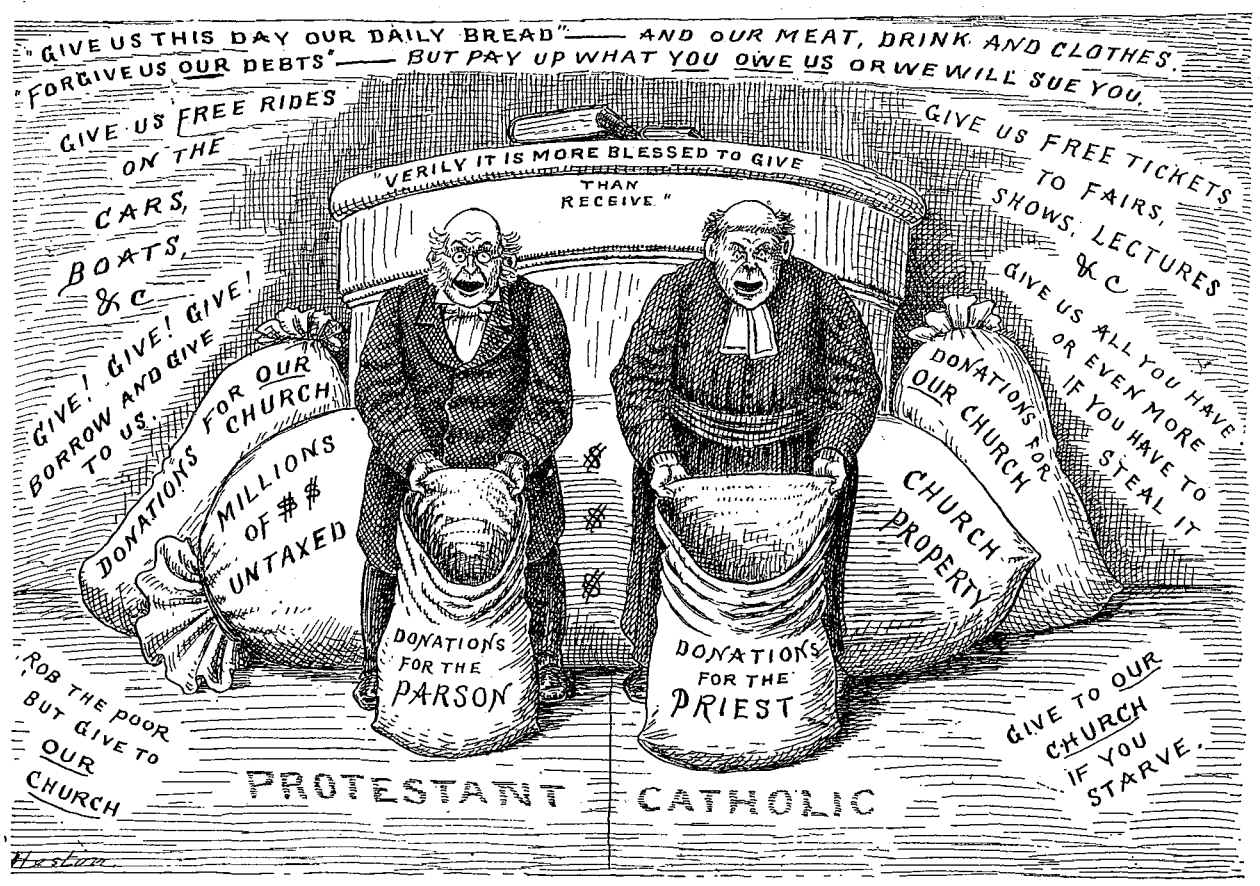
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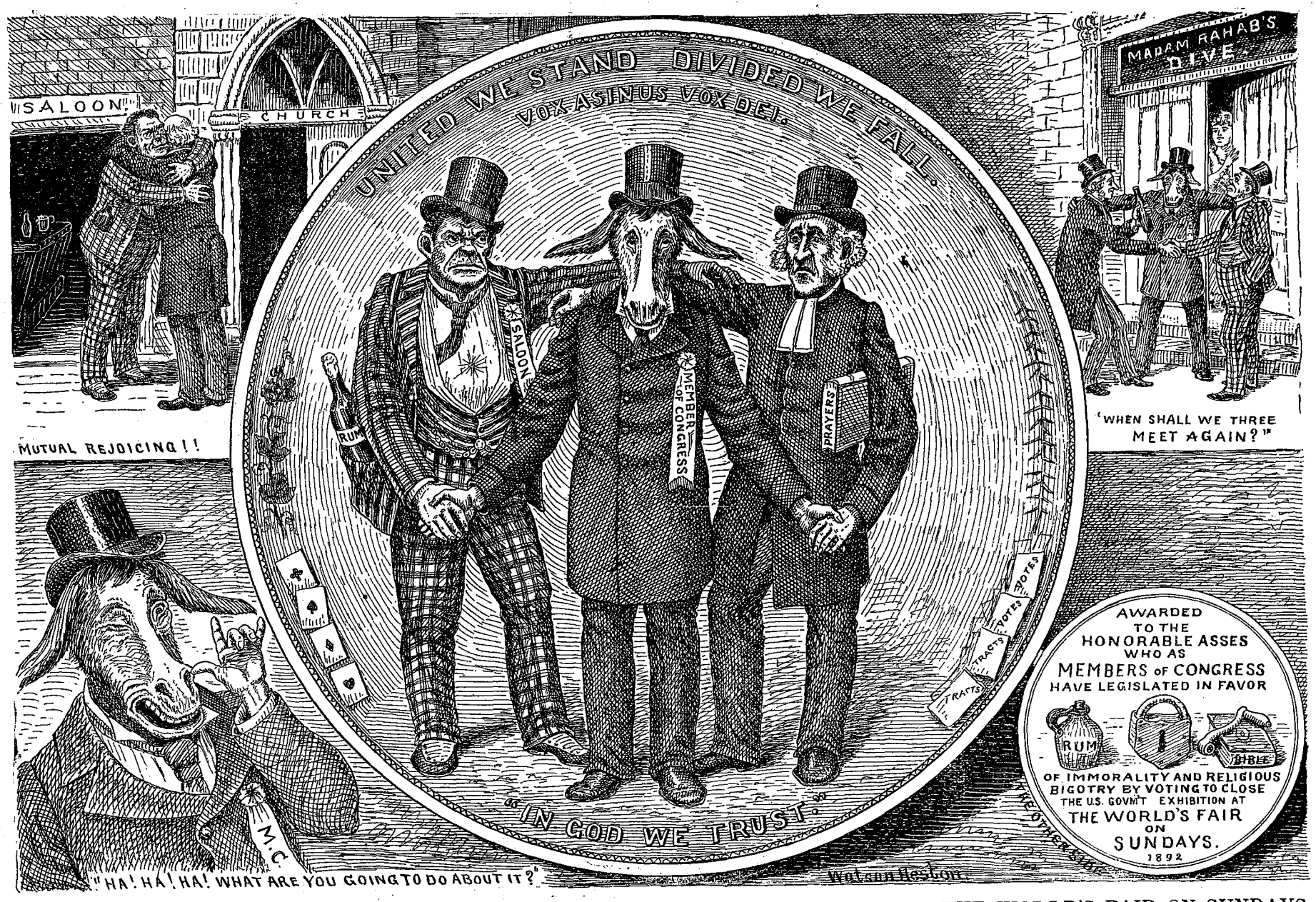
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The Clergy Out of Place.

It may not be untimely during the "Columbus festivities" which take place next week, and in which the church plays such a clamorous part, to again remind our Christian friends that Christianity had nothing to do with discovering America, either as the mainspring of Columbus's action or inspirer of his thought.

The knowledge which led Columbus to attempt his voyage was obtained by pagans and Mohammedans. He undertook the expedition for one-eighth of the profits and the title of high admiral and viceroy of the countries he might discover. He also believed that he could take cargoes to India cheaper by discovering an all-water route.

Columbus labored with various courts for eighteen years before he succeeded in getting a patron. The principal opponents of his scheme were the theologians. When he was before the board of conference appointed to discuss the question with him, at the sessions in St. Stephen's convent at Salamanca, he was at the very threshold of the discussion assailed with citations from the Bible and the works of the early fathers of the church, which were thought incompatible with his theory; doctrinal points were mixed up with philosophical discussions, and even a mathematical demonstration was allowed no truth if it appeared to clash with a text of scripture or a commentary of one of the fathers. The arguments of these fathers against the pagans who asserted the sphericity of the earth were revived. The possibility of the existence of the antipodes was disputed on the authority of Lactantius and St. Augustine, those two great luminaries of what has been called the golden age of ecclesiastical learning. "Is there anyone so foolish," asks Lactantius, "as to believe that there are antipodes with their feet opposit to ours; people who walk with their heels upward and their heads hanging down? That there is a part of the world in which all things are topsy-turvy, where the trees grow with their branches downward, and where it rains, hails, and snows upward? The idea of the roundness of the earth," he adds, "was the cause of inventing this fable; for these philosophers, having once erred, go on in their absurdities, defending one with another." St. Augustine pronounced the doctrin incompatible with the historical foundations of the Christian faith, since to assert that there were inhabited lands on the opposit side of the globe would be to maintain that there were nations not descended from Adam, it being impossible for them to hav passed the intervening ocean. This would be, therefore, to discredit the Bible, which expressly declares that all men are descended from one common parent. And to these objections of their great men, the Salamanca sages added arguments of their own. To his simplest proposition, the spherical form of the earth, were opposed figurativ texts of scripture. In the Psalms the heavens are said to be extended over the earth like a hide; that is to say, like the covering of a tent, which, among the ancient pastoral nations, was formed of the hides of animals. St. Paul, also, in his epistle to the Hebrews, compares the heavens to a tabernacle or tent spread over the earth; hence these casuists maintained that the earth must be flat, like the bottom of the tent. Others admitted the globular form of the earth and the possibility of an opposit and inhabitable hemisphere, but maintained that it would be impossible to arrive there, in consequence of the heat of the torrid zone. As for steering to the west in search of India, they observed that the circumference of the earth must be so great as to require at least three years to the voyage, and those who should undertake it must perish of hunger and thirst, from the impossibility of carrying provisions for so long a period. Not the least absurd objection advanced was that should a ship even succeed in reaching the extremity of India, she could never get back again, for the rotundity of the globe would present a kind of mountain, up which it would be impossible for her to sail with the most favorable wind.

The church, therefore, was never won to his views at all. Ferdinand was a calculating king, who sought to extend his empire; Isabella was led to invest in the enterprise by her confessor, who was a friend to Columbus. The venture was undertaken for profit by them and some private parties. The church discouraged the enterprise, and proved by the saints and the Bible and the fathers that the scheme was a failure from the start. Considering these facts, therefore, the noisy part the ecclesiastics are taking in the celebration is unwarranted by facts, and is out of place.

Unsuccessful Bigotry.

About a year ago the pious ones of Newark, N. J., imported a fellow called Captain Wishart from Pittsburgh to form a "Law and Order League" to enforce New Jersey's Puritanical Sunday law, of which he was to be the director-general. Great things were expected of the captain. When he arrived he visited the different churches and told the spellbound congregations how he had redeemed Pittsburgh from the lowest depths of vice. The captain and the league laid elaborate plans for the redemption of Newark. Sunday was to be made a day of Puritanical severity.

But Newark is a queer town. It is chockfull of Christianity and deviltry, in the same persons, with the deviltry a little ahead. They are willing enough to be counted as Christians, most of them, but they want their beer also. So somehow the plans of the "Law and Order" Anarchists went astray. A great many speeches were made, but the Sunday concerts went on, Sunday revelers drank their beer unmolested, and the saloon-keepers laughed at the fellow called Captain Wishart. One of the enthusiasts in the beginning of the crusade now says: "I believe the majority of the people are willing to let the Sunday question rest as it is. I got tired of fighting a dead issue. My time and strength were wasted in the league."

It would be well if all the bigots engaged in minding other people's business should come to the same conclusion.

A Recipe for Catching Infidels.

The *Independent* is entitled to whatever glory there may be in the discovery of this new way of "converting Infidels:"

"Disputes on religious subjects are apt to end in the same way. Not many Infidels or Atheists are won by logical conflicts. Wherever you find them you find them ready for such conflicts; they rather court them. They are proud of their skill in conducting them; they are quick to lead off and strike out at the slightest opportunity. The moment religion is mentioned they become like 'fretful porcupines,' anxious to begin the attack; and too often those who engage them in a logical passage-at-arms come off second-best. On this one subject they are keen and well furnished, and know how to find the weak places in an opponent's argument.

"Infidels hav in many cases been forced into this aggressiv state by the attitude of Christian believers. The common idea of an Infidel is that he is a kind of monster, either to be severely avoided, or directly attacked with whips of scorpions or bludgeons. How rare it is for a conversation to proceed in the presence of such a man without some allusion to his class, as though he belonged to a species of venomous reptils. This kind of treatment is not designed to reclaim these religious outcasts; it is designed rather to embitter their opposition not only to all forms of religion but to all professors of religion. It prevents all personal approach; and personal approach is of the greatest importance in reaching the unbelieving or disbelieving heart. It is by the spirit and life that the devoted Christian can most surely influence his Infidel neighbor.

"A minister happened, in his summer vacation, to come into contact with an Infidel family. He did not shun them, or show any consciousness of fear of leprous infection. He was his own natural self, associating with them freely in the various diversions of a summer boarding-house, never intruding his opinions on religious subjects, or directly or indirectly attacking theirs. After an association of two weeks, he found he had won their personal confidence, and when he held a service in a neighboring church on Sunday, as many of them as could go attended and listened intently to his sermon. He had every reason to believe that he had made a deep impression upon them, and yet he never had a word of argument with them. They first learned to know and respect him by personal contact, and out of his simple, unostentatious religious life came an influence more potent than a whole volume of argument. Here was a minister, they said, who believed what he said and said only what he believed, who was broad-minded and large-hearted, a living epistle. They complained that others misunderstood and misrepresented them; but they felt that they could freely trust him. What the end will be we cannot tell; but certainly a very favorable beginning has been made, and God's grace can accomplish wonders when it operates through obedient and intelligent instruments.

"Disbelievers should be approached sympathetically, not dogmatically or polemically. The persuasion of a genial spirit, manifested in a true, devoted Christian life, is more powerful than two-edged swords of logic though wielded by the most skilful hands. The old fable of the sun and the wind has admirable point in this case. The harder the wind blew the closer the traveler drew his cloak about him; but when the sun beamed upon him in genial, generous warmth, he quickly flung his cloak aside."

Let us explain to the *Independent*.

The reason that Infidels, even if only fairly well read, commonly force Christians to the wall in a debate is because they hav facts on their side. A Christian who has only the grace of God to sustain him has poor backing.

But the striking part of the *Independent's* edi-

torial is its insolence and patronizing tone. One would think that Infidels were some rare species of the race, set apart and rather "leprous," and therefore dangerous to visit, but who might be subdued by kindness, like a beast, when kicks and blows failed. Such writing is unworthy of even the *Independent*, mercenary as it is in its character. It may please the rabble of churchmen, but it must disgust the person of intelligence who reads also the leading periodicals of the day, in which the brightest writers are the Infidels, and who mingles with the activ world, wherein the most brilliant inventors and sturdiest business men are Freethinkers.

No Infidel in the world denies that there are honest preachers—honestly deluded; it is the religion that is false. And to imply that it is only necessary for a minister to really believe what he preaches to make that religion appear true to Infidels is to write for fools to read. We do not believe that the *Independent's* estimate of its subscribers' mental capacity is accurate.

Where is this Infidel family which the minister buncoed so easily?

The Chicago Fair.

Some person in the employ of the Sabbatarian fanatics has sent the Pious One's newspaper some figures pretending to show the number of people who hav petitioned for the closing of the World's Fair on Sundays. The total is given as something over twenty-five millions. As usual, the number is made up by counting the religious folks four or five times. For instance, it is claimed that from Pennsylvania fifteen millions hav so petitioned. This result is obtained because societies alleged to represent that number of citizens hav met within the borders of the state and adopted closing resolutions. In this way the fanatics hav counted all the members of a sect whether they liv in Pennsylvania or not, and then gone into some other state and counted them again. As a matter of cold fact, the actual number of signatures obtained is but a little over three hundred thousand.

This actual result of the canvass the churches hav made for names cannot be very encouraging. Stupendous efforts hav been made and the machinery of the church has been used freely. It ought not, under the circumstances, with almost every evangelical preacher as an agent, to hav been difficult to hav obtained millions of signatures, *were the people on that side.* As it is, the meager showing proves what we hav all along said, that though the synods and presbyteries and assemblies and conferences may vote to close, the people themselvs are not of that way of thinking. The official utterances do not represent the constituencies, and such figuring as the Sabbath Union is doing is to the last degree dishonest. And furthermore, the Sabbath Union knows it.

On the other hand, mainly through the efforts of THE TRUTH SEEKER, the Liberals hav sent in seventy-eight thousand names. Considering the opportunities of both sides, this number is most significant. It shows the public sentiment, when a few organized workers can cope so well with the trained army of the church. It will not surprise us if in the campaign for the coming Congress we beat the church folks out of sight.

We do not believe that the Fair is yet closed. The Chicago people, managers of the Fair included, are stiffly determined to hav it open. One of them, a Mr. Lafflin, represented as a prominent and wealthy citizen, talked to a *World* reporter thus, while in this city lately: "Congress or no Congress, we will open the World's Fair on Sunday. Government or no government, we will keep the World's Fair open on Sunday. They hav made restrictions, it is true. The restrictions didn't exist when we captured the Fair, and so they will not hold in the courts."

The action of the Sabbatarians has aroused much activ opposition not only to their particular hobby but extending to religion itself. One of the latest writers on this subject has this severe criticism of the pretensions of the church: "We are taught that Christianity has civilized the world. If Christianity has civilized the world, of course it has employed Christian laws and doctrins, for if it has followed other than Christian teachings, we must look to other sources for our civilization. Now, if our civilization is not based on a foundation of Christian doctrins it cannot be said that Christianity has built our civilization any more than a religion without a foundation of Christian doctrins could be called Christianity. To the extent that Christian doctrins hav been dropped from that faith's foundation that faith is not Christian. To the extent that Christian doctrins are not recognized in our civilization we are in advance of Christianity.

"If Christianity has civilized the world, perhaps some good Christian scholar can account for the disgraceful history of the faith. Perhaps some one will tell us the meaning of Christian power in the dark ages, when the dungeon and the torture-chamber were the altars of Christ. Perhaps some Christian will dare to drown the groans of a tortured unbeliever with that weak and miserable falsehood: 'Christianity has civilized the world.'"

If the Sabbatarians finally are defeated on this question of Sunday opening they will find that they hav lost more than a day; and if they win they will be remembered with ire by a good many millions of people. It is a losing battle for them whichever way it goes.

Another World's Fair Petition.

The new phase which the question of opening or closing the World's Fair on Sunday has assumed necessitates action tending to influence another body of authorities. Until the Sabbatarians found their hypocritical Congressional allies the matter was in the hands of the World's Columbian Commission and the local authorities. The vote of Congress tacking a Sunday-closing clause to the appropriation bill now makes it imperativ to get down on our knees to our rulers who hav so misrepresented the people by their action.

On the last page of this issue of THE TRUTH SEEKER will be found a petition suited to the emergency. We beseech every reader of this paper to cut it out, attach it to a sheet of paper, and procure signatures. When filled, send them to the address given. Mr. Putnam will see that they are properly presented to Congress, backed by the earnest words of our ablest orators.

Do not delay, and do not let the cause lag. The next few months will tell the story, and during that period no Freethinker should be inactiv. In addition to the petition personal letters to Senators and representativs will do a great deal of good.

An Old Notoriety-Seeker.

A convention of Women Suffragists, which appears to hav conducted its proceedings with unusual privacy at Washington, D. C., September 21st, has furnished to the press a report, authenticated by the signatures of Anna M. Parker, president, and Elizabeth Powers, secretary, representing that fifty delegates from twenty-eight states, under the call of April 26th by the Victoria League, hav nominated for president of the United States Mrs. Victoria Woodhull-Martin, of New York and London, and for vice-president Mrs. Mary L. Stowe, of California.

The Washington *Post* prints the stunning report, ending with the following resolution:

"*Resolved*, That by the united efforts of the women voters of this nation we will drive Anarchy, crime, insanity, and drunkenness from our midst by our humanitarian efforts, backed by the ballot."

Why is free love omitted in the resolution? *Woodhull (sic) and Claflin's Journal*, in 1881, denounced Pantarchic Free Love as "the most immeasurable infamy that ever formed a plague-spot in the temple of humanity." And in a recent republication of Theodore Tilton's Biography of Mrs. Woodhull, entitled, "Victoria C. Woodhull's Life Sketches," one of the amendments is the substitution of "finance and a new version of the Bible" for "free love and the pantarchy." The latter phrase is as Mr. Tilton wrote it in 1871; the amendment is credited to the Toronto *Mail*, twenty-one years ago, in the new and expurgated edition, which was evidently prepared by Mrs. Woodhull-Martin herself as a preliminary campaign document, issued from this city in April last.

In these later years Mrs. Woodhull is as great a notoriety-seeker through misrepresentations of S. P. Andrews as she was in former years through borrowing some of his ideas to startle the world with. Which shows that she is the same humbug still.

A Plague from Providence.

The following is from the Natal, South Africa, *Mercury*, and is a condensed report of a discussion in the Transvaal *Volksraads* over the proposition of the Cape government that all South African states should take measures to destroy the eggs of the locusts, to prevent the spread of the plague:

"Mr. Wolmarans said locusts were a plague, and it was the work of the almighty. He considered it useless to fight against them.

"The chairman said no harm would be done if the different governments corresponded about this matter.

"Mr. Roos said that he did not think it right to fight against the plague sent by the supreme power. He should not feel justified to instruct government to take any measure to destroy locusts.

"Mr. Leclerq spoke in the same strain.

"Mr. De Beer said he only considered it right for every man to protect his property.

"Mr. Lucas Myer took a practical view of the matter. Everyone knew that years ago the country was infested with wolves, jackals, and other wild animals; thousands of these animals had been killed, with the result that the country was now comparativly free from them. Why should locusts not be destroyed? They do just as much harm as the animals referred to, and perhaps more.

"Mr. Labuschagne said that men had no right to destroy locusts. The Bible taught them that it was a visitation for punishment from the almighty in olden times; and men had no right to fight against them.

"The chairman closed the discussion, and asked for proposals.

"The following was brought forward by Messrs. Wolmarans and Roos: 'To authorize the executiv to correspond with the different governments in South Africa, but to fix two or three days all over the country to devote to prayers, humbly asking the almighty not to bring this visitation over them for some time to come. To send a copy of this to the different states in South Africa, asking them to join in their prayers.'

"Messrs. Van der Merwe and Beukes were not willing to grant the request of the executiv, as this plague of locusts came to them from supreme power."

It appears that at least some of the Boers of South Africa are boors indeed!

For the Chromo.

OCALA, FLA., Sept. 24, 1892.

EDITOR TRUTH SEEKER: You can put me down for $5 worth of the Rock of Ages, hoping the same will come out in good season. Yours truly, GEO. B. TYLER.

Lectures and Meetings.

S. P. PUTNAM'S lecture appointments for October and November:

Boston, Mass.....Oct.	2	Scofield, Utah....Nov.	21,
Cincinnati, O..... "	9	Reno, Nev..... "	6, 7
Golden Pond, Ky. "	14–17	Bishop Creek and	
Chicago, Ill..... "	23	Round Valley, Cal "	9–14
Bartley, Neb..... "	26, 27	Independence, Cal "	17–20
Denver, Col..... ,,	30	Stockton, Cal..... "	27

THE Manhattan Liberal Club will begin its regular course of weekly meetings on Friday evening, October 7th, with a lecture by Mr. S. P. Putnam on "Jeffersonian Democracy."

HUGH O. PENTECOST will lecture for the Newark Liberal League, Sunday, October 2d, at the League Hall, Market and Halsey streets, at 3 o'clock. Subject: "The Brady-Crowe Debate About the Devil."

THE Ohio Liberal Society will resume its public meetings on Sunday evening, October 9th. The society will hold regular Sunday evening meetings in Douglass Hall, northwest corner Sixth and Walnut streets, at 7:20 P.M. The following are the lecturers and their subjects for October: 9th, Samuel P. Putnam, "Freethought and Morality;" 16th, Dr. J. D. Buck, "Karma and Reincarnation;" 23d, Dr. David de Beck, "The Development of the Eye as Illustrating Evolution;" 30th, Rev. E. P. Foster, editor *Golden Rule*, "What is the Sphere of Government?"

Catching a Plagiarist.

From the Atlanta Constitution.

"Here," said the assistant editor, "is some blank verse sent in for publication. It begins: 'Blessed are the merciful, for they shall obtain mercy. Blessed are the poor'"——

"Enough!" exclaimed the editor. "They know Ingersoll's writing in a snowstorm. Throw it in the waste-basket, and I'll show the rascal up."

In the East.

News and Notes.

L. K. Washburn broke the ground for Freethought at Ellenville, N. Y., and thro ugh his introduction I had the pleasure of continuing the work in this pleasant mountain region. I could not, however, see all the glory of it, for although I went a day in advance the rains and the mists descended and the vast and picturesque sceneries could not be witnessed. I could only behold dark outlines of the huge hills and imagin what might be in the sunny weather, when skies are blue. Ellenville is a place where city people throng in the summer. It is quite orthodox; has seven churches to about four thousand inhabitants, but there is a pretty good undercurrent of Liberalism, and it flashes forth occasionally. Ellenville is a healthful place. It is not at all up in the line of making angels. Some of the people here liv to be over one hundred years old. The father of my Freethought comrade, Isaac A. Coon, the first one to meet me at the station, died at the age of one hundred and nine years. Along with Mr. Coon to greet me on my arrival was John T. De Witt, through whom the arrangements were made for my lecture. Washburn, from the tone of De Witt's correspondence, expected to meet a very energetic young man, but to his surprise he found a very energetic old man, and wonderfully energetic indeed for his years. He is eighty years of age; but has the vivacity and hope of youth. He is a Freethinker, and has been for over three-quarters of a century. That is a fine record. He is still ardently progressiv. By his efforts, in spite of the stormy weather, the lecture on "Modern Thought in the Churches" was a success. A good audience was present, and an appreciativ one. I hope to strike this place next time in bright summer weather, and I am sure of a large audience with the aid of the sturdy Liberal element that is here. John H. Divine introduced me, and a good divine he is, by regular apostolic succession, I guess. He is seventy-eight years old, next in line with De Witt for the century goal. He is quite in demand as a speaker in this section, both on politics and religion. As he is a farmer he also givs popular discourses at the county fair. Up in his region—Sullivan county—they wanted to build a Methodist church, and he generously contributed to its erection, but after it was built the dominies failed to get an audience, and therefore friend Divine was summoned to the help of the Lord. It was announced that he would preach, and preach he did, a good Secular sermon, and the building was crowded to its utmost capacity. It is seldom that a Freethinker is obliged to do double duty. Oftentimes he is called upon to pay money for the support of churches, but not often called upon to preach in order to keep the church alive. But John H. Divine did this in his Liberal way. He was willing even to preach, but he did not giv any theology with his preaching. It was probably one of the best sermons that a Christian pulpit ever gave forth. Dr. M. C. Derby, J. H. Westfall, M. Deponai, and others are among the Liberals of Ellenville who are willing to stand up and be counted. They are all prominent citizens of the place, and hav for years—some of them over half a century—been identified with the interests and progress of Ellenville. By organized effort Freethought can stand at the front.

In its record of events the New York *Times* says:

THE GOOD COLONEL SHEPARD REJOICES.

A meeting under the direction of the American Sabbath Union was held last night in the Calvary Baptist church, Fifty-seventh street and Sixth avenue, to ratify the action of Congress in closing the gates of the Chicago Fair on Sundays. About two hundred and fifty persons were present. Col. Elliott F. Shepard presided.

The program included hymns, reading of the scriptures, prayer, and addresses by Colonel Shepard, the Rev. Dr. R. S. MacArthur, the Rev. F. C. Iglehart, and others. The work of the Sabbath Union in sending out petitions asking that the Fair be closed on Sundays was commended by the speakers. Dr. Charles L. Thompson said the American Sabbath came over with the Mayflower, and it looked to him now as if it had come to stay.

"But I beg you to remember," added the speaker, "that the lock has not yet been turned on the gates, nor the key thrown away. I hav been in the West and know what vast efforts are being made to secure a reversal of the decree closing the Fair on Sundays. We must unite and continue to work in order to prevent the success of their unrighteous plans."

After all their efforts it seems that those who are in favor of closing the Fair on Sundays could only gather two hundred and fifty in New York city. It is to this pitiable minority that Congress has succumbed. According to the confession of the *Mail and Express*, the chief organ of bigoted idiotcy, there are only three hundred and fifteen thousand individual signatures to the petition in favor of closing the Fair on Sundays. These three hundred and fifteen thousand are really all who are in favor of closing; only so many church-members hav taken the trouble to publicly put themselvs on record. As a matter of fact Congress has been bulldozed by this small minority of Christians. I hav no doubt the vast majority of Christians are in favor of Sunday opening if only they had the courage to say so. Of course Colonel Shepard has the sublime effrontery out of these 315,000 individual signatures to figure 25,000,000 in favor of closing. How does he get this number? Simply by the resolutions of organized bodies. This is an absolutely false method. It wouldn't do to elect a president in that way. If so, even Colonel Shepard might hav a chance, for 100,000 votes might be made so many millions. The only way to find one's real sentiment is by his individual vote. The voice merely of an organization is simply worthless in a matter of this kind, as it would be worthless in the election of a president. Colonel Shepard credits 15,000,000 to Pennsylvania, 4,000,000 to Ohio, 4,000,000 to Michigan—more than twice the inhabitants that these states contain. What kind of a republic should we hav if Christians had charge of the ballot-box? A more preposterous system of getting at the voice of the people was never exploited than this of Colonel Shepard. No despotism in the world would be like it, if once established. Is it by such lying and hypocrisy that the World's Fair is to be closed on Sunday—315,000 individual signatures swelled into 25,000,000 by a mere stroke of the pen? What an autocrat Colonel Shepard would make.

In talking with one of the leading lawyers of Ellenville, N. Y., he told me that in an interview with two New York Congressmen who voted for the Sunday closing, these representativs of the people declared that they were not at all in favor of closing on Christian ground, for they were not Christians themselvs, but voted for it on grounds of "morality." No wonder that these Congressmen made themselvs the laughing-stock of their own constituency. I can see some reason why a Christian might vote for Sunday closing on religious grounds, but for a non-Christian to vote for it on "moral" grounds is absolutely astounding. The force of idiotcy could no farther go. Think of it, the great World's Fair, the grandest exposition of industry, art, human history, human progress of this century, this to be closed to millions of working people, to every poor man, woman, and child in the land, on "moral" grounds. It makes one sick to think that our Congressmen are such fools. There was never a greater exhibition of bigotry, hypocrisy, lying, self-abasement, stultification, folly, and brutal blindness than in this vote of Congress. It makes one hang his head in shame for his country's sake, that its legislators are such relics of barbarism.

SAMUEL P. PUTNAM.

The Freethought Federation of America.

[Headquarters, 345 West Randolph street, Chicago, Ill. S. P. Putnam, president; John R. Charlesworth, secretary; George L. Robertson, treasurer.]

Since my last letter was sent to press I hav been favored with letters from valued and trusted friends of our cause, congratulating us upon the great success that has crowned our efforts to organize a Freethought political party in the United States. All these letters agree with us in the necessity for a definit national agitation, which shall throw the churches upon their defense, and by giving a greater publicity to our principles and our objects, increase the number of our adherents.

The religious press already recognizes the power to which the Federation may aspire, and even attain, in our efforts. They are now on the alert. Every movement of ours is watched with increasing interest. The enemy with which we hav to deal is alive, powerful, and rich; their forces are well organized and ours scattered, yet, if we can but obtain a plentiful supply of the munitions of war, we will carry on the campaign with increasing vigor against priestly power, bigotry, and intolerance. We must meet them on their own grounds. As Mohammed said, "If the mountain will not come to us, we will go to the mountain," and if the priestly party will not meet us upon equal terms on the platform, if they still insist upon using corrupt and dishonest methods to reach their selfish ends, then we must carry on the war into their own camp, and force the conflict.

The principles that pervade this Federation and which spur us on in the work are, first, to secure a state of society wherein every man and woman shall stand equal before the law; we ask no special favors, we simply demand that justice shall be done to all, justice to ourselvs and others. And secondly, it is the desire for further conquests and extended freedom to the Freethought party that fills us with courage, and inspires us with the hope of ultimate success. It is impossible for us to remain silent and inactiv when we witness the stealthy march of superstition.

Defenders of the faith hav usurped the throne of truth, and golden crowns sit lightly upon the brows of those whose feet are hard pressing upon the prostrate form of humanity. The blessing of the gods rests upon them, until the curse of man redeems the evils that the gods hav done, till violence expends itself, dishonesty is dethroned, and overthrows that upon which it rests. Among the letters received are some that are very encouraging, and manifest the extreme delight with which the inauguration of the Federation was hailed.

John C. Sprong, of Chicago, writes a pleasing letter, inclosing a list of thirteen names for membership. If every Freethinker would but do likewise, we should soon be established as a powerful factor in American political life, so powerful, indeed, that the church itself would quake and tremble upon its very foundations.

The following is also a fac-simile of many that I hav received:

NEW YORK CITY, Sept. 16, 1892.

MR. J. R. CHARLESWORTH, *Dear Sir:* Having read in THE TRUTH SEEKER fully the accounts of call, address, and constitution of the Freethought Federation of America, I desire to be enrolled as a member. I will send a donation to the treasurer in a few days.

E. J. KIMBALL.

Jos. Schaffer, of Philadelphia, writes as follows:

MR. JOHN R. CHARLESWORTH, *Dear Liberal Sir:* I beg leave to pass in my name to be placed on the roll of the Freethought Federation of America. It is hardly necessary here to express my dearest hopes for the ultimate success of this organization, for if the Liberals generally would but wake up to a realization of the dangers with which we are threatened, there might be twenty-five thousand names enrolled here in our city. I partake a great deal of Mr. S. P. Putnam's enthusiasm in this matter, and cannot see how it would be so difficult to raise the one hundred thousand members which he speaks about. I think that this recent act of Congress is sufficient to put every liberty-loving American citizen on their guard. Our Congressmen are American Esaus, only some degrees worse. Esau sold his birthright, but Congress sold their own birthright and bartered away that of every American citizen. Men who would so violate their trust in defiance of the Constitution of the United States, are traitorous scoundrels, and the sooner we can find some means of removing such cowardly incumbents the better. Allow me the honor to be enrolled. I will enlist for the full term of my natural life.

Yours very truly, JOS. SCHAFFER.

Philadelphia, Pa.

P.S.—Will render all assistance, financially, that I can.

J. S.

It is such words of encouragement as the above that show us distinctly that we hav struck the right vein, and we intend to follow. Our motto is, "Onward, still onward, and ever onward." We will follow the vein to its end, until the foundations are securely built for the righteous evolution of society. With truth on our side we hav nothing to fear, but everything to hope for, to liv for, and to work for. Truth fears not the most searching inquiry and craves not for reverence or credit. Its impassiv soul heeds not the scorn of fools nor the perversion of knaves; neither does it take into consideration the terrors of priestly dupes. Before this letter reaches our readers I shall hav addressed an official letter to the presidential candidates of the Democratic, Republican, and People's parties to ascertain the position they occupy upon the principles and objects of our Federation. I would therefore advise every Freethinker who may desire to use the ballot-box in the direction most advantageous to Freethought not to promis his support to any political party until such time as I shall receive the answers to my inquiries. Remember, Freethinkers, the suffrage is the best weapon we possess against the enemies of truth, and it is the one we must use. Those politicians who hav trampled upon our rights, those politicians who for the sake of favors and gain hav sold the liberties of the American people, who hav ignored the Constitutional rights and privileges of our fellow-citizens, must be taught a lasting lesson at the polling stations.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.
345 *W. Randolph st., Chicago, Ill.*

Science and Its Usefulness.

From Meehan's Monthly.

People often ask what is the use of the abstract studies scientific men and women often indulge in. The reply is you must first discover a new truth before you can tell whether you can make any value of it. The valuable discovery that the black rot can be prevented from injuring grapes by inclosing the bunch in a paper bag is the direct result of scientific studies. When it was found that the rot was caused by a fungus growing from a little seed or spore which, floating through the atmosphere, attaches itself to the grape berry, it was the easiest thing to think of putting bags over the bunch early in the season so that the spore couldn't get there. Hundreds of thousands of dollars hav been saved to the cultivator by this bagging of grapes which would hav been totally lost but for the labors of scientific men.

Infidels and Charity.

AN OPEN LETTER TO A MINISTER.

Rev. J. L. Sooy, D.D., *Rev. Sir:* It was my fortune on Sunday evening, July 10th, to listen to part of your sermon delivered at the Union meeting of the Des Moines churches at the Central Christian church. As to the manner of your discourse, I do not hesitate to say that it was both able and eloquent, as well as a complete statement of your side of the case. But on the other hand, ministers, when they have occasion to refer to Freethought and Freethinkers, make no pretension to fairness or justice, and your address partook of its full share of this well-known clerical quality. You made wholly uncalled-for and inaccurate assertions of Freethinkers, both living and dead. You placed them in false positions; you made unfair demands of them; you accused them of not doing what, from their circumstances and surroundings, they could not possibly have done. You misconstrued certain facts, which gave a false color to the point at issue, and unless your audience were acquainted with the other side of the question they would go away holding erroneous ideas. I question no man's motives, and impugn no one's sincerity, but upon a consideration of your utterances upon the relation of unbelievers to charity, I decided to address you a few lines in criticism thereof.

When entering upon the conclusion of your discourse, you said, substantially, this: "Let us now consider the world of philanthropy: who built our charitable institutions? Did Infidels? No: Christians have built them. Did a Tom Paine establish an insane asylum? No: he was too selfish. Did Voltaire ever give any aid toward establishing a hospital? No: he was too mean. Did a Hume or a Gibbon ever do anything of the kind? No: they were too cold."

Your error, reverend sir, consists in your assuming that institutions of charity are the outgrowth of Christianity, an error into which the clergy are prone to fall. You should remember that the desire to relieve human suffering springs from that faculty in man which makes it odious for him to witness his fellow-man in trouble when it is in his power to render him aid. This sympathy of man for man exists in the breasts of all civilized beings. Charitable institutions sprang from the action of this noble sentiment, and they have existed in all countries, Christian and pagan. They did not have their origin with Christianity, but existed prior to it, by many centuries. Three hundred years before the time of Christ, Asoka, a Buddhistic monarch, ordered hospitals to be established in every town. Max Müller says: "Contrast the modern English beggar and the ancient Buddhist. Now we punish the beggar by law, *then the man who did not give was considered impious, and a heretic*, and the beggar was regularly protected and honored. . . . *Buddhism and charity are synonymous.* The brother lived upon the charity of lay supporters. Charity is the very soul of Buddhism." Lecky says in his "History of European Morals," Vol. II, "*No lunatic asylums existed in Christian Europe till the fifteenth century. The Mohammedans in this form of charity preceded the Christians.*" R. Basworth Smith in his "Mohammed and the Mohammedans" gives evidence against your claim as follows: "No Christian need be sorry to learn, or backward to acknowledge, that, *contrary to what is usually supposed*, two of these noble institutions [hospitals and asylums] owe their origin and early spread, *not to his own religion*, but to the great heart of humanity which beats in two other of the greatest religions in the world." In the Roman empire every city was possessed of an independent revenue with which to purchase food for the poor (see Gibbon, Vol. I, page 140).

Christianity for fourteen hundred years did not build asylums for its feeble-minded, but regarded the unfortunates as being possessed of an evil spirit. Instead of treating them after the kind and humane manner of the Greeks and Mohammedans, religious fanaticism joined with ignorance of the true cause of insanity, and the demented creatures were tortured, imprisoned, and burnt. The ablest men in the church were believers in this doctrine. (See Andrew D. White in the *Popular Science Monthly* for February, 1879.) Yet in the face of these facts, the clergy of to-day have the audacity to stand in their pulpits and declare that insane asylums are the outgrowth of Christian civilization! These facts are easily attainable, and it is a matter of surprise to me that you have never heard of them.

However, your mistake did not end here. You will certainly admit that if institutions of charity have then been established by the devotees of all religions, Christians who have established similar ones are entitled to no especial credit for so doing. Neither could their religion be called the cause for an action which it is the nature of all to perform. But you made a vigorous onslaught upon Infidels for not erecting and supporting such institutions, while you unnecessarily lauded Christians. First you should ask yourself the question, How many institutions of charity did the church establish in the early and even the later days of its existence? We have already seen that it did not build an insane asylum for a thousand years after it had all the power and wealth of Europe placed at its command. According to the Rev. Dr. Gregory, the Christians did not even build churches until the third century, after they were taken under the protection of Constantine ("History of the Church," Vol. I, p. 108). Before this they held their meetings in private houses (see Mosheim, Cent. I, Sec. 37). You should ask yourself the further question, What has been the history of the condition of Freethought? Has it had the same advantages accorded to it that Christianity has? Did it have, or has it, governmental support? Have Freethinkers always been even permitted to express their convictions without being subject to persecution or ostracism? Honesty will compel you to answer in the negative. Infidelity has ever been the bugbear of the church. Its advocates have been considered greater criminals than murderers or thieves. They have been persecuted, fined, imprisoned, and had their civil rights denied them on account of their belief. Within the last few years these weapons have been wrested from the hands of the clergy, and to-day they have substituted slander of their opponent. They try to injure his business and social position. Many unbelievers who live in orthodox communities are compelled for the sake of a living to keep closed mouths, for the venom-tongued orthodox slanderer is ever ready to smirch the good name of, and injure in any possible way, a person known to be an Infidel. Considering these facts, do you not candidly believe that they have not as an organization been in a position to found institutions of charity, or to build colleges or halls? In England to-day a bequest for the purpose of propagating Freethought is illegal and cannot stand. Many wills appropriating money for this purpose have been set aside. There an Infidel organization cannot hold property in its own name. In this country, if money is left for that purpose, Christians will plot to steal possession of the money, and divert it from the object intended. Take the case of Girard College and Lick Observatory for instance. Stephen Girard, an Infidel, left a large fortune to found a school for orphans, with the proviso that no religion should be taught in the institution, and that no minister should enter it. The old philanthropist well knew the insinuating and grasping nature of the clergy—that if permitted to exercise any influence over it whatever, they would soon control it in the interest of the church. We know that he was correct. Religion is to-day taught in Girard College in violation of the will of its founder and the decision of the supreme court sustaining it.

In regard to Lick Observatory, founded by the same man whose generosity caused Paine Hall in Boston to be built, the case is identical. Christian trustees now control this in the interests of Christianity, and once when some Freethinkers applied for the use of its hall for a lecture, they were refused. These two instances reflect the moral principle of those who make their living preaching Christianity, and prove the well-known fact that the church will disobey, evade, and oppose any law, however just, if it conflicts with its interests.

But since, reverend sir, you seem to be unaware of the fact that some of the world's greatest philanthropists have been unbelievers in your religion, it gives me great pleasure to give you a few names and circumstances which I hope will so enlighten you that you will not fall into similar error again. Freethought, with all odds against it, can show a record in philanthropy of which it may well be proud:

Robert Owen was an Infidel, yet his whole life was devoted to charitable work. When his mills were stopped in 1806, on account of President Jefferson's "Embargo Act" cutting off commerce between this country and England, this liberal and unselfish man paid out £70,000 to his men rather than see them suffer for want of work. Stephen Girard, besides the $6,000,000 he left for the establishment of a college, gave during his lifetime and at his death the following: $30,000 to the Pennsylvania Hospital; $20,000 to the Deaf and Dumb Asylum; $10,000 to the Orphan Asylum; $10,000 to the Lancaster schools; $10,000 to provide the poor of Philadelphia with free fuel; $10,000 to aid distressed sea captains; $20,000 to the Pennsylvania Masonic lodge for the relief of poor members; $500,000 to the city of Philadelphia for city improvements; $300,000 to the state of Pennsylvania for her canals. When the government was impoverished, in 1814, and needed money to carry on the war, Girard immediately furnished it with $5,000,000. In 1793 and 1797, when Philadelphia was afflicted with the yellow fever scourge, but twelve persons in the entire city could be induced to nurse the sick and bury the dead, as it meant almost certain death to anyone who would undertake it. Stephen Girard was one of these. He gathered up the sick and the dying from all parts of the city, superintended the hospital, and in many cases helped bury the dead. Yet this man, who left his great mercantile business for months to perform these acts of mercy, was an Infidel. His favorite author was the man whom you so affectionately hate, Voltaire, and his ships were named after the most celebrated French Infidels. James Smithson, founder of the Smithsonian Institute, was an unbeliever in evangelical Christianity, as was also Peter Cooper, founder of the Cooper Institute, New York. John Redmon, another Infidel, gave $400,000 to support free beds in the hospitals of Boston, Peter Brigham $3,000,000 to establish hospitals in the same city. James Lick gave over a million dollars for scientific and benevolent purposes. A. T. Lilly, an avowed Infidel to your religion, built, at a cost of $30,000, a school at Northampton, Mass., wherein to teach women science without superstition, besides many other donations for educational purposes. He also established in Florence, Mass., a free public library costing $13,000. A Mr. Wade, of Cleveland, O., at his death, two years ago, left thousands of dollars to local charitable institutions, and also a fund to be used to propagate Freethought. I well remember a glowing eulogy of Mr. Wade in the *Lutheran Observer* in which his generosity was highly spoken of, but the fact that he was an Infidel concealed. I beg leave to inform you that the Freethinkers of Belgium have an orphan asylum in which children of their belief are reared up, and that the National Secular Society of England for over thirty years has had a special benevolent fund out of which aid is given to Freethinkers who cannot help themselves. All unbelievers help support institutions already in existence and give according to their means to new ones. I have only given you remarkable instances. I might give you many more did space permit. You can see, though, reverend sir, that your attack upon Infidels for not caring for their fellow-men in distress is wholly unjustifiable, and is simply a ministerial claptrap argument. Will you be candid enough to admit it? I would remind you that Voltaire's acts of charity won for him the praise of a Christian like Lord Brougham. Hume and Gibbon lived and died poor men, and you exhibited a very narrow spirit in referring to them as you did. But a short time ago Colonel Ingersoll gave a lecture the proceeds of which were given to a family in destitute circumstances. He charged nothing for the lecture and paid for several tickets himself. Did ever your Talmage, Sam Jones, or Joseph Cook do anything of the kind? If they have, information of the fact has failed to reach your humble servant.

As a matter of course, you had to indulge in the clerical stock-in-trade slanders against Thomas Paine. You say he was selfish. The man who spent his whole life working for human liberty, and gave his whole year's salary to start a subscription for buying clothes for the American army, was selfish, was he? Are Methodist preachers affected with this kind of selfishness? If you know of one who ever lived in poverty and gave his year's salary toward any object unless for his own benefit, you will inform the world of the greatest theological curio in existence. I suppose Thomas Paine was selfish when he donated the copyright of "Common Sense" to the country, merely for the good it would do, when he might have made a handsome fortune by its profits. He was certainly a grasping, penurious man when he refused to copyright the *Crisis*, after being offered £1,000 to do so. He surely cared only for his own life and interests when he defended the right of the king to be spared from the guillotine, when in consequence only a mistake of the jailer saved himself from a similar fate. Thomas Paine was one of the most purely unselfish men that ever lived, and I can only account for your statement by supposing that you are wholly unacquainted with the history of his life. If you will read his biography by Moncure D. Conway, just published, you will find him proved to be a much greater man than his most ardent admirers hitherto claimed him to have been. What a contrast in the spirit of Thomas Paine and a former Des Moines minister, who would only debate with a prominent Freethought lecturer for a guarantee of $500 for six nights, paid in advance. Compare his position upon the subject of American independence with that of the founder of your church! Paine, the fearless, uncompromising advocate of

independence; Wesley, the Tory, speaking against the Americans, writing against them, and hobnobbing with Dr. Samuel Johnson and other bitter foes of the colonies! (See "Life and Times of John Wesley," by Rev. L. Tyerman, Vol. III, pages 185–195. London edition.) Another thing, reverend sir. If I were to stand upon a platform and refer to the author of Methodism as "Jack" Wesley, you would, to say the least, think me rude, vulgar, and without the instincts of a gentleman. If you continue to speak of the author-hero of the Revolu'ion as "Tom" Paine, you must not be surprised if some time in your life you find people who hold the same opinion of yourself as you would of them under similar circumstances. In the interests of truth, and of justice to all, whether Christian or Infidel, I am, Respectfully yours,

Des Moines, Ia. FRANKLIN STEINER.

The Essence of Government Sovereignty.

I really do not know what is meant by Anarchy. If it means living in society without any government I cannot understand how that is practicable. If I had not lived in regions unsettled and seen the very foundations of empire laid—seen a small community without law taking up homes on public lands for years undisturbed by outsiders, and witnessed its growth from perfect liberty, equality, etc., up to conditions that now prevail at New York, I, too, might believe in Anarchy (if that is Anarchy). We had to organize and get up some kind of rule to prevent robbery and oppression. It was forced on us, and right here where I liv the Missouri river often throws thousands of acres open to occupancy, no owners, and the people near by begin to fight about possession and kill each other. Humanity must grow into something very different from what it is before people can liv without law and rulers. For suppose ninety-nine hundredths of us capable of living in Anarchy, the one man by his ruffian conduct forces us to either do violence to him or appeal to some ruler. I know how happy people liv when all are poor and industrious, and hav equal chances. I saw that, and then I saw the same community in ten years divided off into millionaires and wealthy and miserable poor. I know the millionaires become so by monopolizing opportunities, such as lands, streets, cars, ferry, telegraphs, railroads, etc. Where I liv the best of wood is delivered on cars at $1.50 per cord, and carried to Omaha, one hundred miles north, and sold at $15 to $18. Yet none but the persons "in the ring" can get a cord delivered. This is done without law, and worse would be done if there were no laws. Law rule is bad enough, as it is. "The love of money is the root of all evil."

The above letter from a friend and contributor to THE TRUTH SEEKER being typical of many received, I hav thought many readers would be interested in its discussion. I do not intend to discuss what Anarchy is. The sweetness of a rose or sharpness of its thorn depends not on its name. Still, as my correspondent had read an article of mine wherein I had acknowledged the name as representing my line of thought, I will say that to me Anarchy means just what its etymology indicates: *An*, without; *archy*, chief, ruler, governor—a state without an established government. But the real difficulty lies in defining the definition. What is government? Most of our Liberal writers contend that if you corner the Anarchist you will find that he really believes in government after all; hence the value of a true definition. Chambers's Encyclopedia says: "It is the essence of every government that it shall represent the supreme power or sovereignty of the state, and thus it shall be capable of subjecting every other will in the community, whether it be that of an individual or a body of individuals, to its own. In the power which government possesses of controling every other will is implied the power of protecting every separate will from being needlessly or wrongfully controled by any other will or number of wills, the will of the government always excepted. With a view to the exercise of this latter power, government possesses a right which, politically, is also unlimited—the right, namely, of inquiry into the relations between citizen and citizen." This is a good definition of what government is, was, and ever must be, an irresponsible, supreme power. As the above authority says, "It is implied in the idea of government that it shall be politically responsible to no human power." This is the personal will which I deny exists except in name and imagination, but which, like the sovereign God or "devil," or both, "brought death into the world, and all our woe." Eliminate this "will," and, whatever we may hav, government, I claim, will no longer exist. But to the average Liberal a voluntary organization of individuals for mutual aid and protection is simply another form of government. And so we find the name government, like the name Anarchy, may stand for anything. But the idea as implied in government, which may "inquire into the relations between citizen and citizen," and "be capable of subjecting every other will in the community to its own," I claim as not only unnecessary, but impossible of performance except that it be in the interest of some person or class of persons, to the robbery and oppression of all others. And I base this assertion on what I believe to be purely scientific principles underlying and influencing all human actions. Self-interest or selfishness, and its development into pure egoism, which I claim is the highest plane of civilization, depends largely upon restricting the "devil opportunity." And I claim (excuse my apparent egotism; I use the personal pronoun, as I wish to involve none other with my utterances) that government is the personification of the "devil opportunity."

> Thou set'st the wolf where he, the lamb, may get;
> Whoever plots the sin thou 'pointest the season;
> And in thy shady cell, where none may spy him,
> Sits Sin to seize the souls that wander by him.

Is it practicable to liv in society without government? If by government you mean society, order, law, I not only say it is impracticable, but impossible. But if you mean government as it is and always has been, I affirm that it is not only practicable, but the only possible way of realizing liberty, equality, and fraternity in their highest and happiest reality. It seems our correspondent, who has seen "the very foundation of empire laid," believes that "a *small* community" can so liv, for he has seen one such, "without law, taking up homes on public lands, for years undisturbed by outsiders, and witnessed its growth from perfect liberty, equality, etc., up to conditions that now prevail at New York and vicinity." But difficulty arose, and they were "forced to organize and get up some kind of rule," and they followed the custom of their sires and government was the result.

Charles Lamb humorously tells us the origin of roast pig. One was discovered in the ruins after the conflagration of a farmer's home, and the taste was so extremely nice that the loss of his home was not considered, and realizing no other way of obtaining the savory morsel, he reared another home and pig and repeated the conflagration. And the secret getting abroad, other homes were consumed, until the wealth of the kingdom was threatened with extinction. Happily, some genius averted the disaster by discovering or inventing a process of roasting pig without burning down a farmer's home. Whenever a community can realize their individual strength and power and refuse to be dominated by any higher power, they may continue to "liv in liberty, equality, etc." He says, "I know happy people liv where all are poor and industrious and hav equal chances." Cannot he realize that the change he saw into "millionaires and miserably poor" was due to what he terms "the foundation of empire?" I like that word; it conveys a good idea of what government really is. And cannot he realize that the monopoly of the natural opportunities arising from the use of lands and money are due to the license of government? People "begin to fight about possession and kill each other" even as they fight to escape a burning building. It is all owing to the unnatural condition which the existence of government imposes. Can not he see that "persons in the ring" do not act "without law," but are enabled to so act by taking advantage of the laws, or by "standing in" with the officials who are supposed to execute the laws? Cannot he see that it is not "the love of money" but the desire to rule, which the acquisition of money enables men to do, that is the real "root of all evil?" This and the desire to escape the degradation of poverty forces men into the flood to catch the rising tide that leads to fortune.

> Omitted, all the voyage of their lives
> Is bound in shallows and in miseries.

But when the order of liberty is known and the law of equal freedom recognized, then shall cease

> The low, dull strife that makes men mad,
> The tug for wealth and power,
> The passions and the cares that wither life,
> And waste its little hour.

Buffalo, N. Y. A. L. BALLOU.

The Medieval Church.

A HISTORICAL STUDY.

(The material for this paper is drawn chiefly from English, Dutch, German, and French sources.—G. N.)

There is a predisposition among Freethinkers to regard the church of the Middle Ages as an embodiment of everything evil, to paint it in a color of deepest black. But the church was not then, nor has it ever been, wholly a curse, for had this been the case, had there been no mitigating circumstances, society would hav broken down under its burden.

The church was democratic in some respects. It was she who made the birth and subsequent growth of a middle class possible. It was the church who crushed the excessiv individuality of the feudal baron. And it was she who, by her calls for cathedrals, abbeys, etc., caused the development of an order of architects unsurpassed by none.

But to these claims for doings of good none can be added. They stand alone, shining out as stars from an else clouded evening sky. Let us giv the Scarlet Lady her dues, her record otherwise is more than sufficient to condemn her.

What services did she render to learning and general enlightenment? Her learning was false and bad. And the road of true science she illuminated with the light from *Auto-dâ-fés*, paved with instruments of torture, and hedged with the prisoner's chain. Yet not in this way only did she retard the progress of civilization. In the church, clothed in the garb of monk or priest, we find, with a few exceptions, every man whom nature had endowed with superior mental faculties. Here they lived, here they died, doing the race no good, not even bequeathing to it in the persons of descendants the mental powers they themselvs possessed. Who can measure the evil done the world by the institution of celibacy?

We cannot in an article like this enter upon a thorough discussion of the various evils due to the church, their destructiv effects upon the progress of civilization. We will confine ourselvs to one specific evil, one left untouched by most historians and other writers, and yet one which more plainly than any other shows the evil character of the medieval church.

According to the most reliable statistics the population of England was at about the year 1100 not quite two million inhabitants. Let us divide the time between then and now into eight periods and we find an increase of 10, 10, 10, 25, 30, 25, 64, and for the last ninety years 180 per cent.

Now, remembering that during the first four centuries there were no great calamities; that the English kings and statesmen were better than their contemporaries; that soil, climate, and national character remained the same—remembering all this, how can we account for the small increase of population except by the circumstance that capital increased so slowly that each generation had the greatest difficulty in maintaining the proper number of offspring? Under such circumstances, living in ignorance, working hard, subjected to hunger, exposure, and cold, few were the young that could survive, few the men and women that passed their fiftieth year.

But religious edifices increased in number and grandeur. Millions upon millions of dollars were spent in their construction. But what good did they do, what commodity did they yield for the sustenance of life? None.

And during these four centuries the church abstracted from useful labor at least one-fourth of the population and at least one-third of the time which ought to hav been devoted to production. Saint's day followed saint's day, and every saint needed money, and every one got it too. These days were enforced, and if the sum paid was not large enough imaginary offenses were invented and the desired contribution was taken in with interest.

One of the most imposing edifices in England is the cathedral of York. It took money to build it, and money to maintain the scores of clergy occupied in its daily service, and this implies an extensiv annual revenue raised from the industry and savings of the people. How the money was raised a few examples will explain. In 1352 Archbishop Thoresby issued a brief to all abbots, barons, colleges, officials, deans, parsons, vicars, etc., within his province, "requiring and exhorting them to ask and demand alms and charitable benevolence of the people, for the use of so noble a stone house and so laudable a structure." In 1361 the same archbishop granted an indulgence of forty days to all benefactors to the new choir. Pope Innocent VI. granted an indulgence of two and a quarter years' relaxation. In 1366 Pope Urban V. granted indulgence for one year to benefactors. What success followed the wire-pulling of the clergy one can imagin by reading the following examples taken from one of the volumes published by the Surtee Society:

1495. *Thomas Lord Scrope of Masham.* Six bequests of capital and yearly sums for masses in various places.

1493. *John Beseby*, merchant, York. Considerable bequest of money for his funeral rites, and for the hire of a chantry priest for a year "to sing for my soul, my father's and mother's, and for Mr. Beverley's soul with whom I was apprenticed, and all Christian souls," on condition that the said priest shall "with his vestment upon him go to my grave and say *De Profundis*, and cast holy water on my grave."

1494. *Agnes Maners*, widow, York. Fifteen houses in York to the church of St. Margaret, on condition of a perpetual mass to be said every Sunday.

1496. *John Bone*, merchant, Doncaster—divides his whole estate into three parts. The first to be "given in good use for the well of my soul;" the second part to his wife; and the third to his son.

1487. *John Carre*, merchant, York, to be buried in church of St. Sampson, York. Twelve legacies of money and goods to clergy and others concerned in his burial; £7 to poor people "as soon as I am dead, without any tarrying for my soul and my friends' souls." A gold ring with a diamond to "hang about the neck of the image of our Lady that stands above our Lady altar in the minster where they sing our Lady mass;" and a second ring with a ruby and turquoise to hang "about our Lord's neck that is in the arms of the said image of our Lady." Bequests of money to all priests in the city and suburbs who may say masses for the souls of himself and wife. Bequests of capital sums to the fabric of the minster, and several monasteries and churches. A few secular legacies, *e. g.* £24 to be divided among 15 "poor maidens well disposed to marriage, every maiden £2." The residue of his estate his executors are to apply in their discretion in procuring masses to be said "for my soul, our father's and mother's souls, and all Christian souls." (Revd. James Raine, *Testamenta Eboracensia*, II. 27.)

Not satisfied by this, the clergy encroached upon all space available for building purposes. We must remember that the cities of that time were each surrounded by a wall and bastions, and that safety was to be found only within these fortifications. Still what do we find? Spacious gardens, sumptuous edifices, churches, graveyards, monasteries, hospitals (not in the present sense of this term), wherever we look on a city map. The population proper we find crowded into narrow, tortuous lanes formed by tall, overhanging timber houses. No provisions made for pure air, for wholesome drinking water; hence the numerous epidemics, the deadly fevers, the destructiv fires. Selfish and ostentatious, then as now, the clergy, by its spirit of tyranny and its opposition to education, is to be blamed for most of the avoidable calamities which mankind is subjected to.

The industries were insignificant, except those whose work could be used by the clergy. The trade, at home as well as abroad, was in the hands of foreigners. Agriculture existed but in name.

I can do no better than close this brief article with an extract from Mr. Rogers's essay on "Medieval Agriculture," as it shows better than anything else what are the results of clerical supremacy:

The dwelling of the peasant "was built of the coarsest material, most frequently of wattles daubed with mud or clay. Bricks appear never to hav been used. . . . The offering of a candle at the shrine of a saint was a rational tribute because it was a choice personal enjoyment. Few persons could then afford to break the curfew. . . . Scurvy, in its most virulent forms, and leprosy, modified perhaps by the climate, were common disorders, for the people lived on salt meat half the year; and not only were they without potatoes, but they do not appear to hav had other roots which are now in common use, as carrots and parsnips. Onions and cabbage appear to hav been the only esculent vegetables. Spices were quite out of reach; sugar a very costly luxury; bees very rare; cloth was coarse and dear; linen was very costly, so much so that sheets were often the subjects of ostentatious doles, and at this time and centuries afterward were devised by will."

GUSTAVE NELSON.

Harrison and Wanamaker.

We all know how bad it is for the intelligence and honesty of our people to hav clergymen forced to speak and think as the sect dictates; but there is a very similar danger in the case of one hundred and sixty-five thousand office-holders, and some half a million of other Americans closely connected with them. No sect nor party has a right to say, "You must think as I do, if you want to earn your daily bread." The main difference is that sects do this wickedness with their own money, but parties do it with the people's money, which is collected in taxation for public ends. The people has a right to say that the $60,000,000 which it pays its servants annually shall be used entirely for the public benefit, in getting the best possible service, but not for the private emolument of individuals who make a profession of politics, and who, in many well-known instances in both parties, are notoriously corrupt. This is so important that if anyone were to tell me that he wishes to giv his vote to the candidate likely to do the most for civil service reform, without regard to any other issues, I should say nothing to him, but what I wish also to say particularly to everyone who likes to hav women hold office, namely this, look at Harrison's record!

At the meeting of the Massachusetts Reform Club at Young's Hotel, in Boston, Saturday evening, September 10th, Hon. William Dudley Foulke, a member of the National Civil Service Reform committee, said he had supported Harrison in 1888 because he promised that "fitness, and not party service, shall be the essential and discriminating test, and fidelity and efficiency the only sure tenure of office." Harrison had said, "I am an advocate of civil service reform," and had pledged himself not only to enforce the laws which favor it, but to extend it to offices not yet under its regulations, all which he has had full power and opportunity to do. He also agreed to use his influence for repealing the law setting a limit of four years to tenure of office.

This last promis has been left unfulfilled. He has allowed the laws forbidding the levy of contributions upon government officials, and excluding them from offensiv partisanship, to be violated with impunity; and he has refused, despite repeated solicitations, to make any general extension of the principles of civil service reform. Those principles were applied by him to about a thousand offices, mostly in the Indian bureau; but he has declined to extend them to postmasters of the fourth class, to great numbers of clerks in that department, and also to the employees of the census bureau, whose value depended largely on its being carried on independently of all partisan objects and political influence. Officials of the highest ability and efficiency, including the postmasters of Boston and New York and holders of important places, hav been removed in order to reward activ politicians; and similar injustice, it may be added, has been done to many deserving women. He still retains a postmaster-general who has acknowledged, as may be seen in the September *Forum*, that he owes his place to his having raised more than $200,000 for the campaign fund, besides $10,000 which he paid out of his own pocket. One of the first results of Wanamaker's appointment was that circulars were sent by his private secretary, Mr. Cushing, to Mr. Foulke, Mr. Cleveland, and other men interested in civil service, asking in behalf of a member of the cabinet, why this reform was so much criticised, and "Why should not both parties abandon their insincere professions of reform, and hav the patriotism to go back to the old system?" Mr. Wanamaker afterward denied any knowledge of this letter to Mr. Foulke; and the latter then asked Mr. Cushing, who was present, "On behalf of what cabinet officer was it that you were making those inquiries?" "That has nothing to do with it," interposed Wanamaker; but Mr. Foulke persisted in asking who the cabinet officer was in whose behalf the inquiries were made; and Mr. Cushing answered, "I was making them in my own way, and the officer for whom I was making them happened to be the postmaster-general." This same official refused to reappoint a postmaster who was recommended by most of the patrons of the office, as well as by a Republican representativ of the district in Congress, and added, "So long as there is a Republican, who is able and willing to take the place, I will not reappoint a Democrat." How well President Harrison agrees with these sentiments may be judged from the fact that he has secured his renomination by packing the convention with office-holders, of whom a hundred and forty were delegates, while some two thousand others were activ in his behalf.

I see nothing in Mr. Harrison's long letter of acceptance to permit me to hope that he will behave differently if he has another term, and if I had no other reason for voting against him, I should feel bound to do so in order to punish his betrayal of the principles of purity and independence in politics.

F. M. HOLLAND.

From a Swedish Freethought Leader.

STOCKHOLM, SWEDEN, Aug. 30, 1892.

MR. E. M. MACDONALD, *Dear Friend:* Yours at hand, and I am glad to see and know myself remembered by you.

The Utilitarian movement, headed by Lennstrand and Utiliska Samfundet, has had, I am sorry to acknowledge, after the deliverance of Lennstrand from his last prison at Langholmen by the king's grace in May, 1890, rather a retrograde than a progressiv tendency, occasioned here, as everywhere at the beginning of Freethought movements, by total want of funds and practical organization to meet and cope with the persecutions and hindrances laid in the way by the powerful and wealthy bigoted Christian adversaries.

A great many unnecessary and deplorable personal differences and troubles between the leaders themselvs and the members of Utiliska Samfundet in Stockholm, and other disadvantageous circumstances, hav contributed to retard and slacken the interest outside of the society and the devotedness within. A large part of the best and ablest of the members hav absented themselvs from the society in Stockholm; the continual variances and personal conflicts hold the thinking and reflecting aloof awaiting better times. This stage must hav its turn, as everywhere has been the case, before concord and harmony can be established by experience and mutual forbearance.

By the public report of the congress at Stockholm of the Utiliska Samfundet, the 14th of August, branches in Stockholm, Eskilstuna, Söderlelje, Gefle, and Skutskura were the only ones that now remain. All the others are discontinued or not heard about. Although this is not encouraging and promising, our adversaries may be sure that where Freethought once has been awakened and has raised its banner it can never be entirely annihilated. It will revive with redoubled energy, forcing its way and keeping its banner waving upon the air higher than ever.

A very encouraging testimony of what the Freethought movement has brought about in Sweden is the "glad tidings" that the king has ordered the archbishop Sundberg and Bishop Ullman, and the two theological professors of Upsala University, Bring and Norrby, to revise the old ecclesiastical handbook of the established church, and the result of this kingly commission to these four worthies of the "Black Guards" has been that they hav been forced by science, Freethought, and common sense to alter in this handbook the words, "descended to hell," to, "descended to the realm of death." Accordingly the Christians' hell is forever abolished by the church of Sweden, his majesty the devil dethroned, and the ministers of the state church forbidden to utter any more from the pulpits the name of this potentate. This is indeed "tidings of glad news" to every Freethinker all over the globe, at which they will rejoice.

Forward my well-wishings to all the folks of THE TRUTH SEEKER, and other American friends, and receive yourself my very best.

From your old but depressed fellow-campaigner, sincerely your brother and friend,

OTTO THOMSON.

Items of Foreign News Interesting to Freethinkers.

The foreign society which was the first to petition for Sunday closing of the World's Fair, was the Swedish lodge of Tempeliers.

Nineteen Spanish-American republics hav witnessed a revival and organization of Freethought. They will all send representativs to the International Congress at Madrid.

Thirty-seven new Freethought societies hav been formed in Spain during the last three weeks, and each and all of them has joined the National as well as the International Federation of Freethinkers.

To defray the expenses of sending delegates to the International Freethought Congress at Madrid, the various Belgian Freethought societies are giving each an entertainment. The Belgian Freethinkers are made of the right material.

Prof. Hector Denis, the Belgian Freethinker, and member of the general committee of the International Freethought Federation, has been elected provost of the University of Brussells, and the Atheist Elisée Reclus is to fill the chair of geography.

The bishop of Brixen, Tyrol, has issued an order to the mountain guides in his diocese to the effect that they are not to accompany tourists on their mountain ascensions on Sundays and holidays unless they hav previously attended mass. Of course no more accidents will henceforward happen.

Owing to the lack of organization among Freethinkers of the United States, we will not send a representativ to Madrid. Mr. Leon Furnemont, upon our request, has promised to represent us. No country on the globe contains as many Freethinkers as does ours, nor does any other equal us in indifference. Brethren, we must organize. Let us cease our petty quarrels, and show the world that we too are alive.

"Force and Matter," by Prof. Dr. L. Büchner, president of the German Freethought Association, has reached the seventeenth edition in Germany. The sixth French edition of the same work is out of print. It has been translated into all European languages except Russian, and in Asia it can be read in the Arabic and Japanese languages. We hav read the book and can heartily commend it to the attention of American Freethinkers.

We are the recipient of *Journal de Charleroi*, edited by our friend and colaborer Jules des Essarts. We call especial attention to this, as the journal, a daily paper, contains in full the Appeal to Freethinkers issued by the general council of the International Federation of Freethinkers, and likewise the program of the Congress. What American daily or weekly secular paper would dare

to publish these? THE TRUTH SEEKER, as the American organ for the Federation, will in its next number contain a translation of the Appeal.

In October, 1868, the Freethinkers of Vienna organized under the leadership of the editor of *Der Lichtfreund*, Edward Schwella. The society met at first several times each week, but for the last few years its meetings hav been held every Sunday evening. Freethinkers are not recognized as a religious body, according to the constitution of Dec. 21, 1867, and hence were required—and are yet—to pay a tax of two marks for each meeting held. A movement has now been started to bring about the abolition of this tax, on the ground that the lectures, which are strictly scientific, are expressions of "worship at home," Science being the goddess.

The Oregon State Union.

TO THE MEMBERS OF THE OREGON STATE SECULAR UNION, *Greeting:* Through the advice of a few of our members and the approval of others, I hav, with the consent of Mr. D. C. Stewart, member of the executiv board, concluded to change the time and place of the convening of our next convention to some suitable time during the next session of our legislature.

I deem it unnecessary to mention the advantages to be gained by this change, because I think they are apparent to all.

I therefore announce that the next convention of the Oregon State Secular Union will be held at Salem, Ore., either on the first or second Saturday, Sunday, and Monday of the session of the legislature.

Due announcement will be given of the place of meeting as soon as proper arrangements are made, also of the time agreed upon. I ask the coöperation of all Secularists, and especially those residing in Salem and vicinity, to make this meeting a success, and that through it we may gain recognition and secure the taxation of church property and possibly others of our just demands.

I hav also been requested to appoint a time and place of meeting at Portland so that those of us who attend the exposition may enjoy a reunion. I therefore appoint Sunday, October 9th, at 2 o'clock P.M., at 49½ First street, the meeting to be continued during the pleasure of those attending.

This meeting will be preliminary to the convention. I therefore respectfully recommend the discussion of ways and means to make the convention a grand success.

The last congress voted $500 for this year's work. There hav been to date no pledges made toward this except from a few soon after our last convention to meet a deficiency. I would therefore ask all to pledge their mite as soon as convenient, so that your executiv board may know how much they may depend on to defray expenses of the convention.

I hav appointed Mr. D. C. Steward, Forest Grove, secretary, vice Mrs. Todd, who has virtually resigned, whom you will please notify of the amount of your subscriptions.

Yours for the cause, J. HENRY SCHROEDER,
Pres. Ore. State Sec. Union.

Arago, Coos co., Ore., Sept. 15, 1892.

The Real Money.

Each piece of money is nothing but a little clearing-house sign moving about to balance differences that arise in the exchange of services. For as labor creates all commodities, at bottom all the business of the world is but a trade of service for service. We use a vehicle of some kind to carry the commodities and we use a money sign to convey the difference between the values of the things carried and make the transactions even. If this sign is accepted by the creditor or seller only because of a value supposed to be in its material, it is not taken as money, but as a commodity. If it is taken because of the confidence or trust the receiver has in it that the community will also take it from him at the same value, it is then circulating as a money sign. Money is, then, credit in circulation, represented by signs impressed on metal or paper, or by any other signs as agreed upon. The heaviest monetary transactions are done by the clearing-house stamp. Confidence or credit is the creature of opinion. When we reflect upon it, the whole artificial world has been created by opinion, and men are savage or civilized because of their opinions. In the opinion of the wild Africans beads were the most valuable things in the world, and for centuries they loaded European ships with gold-dust and ivory for beads, thus compelling the merchants of towns on their coasts to use beads for money signs. And for ages the stupid Hindoos prized gold and silver and jewels over all things and gave the fruits of their labor upon that marvelous soil of Hindoostan to their rulers for these things, which they mostly hoarded underground, themselvs living wretchedly on top of it. And now even the great mass of mankind are led as by a hook in the nose because of their false opinion that money is a thing of value and is the thing they handle instead of being something else represented by the thing. Subtract our confidence from the thing and no person would hav it. Confidence, trust, credit, are controvertible terms. Hid or hoarded, the things are not even money signs, being such only while at work. And the only work they can do is to adjust differences between services and services, or between their products, which is the same. Now, to declare by law or custom that gold, or any other thing, bonds and the like, is the only money, is to violate the very being of this great artery of communication. It is equal to declaring that no vehicle shall be lawful but wheelbarrows that run on golden wheels, and no contracts for carriage shall be enforced by law unless the carrying be done by them. We know that a thousand other kinds of vehicles would be used in protest against your folly, as there are so many other representativs of money used in spite of our laws. Let the natural money be used untrammeled and there can be no more danger of overissues than there is danger of overissues of wheelbarrows or other vehicles. Declare that but one kind of barrow is lawful and on the least question arising all other kinds would be thrown aside till confidence returns. The analogy holds throughout.

The Topolobampo colony of Sinaloa has just completed near half a million dollars' worth of public works of the most valuable and substantial character, and not one cent of debt has been made. In THE TRUTH SEEKER of New York, June 11th, A. Butterfield givs a statement of the works done, and says: "We hav demonstrated the fallacy of gold and silver coin as the only medium of exchange, for all this has been done on a basis of service for service. All the debts of the individual colonists are settled by the credit and debit plan as lined out by Clarke Irvine in THE TRUTH SEEKER, the general accountant settling in the clearing-house style all the accounts."

Governments are the great creditors and debtors nowadays. We, the people, *i. e.*, government, owe our employees all the revenues, that is, services to their amount, and they owe us services in return to just the same amount. Instead of settling this mighty sum by a simple sign, our agent, government, either hires gold to be dug or borrows of private individuals and taxes us for the cost. It is virtually as though two parties owed each other an equal sum and borrowed the money to pay it.

CLARKE IRVINE.

Bible Reading.

NO. 5.—ON THE SIN AND CRIME OF USURY.

Ques. What is *usury?*

Ans. "*Usury*, as employed in our version of the Bible, means only *interest.* When our translation was made, the word *usury* had not assumed the sense which it now has" (Am. Tract Soc.'s Bib. Dict., 1859).

"The school divines hav branded the practice of taking *interest* as contrary to divine law, and the canon law proscribes the taking even the least *increase for the loan of money* as mortal sin" (Blackstone).

"Whatever is received above the principal lent, or the capital that was given, whether it be money or anything else that may be purchased or estimated in money—is usury" (Catechism of Council of Trent).

Q. Did God forbid his people to take usury or interest from a brother?

A. "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a *usurer*, neither shalt thou lay upon him *usury*" (Ex. xxii, 25).

Q. Did he also forbid taking interest from strangers?

A. "If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a *stranger*, or a sojourner; that he may liv with thee. Take thou *no usury* of him, or increase: but fear thy God; that thy brother may liv with thee. Thou shalt not giv him thy money upon usury, nor lend him thy victuals for increase" (Lev. xxv, 35–37).

Q. Is this prohibition concerning the taking of increase for the *use* of articles lent, made more emphatic?

A. "Thou shalt not *lend* to thy brother upon usury; usury of money, usury of victuals, usury of *anything* that is lent upon usury" (Deut. xxiii, 19).

Q. Did the Jews regard the prohibition as binding upon them?

A. "Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And *I set a great assembly against them.* And I said unto them, . . . will ye even sell your brethren? . . . *Then held they their peace and found nothing to answer*" (Neh. v, 8, 9).

Q. Did the pious and lovely David think that obedience to this command, not to receive interest on money, was essential to salvation?

A. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? . . . He that putteth not out his money to usury, nor taketh a reward against the innocent" (Ps. xv, 1–5).

Q. Did Solomon, the wise man of God, consider interest-money as illegitimate gain?

A. "He that by *usury and unjust gain* increaseth his substance, he shall gather it for him that will pity the poor" (Prov. xxviii, 8).

Q. Did the prophet Jeremiah congratulate himself upon his freedom from the iniquity above described?

A. "I hav neither lent on usury, nor hav men lent to me on usury" (Jer. xv, 10).

Q. What was the prophet Ezekiel's opinion of the practice of interest-taking?

A. "He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity . . . hath walked in my statutes . . . he is just, he shall surely liv, saith the Lord God. . . . And he that . . . hath given forth upon usury, and hath taken increase . . . he shall not liv" (Ezek. xviii, 8–13).

Q. Hath the Lord, therefore, any people left in these days?

A. If so, they are very poor. Their indigence probably conceals them.

Q. What species of property does the Lord claim?

A. "The *earth* is the Lord's, and the *fulness* thereof" (Ps. xxiv, 1; 1 Cor. x, 26).

Q. Concerning that portion of his possessions which he allows man to use, does he require an account?

A. "If therefore ye hav not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke xvi, 11, 12).

Q. What amount of usury does the Lord require?

A. "Concerning the tithe of the herd, or of the flock, or of whatsoever passeth under the rod, *the tenth* shall be holy unto the Lord" (Lev. xxvii, 32).

Q. What does he wish us to do with this interest-money?

A. "Bring all the tithes into the storehouse, that there may be meat in mine house, saith the Lord of hosts" (Mal. iii, 10).

Q. Does he really claim it as his?

A. "Ye hav *robbed me* . . . in tithes and offerings" (Mal. iii, 8).

Q. Is Jesus, also, a usurer, like his father?

A. "Thou oughtest therefore to hav put my money to the exchangers, and then at my coming I should hav received *mine own with usury*" (Mat. xxv, 27).

Q. Is more than usury required in the gospel dispensation?

A. "From him that hath not shall be taken away even that which he hath" (Matt. xxv, 29).

Q. What, then, is the normal fate of the believer?

A. "Let the extortioner catch all that he hath" (Ps. cix, 11).

Q. Who are the true believers?

A. "Blessed be ye poor: for yours is the kingdom of God" (Luke vi, 20).

Q. But, will God be there?

A. "Nor thieves, nor covetous . . . nor *extortioners*, shall inherit the kingdom of God" (1 Cor. vi, 10). The Bible God will hav to abdicate.

Q. From whom were God's people allowed to take usury?

A. "Unto a stranger [foreigner] thou mayest lend upon usury" (Deut. xxiii, 20). They might also giv or sell bad meat to foreigners (Deut. xiv, 21).

Q. Were these same foreigners regarded as friends or enemies?

A. "But of the cities of these people, which the Lord thy God doth giv thee for an inheritance, thou shalt save alive nothing that breatheth, but thou shalt utterly destroy them" (Deut. xx, 16, 17).

Q. Does Jehovah, then, in taking tithes or usury from his servants, treat them like friends or enemies?

A. H. DARROW.

Phœnix, Ariz.

Letters of Friends.

Criticisms.

HAMMONTON, N. J., Aug. 30, 1892.

MR. EDITOR: Please find inclosed $2 for another two-thirds term of the pleasure of reading your most excellent paper. The "Letters of Friends" are very interesting, as also are the editorials. By these we may learn of what is going on in certain directions. "News and Notes" is excellent. Of the friends on money, Severance, of California, has the prime article. D. K. WOLLISON.

A Proselyter.

REEDLEY, CAL., Sept. 4, 1892.

MR. EDITOR: Please find inclosed subscription to your most estimable paper.

I liv in a would-be Christian community. However, there are a few Freethinkers here who never had had the opportunity of reading THE TRUTH SEEKER until I gave them a few copies which I received from my grandfather, F. D. Shelden; also "Old Testament Stories Illustrated," which suits them exactly. My subscription will be the only one to Freethought literature in this community. I hope in the near future to be able to send you several new subscribers. I will as soon as possible order several of your books, among which will be the "Freethinkers' Pictorial Text-Book." F. P. SOUTH.

Would Make the Best of This World.

CALVERT, TEX., Sept. 12, 1892.

MR. EDITOR: Inclosed find $1.50, for which send the Bible Picture Book in cloth. I hav been trying to get you a few subscribers, but it is "no go." The church has our town by the throat. Still, some of the members come round every week to get my TRUTH SEEKER. One of the goody-goody preachers came round while I was from home and read two or three papers through. I hope it did him some good. We hav plenty of Liberals here, but they take no interest in Freethought. Thanking you for the prompt and regular manner THE TRUTH SEEKER has come to me the last year, hoping to remain a subscriber till I pass over to the saints in Abraham's bosom, I remain,

Yours to learn how to liv and make the best of this world and not to save the immortal soul hereafter, C. S. BAINUM.

Serene Close of a Wise Life.

NEW YORK, Sept. 16, 1892.

MR. EDITOR: Nathan D. Reed, of Surrey, N. H., died August 5th, aged ninety-two. Having visited this uncle annually for some years past, and being present at his death, I felt it right to publish some truthful remarks concerning him, and block any claim of priest or devil. I quote:

"Mr. Reed's views on religious questions were somewhat peculiar. He believed life to be what we ourselvs make it; that it is our business to improve things in this world; to enjoy life, not to find fault with it. He expressed thanks for life in this beautiful world; he had no knowledge nor fear of any other. He begged not for money, for he could not feel himself a criminal. He believed men as wise liv to-day as ever lived before. He did not regard ancient oracles as binding thought and reason. He neither affirmed nor denied anything outside his own consciousness," etc.

The great majority of folks in that region are still benighted in the shadow of the old, old superstition, and the few Freethinkers fear to become free-speakers. However, the obituary was published in the Keene, N. H., *Sentinel* and in the Cold River (Alstead) *Journal*. But the latter, by way of atonement, inserted in its next issue a Talmage sermon entire.

L. G. REED.

A Sprightly Miscellany.

ROEDER, WASH., Aug. 15, 292.

MR. EDITOR: It givs a throb of joy to see "our Put" dashing over the rocks "To the Liberals of America."

Mrs. Freeman says, "Due notice has been given that an effort will be made to revise the constitution." Inasmuch as preachers hav Ten Commandments, we may hav Ten Demands, and I suggest the following for No. 10: Nothing claiming to be truth shall be promulgated and exempted from immediate and public criticism. The first man that objects shows his green eyes.

Question: Why is it none of our excellent writers speak of the terribly depressing, distorting, deforming consequences of living in that prayerful-tearful state of "giving the heart to God"—of the awful evils of that mental excitement called religion? I happen to liv intimately associated with it, and certainly nothing can more utterly destroy a high-poised and happy equanimity of soul.

I am encouraged with "Letters of Friends," and in sixty more years it would be nice to see worshipers begin to secrete themselvs in small groups to worship.

Now, I expect to see the "one hundred thousand Liberal voters" immediately join the "Freethought Federation of America." No war, but the right in the end must win at the polls. J. W. BELL.

Resist Christian Tyranny.

CROOKSTON, MINN., Sept. 5, 1892.

MR. EDITOR: Inclosed please find $5.05, for which please send me THE TRUTH SEEKER for one year more. Life is too short to be without it (THE TRUTH SEEKER). For the balance send books as follows: "Age of Reason," "The Crisis," "Rights of Man," and last but not least, "Old Testament Stories Comically Illustrated." Heston's illustration of the western Kansas man in your issue of September 3d is a "Jim dandy." I believe Heston knocks out more superstition than any other living man.

We expect Remsburg here this month.

If a Freethought Federation is organized as per call of S. P. Putnam, all Freethinkers here will join. It is time we organize and put a stop to religious hypocrisy in politics, Congress, and legislature. It certainly is not business to recognize God or religion in any of these three branches so long as we are a republic. I believe that without Freethinkers a republic cannot exist. If that be true, then for us to be indolent is treason to our country. The pious Christians of to-day would burn a Freethinker at the stake if they had the power under the law to do so, and if we do not look out they will soon hav the laws to suit them. If all Freethinkers were united it would be a power. If we fall short of the Christians in number, we would gain on them in intelligence, so I think we could more than hold them level.

Wishing the Truth Seeker Company unbounded success, and also the workers in the Liberal cause, I am,

Yours for justice and liberty,

ELIAS STEENERSON.

Pleasing Enthusiasm.

NEW YORK, Sept. 18, 1892.

MR. EDITOR: I hav read with pleasure in your crisp paper, THE TRUTH SEEKER, Notes of Travel by one of your able correspondents. It is not known who was the first inventor of letter-writing. All agree that it is an admirable and great art. To paint speech and speak to the eyes, and by tracing out characters in different forms to giv color and body to thought, is truly a great art. Some learned men giv the honor to Abraham, others to Moses, others to the Phenicians, others to the Egyptians. It is all conjecture. Can any man know? An art, it is said, is the power of doing something not taught by nature. There is so much envy and jealousy in the world with a certain class of people that it is not prudent to praise another that is worthy of praise for fear of receiving their enmity. But I am free to confess to be delighted with those people who hav brains to put their thoughts in writing. One of such is your correspondent that writes the articles, "Across the Atlantic." The shrewd notice of events attracting the attention of the writer, the account of the visit through the cities of London and Paris, call for more than a passing notice—indicating a level head.

Well, it is pleasant to know that a Freethinker is one of an independent mind and can giv a reason for the hope that is in him without fear or favor. One of this kind is our Robert G. Ingersoll. I say "ours," for he is the champion of equal rights, liberty, love, and justice, that all good men love and honor. May his shadow never grow less.

Why are these things so? Because hate, superstition, hypocrisy, bigotry, deceit, blind zeal, prejudice from early tuition, prevent many persons from coming out and declaring openly their convictions.

From all accounts, it is known, THE TRUTH SEEKER is opening the eyes of the blind, giving strength to the weak, fortitude and encouragement to the doubtful. May it go on and prosper.

Perhaps I may be giving you too much matter to print. When I begin to think about the mind of man, freedom of thought, independence of will, the ignorance of people, I do not know when to stop. S. R. THORNE.

A Good-Hearted Girl Brought Up Wrong.

TOLBERT, TEX, Sept. 13, 1892.

MR. EDITOR: For some time I hav been reading your paper, THE TRUTH SEEKER, and as I see many letters from its readers I thought perhaps you would like to hav the opinion of one from the Lone Star state. Are you indeed a "truth seeker," or one who sees only the dark side of life? I hav read your brilliant editorials with tears blinding my eyes and a sad heart to see to what use you hav put the talents intrusted to you. 'Tis said a woman does not reason but arrives at conclusions by instinct. If so, then I say he who writes the most scathing misrepresentation of facts is in some way a disappointed, world-weary man whose soul is longing for "the peace that passeth understanding." I can but giv you my earnest sympathy, for man is but human and in every walk of life you will find a brother whose feet hav led him astray. In the church, business, society, everywhere, seek not to find the faults around you, but look deep down in the hearts of your brothers and see the good therein. Hav you a wife, mother, or tiny babe, and can you find no purity from God's own throne shining in their eyes? Your influence is not only on your own hereafter but that of others. Instead of winning one soul you are trying by every means to damn for time and eternity all you can. Do not think I am not acquainted with "Freethinkers," for I hav two uncles who are weary of God, weary of life; earth has its cares, and for them the future is a dark abyss. Last September I stood by the bedside of my dying sister. She was just seventeen years old, a bud of rare fragrance. Hers had been a life of promis. But when she heard the summons she gave up all that life had promised. Perfectly conscious when the kiss of death was given, there was such a look of overjoyed surprise in her sweet eyes as they saw beyond, that were all the world to think the love of Christ a myth that gaze alone would convince me He was with her. My earnest prayer is that He who took her gently in his arms as she fell asleep may soften your heart and giv you the assurance of his never-dying, never-ending love, in this and the life to come. As ever,

Your well-wisher in all that is good,

MILLIE MARIE SCOTT.

An Ancient Roman on the Soul.

HOUSTON, TEX., Sept. 5, 1892.

MR. EDITOR: I send the following reflections on the soul from the writings of C. Pliny Secundus: "After burial come the different quiddities as to the existence of the manes (soul). All men, after their last day, return to what they were before the first; and after death there is no more sensation left in the body or in the soul than was before birth. But this same vanity of ours extends even to the future, and lyingly fashions to itself an existence even in the very moments which belong to death itself: at one time it has conferred upon us the immortality of the soul; at another transmigration; and at another it has given sensation to the shades below, and paid divine honors to the departed spirit, thus making a kind of deity of him who has but just ceased to be a man. As if, indeed, the mode of breathing with man was in any way different from that of other animals, and as if there were not many other animals to be found whose life is longer than that of man and yet for whom no one ever presaged anything of a like immortality. For what is the actual substance of the soul, when taken by itself? Of what material does it consist? Where is the seat of its thoughts? How is it to see, or hear, or how to touch? And then, of what use is it, or how can it avail, if it has not these faculties? Where, too, is its residence, and what vast multitudes of these souls and spirits must there be after the lapse of so many ages? But all these are the mere figments of childish ravings, and of that mortality which is so anxious never to cease to exist. It is a similar piece of vanity, too, to preserve the bodies of men; just the promis that he will come to life again, which was made by Democritus, who, however, never has come to life again himself. Out upon it! What downright madness is it to suppose that life is to recommence after death! or indeed, what repose are we to enjoy when we hav been once born, if the soul is to retain its consciousness in heaven, and the shades of the dead in the infernal regions? This pleasing delusion, and this credulity, quite cancel that chief good of human nature, death, and, as it were, double the misery of him who is about to die, by anxiety as to what is to happen him after it. And, indeed, if life really is a good, to whom can it be so to hav once lived? How much more easy, then, and how much devoid of all doubts, is it for each of us to put his trust in himself, and guided by our knowledge of what our state has been before birth, to assume that after death it will be the same." H. W. NELSON.

Program of the Coming Conflict.

TURNER, ORE., Sept. 15, 1892.

MR. EDITOR: Whatever else one may or may not do, one can think, and hav ideas, "without money and without price," and I am pleased with the idea of that Chicago meeting, and I do sincerely hope the Freethought Federation may be a success. It appears to me that, sooner or later, Freethinkers must become organized politically. Their interests are mostly in that direction, and the tendency is surely that way. Churchanity is little else but a political party, and is surely trying to destroy American freedom.

"The laboring classes are drifting away from the church." Of course they are. The church is their enemy. Always has been. Always must be. The church *must* ally herself with the money power, with monopoly. This means danger to freedom, and the laboring classes are finding this out. Hence the drifting. As education and consequent intelligence increase this tendency to drifting away will increase; and our next conflict, of either ballots or bullets, will be between the money power and the church, and we the people. And this conflict is not so far off as some may think. I hav lived through one and can more readily discern the signs of the one now coming. And we should be ready. And we should understand the situation. Party has nothing to do with it. Let us stand on principles only. The points appear to me to be: Personal and mental liberty. Absolute freedom of trade. Taxation of the rental value of natural opportunities to labor *only*. Government control of transportation and communication. Fiat paper money, irredeemable, an absolute legal tender, with no "exception clause," issued by the United States government only, and in volume sufficient to transact business.

These propositions appear plain to me, and to cover the whole ground. If our people will study them, and understand them, laying aside party prejudice and preconceived opinion, I believe they will agree with me. Our cause is political, and should be handled accordingly.

The "truths of religion" would then, to a great extent, be brought squarely before the people, and the wily priest would be compelled to "stand up for Jesus." The "coward's castle" will not be so available against the political "stump," and ecclesiastical bigotry could be fought to better advantage. The large majority of the people are not inclined to churchanity anyway, and the drifting process will be accelerated. Let us get into the political "swim." F. S. MATTESON.

Piercing Thrusts at a Christian.

PATCH GROVE, WIS., July 7, 1892.

TO THE EDITOR OF THE BLOOMINGTON

Record: In my early days I read much, including the four gospels, some texts of which are brought vividly to mind in reading your recent Notes from Patch Grove, in which you say, under the name of "Weary Walker," that that place was once noted for its "cursed doctrins of Freethought, Atheism, and kindred religions." Among the texts remembered are these: "Do unto others as you would others should do unto you." "If a man smite thee on the right cheek turn to him the other also." "Ye hav heard it said that it was written of old, an eye for an eye and a tooth for a tooth; but I say unto you, resist not evil." "Do good to those who hate you and despitefully use you." "Love your enemies," etc., etc. Christians are in the habit of quoting these texts to show their system of religion is better than any other. Are they in any wise its standard? If they are, you, as measured by such standard, can hardly expect yourself to pass as a pure, unadulterated Christian—not the 24 4-5 grains of gold, 9-10 pure metal, to the dollar, no, no! The love you hav shown your enemies is of a kind that was shown by the Holy Inquisitors, not saturated by a quintessence of a heavenly distillation. So far from you resisting not evil, you hav struck out at those who never in any wise offended you, going out of your course to do so. Will you be good enough to explain how this is returning good for evil? No, measured by these texts you cannot claim to be a Christian. Do you wish to be taken for one?

Webster writes it down that one who assumes to be what he is not, a false character, is an *impostor*, and there are those who are malignant enough to call you such. But I do not, rather ascribing your *faux pas* to a lapse of your memory. Yes, you perhaps forgot in your fervid zeal that you should "love your enemies," "do good to those who hate you." Alas, how very unkind was your treacherous memory!

But if this hypothesis is incorrect, and you did not forget these texts as inferred, meaning to strike the enemies of Christianity a blow when occasion offered, and claim still to be a Christian, then a new apparition comes to view. It is every man's natural right in this free land to be a *hypocrit* if he wants to be, and in fact every man ought to choose to be a hypocrit before being an impostor; bigoted zeal every time before false pretenses.

There is one phase of this matter that embarrasses me, to wit: These people, whose opinions you pronounce "cursed," are not in the newspaper business, hence when attacked hav no means of defense. Your courage must not be questioned by me, yet some less charitably disposed persons may in their warm wrath say no one but a *coward* would attack people who are by his methods defenseless.

What a pity you should hav forgotten to love your enemies instead of hitting them. But it only strengthens the views of any such, if there are any, to learn you assume a fictitious name as a correspondent of your paper. You want the saying said, yet are afraid to be responsible for it.

If Freethinkers, etc., are cursed, will you be pleased to tell us when, where, and by whom they were cursed? Some people suppose that only to the bishop of Rome has been delegated the proper authority to do this cursing business. If it has been done properly and you know it, giv us the particulars, but be very careful not to assume to do yourself any of this divine love-your-enemies cursing. It might prove to be a boomerang and return to hit the head of the curser—and you would be open to the charge of being a *usurper*, taking from Cæsar the things which belong unto Cæsar of Rome, pouring out your vials of dynamite love-your-enemies on the defenseless heads of people who can make no direct reply.

It will be a very sad dilemma in the end if it prove no cursing has been done as against the aforesaid religious views. It again exposes you to the charge of exaggerating for the good of the holy cause, which, if Paul is correct, you are not allowed to do. He says: "And if the truth abound through my lie, wherefore am I also adjudged as a sinner?" So, my dear sir, you cannot lie for the good cause; and you know, or ought to know, the fate the same authority dishes out to all "drunkards, liars, usurers," etc.

Freethought cursed, indeed! It is owing to the fact that thought is free in all religious matters that you, sir, are enabled to select from all that which meets your views, or nonconforming with a popular and all-powerful creed would make you liable to be burnt at the stake or broken on the wheel.

Ay, thought *is* free, in commerce, in art, in invention, as well as in religion, never more to be bound to the altar of the priest or the chariot-wheels of the king.

One more text before we part: "Judge not lest ye be judged."

And now, Christian or hypocrit, bigot or impostor, I hav smitten thee on thy right cheek, turn the other also, and if I fail to smite it with my best regards, believe me to be no exponent of

FREETHOUGHT.

If He Were God.

CHICAGO, ILL., Sept. 10, 1892.

MR. EDITOR: I submit an account of what I would do if I was God:

1. I'd come down here and attend to my own business, in the following order, to wit:

2. I'd cut off all religious preachers' heads, place them in their hands so that their souls could see what fools they are making of themselvs.

3. I'd wipe out the pope and Congress, by all means.

4. I'd keep the World's Fair open for three hundred and sixty days and nights, and whip every opponent.

5. I'd giv the devil such a kick that he would be totally annihilated.

6. I'd destroy every railroad on earth, and furnish everybody with an air-ship.

7. I'd destroy everything that is known as money and giv everybody my "word" free of charge.

8. I'd destroy every saloon in Chicago. No—I might not do this, because there might not be enough of buildings left standing.

9. I'd destroy every church on earth and take the materials to build levees along the Mississippi river below New Orleans.

10. I'd turn the current of the Mississippi river into the gutters of New Orleans and keep them clean.

11. I'd demonstrate how the average financially successful man gets rich and to own most of this world by getting property and money, rightly or wrongly, in this wise: The methods, like all religious doctrins, not to be questioned. Once possessed of money and property, how he insidiously makes it known. How some one else comes around to get some. He gets a little, then he owes. Then three, four, or five times as much is taken from him to pay up. Then how he is sent into the cold world stamped as a rascal.

12. I'd cremate the czar of Russia and send his soul into the mines of Siberia for five hundred million years to come.

13. I'd destroy every manner of food and make it so that people would not need to eat, if it was only to beat the wheat and corn future speculators.

14. The ground on which the churches stood I would gather together and turn into a grand picnic ground, adorned with all the beauties of nature, where all would hav access without tipping waiters.

15. I'd make such a big muscular fellow to fight John L. Sullivan that Sullivan'd back out for once. (I learn that this has been done since I wrote the above.)

16. I'd make my son Jesus Christ come back to earth to tell the people to stop making a fool of him and of themselvs.

17. I wouldn't let people get sick and occupy hospitals. I'd make them all well, and turn the hospitals into delightful cottages.

18. I'd turn the convents into concert halls and turn the darling sisters out to get darling hubbies.

19. I'd put salt in the sugar trust, steel in the lead trust, and water into the ale trust.

20. I'd teach people to treat one another humanely as the best mode of preventing cruelty to animals.

21. I'd prove to mothers-in-law that they must teach their daughters the duties of married life, and not of fashion, if they want them to be happy wives.

22. When I'd get through with my business I'd go about my business, and leave everybody to attend to his own business.

23. But, before going about my business, I'd pull down old Columbus, Georgie Washington, old Abe Lincoln, U. S. Grant, and lots of other fellows like them, with Tom Paine, from their present hunting-grounds, to come down here and run this earth in my absence, with Bob Ingersoll at the head to decide all religious misapprehensions.

24. If I had time I'd take the good old queen of England down in the ocean just to show her how weak the foundation of her kingdom, or queendom, is!

25. I'd make so many little Carnegie works that there'd be no use of striking, outside of striking the iron while it's hot.

26. I wouldn't allow the publication of a single newspaper unless it published the whole truth. I wouldn't do this at once, because there might not be any published at all. I'd do this piecemeal.

27. I'd burn that book called the Bible, and I'd write one, nice and clean, with only nice things in it, and call it "The Book of Nature."

28. I'd swap my name of God for that of "Everybody's Friend."

29. I'd take my wife, the blessed Virgin Mary, to Chicago. I'd hav her start a "World's kindergarten" sort of affair, to teach other wives economy in hats, dresses, sealskins, and such stuff.

30. I'd take up New Orleans and throw her into Lake Michigan, right in front of Chicago, just to see if I couldn't wake her up and make her catch a little of Chicago's hustling, go-ahead, stop-at-nothing sort of a way. Just as a trial, don't you know?

31. I'd make all the "niggers" white, and all the professional politicians black.

32. I'd make Adam and Eve come back and giv religion the lie about the famous garden!

The only thing or result I might fear is that there would be too much truth exposed at one pop. But, I'd do all these things, and more as I'd think of them.

JOSEPH MAILLE.

A Persecuted Freethinker.

VERA CRUZ, IND., Sept. 20, 1892.

MR. EDITOR: In this country of religious humdrum and commotion of fanatics I hav but recently discovered THE TRUTH SEEKER. I am happy to say that I can heartily accord with its general tone. I hav learned by sad experience during my work as public-school teacher, and since, that the world is deplorably wrapped in superstition and aggressiv error. Woe unto him who dares to assail it. But now, since there seems to be concerted action, I take courage anew, with some hope that I may do some good in dispelling error and wrong from the human family.

Among my Christian neighbors and friends (?) I hav not only been left severely alone but debarred from influence. Now, with so much wrong, suppressed aspirations, and convictions for unrestrained intellectual freedom, I fancy myself well qualified as a pioneer campaigner. With such pent-up zeal for Freethought, for truth *vs.* error, for freedom from mental bondage, and to vindicate myself and others from the wiles and persecutions of superstition and bigotry, I launch forth into the midst of the arena of Freethought federation. I will not stop to portray the grief and wrong I hav suffered socially, politically, and pecuniarily, at the hands of orthodox fanatics. Ground down, altogether crushed, misrepresented, refused a hearing in the press in altogether Christian communities, my emotions certainly need congenial ventilation.

I therefore say again, count me with you as an anxious colaborer in the realm of free investigation and congenial, reciprocal criticism.

The more I investigate Bible morals the more groveling and absurd they appear to me.

And right here let me say that so many candid, well-meaning people think or say they believe in those queer ancient doctrins because they never investigated them, but rather these absurd theories, perverted religions, hav been impregnated into the very bones from youth up and by degrees. No human intellect could swallow the monstrosity at once, or even a considerable portion of it, but they do it by degrees when the minds are yet weak. You know—"The droppings of the sanctuary," and always with the warning, "If you do not believe you will be damned." Thus the stigma on the intellect is perpetrated and perpetuated. We are led to cry out in earnest, O that men may become thinkers instead of believers!

This reminds me of the wonderful physical phenomena which may be performed by constant practice. All the performances of legerdemain, which present to the eye something which we know is impossible, might be recorded in a book just as they appear to the eye, handed down to uneducated tribes and nations of future generations, with now and then a dictum, "He that believeth not shall be damned"—what an orthodox set those fellows would be.

Before we accept an opinion from the ancients or anybody else about "God," "devil," "religion," or "heaven and hell," let us use our utmost reason.

Now for a few points in which we hav used candid, honest thoughts, our conclusion, and our reward.

God, being omniscient, knowing man would disobey and violate his law, still created him, surrounded with the opportunity and created with the capacity to transgress. After the "fall," endless punishment, eternal loss, was the result pronounced, unless a savior could be found, which they say was found. We will examin that point directly. Now, the eternal punishment for finite transgression, and that too from the creator to the creature he had made himself, with every lock of hair on his head and every thought and will in his mind, to do just as he did do when he ate the "apple," seemed to me too tyrannical for any God of respectability or justice, to say nothing of mercy. (About that time I might hav been a good Universalist.) Thanks, brother Universalists, for that much light!

Now for the "plan of salvation." You know it is a bloody affair. The idea of a God accepting blood of an innocent person to atone for the guilty or to appease his wrath against creatures he had made himself, is too heinous to contemplate.

No wonder that with such ruinous, perverted doctrin Christians hav been and still are continually cutting other Christians' throats, and are torturing each other and other people who take the liberty to reject their "blessed gospel."

But time and space forbid to enumerate the fallacies; they are not in pairs like "the animals which Noah took into the vessel," but by the hundred.

One more. You know Moses told his soldiers to kill all the boy babies, and all the women that had, etc., and keep the maidens, virgin maidens, for themselvs. You know Moses was the man of God.

If any credulous persons, who hav not thoroughly examined the record, doubt these barbarous details being authentic, let them feel at liberty to call on me and I will point them out in the book which they hav considered the holy word of God.

What thoughts I may hav of a deity or spirit of providence must be nobler, juster, truer, than I can hav of the one delineated by orthodoxy.

Brethren! I hav been persecuted for truth's sake.

Hav you any work for me in advancing Freethought, and the principles of truth as we can understand it? No matter if we differ, let us shake hands of genuin friendship over all our differences. Not one drop of blood shall be shed or one persecution perpetrated on account of religion. How much better than the Christians we must be.

I am of no good to thrive among the orthodox as a literary man. I am too prone to tell the truth, as I understand it. You know that won't do.

I wish to make an honest living by an honest calling. If you know of a place, I will migrate or travel.

Fraternally, J. J. M. MILLER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Across the Atlantic.

Good-bye to London. — Stratford-on-Avon.—An Old Feudal Castle.—The Warwick Vase.—Kenilworth.—A Medieval City.—A Bit of Roman History. —On the Way to Windermere.—How One Gentleman became "Engaged."

Monday, Aug. 22, 1892.—

We were up early this morning ready to say good-bye to London, to its art, its treasures, its busy people, and its grime and smoke.

Some of the boarders at the Mansions thought enough of us to come down in their dressing-gowns to kiss us good-bye and wish us a pleasant journey, among whom were Mrs. Leslie and "Emmeline," Mrs. Mason, and a few others.

Our trunks were sent on to Glasgow, and we boarded the train for Stratford, a place we could not omit visiting upon any account. But such a quaint, old-fashioned place it is! It was with a feeling akin to awe that we left the train at Stratford and stepped upon the soil that had been pressed by the feet of the greatest poet of any time. We were soon in the house in Henley street where Shakspere was born, they say. The old house is braced and plastered here and there to keep it intact as possible. It is now the property of England.

We stood in the old kitchen where the poet, as boy and man, has stood. Here his father and mother were wont to sit and talk over village matters. We went above to the room where he first saw the light, a low-roofed apartment, the walls of which present the most remarkable autograph album in the world; among others are some very distinguished names—Sir Walter Scott, Byron, Edmund Kean, and others. A young gentleman in our company whipped up a piece of the fast-decaying wood from the floor and handed me a part of it. I would not speak of the act of vandalism. Words cannot express my emotion as I stood bare-headed in that room where he who sounded the whole range of human thought and feeling was born. I recalled the words of one who, in my opinion, stands next to the great poet of humanity in the use of the wonderful gift of language. Colonel Ingersoll, in his appreciativ sentiments regarding Shakspere, says of him: "He knew all crimes and all regrets, all virtues and their rewards. He heard all the applause and curses of the world, and on his heart had fallen all the noons and nights of failure and success. He sat beneath the bo-tree's contemplativ shade, wrapped in Buddha's mighty thought, and dreamed all dreams that light has wrought from dust and dew and stored within the poppy's subtle blood. He was an intellectual ocean, whose waves touched all the shores of thought and within which was the inverted sky; an ocean toward which all rivers ran and from which now the isles and continents of thought receive their dew and rain." It was a sublime moment.

We drove out to the cottage of Anne Hathaway, in which one little room is said to be the same as when the immortal bard of Avon sat there in the wide chimney corner and wooed the woman whose name afterward became linked with his own. It is a good many years since then, and there may be some question as to the identity of this room and the old chambers above; but the old, thatched, low-roofed house, low ceilings, quaint cupboards, and the general air of age seem to warrant the truth of the assertions made. The building has had several additions, and the Anne Hathaway room is now occupied by an aged lady, who claims to be a lineal descendant of Shakspere's wife. After drinking from the old well a draught of cool and sparkling water, the day and hour being emphasized by quotations eloquently given by Mr. Elias Brookings, we entered our carriage, and drove to the old church wherein reposes the dust of the most remarkable child of genius that this world ever knew. As we were driving away from the cottage a lad came running up with a little bouquet from the flower-garden in front of the house, which we promised to keep in memory of the occasion.

The church is on the banks of the Avon, a sweet, secluded spot, exquisit and romantic. Here in the church, as in several of the dwellings, can be seen the quaint architecture of the sixteenth and seventeenth centuries.

Two rows of elm trees shade the long path leading to the church door. There are some odd old carvings in the church; particularly I noted one of a scolding wife with a gag in her mouth, and the face of her husband represented close at hand laughing in great glee at her appearance. A railing keeps the tourist from coming too near the spot where lies the dust of the immortal dead, but he may look upon the sacred place, and above it see the marble bust of him whose thoughts of life and death can never die. The "Seven Ages of Man" are pictured in the stained-glass window of the old church. "Why, that is not literal," I said, observing some strange signs upon the window. "Well, ye know," said the gray-haired sexton, "we couldn't hav the 'Seven Ages of Man' in the church without applying a scriptural meaning to the whole of it!" So the Seven Ages must be turned and twisted to suit ecclesiastical taste. "Alas! poor Yorick!"

We reclined on the banks of the beautiful Avon as it wandered slowly past in quiet, dreaming splendor, and watched the clouds floating overhead in the wondrous sea of blue. The graves of the dead were all around us, the living walked by the riverside, the lowing cattle browsed in the meadows opposit, and the sleepy old town seemed resting beneath a benediction. We went on to the grammar school where Shakspere did receive a little school education, but the old building was being repaired, and we were not permitted to go to school that day. We had lunch at the "Golden Lion," a hall built on the spot where the famous inn stood which was so oft frequented by the "bard of Avon." The walls were decorated with mottoes and well-chosen selections from his plays.

How strange it seemed to be walking among the scenes and over the same ground, seeing the same hills, vales, sky, and river, that his eyes had looked upon!

Reluctantly we turned from them and started for a drive of ten or twelve miles through the lovely country of Warwickshire, much of it owned by Lord Spencer, who, by the way, is called "the best landlord in England." We stopped at Warwick, a lovely old town on the banks of the Avon river. Richard Neville Warwick, the "King-maker," "the fighting earl," as he was called, once lived here, and was the founder of the town. But this brave and independent man was killed in the battle of Barnet, more than four hundred years ago, and in accordance with the barbarism of his age his body was exposed naked to the elements for three days. Close to the leaping, dancing, dashing river is Warwick castle, one of the finest old feudal establishments in the kingdom. The roadway leading to it is cut through the solid rock for a hundred yards, and its cool winding way, the high walls adorned with sweeping, feathery ferns, flowers, and mosses, makes one of the most delightful rambles in the world. The castle is now inhabited by Earl and Lady Warwick, who, for a fee, permit strangers to view the state apartments. A guide conducted us through the various rooms and we were shown the beautiful mosaics, tapestries, armor, bric-a-brac, inlaid tables, paintings of royal personages by Vandyke, Rubens, and other distinguished artists. In the drawing-room was piled a cord of wood—big sticks and forelogs for the capacious fireplace. This is in keeping with the customs of the olden time, but it appeared queer enough to our American eyes to see so much wood in so handsome a room. One of the towers of this castle was built in the fourteenth century, and another tower is still older, it is said. A pretty scene was the bubbling, babbling river in the rear of the castle, as it came through green meadows, dashing over the rocks, the shadows of the big trees on its edges lying caressingly upon its dark, cool face. It was a most fascinating spot, and leaning from the wide window we recalled the stories of the old English knight, old Guy of Warwick. He courted Phillis, or Phelis, as the story goes, and a gallant lover was he. But Phelis demanded some brave deed to test his love for her before she would listen to his suit. He loved her and was afraid of nothing. A knight in those days must fight a battle and kill men to be distinguished, and Guy fought the Saracens and killed the doughty Coldran, and Elmage, also the king of Tyre and the soldan too. He rescued Blanche of Germany, the daughter of the emperor, and was exposed to many dangers. After these exploits Phelis consented to marry him, and following the marriage, which was celebrated with great *éclat*, he accomplished more daring feats than ever, such as slaying the giant Amerant, and the Danish giant Colbrand. Giants were as straws in his strong hands.

It is interesting to read Drayton's "Polyolbion," who tells there all about this "Jack the Giant-killer." It is told, with how much exaggeration I know not, that he slew a boar of passing might at Windsor, and on Dunsmore heath he slew the dun cow of Dunsmore, a dreadful, vicious creature that was the terror of the whole country. In addition, it is told, he slew in Northumberland a fierce winged dragon as "black as any coal." It had, they say, paws like a lion, and a hide which no sword could penetrate. Guy did so many bold and unique deeds that the praise of them quite turned his head, and he became a hermit and went and lived in the woods. Phelis did not go after her giant-killing husband, but when hungry he would go home for something to eat; at which times she did not seem to recognize him. On his death-bed, however, he sent her his ring and desired her to come to him. She went and remained with him to the last like a true and devoted wife.

The romantic legends of Sir Guy are evidently of Anglo-Norman origin. Shakspere refers to Guy and to Colbrand in the play of "King John," and also makes similar reference in "Henry VIII."

The old town of Warwick was founded in the year 50, and its castle in the year 916. Some of its walls are ten feet in thickness—truly its inmates might "laugh a siege to scorn." Below "Cæsar's tower" are the dark and chill dungeons where prisoners were once kept in "durance vile."

I wish I could tell you in detail all about the magnificent furnishings of the various apartments in this grand old castle, but it would take too much space. The grounds are very lovely and a profusion of flowers are on every side. There is a portcullis in one of the walls and a bridge across a moat, beyond which is the greenhouse. Here is the famous Warwick vase which was found at the bottom of a lake near Tivoli by Sir Wm. Hamilton, who was at the time embassador at the court of Naples. It is of white marble, of exquisit Grecian design, and can hold one hundred and thirty-six gallons. Its handles are carved vine branches, from which run tendrils, grapes, and leaves in marble. A panther skin, head and claws, are represented on its outward surface, and above are heads of satyrs, ivy wreaths, the vine-clad spear of Bacchus, and the crooked staff of the augurs. The vase is said to be older than the castle.

Peacocks and guinea fowls quite tame wander over the lovely lawns, and although I was warned to "keep off the grass," I crossed it and picked up pretty peacock feathers, and Bethia found a quill of a pea-hen and gave it to me for a pen to write these letters with.

A five miles' drive from Warwick castle and we are at the old ruin of Kenilworth, made famous by Sir Walter Scott in his novel, "Kenilworth." This ancient ruin, once covering seven acres, was founded by Geoffrey de Clinton, treasurer of Henry I. Old "John of Gaunt, time-honored Lancaster," once had his home here. So, also, did his son Bolingbroke and Henry IV.

It was a great place for kings. Henry III. gave it to the earl of Leicester, and while the Jack Cade rebellion was going on Henry VI. was glad to find shelter here. That deformed monster, Richard III., dwelt here and held high carnival in its stately halls. Harry VII. and licentious Harry VIII. held high carnival within its ivy-covered walls. It was a prison-house for Edward II. Queen Elizabeth gave it to her lover and favorit Dudley, and it was on July 9, 1575, that the great *fête* was held here which Scott has so vividly described.

Once a grand, an imposing structure, now it has fallen into crumbling, broken fragments, the ivy still clinging, clasping, and clutching its stones with tenacious tendrils, as if it would stay the hand of death and decay. The Gallery tower and Mortimer's tower are now but tottering ruins. Here is the avenue through which Queen Elizabeth and Dudley rode in jewels and splendor, followed by a stately cavalcade lighted by two hundred waxen torches. We can see the remains of the great festiv hall, one hundred feet long and fifty broad, and the "strong tower," which is the "Mervyn's tower" of the story into which the ill-fated Amy Robsart was thrust while expecting a visit from Leicester during the revels of that great visit. The "pleasance" is still shown as the place where the queen met poor Amy. Here in this castle she, Amy, was kept a prisoner, but it was at Cumnoor place she met her death, Richard Varney, the hireling, dropping the trap-door by which she fell into an abyss and was killed while running to meet her husband.

Visitors throng the ruins of Kenilworth, and artists are very busy here and there sketching the picturesque arches and broken oriel windows, but there is little to see but the sad work Change has made. Flowers are blooming by the roadside, and a vender sells pictures of the old place, and photographs of the unhappy Amy Robsart. We lounged about on the grassy, unkempt lawn, bought some views, plucked a rose and pinks unbeknown to the keeper, gathered some pansies in memory of Amy Robsart, and reflected on the instability of all things earthly. Miss Lawson came along and said: "You can get a nice cup of tea over yonder for a penny. Come, I'll show you the way." So we went along together, Mr. Robert Adams following close along, and in a cosy upper room of a century-old house we had tea, and bread and butter, which we were quietly enjoying when our guide came hurrying up, saying, "The carriage is waiting; we must hurry or we will not catch the train for Birmingham." We arrived at the latter place just at dusk, walked up the street, and through an old graveyard to the elegant Grand Hotel, where we were glad to partake of an excellent dinner.

Birmingham is a fine business city, where almost every necessary article is manufactured. It is the birthplace of steel-pen-making. Several establishments, among them the renowned Joseph Gillott, Perry & Co., and others, still carry on the business. The weekly average of production of steel pens here is said to be one hundred and sixty thousand gross, using from sixteen to eighteen tons of steel, of which eight tons appear in the pens, the remainder being simply waste in the process of making.

Birmingham has been the home of such men as Matthew Boulton and James Watt; Henry Clay, the inventor of papier-mâché; Francis Eginton, who invented processes for reproducing pictures and for painting on glass; Murdock, who invented lighting by gas, and who was ahead of Stephenson in the invention of the locomotiv, besides many other notable characters. In such a lively, wide-awake city there can be little cringing to priestly power, and it was no surprise to learn that there was no old abbey or cathedral in its limits, the earliest reference to a church in its annals being in the year 1285, when, it is recorded, "William Bassley placed himself in the church of Birmingham, and acknowledged himself a robber!" Would that all robbers in our time would be so conscientious.

Just about a hundred years ago some zealous Christians distinguished themselvs here by raising a mob and attacking the "Jacobins" who commemorated the anniversary of the French Revolution by a dinner party. The mob attacked and burnt the houses of the dissenters, among them the house of Dr. Joseph Priestly, who fled to London, and from thence to the United States, where he died in 1804.

There is not so much superstition in Birmingham as in some places, and I would hav been pleased to hav remained longer, but was obliged to leave on the following day.

Our next halting-place was Chester, in Wales, an old town seeming to hav stopped all progress in some portions about three hundred years ago. Such old dry oddities of houses, projecting over the streets with tiny panes of glass and curious inscriptions carved on their old crossbeams. Chester is the only town in Great Britain that has kept the foundation lines of the Roman walls intact. These walls inclose the city, and are two miles in circuit. The Romans erected these walls in the year 61. In 73 Marius, king of the Britons, extended the walls, and in 607 the Britons were defeated beneath them. Alfred the Great's daughter rebuilt them in 907. In 1399 Henry of Lancaster mustered his troops under the walls, and in 1645 Parliamentary forces made a breach in them, and a tower marks the spot where King Charles I. stood in that year and saw his army defeated on Rowton moor about four miles distant. We walked on the walls the entire two miles, saw the remains of an old Roman bath, and the old mill on the river Dee, the miller of which was the hero of the song, "The Miller of the Dee"—whose miller's cap was better than a crown, who envied nobody, no not he, and he thanked the river Dee. There is a legend that the original old miller would not sell any corn to Cromwell, for which offense the unenvious miller was put to death. Many a one has been hanged for less cause in the superstitious times of the past. But the river Dee runs on, the best of salmon find their beds in its clear waters, and another miller grinds corn in the ancient mill. We passed the "Wishing steps," where it is said if one walks up and down the eighteen steps seven times without breathing, wishing all the time, he will be sure to obtain his wish. None of our party, of which there were thirty-eight, tried the experiment.

Near the end of the wall is the Chester cathedral, founded in the year 200, and in the year 800 it was used as a retreat against the Danish invasion. It is an ancient structure, and its antique wood-carving is worth inspection, though some of it is not very modest. Under the building is the crypt, and the dark, damp cells make one shudder to recall what may hav once taken place there. Attached is the ecclesiastical court-room in which George Marsh, a Protestant minister, was tried in 1554, for heresy, by the bishop of Chester, who sentenced him to be burnt for the offense. The seats of the judges and the heretic are still preserved. O religion, what demons thou hast made! What crimes thou hast committed!

Chester has an old grammar school founded by Henry VIII. The scholars are sleepy, and the teaching is nearly of the age in which the school was built.

The river Dee runs almost around the town, and the space inclosed by the walls marks a perfect parallelogram. When the place was a Roman station it was called Deva Castra, but the Saxons called it Legecester. The two principal streets cross each other and the dwellings project over them in a strange, odd fashion. The "rows" are queer little streets, and the stores are queer, too, and prices high. It was sad to see the little huts where the very poor liv. I thought the abodes were houses for cattle till told different. Beggars were plenty and squalor and wretchedness apparent.

A man accompanied us in our walk on the walls, and his evident desire to please was quite amusing. To all our assertions he would raise his cane and say, "Quite right! Quite right!" One of our party said, "George Washington came here once and planted a bean, did he not?" "Quite right, sir, quite right—so he did, so he did!"

They are very polite in Chester and say "thank you" for everything. We lunched in a little restaurant, but the quality of the food was not equal to its price. We remarked the same, at which the proprietor said smilingly, "Thank you;" and when we declared, "We will never come here again," he bowed even more politely, and said again, "Thank you."

In the afternoon of this day (August 23d) we left Chester for Windermere. The ride was through a fine country, but the homes in some districts were plain and poor. We stopped a few minutes at Preston, and our guide, Mr. A. Godfrey, bought newspapers and chocolates for the company. "How did you know girls liked chocolate?" we inquired. "Oh, I read it once in a magazine, and then I observe they eat it more than anything else," was the reply. As we rode along, we got lovely views of the Cumberland mountains and a bit of the Irish sea, with plenty of green meadows, and browsing sheep on the hillsides.

We rode in our own special cars, locked in of course, as is the English custom. Every car was marked "Engaged." A roguish young lady detached one of these "Engaged" papers and cautiously pinned the same to the coat of a bright but serious-looking young gentleman, who walked about the car unconscious of the tag attached to his coat, to the great amusement of the others who occupied the compartment. SUSAN H. WIXON.

"Home Again From a Foreign Shore."

The editor of the Children's Corner arrived safely home in good health from a delightful European trip on the 5th of September. A large pile of accumulated correspondence—contributions to the Corner, etc.—awaited her arrival. After one or more sketches of foreign travel and sight-seeing, the columns of the Corner will be given again to its correspondents and friends who hav so patiently followed its editor in her wanderings. All letters and articles on hand to be published in their order.—ED. C. C.

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News of the Week.

INDIANS about Oklahoma are ghost-dancing.

FRANCE has celebrated the one-hundredth anniversary of the proclamation of its republic.

AT Kirkintilloch, Scotland, a man has been fined ten shillings for playing a bagpipe on Sunday.

THE largest shoe factory in Burlington, N. J., has been destroyed by a fire set by a religious crank.

CATHOLIC congregations in Prussia are increasing in much greater proportion than the population.

BERKMANN, the attempted assassin of Frick, has been sentenced to twenty-two years' imprisonment.

THE pope has approved Cardinal Gibbons's plan for an exhibition of Catholic schools at the World's Fair.

THE pope has received ten large boxes of money from the ecclesiastical province of New York as presents for his annual jubilee.

THE Russian government is bankrupt, and is unable to borrow from Jew financiers because of its persecution of their race.

IN Pennsylvania law-courts relativs of Father Mollinger are contesting possession of his property with the Catholic church, to whom he willed it.

ANOTHER holy relic of St. Anne has arrived at New York and will be used, like the other, to make miraculous cures. It is a piece of bone from her arm.

PROFESSOR MCCOOK, of Hartford, Conn., has investigated the number of purchasable voters in twenty towns of his state, and estimates them at sixteen per cent.

CATHOLICS continue to complain that the Protestant Indian commissioner Morgan "is doing his best to destroy the Catholic missions among the Indians."

IT is said in Germany that the repeal of the law excluding Jesuits has been promised the Catholic members of the Reichstag in return for their support of government measures.

THE Frankfort, Germany, *Zeitung* says: "The rapid development of the material power of the United States menaces the continuation of the economic and intellectual supremacy of Europe."

MISS LAISY, a schoolteacher at Cleveland, O., whose admiration of the Catholic church has long displeased her Protestant parents, has disappeared, and it is feared that she has entered a convent.

TALMAGE has returned, and says of his interview with the czar: "We talked like brothers—discussed religion and politics. I found the czar bright, cheerful, emotional, sympathetic, and most intellectual."

THE strict Sunday law which has been in operation in Germany since July 1st has provoked such resentment that it will be repealed. This will deter the government from giving to the legislature another paternalistic law, for the punishment of habitual drunkards.

NEAR Bordeaux, France, a peasant who suffered from what he thought was a foreign substance in his stomach was told by a clairvoyant that he was afflicted with an evil eye cast on him by Madam Fort, a reputed witch, whereupon he killed the Fort woman.

THE acting land commissioner at Seattle, Wash., has rejected the applications of two men who wished to file claims of land which they had named "Holy Moses" and "Jumping Jesus," but offers to enter the claims under any names that are not blasphemous.

PAPAL examinations hav confirmed the virtues of, and established the authenticity of the miracles attributed to, Bianchi, the Barnabite; Baldinecci, the Jesuit; Matella, also a Jesuit, and Leopold of Gaichis, the Franciscan, which four persons will accordingly be made saints.

A SUPERSTITIOUS Japanese was told that a human liver eaten raw would cure his mother's blindness. He would hav killed his child to procure one, but was disarmed by the infant's smiles and his wife's pleadings. Finally his wife offered herself, and helped him strangle her to death.

THE German *Kölnische Zeitung* prints extracts from a widely circulated Catholic schoolbook which show that the work contains legends of three saints murdered by Jews in the Middle Ages to obtain their blood for use in religious rites, accompanied by a footnote declaring that Jews still continue the practice.

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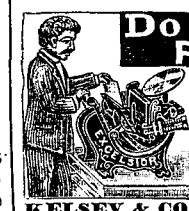
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Petition to Congress to Open the Gates of the World's Columbian Exposition on Sundays.

To the Senate and House of Representatives of the United States, in Congress Assembled:

We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your Honorable Body to repeal that portion of the Act entitled "An Act to aid in carrying out the Act of Congress, approved April 25, 1890, entitled 'An Act to provide for celebrating the four hundredth anniversary of the discovery of America by the holding of an International Exposition in the City of Chicago'"—approved August 5, 1892, which reads as follows: "That it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby, made the duty of the World's Columbian Commission, created by the Act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

Also, to repeal that portion of the Act entitled, "An Act making appropriations for the sundry civil expenses of the Government for the fiscal year ending June 30, 1893, and for other purposes"—approved August 5, 1892, which reads as follows:

"And it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby, made the duty of the World's Columbian Commission, created by Act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

We ask the repeal of these portions of these laws for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago, who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you ought to decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

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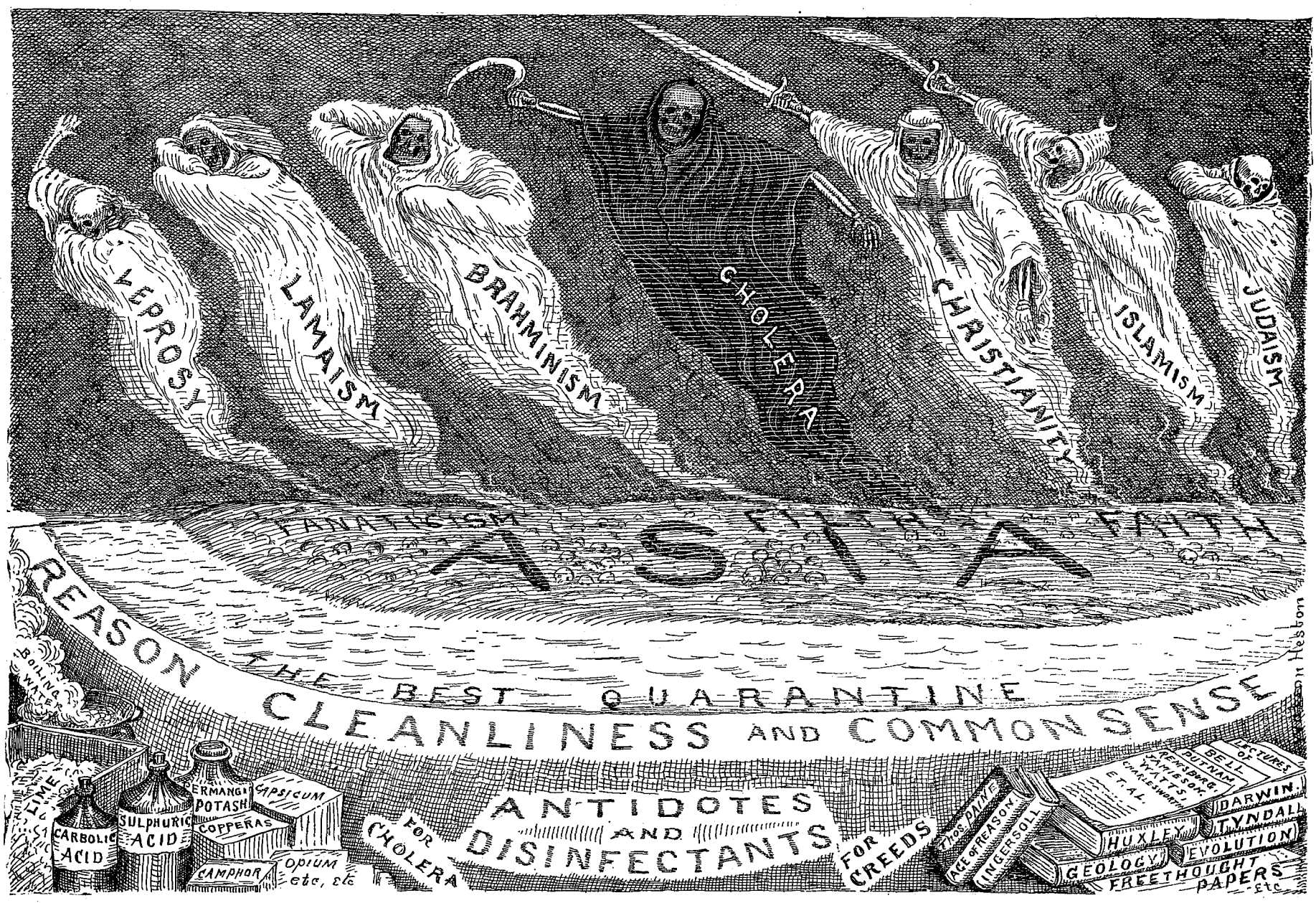
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For the cholera arises each time in certain districts of India, especially about the delta of the Ganges, where the prevailing religion has to the present day suppressed science so that its own misteachings might flourish; the disease is thence disseminated by the annual religious pilgrimages to the holy cities such as Hurdwar in India, Bokhara in Central Asia, Mershed in Persia, and Mecca in Arabia; in these countries it spreads quickly and extensivly for lack of the sanitary measures which religion has ever forbidden to be taught; from hence it this year entered Russia, a country where a Christian populace has equally exalted priests' mummeries and ignored physicians' prophylactics, and through Russia it reaches us who by a wiser neglect of supernaturalism and regard for fact hav deserved better things.

Thus to those never-ending, abominable world-curses of Brahmanism and Buddhism, Mohammedanism and Christianity, is due all our misery under this hideous scourge.

The first intimation in America of an outbreak of cholera this year in the breeding-place of the disease in India came on April 22d in the shape of a cable dispatch from Calcutta. In this message it was announced that on the preceding day one hundred and eighty cases of the disease had been reported in Benares and that it had been raging there in the shape of a virulent epidemic for some time. In the twenty-four hours preceding the filing of the dispatch one hundred and thirty-five deaths had been reported. Dr. Gregg, the royal sanitary commissioner for Bengal, in a report on the conditions prevailing in the neighborhood of Benares, stated that everything favored the spread of the disease. Over the whole of the affected area it was found that tanks of various shapes had been made containing accumulations of dirty water which was used for household purposes by the nativs. Low, foul jungles reeking with bad smells surrounded these tanks, the surfaces of which were almost completely covered with thick, decaying water-plants. Between and around the houses were narrow lanes, bordered by deep, uneven drains in which filth collected. The substances, under the influence of the hot sun, quickly decomposed. Wherever the people living in houses in the neighborhood of these tanks had used the water there the cholera made its appearance. The tanks were also the sources from which the milkmen obtained water for their cows, and it is more than probable that they diluted the milk they sold with the same water. These practices were upheld by ancient custom, and by that arch fortifier of all custom however absurd or harmful, religion. Medical counsel was disregarded in favor of sacerdotal drivel.

From this part of India the disease seems to hav spread into Central Asia and Asia Minor by means of the religious pilgrimages to Mershed in Persia. It is possible, however, that the propagation of the infection was accomplished by the pilgrimage to Mecca instead. On the pilgrimages to this latter place a traveler returned from those parts writes to the *Sun:*

"Every year, as is well known, soon after the lunar month of Ramadan, caravans of faithful Mussulmans set out from all parts of the Eastern world to perform the pilgrimage to Mecca, and anyone traveling in the Levant at the present time would be apt to see many of these pilgrims already on the way. After a round of religious ceremonies at Mecca the proceedings culminate in a sacrificial feast called the Great Beiram, upon which occasion every pilgrim is admonished to make a sacrifice of a live sheep. Save a few inconsiderable parts reserved as perquisits and consumed, the carcasses of these sheep, to the number of many thousands, and the blood which flows from the altar in sluices, are left to putrefy and fester under the torrid Arabian sun, offering the best possible conditions for the generation and development of the cholera germs, which are then, by the returning pilgrims, carried into the uttermost parts of the Mohammedan world."

Under the domination of their religion, Persians and Turks resort to extraordinary behavior in the hope of warding off the dread epidemic. In Persia the nativs weep, wail, and gnash their teeth. In Turkey incessant prayers go up to the Prophet, imploring him to preserve his faithful followers from the terrible scourge. A strange ceremony was seen in Mershed the other day. A horse, covered with a tiger skin, was led out into the principal street and all the Persians in the city gathered round him. From the tiger skin hung countless amulets, and the animal was otherwise curiously caparisoned. A lad of sixteen years was mounted on the horse, and, after a black flag had been placed in his hands, the great crowd moved in procession around the market-place, at the head being three young girls, who were dressed in red trousers and black jackets, shouting "Ali Houssem! Ali Houssem!" to which the throng replied with loud prayers, lamentations, and self-flagellation. After a while the procession broke up and the crowd went home and, gathering a supply of provisions, such as bread, mutton, butter, eggs, etc., took it down to the riverside and spent the remainder of the day there feasting, weeping, wailing, and pounding their breasts with their clenched fists. Their one aim was to propitiate their deity and thus escape cholera, and it never occurred to them that they were actually inviting the epidemic by feasting in this mad fashion.

When the cholera reached Russia it found lying open and ready to its ravages a populace as helpless under Christian misbeliefs and mispractices as it had met in Turkey and Persia under Mohammedan. E. B. Lanin, the most eminent of the half-dozen travelers who hav recently been revealing to the world the condition of the Russians, writes of their lack of self-help and dependence on the supernatural:

"This helpless inability or unconquerable repugnance to duly shape the means to the end proposed, this deep conviction that, the first step taken, everything else may be safely left to God or to chance, is manifest in every act of individuals, societies, and representativs of the nation. It strikes us with quite as much force in Siberia as in Moscow, and testifies to Russian nationality as loudly in Archangelsk as in Kieff. Startling disclosures were published by two respectable doctors concerning the hospital of the Russian Sisters of Mercy in Odessa, of which they were the consulting physicians. 'Patients are received,' we are told, 'mainly in order that they should die. They are kept in narrow, moist, stinking cells, are treated in the name of mercy with a degree of cruelty that outstrips the limits of the probable; they are fed with loathsome food, are made to wait eight hours for their medicins, which are prepared in the kitchen along with the meals, being for economy's sake compounded with water instead of spirits, and put up in match-boxes and cigaret-boxes; paralytics are purged with enemas, and sufferers from typhus put in strait-waistcoats. Since the arrival of the new superioress from St. Petersburg a new method of treatment has been superadded, and now patients are healed by charms, spells, and magical formulas.' . . . This mixture of religious faith and presumptuous hope lies at the root of most of the crimes and avoidable accidents of which a large part of contemporary Russian history is composed. It is rank Malebrancheism in the sphere of ethics: a belief that mere mortals are but the occasions of all their so-called acts, which are really performed by God, or fate, the sole efficient cause, who can shape and form them as he pleases. 'Man may walk, but it is God who leads him,' is a Russian proverb."

The same writer has just favored us, through the London *Fortnightly Review*, with more information. The one impossible thing to do with the Russian, says Lanin, is to make him clean. The Russian people are very malleable in the hands of the czar and the clergy—to use the national expression, can be twisted into a ram's horn. A raw peasant may be suddenly transformed into a brave soldier, a pious priest, or a dangerous conspirator, but nothing short of a miracle will make him clean. Few hav any use for the washwoman. This is true not only of the very poor. Of an inmate of one of the gigantic apartment houses of St. Petersburg, who was a man of property, the *Novoe Vremya* casually remarked: "He never has his linen washed. Whenever he puts on a shirt he puts it on for good, and he wears it until it drops in shreds off his back."

As for sanitary preparation against cholera, the Russian peasants would look upon this as a profane interference with providence. The origin of this belief is to be found in the fact that the priests regard it as a profane interference with themselvs, certain to decrease the sales of their own anti-cholera remedies of prayers and spells. It is said that the Russians explain the outbreak of the cholera as the result of machinations of English enemies, who went visiting the famin districts last year, and under the pretense of distributing alms to the hungry, bribed Russian physicians to work this spell upon the people. The proper preventivs to use against cholera are the prayers of priests and the counter spells of lasses plowing in the dead of the night. Sanitary precautions are not legitimate. Another difficulty in the way of sanitation is the

expense of it. It has been calculated by experts that the sanitation of a peasant's hut would cost seven rubles (about $3.75), and no Russian peasant would think of sparing such a sum for the purpose.

In describing the things which Russians eat and drink, Mr. Lanin says that it requires great caution to keep within limits of decency of language and yet giv an adequate notion of the subject. The foreign visitors to St. Petersburg or Moscow who stroll down "Glutton's Row" will see men and women, boys and girls, devouring hideous messes which would be speedily destroyed by the sanitary officers of other countries. So much for the food of the poor. But it is said that the manner of preparing food in "first-class" bakeries and butcher's shops would not bear relation in plain English. Thus, it is said that in the preparation of the exquisit jams by the most renowned Russian confectioners the seeds are separated from currants, gooseberries, etc., not by means of a mechanical apparatus, but by the application of human lips, poor women being employed to do the work. The facts as to the preparation of the national drink, quass, are of the same sort. The water is said to be no better. No city or hamlet in Russia has drinking water pure enough to meet the requirements of the most tolerant sanitary engineer in more Western countries. In Bakhû, where the cholera found favorable soil, a semi-official Russian journal says that "in many yards stand artificial ponds filled with water carried thither in jars. In this water the inhabitants are wont to perform their daily ablutions, bathing every day. They also use it to wash their fruits and commodities, besides which they drink it." In a scientific treatis by Dr. Kolokoloff on the waters of St. Petersburg, it is said that one of the rivers of the capital receives daily from the city one-seventh of its own bulk in impurities.

The dwellings of the Russian people are in a fearful state of uncleanliness and misery. Even in the most magnificent apartment houses of the Russian capital the tenant who is paying $3,000 a year for his flat knows that under his marble staircase a whole family is hidden away in one room and living in a manner which must endanger his own health. In the tenements of the poor in parts of Russia the distance from floor to ceiling is sometimes not more than three feet, so that the occupants must crawl in upon all-fours to the rags upon which they lie. Disease is greatly on the increase. Diphtheria in particular has become a regular periodical epidemic, the proportion of deaths from this disease to the number of persons attacked being in 1888 greater than in the most malignant cholera known in the nation.

From this God-beloved land of Russia the cholera entered Hamburg, Germany, which it has so fearfully ravaged. This city of Hamburg contains a less proportion of Freethought and Rationalism, and a greater one of Christianity, than most other localities in the nation. Its people liv in close and foul quarters. They hav studied no text-books of hygiene, but are familiar with the catechism. A dispatch from that city on a recent Sunday says:

"The church services were attended by about every decently dressed person in the city. The churches could not hold the throngs, and hundreds of persons stood before the church doors, or under the church windows, listening to the prayers for the abatement of the plague."

Now the dread disease is at our own doors. No community can be safe while there remains on the same globe another community that really believes and practices religion.

German Catholics Bad Citizens.

The German Catholics last week held a congress in Newark, N. J., which was notable for the bold expression of treasonable sentiment by the priestly speakers who addressed the people. The church, by them, was repeatedly put ahead of the government, and they declared their allegiance to it in these words: "We approve what St. Peter approves; we recommend what he recommends; we condemn what he condemns, and we tolerate what he tolerates."

On the school question particularly do the utterances deserve attention. In the resolutions adopted the congress declares that, "following the many declarations of the holy see, particularly of Pius IX. of blessed memory and our present gloriously reigning holy father, and abiding with the direction of our episcopate and the third plenary council of Baltimore, we see in the training of Catholic parochial schools the only means effectivly to preserve and protect faith and morality, and we declare school without religion, in its nature and as experience teaches, dangerous. It is this sad experience to which the demoralization of society to a great extent is due." And the resolutions further call upon "all our Catholic fellow-citizens to giv their votes only to such candidates as take a correct stand on the school question."

In a speech by Priest Heinen are these words: "The church alone is the proper institution to take charge of the education of children. Nor is the right and province of the church, in this respect, limited to only religious education. A religious test must also be applied to secular education, which is worse than worthless if it is not inspired by religion. I claim, therefore, that there is only one school worthy of the name, and that is the parochial school. If we expect that our schools shall hav the desired influence on the minds of our young people, then religious instruction can never be considered a mere secondary affair, but it must, on the contrary, be placed far above secular instruction of any kind. Don't let us be unnatural sons and daughters; don't let us hasten the death of our mother tongues. If that language [German], so dear to us, is to die, then let its death be natural. For the present let us remember that this language is not dead yet, but is, on the contrary, very much alive. We demand that this language be taught in our parochial schools. What the heroes of the German Ultramontane party hav done in the old country we hope to be able to accomplish in this country—in this alleged free land of America. I therefore now propose three cheers for the parochial schools, and especially for the German parochial schools."

There is no need of comment on these sentiments. They are distinctly antagonistic to American principles, and if carried out would make an alien religious government paramount to our state and national governments. The holders of them are bad citizens.

Some Outrageous Religious Legislation.

A neighbor in Newark, N. J., Mr. John W. Ogden, calls our attention to some laws of New York state hitherto overlooked by the Liberals. They might be fitly described as progressiv stealing. The first reads:

"CHAPTER 191. SESSION LAWS OF NEW YORK, 1889.

"An Act to Limit the amount of property to be held by Corporations organized for other than Business purposes. Approved by the Governor, April 25, 1889. Passed, three-fifths being present.

"The people of the state of New York, represented in Senate and Assembly, do enact as follows:

"§ 1. Any *Religious*, educational, literary, scientific, benevolent, or charitable corporation, or corporation organized for hospital, infirmary, or other than Business purposes, may take and hold property not exceeding in value Two Million Dollars, or the yearly income derived from which shall not exceed One Hundred Thousand Dollars, notwithstanding the provision of any special or general Act heretofore passed or certificate of incorporation affecting such corporations. In computing the value of such property, no increase in value arising otherwise than from improvements made thereon, shall be taken into account.

"§ 2. This Act shall not affect the right of any such corporation to take and hold property *exceeding in value* the amount specified in section one of this Act, provided such right is conferred upon such corporation by Special Statute.

"§ 2. This Act shall take effect immediately."

The second improves on this by a million dollars:

"CHAPTER 497. SESSION LAWS OF NEW YORK, 1890.

"An Act to *amend* Chapter One Hundred and Ninety-one of the Laws of Eighteen Hundred and Eighty-nine, entitled: An Act to Limit the amount of property to be held by corporations organized for other than Business purposes. Approved by the Governor, June 4, 1890. Passed, three-fifths being present.

"The people of the State of New York, represented in Senate and Assembly, do enact as follows:

"§ 1. Section one, of Chapter one hundred and ninety-one, of the Laws of Eighteen hundred and Eighty-nine, entitled an Act to Limit the amount of property to be held by corporations organized for other than Business purposes, is hereby amended so as to read as follows:

"§ 1. Any *Religious*, educational, literary, scientific, benevolent, or charitable corporation, or corporation organized for hospital, infirmary, or other than Business purposes, 'may take and hold property not exceeding in value Three Million Dollars, or the yearly income derived from which shall not exceed Two Hundred and Fifty Thousand Dollars, notwithstanding the provisions of any special or general act heretofore passed, or certificate of incorporation affecting such corporations. In computing the value of such property, no increase in value arising otherwise than from improvements made thereon, shall be taken into account.'

"§ 2. This Act shall take effect immediately."

The third caps the climax of legalized robbery:

"CHAPTER 553. SESSION LAWS OF NEW YORK, 1890.

"An Act to *amend* Chapter One Hundred and Ninety-one of the Laws of Eighteen Hundred and Eighty-nine, entitled an Act to Limit the amount of property to be held by corporations organized for other than Business purposes, *and relating to such corporations.* Approved by the Governor, June 7, 1890. Passed, three-fifths being present.

"The People of the State of New York, represented in Senate and Assembly, do enact as follows:

"§ 1. Chapter One Hundred and Ninety-one of the Laws of Eighteen Hundred and Eighty-nine, entitled An Act to Limit the amount of property to be held by corporations organized for other than business purposes, is hereby amended so as to read as follows:

"§ 1. Any *Religious*, educational, *Bible*, *Missionary*, *Tract*, literary, scientific, benevolent, or charitable corporation, or corporation organized *for the enforcement of laws relating to children or animals*, or for hospital, infirmary, or other than business purposes, may take and hold *in its own right, or in trust, for any purpose comprised in the objects of its incorporation*, property not exceeding in value Three Million Dollars, or the yearly income derived from which shall not exceed Two Hundred and Fifty Thousand Dollars, notwithstanding the provisions of any special or general act heretofore passed, or certificate of incorporation affecting such corporations. In computing the value of such property no increase in value arising otherwise than from improvements made thereon shall be taken into account. *The personal estate of such* corporations shall be exempt from taxation, and the provisions of chapter four hundred and eighty-three of the laws of eighteen hundred and eighty-five, entitled 'An Act to tax gifts, legacies and collateral inheritances in certain cases' and the acts amendatory thereto, shall not apply thereto nor to any gifts to any such corporation by grant, bequest, or otherwise; *provided, however, that this provision shall not apply to any moneyed or stock corporation deriving an income or profit from the capital or otherwise, or to any corporation which has the right to make dividends or to distribute profits or assets among its members.*

"§ 2. This Act shall not affect the right of any such corporation to take and hold property exceeding in value the amount specified in section one of this Act, provided such right is conferred upon such corporation by Special Statute; '*nor affect any statute by which its real estate is exempt from taxation.*'

"§ 3. This Act shall take effect immediately."

This last amendment is sublime in its impudently aggressiv robbery of the taxpayers. By its provisions the Society for the Prevention of Cruelty to Children and the Society for the Prevention of Cruelty to animals escape taxation. All the private hospitals, which charge high rates for patients, escape; and, in this city, it exempts the Bible House Society owning a whole block, from which it derives thousands of dollars annually in rentals of stores and offices; it lets out the Tract Society in Nassau street, which also reaps thousands of dollars revenue from rent of its stores and offices; it exempts the Young Men's Christian Association building at Twenty-third street and Fourth avenue, a large portion of which is likewise rented for large sums, and it deprives the state of the revenue heretofore collected from legacies left to benevolent societies—societies usually benevolent only to their officers! It is a colossal religious steal as it is, and it can and will be used to exempt dozens of buildings and thousands of dollars' worth of personal property now paying taxes, thereby adding to the burdens of the producing property, already taxed to what seems the utmost limit.

Both political parties are responsible for this gigantic theft. The city Democrats voted for it for its benefit to the Catholic church; the country Democrats and Republicans because it aids the Protestants. That the religious people asked for such an immense favor shows how strong they consider themselvs to be in politics. Never, since Puritanical times, hav the churches wielded such an

influence in state politics as now, and never before in the history of the country hav they pulled so strong a wire in national legislation.

It is impossible to tell at present what this law will cost New York taxpayers. Already in the state over one hundred millions of church and religious property are exempt from taxation, and this will add an indefinit sum. Religious corporations will acquire vast amounts of realty, hold them without paying taxes, and reap the enormous profits of their speculation, only to reinvest and repeat the operation. The possibilities are almost limitless, and there can be but one result if churches take advantage of them—confiscation of such property by the state.

The Baptists of Rev. Mr. McArthur's church in this city recently held a "meeting to ratify the action of Congress in reference to closing the World's Fair on Sundays and to offer thanks to God for his overruling providence in the final settling of this important question." It is well that the Baptists see fit to "ratify" Congressional action; otherwise it might not be law.

The people of the Mosquito reservation, S. A., still believe in black art and necromancy, and hav laws punishing magicians. A short time ago Judge Thomas, of Bluefields, sentenced a man to pay a fine of $100 or go to prison for a year because a witness testified that he had seen the man, after taking a drink, knock a man down like dead, and on blowing some liquor from his mouth over the seeming dead man, he revived. The victim of this judicial medievalism said that the only reason the judge condemned him was because he was poor and his accuser rich, and this is probably true, for it seems impossible that a judge could really believe such evidence true.

A few weeks since we printed a Catholic complaint that the French Freethinkers hav usurped the church rite of baptism, and made it a civil ceremony. At the same time we said that it was probably not the Freethinkers but the Positivists who used the rite. It seems, however, to be a political rite more than a religious one, as the formula runs this way: "Do you undertake the moral and physical guardianship of this child? Do you promis to make him a good citizen and be a second family to him?" On receiving an affirmativ answer the celebrant will say: "In the name of the great principles of the French Revolution, I declare this child to be under the guardianship of Citoyen A and Citoyenne B." The formula was invented by M. Rochefort several years ago and the town of St. Denis appears to be the only place where the ceremony occurs.

An effort is being made to release Mr. Harman on a writ of *habeas corpus*, though on what grounds it is to be argued he does not state. In his last letter from prison, dated September 4th, the imprisoned editor writes cheerfully. He is allowed to see an occasional visitor, and receives such letters as are approved by the chaplain of the prison. He concludes his grateful acknowledgment of favors received by saying: "Quite a number of books and papers hav been sent me, but in most cases I know not whom to thank, as the name of the donor is not given. I would suggest that those wishing to send me anything by mail had better inclose a stamp for return of letter if rejected, and for notice that the book or other article is not admissible, if such should be the case. As a general direction I would say, don't send me daily papers, nor anything very radical in tendency."

Twelve out of thirteen of the board of women managers of the exhibit of the state of New York for the World's Fair hav protested against the action of Congress in deciding to close the Fair on Sunday. It would be interesting, says the *World* of this city, to know how women generally regard this matter—whether the twelve are alone in their opinion, or whether the women of the country stand as twelve to one in favor of opening the Fair every day of the week. The *World* has therefore opened its columns to a discussion of the matter by women, and we suggest that the Free-thinking women of the country add their views and record their votes. Send them to the *World*, New York city.

The Methodist ministers of this city, at one of their weekly meetings recently, discussed the question of eternal damnation. The general opinion of the old-time preachers was that damnation is eternal, while the younger ones thought it is not. The old fellows admitted that it was disagreeable for them to hav to preach so horrible a doctrin to their congregations; but, they said, it was not for them to say what doctrins they should or should not preach, so long as those doctrins were the teachings of Christ. They wanted no whitewashing of the word of God. A very young minister said he preached the doctrin of eternal damnation for the wicked because it was the teaching of his church, but he preached it just as seldom as he could, and when he had he took pains not to go much into details. He had not faith in eternal damnation himself, as applied to all sinners. "We on earth," he said, "who are civilized, look upon it as one of the cardinal principles of our civilization that in punishing evil-doers we take into consideration their responsibility for their evil-doing. That such a principle embodies justice and mercy none will deny. I believe that in preaching eternal damnation to the wicked, which means all who hav sinned, including infants, heathens, and the unfortunate poor of our great cities, who never hear the gospel, we make two skeptics to one convert. It is strange to me that, while we are always ready to find interpretations for other teachings of scripture which will put them in harmony with our idea of God, we refuse to take anything but the literal meaning of these passages in regard to infant damnation." When the Methodists begin to advance there is hope that the Christian world may some time entertain civilized notions!

In the East.

News and Notes.

It seemed at first as if "providence" was against me on Saturday night, September 24th, when I lectured at Meriden, for just at the hour of gathering it thundered and lightened and the rain poured; and as a consequence only a few were present. But the Turner Singers' Band helped us nobly, and inspired us, notwithstanding the storm, to keep the line of battle. A larger number were out on Sunday afternoon, and on Sunday evening a very good audience greeted me, and there is encouragement for the future. A goodly company, twenty-three in all, joined the Freethought Federation, and these will make a nucleus for work hereafter. Hitherto Mr. N. F. Griswold has had to take the responsibility. It is hoped that others will now come to his aid.

Outwardly Meriden is quite an orthodox place. They are the representativs of wealth and fashion, and are numerous. Yet there is a popular Liberal element. The reform party is here and doing good work, and the drift is to larger and better ideas. Meriden is a model New England city. It is a manufacturing center and is alive with business. It has many elegant structures, beautiful private residences, gardens, and lawns. On Sunday morning with Mr. and Mrs. Griswold I had a delightful drive, viewing from lofty hills the magnificent scenery. Meriden is encircled with splendid hights, and from these the city can be viewed in its picturesque variety—the massiv mills; the dwelling-houses from the little cottage to the superb mansion; the state reform school on a noble elevation, a group of beautiful buildings towering above the trees; the new hospital, a commodious and attractiv place which the women of Meriden hav recently purchased and devoted to its present uses. Beyond the crowded valley and wooded hights adorned with luxurious homes West mountain lifts its forehead to the sky—the first point, it is said, to be seen by the sailors as they voyage landward over the sea, which is eighteen miles distant. Prosperity is to be seen on every side, but here as elsewhere, in the midst of this apparent progress, are the battling forces of riches and poverty.

I was pleased to meet my veteran comrade, A. M. Dignam, who is a generous contributor to our cause. He was a soldier under the flag of the Union, and is equally ready for freedom's greater battle yet to come. Also, Mr. and Mrs. Feris, Mr. John Morse, Mr. and Mrs. Hale, and others, formed our pioneer corps. Mr. E. S. Todd and E. W. Parker were present from Marion, and I was glad to meet these comrades, who will no doubt be of excellent service.

Our Spiritualist friends under the lead of Mr. H. W. Hale are doing good work here helping on the era of humanity.

The Meriden *Press*, just started, is a vigorous reform journal, and means progress.

I must thank the members of the Turn Verein for the beautiful music which they furnished.

In the home of Mr. and Mrs. N. F. Griswold I found the true Freethought hospitality, and I enjoyed the campaign with its varying defeats and successes.

SAMUEL P. PUTNAM.

Oregon and the Proposed Sunday Law.

Oregon is one of the few states in which Sunday laws hav not become very burdensome yet. The Sunday-closing act which closes the doors of all legitimate business houses except drugstores is all the Sunday law now on the statute books. But the Women's Christian Temperance Union is going to make a desperate effort to get a rigid Sunday law through the next legislature, and it had $10,000 to back it as long ago as last April. Now, if an earnest effort is not made to prevent it they will get that law. I propose this: Let us canvass the state thoroughly and circulate petitions against it and asking for the repeal of the present closing law. Let us form clubs in every town and every schoolhouse, and all these clubs resolve against the present and the proposed law. Let us gather these petitions and resolutions together and hav them presented to the next legislature by a good lobbyist. Let us call a convention to meet in Salem one week after the legislature meets and try and come to Salem in such numbers and with such enthusiasm as will impress those solons with the idea that all Oregon is opposed to Sunday law and in earnest. This can be done by speakers going all over the state and organizing committees and furnishing them with petitions to circulate. The committees can send in the petitions to the central committee when all hav signed who will, and also such funds as they can raise to help defray printing, postage, and other expenses. The committees, too, can help agitate for the convention. The sporting men, speed-track men, and baseball clubs, for instance, can be stirred up, for their interests are to be attacked. The theaters, and other amusements, too, will help along substantially no doubt.

If the work is pushed on these lines we can undoubtedly defeat the proposed despotism. But something must be done and done with vim and determination or they will fasten this unholy ordinance upon the people of Oregon.

When has a Sunday law ever been repealed? Let us keep it from being enacted. I will try and be in Portland by the middle of October. It is not worth while trying to do very much until after the presidential election, for now that absorbs the attention of the public to the exclusion of everything else except prizefights.

Let us make the time between the election and the convening of the legislature a time of enthusiastic work.

HENRY ADDIS.

Lectures and Meetings.

S. P. PUTNAM'S lecture appointments for October and November:

Cincinnati, O.....	Oct. 9	Reno, Nev.....	Nov. 6, 7
Golden Pond, Ky.	" 14–17	Bishop Creek and	
Chicago, Ill.....	" 23	Round Valley, Cal	" 9–14
Bartley, Neb.....	" 26, 27	Independence, Cal	" 17–20
Denver, Col.....	" 30	Stockton, Cal.....	" 27
Scofield, Utah....	Nov. 21,		

THE Manhattan Liberal Club lectures for October are as follows. The Club meets at 220 E. 15th street:

October 7th, "Jeffersonian Democracy," Samuel P. Putnam.

October 14th, "The Heaven and Hell of Politics," Voltairine de Cleyre.

October 21st, "The Persistence and Utility of Fiction," Van Buren Denslow.

October 28th, "The Free-Banking Solution of the Currency Problem," Widden Graham.

W. F. JAMIESON is expecting to attend the Secular Congress at Chicago. For lectures address him at Mosca, Col.

THE next meeting of the Syrian Society will be held at the house of William McLaury, M.D., 244 W. 42d street, on Thursday, Oct. 6th, at 8 P.M.

The ——bath Day.

The religious painter who embellishes fences and sheds with scriptural sayings painted on a farmer's fence in western Massachusetts the injunction: "Remember the Sabbath day to keep it holy." Along came some Peck's bad boy, who easily changed it to: "Remember the bath day to keep it holy."

The Kansas Freethinkers' Convention.

We are indebted to *Lucifer* for the following report of the third annual convention of the Kansas Freethinkers' Association held at Ottawa, September 9th to 14th. Mrs. Etta Semple presided.

Saturday evening Mr. A. Rose, of Lawrence, occupied the platform, presenting arguments to tear down Bible superstition. A heavy rain kept the people at home, a very small audience being present.

Sunday afternoon J. E. Remsburg gave a strong address on the Sunday question, and in the evening lectured on "False Claims." A large audience was in attendance, which he held by r is eloquence.

Monday forenoon was spent in business session, and short talks by nearly all present on the subject of "Right Over Duty," being thoroughly handled.

Monday afternoon Lois Waisbrooker lectured to women on "Perfect Motherhood." After her lecture the audience, with one accord, asked a repetition of this able lecture. The request was granted. Mrs. Hodge, of Ottawa, followed with a paper on the "Theory of Christian Science."

Monday evening L. D. White, secretary, read a lecture on "Woman's Dangerous Friends," wherein she showed the fact that woman has many enemies among her pretended or so-called friends, the church being the worst enemy of all. Her appeal for Moses Harman, now in prison, was well received.

Tuesday morning was devoted to passing resolutions and electing officers. The resolutions adopted are as follows:

WHEREAS, the so-called Christian Sabbath has no foundation in nature nor in the inherent needs of man, nor even in the authority which the prevailing sects called Christian claim for it, therefore:

Resolved, That its enforced observance as a holy day is in direct violation of our natural, inherent rights, and that the closing of the World's Fair on th t day is not only an act of tyranny against the citizens of this republic, but an insult to the citizens of other nations, and presents a spectacle to the civilized world inviting contempt and ridicule.

Resolved, That we indignantly protest against all religious or governmental control in the realm of thought, discussion, and peaceable propaganda, as an unwarrantable interference with our liberties and a bar across the path of progress; that,

WHEREAS, It is considered a crime not to giv warning when a contagious disease makes its appearance, that proper precautions may be taken to prevent its spread among the people; and,

WHEREAS, We consider it equally criminal not to giv warning, and in language that the people can understand, when a moral disease, one which involves the physical life-center of the race, makes its appearance; and,

WHEREAS, Moses Harman, of Topeka, Kan., editor of *Lucifer, the Light-Bearer*, is now undergoing sentence in Kansas state prison for having given such warning, placing it in the hands of the people through the only channel at his command; therefore,

Resolved, That any law which tends to prevent the full and free discussion of whatever pertains to the physical and moral welfare and happiness of the people is in direct violation of our natural and inherent rights, and we earnestly urge the individual and united efforts of all lovers of liberty to secure the abrogation of all such laws now upon our statute books and to see to it that no more are passed.

Resolved, That the incarceration of Moses Harman demands the indignant protest of all progressiv men and women as unjust, invasiv, and tyrannical, as worthy of Torquemada, or the theocratic government of the Dark Ages.

Resolved, That in the imprisonment of a man whose integrity and personal moral worth hav never been questioned by his most persistent persecutors, this while thieves, murderers, and moral lepers who subscribe to and sustain the rule of the church as she acts through the state, are at liberty, we see foreshadowed, not only our own fate, but the fate of all who dare to oppose the superstitions of the past as embodied in the church of to-day, provided the church gains the power she seeks, which she is sure to do unless all Liberals are awake and activ.

The following officers were elected: president, Mr. Mayberry, of Burlingame, Kan.; vice-president, S. W. Day, of Ottawa, Kan.; secretary, Etta Semple, of Ottawa, Kan.; treasurer, M. Semple, of Ottawa, Kan. Letters were read from Prof. J. H. Cook, "Diana," E. W. Chamberlain, H. Harman, Voltairine de Cleyre, Annie E. Parkhurst, Ida Ballou, Governor Robinson, and Dr. A. C. Williams. A vote of thanks was tendered the Ottawa *Republican* for the report it gave of the convention.

Tuesday evening Lois Waisbrooker spoke to a large audience, combining her two lectures, "The Lessons of the Present Hour" and "Perfect Motherhood."

Sunday afternoon, in response to an appeal from the vice-president to consider ways and means of continuing the association on a solid basis, J. E. Remsburg gave some encouraging and practical ideas on the advantages and utility of organization, of which the members were not slow in taking advantage. Money enough to defray expenses of the next annual convention was pledged, thus removing the financial responsibility from one or two members who hav heretofore carried it, and insuring life and strength to the association. Mrs. Semple, who writes the report, concludes: "Pleasant acquaintances were made and renewed, and all went home feeling encouraged to come next year, working together in a common cause for truth, and to oppose error and superstition."

Waiting for the Coming Change.

'Twas once the man who marshaled mighty armies,
Who held a viselike grip on all mankind,
Who ruled by sword with valor's muscle wielded
The world and all its wealth and all its mind.

The despot dared to speak in voice of thunder
His mandates to the masses 'neath command,
And dared to march into the thick of battle
With unsheathed sword puissant in his hand.

'Twas then that chivalry elected rulers,
And monarchy paraded undisguised;
But now 'tis said the people choose their leaders,
And statecraft as high justice stands revised.

We question not the purpose of the people,
As spoken by the patriots years agone,
When in the Western world was planned a nation
Where noblemen and kings should not be born.

But still we question what the years are bringing;
We see proud monarchy regaled in lies,
And legislation and her legislators
The tools of crafty despots in disguise.

And now truth-speaking men can gain no station
To aid in making or unmaking laws.
The raptores, the cormorants of traffic,
Hold common manhood cringing in their claws.

The banker, the high priest of things financial,
Exacts his usury in tithes of gold,
And men bow down in worship to the dollar,
And gold is god—her priest the king of old.

'Twas armies once that were the slaves of despots.
'Tis labor's army now, the slaves of those
Who lobby through the laws of trade and money,
Far from the battle's front and safe from blows.

Far back along the paths of shipwrecked nations,
Their record this one simple story tells:
'Tis how the wealthy few gain all possessions
Until the frantic downtrod mass rebels.

As tower up the millions now fast piling
Within the coffers of the cunning crew,
To speak of sovereign people seems ironic
When bribes can buy a law to please the few.

I wait to see a change that fast is coming,
I wait to see the wealthy stronger grow,
I wait to see the downtrod mass uprising
To civilization's final overthrow.

When slaves are made of men whose narrow reason
Is bound by superstitious fetters strong,
Whose minds are groping in untutored darkness,
Blind to the rights that to all men belong,

When these are ground upon by heel of despot
Uprisings may be weak, at last extreme.
Long they forbear and fear and hope and tremble,
Intoxicate, hope on, submit, and dream.

But when intelligence beneath oppression
Is harder pressed, for a brief time she lies
Quiescent and obeys her lord and leader,
And strives by honesty in peace to rise.

But as the pressure on some strong explosiv
Increases, so intelligence must be
Beneath a despot pressure fast approaching
A point where every atom must be free.

A moment in the eons of oppression,
From peace to chaos, civilization's knell,
Down falls accumulated wealth of ages
Into the caldron of a self-made hell.

We walk beside a sea whose waves are growling,
But dashing harmless on a gilded strand,
We walk above a crater only rumbling,
Safe seems the shore, secure the solid land.

Around the world are little strikes recurring,
All vain are labor's throes of pain to right
The wrong accumulated in past ages,
By cunning craft made virtue in our sight.

How brave is he, the lordly law-upholder!
He who upholds a law to make him slave!
Hark to his pratings of *our* mighty nation!
His pen is mighty and his speech is brave.

He swears to execute all tyrant orders
That knaves hav purchased with the idol, gold;
He talks of independence when his language,
Yea, and his very manhood, has been sold.

And this is business; let the fool dare utter
An honest, manly thought urged not by gain,
Contempt, derision, scorn, becomes his portion;
Without his plot a man is deemed insane.

But still I wait to see a change fast coming,
I wait to see the wealthy stronger grow;
I wait to see the downtrod mass uprising
To civilization's final overthrow.

Cathlamet, Wash. DR. BOYNTON.

A Sweeping Challenge.

Nearly all, if not all, of the writings of the so-called fathers of the church, and most of the Latin classics, were fabricated after the revival of learning in the fourteenth century. ANTICHRIST.

Fact Less Prevalent Than Fiction.

The old saying made it "stranger"—doubtful in the minds of some, while the above statement can be questioned by no intelligent observer. How it has come to pass that fiction is the more popular, that error still has the upper hand of truth, may be one of the unsolved problems of our age. That it is so, however, is seen and lamented by all good Freethinkers and scientists; nevertheless consoled by seeing errors receding and facts gaining. In our age of wonderful material progress it is gratifying to see the mental and moral element likewise advancing. This being the climax of all that is good, it is humiliating to see it in the rear, exhilarating to see it moving to the front. Readers are exhorted to remember that this is due to our honorable workers—writers, readers, and lecturers. In the domain of Freethought there should be no "deadheads." The truths we learn should be taught to others. If appreciated, they will be disseminated. Neither reason, philanthropy, self-respect, nor respect for our fellows, can afford to let them lie dead. Truth, when rightly handled, is powerful and will prevail. Besides, the Latin saying should be verified, "*Qui docet dicit*"—he that teaches learns. Our only way to enjoy truth, to make it liv in us and us liv in it, is to use it, to spread it.

How often are we told by precept and example to let Christians alone, nor incur the displeasure of nominal believers in the Bible. Folly will it be said to incur the boycott of customers by disclosing your doubts on religion. To say that you do not know God, that you even entertain a doubt of his existence or wisdom, is dreadful. At once discretion becomes the better part of valor, and a virtual consent to radical error, assumption, and superstition results. Instead of doing what ought to be done for truth and reason, the compromising party is really doing all that religion could ask. In the days of Christ, as the Testament has it, evil spirits only asked to be let alone—all that the old slaveholders asked, all Jeff Davis and secession asked, and about all churches are now asking. Simply stop thinking, talking, lecturing, writing, and publishing, letting priestcraft alone, and we hav peace; agitate in behalf of truth and we hav war. Then comes the intolerance of superstition to spike the cannons. Wholly unable to stand fire, of which the cowardice of error is conscious, the *dernier resort* is brute force—the tar-and-feather argument of slavery, the revival of the Inquisition. Dreadful as once these were, they are no longer so.

But let us spend a few minutes on facts and fiction.

Is it not a fact that matter, in its ever-changing form, has always been and ever must be? The impossibility of annihilating it has again and again, time out of mind, been demonstrated.

The fiction is that in the beginning God created it from nothing. Before this beginning this unchanging God had been in eternity, the only possible existence, seeing nothing, knowing nothing, doing nothing. Nothing to see, nothing to know, nothing to do. Without variableness or the shadow of turning this God took a notion to create first the matter of our little world out of nothing, then the sun and moon to rule it out of nothing, and having a good bit of nothing left over, an infinit universe of suns and planets! This is the fiction prevailing over the solid science of facts.

At the same time he formed Adam out of dust, found him finally lonesome, put him to sleep, took out one of his ribs, and made him a wife. Then comes one variety of his snakes and induces the silly woman to eat an apple to gain knowledge, that she might know good from evil. Had Paul been there to hav her learn of her husband at home, it might not hav been that

In Adam's fall
We sinned all.

Then come their sons, Cain and Abel, the one a meat-eater, the other a vegetarian. Abel brought the firstlings of his herds, murdered them outright, offered their warm blood a sweet-smelling savor to his God; Cain came on with his vegetables and fruits, an insult to his blood-loving God, and was cursed and exiled to the land of Nod. There, however, he was consoled by courtship, marriage, and a large family of children. Where and how the wife and the prolific mother got there is another unsolved problem. Still, fiction being the most popular, at once it prevails over all stubborn facts.

Here we hav no more than the beginning, the *A B C's*, of the absurd and demoralizing fictions running through the tedious books bound into one big volume, called the Bible, sent broadcast into our civilized world under the outrageous fiction of being God-inspired. Go carefully and patiently through the whole domain of science in search of a

single fact to sustain the book, and a flat failure results. On the contrary, every science, and every fact in every science, protests against the silly, obscene, and bloody volume.

The leading command in the Christian's Testament, "Go ye into all the world, and preach the gospel to every creature, that he that believeth and is baptized shall be saved, and he that believeth not shall be damned," is the floodgate of the Christ fiction. To teach that the human intellect can believe according to its wishes, and then bribe it with the offer of eternal life to believe a tissue of silly falsehoods, is to start an epidemic of insanity against all philosophy. W. PERKINS.

Party Principles.

In August Mr. Steenerson called me to account for some statements made in an article entitled, "Prohibition Party Principles," and asked me to point out some of the great men produced by the saloons.

My friend must pardon me for not being able to agree with him, and also for failing to make my meaning plain. I do not believe the saloons produce any great men, but I do believe the Prohibition ideas of taxes, revenues, etc., produce the saloons—that is, make it possible for saloons to exist. I look upon a Prohibitionist as a variety of orthodox; ready to cut off the head and tear out the bowels of him who differs in belief, and to the same class and kind of people we owe all the taxes, licenses, and revenue imposed upon the sale of spirits. This taxation I believe to be the cause of the social evil produced by the saloon. The saloon is bad because it is made a means of sociability, and treating is the means of leading young people into the habit of drinking. Take off the taxes of various kinds and we know that whisky would be so cheap that no retail liquor business could be carried on with any hope of profit. There would be no saloon. Liquor would be almost as cheap as water (and cheaper than water is in some parts of our state), therefore when we drank liquor it would only be when we wanted it. The old confirmed glutton would soon drink himself to death, perhaps, but the young man who has not acquired the habit would not be required to refuse the sociability of a friend or a dozen friends in order to keep sober. Two glasses of liquor would be worth .001, one mill, one-tenth of a cent, and the "good fellow" would hardly feel justified in "blowing in" one-tenth of a cent to show his sociability. The amount "blown in" would show his meanness if anything. Therefore he would take a drink of water without asking his friend to join him. There are many things stated which I believe, but there are many more which I do not believe. I hav read many books of science and many books of facts. When I read and find demonstrated a scientific fact I believe it, but when I read of a miracle performed two or three thousand years ago by faith and recited by a writer who does not sign his own name, or who signs the name of a second or third party who was deceased at the time, and who says of the demise and burial of the said deceased, "And no man knoweth of the place of his burial even unto this day," I can hardly believe the story, for reasons which are apparent, although the story itself may be clothed in such beautiful language as to almost produce the rustle of angels' wings. I believe that two and two are four, because by demonstration it proves to be so, and it takes no portion of faith to prove it. I do not believe that the genealogy of Joseph makes a proper pedigree with which to prove Jesus Christ is a descendant of the house of David. If it is true that he is the son of the Holy Ghost instead of the son of the aforesaid Joseph, there is no scientific fact to bear out such a proposition; and in order to believe such a statement it is necessary to plaster it over with faith to such a degree that what little truth there is in it is covered out of sight. Being compelled to doubt his "inspired" genealogy, compels me to wonder which part of the inspired history, if any, is correct. I do not believe that any God or family of gods created the world in six days, because the stratified rocks of the earth's crust plainly indicate that the earth was millions of years in process of formation. I do believe that to produce vegetable growth requires sunshine; therefore I cannot believe that God made the grass one day and the sun and moon and stars the next afternoon. It is not because I do not want to believe, but it is because it is impossible for it to be true. My faith is not strong enough to dispute demonstrated truth. I believe and know by seeing with my own eyes that the throat of a whale is not large enough to admit a whole live man into the stomach. Therefore I find it impossible to brace up my faith to that extent necessary to convince me that a whale swallowed Jonah, and that he wandered around in his belly for three days and three nights and was then puked up upon dry land, or upon any land, or at all. I do not believe the saloon ever produced any great men. Neither do I believe the Prohibition party ever produced any great men, and I hav never met any great men who hav helped produce the Prohibition party. I do believe the saloon has ruined great men, because I hav seen the fact with my own eyes, and I believe that the same people who compose the Prohibition party now hav been the means of taking spirituous liquors out of grocery and drug stores and calling into existence the saloon business. It requires no faith to believe this, because I hav seen it all. If the saloon is a curse to society, as I *know* it to be, and the Prohibition party is the direct cause of the saloon, then who should answer the indictment? The present components of the Prohibition party are proud to claim the honor of fathering all the laws made against (?) the use of spirituous liquors. That these identical laws made the saloon business possible—because profitable—requires no grain of faith to believe. Not even a rational Prohibitionist will deny it. I do not believe the members of the party in general realize the mischief they hav been and are working, but I believe the powers behind their throne to be those manufacturers of spirituous and malt liquors who are financially interested in keeping the price of liquor high enough to insure the financial prosperity of the saloon. Scientifically demonstrated, it requires a disordered organism to believe and acknowledge in convention assembled that "almighty God is the source of all true government." That is the old, played-out political doctrin of kings, emperors, and absolute monarchs. That is the source from which they get their authority to behead their subjects at pleasure. That is the source from which Christian religion always received its authority to place unbelievers upon the rack and sacrifice innocence on the altar of bigotry. That is the source of authority under which the Israelites murdered the people of whole cities and debauched thousands of pure maidens; and that is the authority which has bathed the world in blood time after time. By God we hav suffered enough, and the average American citizen and voter whose liver and heart and gall and mind are in a healthful state of activ operation does not recognize any such authority in our government. He recognizes a majority vote of his fellow-citizens and that alone.

If Jehovah, the Jewish God represented in mass convention by the Prohibition party, is to take a hand in our national politics it is time for Freethinkers to think freely. Follow his history back a few thousand years. You can easily follow it by the trail of blood left by the wars and murders authorized and ordered by him. You can follow his trail by the crimes committed in his name, by the smell of human flesh roasted at the stake and on the altar to appease his anger, and by the murders of innocent babes which hav been committed to please his vanity. My friend Mr. Steenerson may think I am too radical, but I do not like the idea of prohibiting, and I do not like the result of the work of these cranks who recognize no other authority than that monster of monsters who rules only by superstition and ignorance, murder, famin, scourge, and Prohibition. F. H. HEALD.

A Sure Cholera Preventiv.

When we learn that a certain infallible preventiv of Asiatic cholera has been in use for sixty years, obscurely at first, and later quite prominently, it astonishes us that wider publicity has never been given to it. One great cause of the neglect of it is the large number of remedies published, and another is the favor given to certain formulas by different medical schools. The remedy and preventiv referred to here is sulphuric acid diluted and made into a kind of lemonade. Sixty years ago it had been observed that men working in sulphur mines were exempt from cholera, although people were dying all around them of the said plague. Some years later experiments were made by single practitioners with marked success in the use of sulphur fumes on cholera patients. When it became quite certain that it is the acid of the sulphur which was the efficient remedy and preventiv, experiments were made on a large scale. Some thirty-five years ago, many crucial and most cruel tests were made. Thus, although morally certain that this acid was a sure preventiv and remedy if taken in time, yet in the same cholera hospitals patients on one side of the floor were treated with the acid, on the other according to custom by the use of other medicins. Also in communities where the cholera appeared similar experiments were made with the acid as a preventiv. To some, and these most exposed, it was given, while others were neglected. Never in a single instance did the acid fail, while thousands all around and among the favored patients died of cholera. And now, of late, since the cholera bacillus has been detected and isolated, it has been demonstrated that the approach of sulphuric acid annihilates it. The beverage is made by taking twenty drops of dilute sulphuric acid to four ounces of water with lemons and sugar *ad libitum*. Our government published in 1875 a Report on cholera visitations. Executiv Doc. No. 95, first page, 17, has a thorough report of some experiments demonstrating the certainty of the acid as a remedy and prophylactic. Also it givs a formula for making the sulphur acid lemonade, same as hereinbefore given.

If this is so, one may ask why it is not better known. But anyone who has made a study of such things will not be astonished. For instance, the free use of lemons in small-pox renders that disease almost harmless. It was that which saved Voltaire's life when abandoned to die by all the eminent doctors of Paris attending him. Then came one who said it was too late, but he would "try anyhow." It took sixty quarts of lemonade to save him, said Voltaire afterward.

Over twenty years ago, Dr. Moore, of Ironton, O., rediscovered this remedy, went out in the midst of a great epidemic of small-pox, feeding lemons to hundreds of patients; in the worst cases never losing one. He published widecast his discovery. Yet who knows anything about it? Some few doctors hav got hold of it and use it with unfailing success, but the mass never heard of it, or shrug their shoulders at "an old woman's remedy." That most splendid example of American literature, a true classic, Parton's "Life of Voltaire," givs an account of Voltaire's case. HOLT.

Religion and Revenue.

The priest intimidates the poor, and on their mites he grows fat. He flatters the rich, and with their gifts builds grand temples and pretty parsonages. While pretending to honor poverty, he never says, Enough.

It is estimated that in Mexico the churches possess fully one-half of the real property; and in Spain, Italy, and some other Christian lands, as great or greater proportion may be in clerical control.

Look up and down our own richest avenues and see at short distances apart gorgeous temples in which to worship a god so poor as not to hav had a place to lay his head. And the priests of these temples, as they do in all Christendom, exercise an oppressiv influence on our civil government. They build the most costly structures in the most desirable places, and then order the community to exempt them from taxation to pay for paving, flagging, and lighting their borders, and protecting them generally. Consequently taxes on all o her property are higher; and every person who pays tax or rent, or buys the necessaries of life, is forced to contribute support to the priest. Yet some folks, in face of this fact, consider themselvs free. Besides this great public favor, the poor believers hand in their weekly if not daily mites; and the rich often, after a lifelong support of stylish theological mansions here, bequeath vast sums to purchase the best seats in some mansion in the skies. By so doing they may wrong their children, but it pleases their God, saves them from a hell, and builds another church on the next corner.

Nearly all Christian denominations of any note succeed in getting money. Only those like the Universalists, that try to run a church without a hell attachment, fail; which proves that multitudes still are superstitious cowards, and that most of the enormous revenue is obtained through fear.

Now the man who, after church attendance for years at an annual cost of fifty dollars less or more, becomes convinced that the church is a fraud whether the priest knows it or not; that it is both absurd and expensiv to hire anybody to pray to the clouds, and stops payment therefor, does not feel a necessity of immediately devoting the fifty dollars to hire some one to knock out the priest. For a while at least he enjoys his freedom quietly, and recuperates his purse if not boycotted. Then he will patronize some Liberal literature at say one-fourth of his old church tax. Such a man very rarely bequeaths any sum to build Antichristian halls. Yet is he more generous than a believer in goblins, for he is not governed by fear. It is gratifying to know that persons of this class are rapidly increasing in numbers, in courage, in generosity, without fear of a hell. Hell is the best card ever played for raising revenue; but Freethinkers do not depend on it for their existence.

But there is now another and a larger class of free thinkers, or rather free actors, to be considered. Thousands of young persons, after attending church and Sunday-school for a few years, influenced by liberal surroundings, become emancipated

from slavish fear and break away from the priest. Few of this class read the Bible enough to know the cruelties and immoralities there attributed to its God, or enough of history to learn the past horrid character of the Christian church, and to be prepared to combat the priest. They enjoy the precious freedom of belief without knowing its cost or value. They know little of the tyranny exercised by the church for centuries over the minds of men—rack, dungeon, fagot, ever ready to stop a heresy on the earth from going round the sun. There is nothing so effectiv to demolish the priest of to-day as the portraiture of the priest of the past.

Many of the most influential men of our Revolution were unbelievers. They had been party to a little church history themselvs, and were familiar with it. Most of the colonists had but just escaped from persecution; and as the believers were of many denominations, the unbelievers like Jefferson were able to keep their God out of the Constitution. We owe our present freedom to the divisions and animosities among Christians themselvs. But now, in this latitude at least, seeing their God and their devil, and their revenue, in peril of annihilation through free examination, Protestants and Catholics, with even some Jewish rabbis, are now plainly showing a disposition to act in concert for the reëstablishment of church domination.

History, so far as it goes, is a record of human experiences; and the young Liberal should study it to be better prepared to resist the priestly conspiracy. He will there learn that human progress has not been an unbroken ascent. At many a time and place has a little torch of freedom been lighted and after burning hopefully for a brief season been suddenly extinguished by an avalanche of fanatical bigotry. Many a cry for liberty has been silenced in blood. Human passions are as they ever were; and like causes bring forth like effects.

Granted that we are more intelligent than any who hav gone before. In her brightest days Greece was as much in advance of other nations as this country is in advance of others to-day; and could any cultured Greek then hav imagined it possible that his glorious country would ever be reduced to its present degraded condition? Are we conscious of the extent of superstition and bigotry still in the world? Without going to Asia or Africa, look at the peoples of Europe. Are they not governed by pope, czar, and emperor through their superstition and bigotry? The monarchs and bishops each claim divine appointment and stand united against individual liberty. They hav never yet fully acknowledged the French republic; and when, on the next European war, that republic is destroyed, the American may not feel quite so sure of the endlessness of his own liberty.

The study of man in his earliest conditions is very interesting. The book of geology is being gradually opened, revealing him as living in caves, cutting up and skinning his game with sharpened flint stones, and lodging amidst the refuse. Then he is found making scratches on tree and stone—his first attempts at drawing. In process of time he tries to record unusual events by suggestiv characters. And thus ages pass along.

Primitiv man, in his innocent savagery, imagins a god or a demon in every object; and he gradually evolves a vague system of supernatural powers. Not till he learns more of things natural does he lose faith in the unnatural. Superstition and fear constitute his entire being; and even now, through heredity, most persons are more or less subject to their baneful influences.

In early times each branch of the human races conceived a god or deity patterned after its own chiefs. Instead of a god making man in his image, barbarous man makes a god in his image. Many such gods hav been made. In process of time, a lot of Arabs, in their excessiv egotism, constructed a god which they proclaimed was above all other gods and could lick 'em all out. Arabian and Jewish chronicles record many of this lord-god's exploits, and tell of his spoils and his revenue.

The primitiv man should not be blamed. To him a volcano is proof of a hell; an earthquake indicates his god's wrath. But the willfully ignorant man of to-day, who through fear still fattens the priest, should be ashamed. Some allowance may be given the Catholic; but the Protestant, who claims the right to examin the Bible stories and the assumptions of the priest; who claims the right of private judgment; and then neglects to exercise such rights, and continues to hire a priest to stand between him and his god's wrath, is unworthy of the degree of liberty which this country affords. But the priest praises his piety and collects the revenue.

He who takes no interest in the conditions and habits of man in times past; no thought of his struggles for existence; his slow progress in knowledge; his perplexity in regard to every phenomenon; his contentions with the elements and with enemies; his fear of some terrible god and his readiness to sacrifice his life for the god, cannot half appreciate his own more happy condition.

On reading a History of Devils and Demonology, I am moved to parodize in manner following:

Should you ask me why I ponder
On the life of man primeval?
Why I linger in past ages,
Ages slowly bringing changes,
Making man a trifle wiser
As the cycles of time go by?
From the records I should answer,
That the freedom of the present,
Freedom from the priest and prophet,
All the knowledge, art, and science,
Tell the story of the races,
Tell the gains of generations,
Tell the sum of evolution.
Remember our progenitors,
How they struggled with the demons,
With the demons, the hobgoblins,
In the boundless past so full of myth;
How they peopled mount and woodland,
Vale and woodland, with weird phantoms;
Saw in lightning's lurid flashes
An angry God hurling vengeance,
Heard its voice in thunders frightful,
Felt its power in plague and tempest,
Held in thrall of superstition;
How followed blind the priest and seer,
Loyal to him who threatened them,
Kissing the hand that plundered them,
Believing him who sat enthroned
A power divine, to be obeyed.
How gods and priests commanded them
To be as slaves or suffer death.
Oh, prize the good evolved in time—
The progress made by humankind:
God with two o's! giv it the praise,
Not priestly prayers wrought it for us,
Nor victim's blood bought it for us,
Nor gods, nor heavens, sent it to us:
It comes with marks of toil upon it,
With marks of toil and strife upon it,
The outcome of all ages in it,
Evolution written on it.

L. G. REED.

An Open Letter to Col. Robert G. Ingersoll.

CASS CITY, MICH., Sept. 9, 1892.

MR. EDITOR: Having taken your paper for some time, and having never imposed upon you my opinion, I now ask you one favor: Inclosed find article written by T. Strickland Fisk, "An Open Letter to Col. Robert G. Ingersoll." If you will cause the same to be published in your valuable old TRUTH SEEKER you will confer a favor on D. P. DENNING, M.D.

DEAR SIR: This great American republic is to-day engaged in the most important political warfare ever waged by the subjects of this or any nation in the history of the world. A warfare by the wealth-producing, non-wealth-owning class, against the non-producing but wealth-owning class. A war for right and justice against injustice and wrong. After more than thirty years of dictation and rule by the political faction to which you ascribe allegiance, we find this a nation of millionaires and mendicants. We see that at least one-half of all the wealth of this nation is exempt from taxation, and the burden of supporting this government is heaped upon the labor, the productiv industry, the bone and muscle, of the land. At the close of this thirty years, we see on the one hand five million American paupers and nine million mortgaged homes, while on the other hand, clothed in white linen and pearls, is an army of eighty thousand millionaires. In fact, we hav to-day a nation of the millionaires, by the millionaires, and for the millionaires. Why this complete perversion from that which the beloved Lincoln desired this nation to be? It seems to me this should be the all-important problem, just at this crisis, for every American patriot who has love for humanity and sympathy for the oppressed.

My dear sir, I believe it was at Indianapolis, Ind., in the campaign of 1876, in one of the most eloquent speeches, in some respects, that ever fell from the lips of man, that you gave utterance to these words: "I hav a dream that prisons will not always curse the earth; that the shadow of the gallows will not always fall on the land; that the withered hand of want will not always be stretched out for charity; that finally wisdom will sit in the legislature, justice in the courts, charity will occupy all the pulpits, and that finally the world will be controled by liberty and love, by justice and charity." A more sublime hope never originated from the brain of any philanthropist. In that same speech you also made use of these words: "Probably no subject in the world is less generally understood than that of money." This is emphatically true when you reach the great masses of the Republican party, who hav been misled and deceived by the twaddle, sophistry, and rot of political speeches during the campaign. Continuing you said: "We are told that the government can create money. This I deny. The government produces nothing. It is precisely the same way with an individual as it is with the government. I say that he cannot make something out of nothing. The United States government cannot make money. If you go to buy a bushel of wheat, and you get 'fiat' money, the man can say, 'I will take $1 in gold for that wheat, but I want $5 if you pay me in "fiat" money.' Then if Congress says you must fix the price of wheat, it must fix the price of making a speech in a lawsuit; it must fix the price of every article or else it cannot make its money. If this government has the power to make money, why should it collect taxes from us? Why don't they make it and let us alone? If the government can make money, how much can it make? How will I get my share? The other day I told the principal gentleman on that side, whenever you can successfully palm off on a man a bill of fare for a a dinner, I shall believe in your doctrin; and when I can satisfy the pangs of hunger by a cook-book I shall join your party." No worse sophistry was ever uttered upon a political stump. As witnesses in support of this assertion, I will cite Jefferson, Jackson, Webster, Thaddeus Stephens, and Abraham Lincoln. I also refer you to the decision of the United States Supreme Court upon this question. And when the grand and gallant Weaver, the second Wendell Phillips in American slavery to-day, proves to the thousands and thousands who listen to him daily that we hav $400,000,000 less of legal-tender currency in circulation to-day than we had twenty-seven years ago, and declares that "we hav not money enough in this country," then it is that some weasel-faced, pin-headed country town lawyer, or Republican newspaper editor, will quote this from your sixteen-year-old speeches, and imagin that he is setting the world on fire with his political wisdom. I hav known several Republican Congressmen to quote or steal pages of these old speeches of yours, and the Republican country town papers would publish it, word for word, giving to their dear readers the great learning and wisdom of Congressman So and So upon the great questions of finance. I state these facts, my dear sir, to remind you of the gross wrong and the great amount of mischief you hav caused in the ranks of the silly and weak-minded Republican voters of this great nation.

A few days prior to the Omaha convention the public press reported Judge Gresham as having remarked that should he get the nomination he expected Colonel Ingersoll would take the stump in his behalf, or words to that effect. The empire plutocracy shook and trembled from one end of this continent to the other; in fact, the shock reached Lombard street, London, causing the old Jewish faces of the Rothschilds to quiver and turn pale at the thought that such a cannonade of holy truth and eloquence was likely to turn upon their unholy forts and arsenals of the stolen millions of the people's wealth. But when the electric flash conveyed the news that the judge had declined to enter the great conflict this unholy plutocratic band of brigands sobbed a sigh of relief.

My dear sir, not less than twenty million souls from the intelligent ranks of the tillers and toilers of this great republic would rejoice to see the powerful eloquence of truth from your great brain and tongue shoot into the ranks of plutocracy in their behalf, during the present conflict. One great speech in behalf of toiling humanity from the world's greatest living orator, from him who has said so many beautiful things concerning the farm, the home, the family, and the "liberty of man, woman, and child," would come, just at this crisis, almost as a revelation from the great beyond. It would go forth as a cherub and seraph on tireless wings, baptizing as with holy fire the best heart, conscience, and brain of sixty million of souls. It would go out as a cloud by day and pillar of fire by night, directing and leading the toiling millions into the great highway of prosperity, honor, and glory.

In the name of all that is dear and sacred in our national republic; in the name of her millions and millions who suffer and toil under the dreary yoke of debt and despair; in the name of all her soldiers North and in the name of all her soldiers South whose sufferings no language can portray; and in the name and by the virtue of a blessed union of the "blue and the gray," the sight and thought of which brings tears of eternal joy to the sparkling eyes of loving humanity, I beg of you to make one plea in support of the sacred principles set forth in that second Declaration of Independence called the Omaha platform. One plea for what you know to be just and right, one plea for the election of those great commoners, those advocates of equal rights, those champions of good government, those unstained and spotless leaders, Gen. James B. Weaver and James G. Field. Do this, and I venture the assertion that, if elected, General Weaver and

cabinet will not treat you as did the Christian and godly plutocratic administrations of R. B. Hayes and James A. Garfield. Do this, and the sons of toil and the lovers of freedom, in generations yet to be, will revere your memory as they will the memory of him who said: "The world is my country, and to do good is my religion." Very sincerely and respectfully yours,

Waseca, Minn. T. STRICKLAND FISK.

The Freethought Federation of America.

[Headquarters, 345 West Randolph street, Chicago, Ill. S. P. Putnam, president; John R. Charlesworth, secretary; George L. Robertson, treasurer.]

Every age is necessarily one of transition, and that ours is preëminently such may be safely admitted, but moreover it is an age of compromise, it is an age of mental and moral dishonesty. On every hand we find that criminal misdeeds are the surest passports to worldly achievements. But as all reforms hav been won slowly, as each new movement inaugurated for bettering the condition of humanity started out at first with a few, and was opposed by the many, and as in course of time a few more willing hearts are found to rally round its standard, until at length the whole community accepts it, and it becomes universally adopted, may we not hope that with the inauguration of the Federation there has been commenced a movement that shall bring in a new era in political freedom? At least I hav great and increasing hopes that this will be the inevitable result of our efforts, and we shall leave nothing undone that will tend to make it such. On Sunday last I gave two lectures in Philadelphia before the Friendship Liberal League, where I was greeted by a magnificent audience of at least six hundred people, at the conclusion of which I was approached by several Freethinkers who expressed hearty sympathy for the movement, and wished us every success. One friend assured me that within the next month he would forward me a list of two hundred names for membership in the Federation, and all of whom would be voters, at the same time promising to help us financially to the extent of his power. In addition to this I hav received the following letter from a friend in Iowa:

FORT MADISON, IA., Sept. 25, 1892.

JNO. R. CHARLESWORTH, Sec. F. F. A.—*Dear Sir:* Inclosed please find $1 in interest of the Federation. I heartily approve of the organization, and will always be ready to giv it my support. I am well acquainted with S. P. Putnam, and consider him just the man to head the "procession," and shall be pleased to contribute to a fund to keep him in Washington as proposed in THE TRUTH SEEKER. Shall be in Chicago next month, and will try to see you at headquarters. I am fully in sympathy with your article, also Mr. E. A. Stevens in TRUTH SEEKER, and as I am getting to be along in life, I wish to be identified with "every good work and word for Freethought." Fraternally yours, J. R. TEWKSBURY.

The following is also another one received from a tried and trusted friend, and it speaks out in language that cannot be misunderstood. It also expresses fully the sentiments of many others who hav written to me upon the subject whose letters we cannot publish for want of space:

CANTON, KAN., Sept. 24, 1892.

MR. JOHN R. CHARLESWORTH, Chicago, Ill., *Dear Sir:* Allow me to congratulate you upon the organization of the Freethought Federation of America and request that you enroll my name among the faithful.

I hav been an Infidel and Freethinker, lo! these many years, but this is the first organization, in my judgment, that has laid its foundations in such a manner that a superstructure equal to the object sought may be erected thereon. All other organizations of Freethinkers, so far as I hav been acquainted with them, hav either had a narrow and sectarian creed or had systems of dues, fees, and assessments attached thereto so as to make it burdensome for a poor man to belong to them. These things, I believe, deter many Liberals from joining these organizations who would be willing to join such a one as this and would be able to do many a thing to help the cause along in ways that cost no money, and most of them will giv something now and then when they would not feel like obligating themselvs for any stated amount to be paid regularly.

Please send me some constitutions and by-laws, and also some copies of yours and Mr. Putnam's articles as they appear in THE TRUTH SEEKER of September 17th, if you hav them. I think I can enroll quite a number of names here, and when I return them I will see what I can do to help you out financially.

With best wishes for the success of the undertaking, I remain, Yours truly, CHAS. D. HILLABOLD.

The foregoing letters hav the true ring of Freethought about them. They are earnest and ardent in the sentiments expressed and will speak for themselvs to the Freethinkers of the country without any further comment from me.

J. C. Teeter, of Demorest, Ga., sends us a very encouraging letter, and wishes to be enrolled as a member of the Federation. F. D. Rexford, of Centralia, Ill., also writes approving of the Federation and wishing it success.

I hav noticed recently in the Freethought press several articles written upon the organization of this Federation, in which the writer imputes base and sinister motivs to us for engaging ourselvs in this undertaking. Such wicked insinuations could only emanate from an evil brain. They certainly cannot be the legitimate outcome of an earnest desire to bring about a more rapid advancement of Freethought principles, and it is certainly to be regretted that the writer has taken upon himself the fruitless task of trying to destroy the advantage we hav already gained. The Federation antagonizes no one. It was organized to accomplish a work upon lines that had never been laid down by any other organization. However, feeling satisfied that the Federation has the moral sympathy of the great mass of Freethinkers throughout the country, we shall still persevere in the work we hav outlined to perform, entirely unmindful of such puny attacks, which could only be actuated by selfishness and jealousy. We are Freethinkers, and as such we claim the absolute right to organize and establish any movement that we see fit, provided such movement shall be deemed an advantage to the cause, and more especially when we witness that there is a pressing necessity for it.

According to the promis in my last letter, I hav addressed to the presidential candidates at the forthcoming election an official letter asking them for their particular views respecting the principles and objects of this Federation. As yet I hav only received one reply, and that one from President Harrison, which will be published in my next letter. I preferred to let it lay over this week in order to giv other candidates an opportunity to reply to my letter, thereby publishing them altogether. I shall also endeavor to find out, if it is possible, the names of those representativs in the House of Congress and the particular districts they represent, who voted in favor of closing the Fair on Sundays, so that Freethought voters may know just who are enemies of liberty, and may use all the political power they possess against them, should they be candidates for reëlection at the forthcoming election.

Freethinkers are frequently charged with having no bond of union, and in illustration we are pointed to the obvious disinclination to union among many of them. On rare occasions, however, when some object sufficiently powerful and attractiv stirs them up they can be united enough; and right here I maintain we hav an object preëminently so, that is sufficient to draw into a united band even the most indifferent and apathetic Freethinkers among us. We must not forget that political preferment already begins to rest upon the creeds of candidates, who may erelong be powerless before the bigots' beck. Christianity and corruption would then hold high carnival in this American republic. Even if the enemies of truth were not already banded together it would still be our duty to diffuse our principles and attack their error by well-sustained efforts and with that unflinching perseverance which must secure success. And remember that upon success depends everything. Remember this and be assured in organization, in numbers, and in knowledge lies our only security against the church party and the inroads they are making upon the constitutional liberties of the American people.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.
345 *W. Randolph st., Chicago, Ill.*

Politics.

My father was a Democrat, and I thought that I was too, and never took the time or trouble to study politics until the Southern states seceded and the war commenced. Then I thought before I went to war and made widows and orphans of my countrymen's wives and children I wanted to be sure that I was on the right side, so that I could fight with an approving conscience.

When I commenced investigating politics I soon learned that I was not, and could not be, what was called a Democrat. I discovered that the *so-called* democratic party was a fraud, sham, and delusion; that it was plutocracy wearing the name of democracy, to catch the votes of ignorant and unsuspecting patriots. I hav not voted a so-called Democratic ticket since 1860, and that was the first vote that I ever cast.

I tried to work with the Republicans after the war, but I soon learned that there was no place for an honest, conscientious man in politics; that a free thinker, who had opinions of his own and honestly expressed them, could not get anywhere in politics.

I would not wallow in the political cesspool and soil my clothes for the sake of sharing the spoils of office.

So I hav held aloof from politics. But I hav been an onlooker, watching the antics and pranks of the politicians. I hav seen how the rival political parties use decoys to draw the people, and whips to drive them, into their lines.

I hav always approved the platforms of the Republican party, and hav been voting the Republican ticket, but now I am on the stand-off. The ecclesiastics hav brought religion into politics. The Catholic church now has the Democratic party under its thumb, and the party dare not kick or try to squirm out. Tammany controls the so-called Democratic party and the Catholic hierarchy controls Tammany. The Protestant ecclesiastics now hav the Republican party bridled and saddled and are riding it. Lincoln, Grant, and Garfield, the three best and strongest men that the Republicans ever elected to the presidency, were Secularists, and I voted for each of them. Now the American Reform Association has got in its work on the Republican party and caused it to make a president of a Presbyterian elder, and he has appointed a hypocritical Sunday-school teacher to the postmastergeneralship, and the Republican United States Senate has committed itself to religious legislation in violation of the national Constitution. I voted for Mr. Harrison four years ago because I regarded him as the least of two evils, but I will not do it again.

On the tariff question I was a student of Henry Clay and Horace Greeley. I believe the protectiv system has done much good, and might do good yet. But I hav learned that the manufacturing capitalists and others pursuing the protected industries will not divide profits with labor. They keep all of the profits derived from the protectiv tariff in their own pockets, and until they adopt the system of coöperation and share profits with labor I will not vote for a protectiv tariff any more.

I believe, with Thomas Clio Rickman, that "all associations, religious or political, are inimical to liberty, and effectual barriers to progress." And, as Colonel Ingersoll says, I want to hold the title-deeds in fee simple to myself. I belong to nothing except myself and my family. But if we Freethinkers do not surrender or suspend some part of our liberties and individualities, for the sake of organization in resisting the encroachments of ecclesiasticism upon our liberties, we are going to lose all. If the Freethinkers will organize for united action in politics and make the ecclesiastics take their own medicin I will go with them.

All of the other Infidels known to me in this country are holding on to the tail of the sham Democracy's kite with the tenacity of a Louisiana snapping-turtle, and it is very doubtful if they can be induced to turn loose. They are just as devoted and firmly attached to the sham Democracy as a Catholic is to the Antichrist which falsely wears the label of Christ. They are Infidels, but not Freethinkers or Liberals. A man who will cleave to a party name without investigating the principles and purposes of the party wearing the name is just as badly off as a man who will cleave to the name Christian without investigating the creed or the basis of the creed of a sect wearing the name of Christian.

I expect to go with the Federation of Freethinkers into politics. P. F. SHUMAKER.

Flat Creek, La., Sept. 20, 292.

Two Items of News.

From a California Paper.

DENVER, CAL., Aug. 23, 1892.

Last night during a thunderstorm Gutleif Myers, an Infidel, stood on the street corner with several friends commenting upon the electric currents. Looking skyward, he exclaimed: "There is no God; this fear is all folly."

He had hardly uttered the last word when a bolt of lightning struck him on the head, and in a few moments later his dead body was carried home.

From the Leavenworth, Kan., Evening Standard.

The *Standard* recently reproduced an item going the rounds of the press that Gutleif Myers, a Denver unbeliever, was killed by a bolt of lightning while uttering the words, "There is no God." A Leavenworth citizen clipped this item from the *Standard* and sent it to Prof. Wilbert E. Louis, manager of the Denver *Music and Drama*, who replied that no such name appears in any of the Denver directories, that he has inquired of many prominent citizens and officials and all express the conviction that no such event ever happened there in the past or is likely to occur in the future.

The Lord Not Good Backing.

In a Western town a small number of zealous people decided to put up a Young Men's Christian Association building. A committee was appointed, and they sent for a contractor to undertake the work. When he came, the first thing he did was to inquire, in a very worldly and matter-of-fact sort of way, into the financial resources of the organization. The president replied: "Never fear, sir; we are sure of funds; the Lord is on our side." "That is all very well," replied the contractor, "but I want some one that I can send the sheriff after if necessary."

Letters of Friends.

Thinks Pictures a Good Weapon.

ELMIRA, N. Y., Sept. 20, 1892.

MR. EDITOR: I hav no time to write long letters. Mr. Henry Bird has forcefully expressed my sentiments and desires in his good, sensible proposition to bring out a large illustration of "Consternation Among the Reptils." Yes, Freethinkers can, with this "Real Rock of Ages," strike terror and death into the dens of Christianity's reptils, and this weapon of onslaught should be placed at their command. I heartily indorse the proposition, and herewith agree to contribute $2 for the purpose. A most useful lesson and one that will be remembered.

L. DEWITT GRISWOLD.

The Bible Is Like Scandinavian Fish Stories.

CHICAGO, ILL., Sept. 24, 1892.

MR. EDITOR: I am a Swedish man, and I do not care who knows it. I read your paper every week, and I like to read it. I especially like the pictures. I think that Mr. Watson Heston takes pretty good photographs. I think he is a Swedish man by his name. I read lots of English books, good and bad, but the Bible is the worst for me to understand. It sounds too much like some of the Scandinavian fish stories to suit me. I think if all the stories it tells about Jesus Christ are true he was a bigger man than Mr. Jim Blaine or my friend Mr. Jonson the mind-reader, and he was a Swede.

I do not like the way some of the church people treat the Swedish man. My experience has been a bad one. When I came to this country I could talk no English and could not understand much, and went to work for a farmer up in Wisconsin for my board. He took me to church Sundays, and prayed just like a hypocrit, and I felt uneasy all the time. And sure enough he shut me out of my pay in the spring. He said, "You don't understand the contract." I said, "No"—but now I do, and understand his prayers too.

I work for an Irishman now. His name is Mr. Jim Cummings, Esq. He is a good man. He is no kin of that bad Jim Cummings that robbed so many men in Missouri. He says he was at one time in the church of Rome but he does not hav any use for it now. I think he can be a good man anyhow.

I hope you will put this letter in your paper for the Swedish men to read. I will quit you this time, hoping you will vote the right ticket. ABE GOUSORT.

Freethinkers Must Rouse.

Sept. 16, 1892.

MR. EDITOR: I fear the great majority of progressionists, writers and speakers, are too apt to forget the herculean task which has been given them. They underrate the numbers and abilities of that mighty host of Superstition's following. Too often has defeat come to the flag of truth by the underrating of the enemy and the overrating of ourselvs. Agnostics, Materialists, and Spiritualists, hav you one champion, one devotee, in the Congress of the nation? Is there one Thomas Paine to espouse the cause of liberty for humanity; one Lincoln in whose soul is kindled the fire of charity for all; one Sumner who dared express himself on the side of the goddess of Freedom and her fair children? No, not one.

The Congress of the United States has placed the heel of dogmatism on the Declaration of American Independence. The hand of creed has torn the Constitution from the statutes of the nation, whilst the flag that Jasper perished to save is trailed in the dust. Has not the Congress of the United States brought into prominence, and thereby declared, that we, the American people, *must* observe and comply with the wish of the Roman church—that monstrosity of crime that is the synonym of evil and opposes every good?

I blush for shame as I read that part of the history of my country which refers to the acts of the last Congress. The flag of St. Constantine floating from the dome of the great building wherein are to congregate the multitudes who will be in attendance at the coming celebration! Yes, every seventh day the stars and stripes must be lowered and hid away as unfit to be kissed by the breeze of heaven, and another, the flag of the Seven-hilled City, raised to float in its place. Is it not true? Yes, too true. By that tyrannical act has the Congress of the United States heaped ignominy upon our country and insulted every patriot and lover of liberty. To make the act a perfect charter of diabolism, the president sanctions the movement, thereby disgracing and belittling us in the eyes of every republic on the earth. O shades of ye departed heroes of the past, how are your fair children ostracized and your memories dishonored! Truth has ever been like an oasis on the great arid desert of Sahara.

The election will soon be here, and it behooves every patriot to look well to his ballot before casting it. Vote for no man or set of men who hav been instrumental in that insult to our flag. He who thinks more of party than of country is not fit to be dressed in the garb of citizenship, and he or they who prefer creed and dogma to freedom and liberty are not entitled to the votes of free women and men.

G. H. MILLER.

Who Will Answer?

OAKDALE, CAL., Sept. 20, 1892.

MR. EDITOR: As a sincere inquirer after truth, permit me to ask preachers and priests, who profess to know so much, the following questions. By answering them they will not only confer a great favor on me, but they will prove to others that they do know something:

Was space created? If so, who created it? Where did he remain while creating it? Was time created? If so, at what time was it created? If space and time were not created, are they not eternal? If they existed before the creator, is the creator eternal?

Is God omnipotent? If so, why does he not subdue the devil and his angels? If God is omniscient does he need to hold counsel with any other god? If God is omnipresent, why do preachers ask him to come down and dwell in their midst while they worship him? If the Holy Ghost is omnipresent, why do they, the preachers, ask the spirit to enter into the hearts of sinners and convert them? Why send missionaries out to the heathen if the spirit is there already?

What is the distinction between soul, spirit, mind, conscience, and will? Are they not all life? And if life is extinct, are they not all extinct? What is the distinction between the soul, spirit, mind, conscience, and will of man and of the lower order of animals?

If the Holy Spirit proceeds eternally from God, is it not his son? And if the Holy Spirit is the father of Christ, is not Christ the grandson of God? If Christ was really God, could he die? If Christ was not God, could mere man make atonement for sin? If God is unchangeable, why pray to him? Will he not do his will at any rate? If God is pleased with Christian worship, why does he permit lightning to strike the houses of worship? If preachers are his agents sent into the world, why do they differ so much in their creeds? If they are his agents, why did all the preachers North take one side of the question and all the preachers South take the other side of the question in the late Rebellion? If they are his inspired agents endowed with superior wisdom, how does it come that they do not know any more than other people about the future?

If heaven is above us, where is it? Is the Chinese' heaven above them, the Russians' heaven above them, and the American heaven above Americans? If heaven is far up, is it not very cold up there? If there is a New Jerusalem up there why cannot we see it through the great telescopes?

Has a spirit form, color, weight, or density? If so, what form is it? Is the soul of a man larger than the soul of a baby? Is it not a great punishment to do nothing but play a harp for millions of years?

When these questions are answered I shall ask some more. S. B. MCCORMICK.

Silly and Tyrannical Sunday Laws.

BROOKLYN, N. Y., Sept. 24, 1892.

MR. EDITOR: "Our father which art in heaven" and the editor of the New York *World* hav decreed that I shall take no part in the discussion of the question of closing the World's Fair on Sunday now going on in the columns of the *World* (for women only). Of course "our father" knew this when he decided that I should be a boy, but the editor probably did not think of me at all. I readily forgiv them both, not on the "Thy will be done" plan, but because—first, I am, all things considered, really glad that I am a boy; and second, I think it only right that the women should occasionally be given a chance to be heard. Besides, we hav THE TRUTH SEEKER, with all its readers, deeply interested in this question, in whatever form and by whichever sex presented. The last contribution to the *World* discussion is from a woman who, according to the editor's preliminary remarks, "takes high ground against the would-be Sabbath-breaker." She says in part: "Obedience to God's command in the past has made us a great people. If we refuse to recognize this agency of our national prosperity, we are denying God, and depriving ourselvs of what all history, as well as our faith, combine to regard as an essential element of growth, indeed, of any permanent existence."

Well, well, well! This *is* pretty high, isn't it? I think it's about seventeen or eighteen degrees too high for me, but if we could by any means get hold of it and pull it down, it would mean something like this: "Because a very small portion of us hav endeavored, with poor success, to obey a very few of the supposed commands of a supposed commander we hav become a great people." Now, we are conscious of being more or less great as a people, but many of us had heretofore supposed that the get-up-and-getness of our composition had more to do with this result than obedience or disobedience to God's commands. We think so yet. Query: If we are a great people because of semi-obedience to a few supposed commands, such as we could easily keep without inconvenience to ourselvs, what might we as a people expect had we striven to keep all the silly and tyrannical commands supposed to hav been given by the almighty? Answer: To be simply "out of sight."

Now, if by opening the gates of the Fair on the holy Sabbath we refuse to recognize this agency, etc., what will follow? We will deprive ourselvs of an essential element of national growth (in grace, not knowledge) and endanger our prospects of permanent existence.

If the permanent existence refers to another than earthly existence, many of us who are destined by the unchangeable plans of a merciful father to eternal torment will not object to a modification of the permanent part of the program. If, however, she refers to our existence here, we hav little fear that the opening or closing of the Fair on Sunday will either lengthen or shorten our career, as a people or as individuals. The lady says in conclusion, "There are other reasons of worldly policy against the Sabbath opening," but for some reasons she fails to mention any. It is not likely that she had in mind reasons similar to those of rumsellers and other disreputable business men of Chicago. She is probably honest, but too prejudiced by false religious ideas to see clearly what is apparent to the real truth seeker.

The peculiar and encouraging feature of the *World* discussion is that, notwithstanding the tendency of the fair sex to be governed by prejudice and sentiment, only two hav thus far voted in favor of closing, while up to date five hav voted against it. G. W. CASE.

No Free Trade.

Sept. 17, 1892.

MR. EDITOR: In your paper of Sept. 3, 1892, in "Interesting Miscellany," by F. Y. Bach, he very justly condemns the local or state laws of a tax for the privilege of soliciting trade or disposing of any legitimate article of merchandise in any section of the country; but when he asserts, "I endeavor to take advantage of that unjust law," knowing when he is doing so that he is violating a legitimate ordinance (it being an unjust one does not justify him), he places himself precisely where any criminal does that allows himself to perpetrate a crime, liable to the penalty of indiscretion. He casts reflections on "ye rabid Republicans" for penalties he incurred himself for knowingly violating a law which he is pleased to term, in brackets, a "tariff;" but where application of the term of tariff has the least reference to his case, or to a local state or municipal tax or license ordinance, does not come within the comprehension of a Republican, or his knowledge of what a tariff is. That will hav to be left to the apprehensiv hallucination of a highly imaginary Democrat, to settle with himself, and when he is fully persuaded in his own mind, it will hav about as much foundation in reality as an orthodox has knowledge of a future state of existence, which is but an illusion. When he asserts that the tax is "absolute protection for the local merchant," it is an illusion far excelling the others mentioned.

His appeal for Mr. Ingersoll to explain how he might belong to the Republican party is too simple to require the talent of an Ingersoll to make a reply to.

If you are in favor of the prosperity of the country, the only source of prosperity is through the labor. You giv employment to the mechanic and laborer and it will insure brisk and prosperous results; whenever the working people are in demand everything is on the upward march; deprive them of what should be their inherited rights (labor), depression will be the result; supply the demands of the country with foreign manufactured articles, then our home manufacturer and mechanic are rendered idle, which would be the result of free trade. A high protectiv tariff is the only thing that will insure lively and prosperous times. It not only givs employment to the laborer of this country, but it taxes the inventiv genius likewise to produce machinery whereby more facilities are invented to increase the production, thus cheapening the cost of manufacturing; and the result is that we produce every article that we make under a protectiv tariff for less money than it ever was furnished at under free trade. To illustrate the above protectiv tariff argument I will refer you to one article first produced in this country under the highest protectiv tariff we ever had, that of 1842. The article is railroad iron. Previous to that date all the iron we had for that purpose was imported, at a cost of over $100 per ton; that tariff imposed a high rate of duties upon it; starting up rolling mills at home, giving employment to a large number of our working people, thus causing prosperity. The price of the iron was reduced to $35 per ton.

When that tariff was repealed in 1846 our rolling mills were broken up, and the price of railroad iron was doubled and remained so until our war tariff was enacted; and we are now producing steel rails for about $30 per ton. This is the way a high protectiv tariff increases the price of articles produced under it. There is no article that we produce under a protectiv tariff that is not furnished to the consumer at a less figure than it was ever under free trade. After the manufacturing becomes thoroughly established, it may be a little higher before the factories get in good working order. Our tin trade promises to be one of the most extensiv industries in the country, and it is advancing very rapidly toward that desirable end; then we will make a better article and at a lower price than under imports.

First and early youthful impressions are very apt to be firmly rooted in the brain. Mr. Bach acknowledges that by his early belief in the Roman Catholic religion he was imbued with faith in all rituals of that profession; Mr. George M. Davenport was successful in removing the cataract that obscured his vision on that subject. It is a pity it had not extended further and inspired him "to prove all things, and hold fast to that which is good." I think his free trade illusion would hav about as solid a foundation as did his religious illusion.

As to his inquiry of Mr. Ingersoll, "I would like him to explain how I might consistently belong to the Republican party," if what is herewith presented does not answer that question, I shall hav

to locate him after the manner of Thoma Paine in the *Crisis* No. 5, addresse to Gen. Sir Wm. Howe, "To argue with a man who has renounced the use and authority of reason, and whose philosophy consists in holding humanity in contempt, is like administering medicin to the dead, or endeavoring to convert an Atheist by scripture."

Free trade defined is: Supply our markets with all we need, produced by pauper labor of Europe, thus throwing our mechanic and laborer out of employment, thereby making paupers of them, and bring ruin upon the country.

G. W. GORUM.

A Plea for Organization.

MOSCA, COL., Sept. 22, 1892.

MR. EDITOR: There are many valuable thoughts in that article by Brother Bradford published in THE TRUTH SEEKER September 3d, and I think he has most admirably stated why organization among Liberals, both Materialists and Spiritualists, has been, up to the present time, a failure: "The consciousness of Freedom and of growth was so delightful, that they resolved they never would allow the weight of a feather to be placed upon their intellects again."

That is it in a few words, and he clinches it when he says: "The remembrance of the old bondage of the church makes them afraid of joining any Freethought society, lest they suffer their individuality of character to be invaded and in some shape or other to be bound."

He might hav added that among Liberals there is a chronic aversion to work for the common good. For this reason no "missionary" enterprise has ever been successful among them, and the very word "missionary" is almost as hateful to them as the word "orthodox," which is little better than "hell."

There are thousands of Liberals who are among the noblest, and deeply do they feel, as Mr. Bradford pithily expresses it, that physical slavery, compared with mental bondage, was a "mere trifle"—"compared with the movement now on foot all over the civilized world to deliver mankind from the bondage of religious superstition."

How earnestly such men as Bradford yearn to see the hosts of superstition lay down their arms of opposition at the feet of Freethought!

I believe I am justified, after a whole generation of acquaintanceship, in saying that the grandest, greatest, broadest-minded people born on this planet are your thoroughgoing Freethinkers. Their philosophy makes them large and humanitarian. But the sad fact is that other thousands hold Freethought in one hand and an apology in the other! They are a clog to the success of the movement.

Last winter I circulated several thousand printed circulars describing these *pseudo*-Liberals, a few paragraphs from which I submit:

You may be sure I hav no mocking, bitter word for *poor* Liberals, men and women barely able to eke out a mere living. I hav found they do more, as a rule, for our cause, in proportion to their means, than the very rich. Still, some wealthy Freethinkers are proving themselvs genuin Liberals, good as gold, true as steel. We hav some splendid men and women who are opulent. Had it not been for them, Liberalism would not hav prospered as it has. Yet a generation shows that our principles hav only fairly taken root.

Mr. Standring, an English Secularist, says the "rank and file of our party are decidedly poor." But he adds, and let us mark it, "They are most laudably generous." "When will our middle classes," he says, "learn to be as self-sacrificing in the cause of truth as our poorer brethren are?"

Well and pointedly writes Mr. Ernest Mendum, the young publisher of the Boston *Investigator:* "A Freethinker ought to be proud of his freedom, and ought to do all he can to make others free. If Liberals worked and gave for their cause as Christians do for Christianity, every town and city would hav its Freethought hall, and we would hav scores of Liberal papers published and supported in the United States, instead of having half a dozen half-supported. Now, we believe that mental freedom is not going to be possessed by the great mass of the American people without work by somebody. It is going to take money to liberate men and women from the slavery of religion as it took money to free the negro from the slavery of avarice."

I do not see how anyone enjoying the benefits of Liberalism can be indifferent to its spread, yet it is sadly true that there are too many of this class. As Mr. Eugene M. Macdonald pertinently remarked, "To be frank, we rather like Miss DeCleyre's chastisement of those Liberals who, for one reason or another, giv annually more cash to the churches than to Liberalism. Of course, we recognize that a man has a right to spend his money as he pleases, but we submit that if it *pleases* a man more to help the church than to aid Freethought, he is more a Christian than a Freethinker." "Apathy . . . prevails in too many places."

Can we ever fully appreciate the blessings of liberty unless we employ our own freedom to free others? We ought to do as much for our cause as orthodox Christians are doing for theirs; as much in proportion to our numbers and means to rescue Christians from religious follies as the Christians are doing to convert the "heathen."

Once in a while you will meet with a Liberal so wrapped up in self as to say, "Let them get out of the theological prison as I did." Well, how did *he* get out? Was it by his own transcendent genius? Or was it because men and women of mind and courage and conscience generations ago, and down to the present hour, thought, spoke, struggled, sacrificed, suffered, that this class might enjoy mental and physical freedom? A poor return they make for this glorious liberty. Is there no more to do? Are all the battles won? Is there no more mental bondage? Are there no slaves of superstition left? How hav such apathetic Liberals paid *their* debt?

Some of my friends may think I will offend some by my plainness of speech. Shall I flinch in telling Liberals the truth while I never shrank from uttering my thought, when occasion demanded, in the presence of Christians? What! displease Liberals who can be cowed by Christians! Liberals who fear that an honest, manly expression will break them up in business! Lukewarms! do-nothings! I would not waste a two-cent postage stamp on a whole gross of them! This letter is not sent, knowingly, to such a limp, backboneless species, who liv in daily dread of having their Liberalism found out! Ostrichlike Liberals, who bury their heads in the sand and imagin Christians do not see them! No, no, I ask no favor from this class. They are out of the church to save pew-rent, and their neighbors know it. They lend a helping hand to nobody for the advancement of their principles. I hav more hope of converting ten orthodox Christians than one vapid Liberal.

The niggardness of a large number of so-called Liberals has done Liberalism more harm than all the sermons fired at it. To this add moral cowardice and you complete the picture of this best cause "betrayed in the house of its friends." The world is coming to find them out, and to estimate them at their true value (which is not much), and Liberals are establishing an unenviable reputation for illiberality, proving themselvs a penurious, grasping, selfish, sordid set, who shout, "One world at a time!" and do scarcely a blessed thing for it—not a tithe as much as the folks that believe in two, or more.

If it should be thought by anyone that my assertions are not according to the facts, let him carefully peruse what two veteran publishers hav had to say, one a Spiritualist, the other a Materialist:

"The late J. P. Mendum of the *Investigator*, on one occasion recited editorially his experience in publishing a Freethought paper, and remarked that while many liked to read, few cared to pay for the privilege. 'There hav been scores of low-priced Liberal papers published within the last fifty years,' he said, 'and there were Freethinkers enough to giv them a liberal support. Did they do it? No. The *Investigator* is the only paper that has struggled for fifty years, and still livs.' Then he proceeded to show some Wisconsin correspondent, who said the only objection made to his paper out there was its price—'too high'—that that is the very excuse men make when they do not care to help along a cause, but want others to support what they get the benefit of. 'So long as good, paying subscribers are willing to furnish them *gratis* with books and papers,' he said, 'they will not put out their own means to buy either.'

"Yielding to this oft-repeated objection, the price of the *Investigator*, he says, was reduced, but the act did not result in the hearty support expected. Such, at the time of making it, was the criticism of that veteran Freethought editor. What shall be said of certain Spiritualists who *copy* this action of the Liberals, so called, who, while boasting that they number by the millions, and while proving as eager as ever to peruse weekly the thoroughly prepared pages of the *Banner*, decline to send in their subscriptions to it, borrow rather than buy it for reading, and practice every scheme of evasion possible to invent in order to get rid of supporting the paper on which they steadily rely, and whose disappearance they would unquestionably regret? If they want a paper like the *Banner*, it is their duty to support it."—*Banner of Light.*

That the same thing is true to-day is corroborated by the present editor of the Boston *Investigator*, L. K. Washburn:

"The words of our lamented publisher, which are quoted approvingly by our Spiritualistic contemporary, are just as true and applicable now as when they were first published in these columns."

I was impelled also to remark:

If you do not do anything for your cause you will soon be out of love with it. Those who giv nothing year after year to support their principles, which ought to be dearer than life, lose the habit of giving, which is the prime secret of church success. We ought to giv, not through fear of God, but love for humanity. Is it possible that we Liberals, in spite of the word "liberal," will be obliged to confess to Christians, after all, that the fear of God, as an incentiv to benevolent deeds, is more potent than love for principles and our fellow-man?

Now, if Liberals are ten times as numerous as Christians, as estimated by our friend Judge Westbrook (and they are, according to this pattern, described by me last winter); and, as A. B. Bradford says, "Where the will of the people is the law of the land, the very first thing to be done is to raise *money*. A reformer can not budge out of his tracks without money. He cannot write a letter, or print a tract, or get candles for a night meeting in a schoolhouse without more or less money"—if this is all true (and who can successfully deny it?) the Liberal political organization is dead before it is born!

If we must hav an organization for the advancement of Liberalism, why not join our efforts with the Secular Union at Chicago, officered by as stanch Liberals as breathe? Do you not know that Mrs. M. A. Freeman, its secretary, is one of the best workers, if not *the* best, in the Liberal ranks? Furnish the Secular Union money, without which no organization can succeed, and it will show the world its splendid fighting qualities, "war to the knife, and the knife to the hilt."

I will save the rest which I hav to say for another letter. W. F. JAMIESON.

Finance.

Sept. 25, 1892.

MR. EDITOR: Frederick Koezly attempts a reply to my article on finance, and as to how far he has succeeded I am very willing to leave our readers to decide, but as I opened this discussion I hav a right to close. He agrees with me that figures will not lie when backed up "with good arguments and facts." I said on the authority of Porter, the census-taker, that there are nine million mortgaged homes. Now let us apply "good arguments and facts" to this case. Does anyone before they are applied realize the "facts?" The facts are that there are just five million over two-thirds of the inhabitants of this country under mortgage. "What, and only nine million mortgaged homes, with sixty-five million people?" Well, let us see.

All calculations are made on the basis of an average of five to the family the head of which is mortgaged. What does this mean? It means that forty-five million people's homes are in jeopardy. And yet Mr. Koezly, while admitting that all legislation of late years has been in favor of the rich, wants to continue the very foundation on which the whole fabric rests, viz., a money that is valuable, so they can hoard it and corner it so we Western farmers hav to pay six to thirty per cent for the use of it. This is like trying to root up an old stump by sitting on it.

Now let us examin his argument against paper money. He says, "In case of fire what would become of my saved paper?" In most cases banks hav fireproof vaults. Then, they generally hav the banks insured in several companies. Then you hold them responsible for your money. And besides, it is the law that if a bill gets destroyed, just by having the number of the bill and where issued you can get a new bill struck for less than the trouble of removing the debris and hunting around in the ashes for a melted conglomeration of copper, silver, gold, and iron, which the banker would claim the right to, and as you would not be able to prove your property you would be left out in the cold.

Paper money is much more convenient than metal, and most persons feel insulted if a banker pays them even twenty or thirty dollars in silver and gold. No one but a miser would prefer hard money.

Talk about money burning up—how many ever had any money burnt up? It is safe to say, not one in a million. Otherwise, paper will last a lifetime, or for all time if you want to hoard it. But it would be an argument in its favor if it did not, as that has been the ruination of our country—its hoarding money and refusing to loan it except at a ruinous rate of interest. "Money is a medium of exchange" and not a medium to hoard, and its value is not within itself as money, but what it will purchase.

Mr. Koezly confounds the meaning of paper as a commodity and as money. Paper as a commodity is very cheap and very regular in price. As money it depends on the government stamp as to how much it is worth. And the very small amount of paper that is used as money would not enhance the value, and hence it is less liable to fluctuate than any other material. He also talks as though people would not take it if they were not forced to, when the people much prefer it. And the people at large never ask for its redemption, not even those that advocate a redeemable paper. It is only a few money-mongers who make a speculation out of the transaction that ever ask for it.

He cites the Confederate money as fluctuating. It is not the word that he should hav used. He should hav used the word "depreciating" instead. And it is not fair to cite a government that ceases to exist.

He admits that paper is good just as long as what is back of it is good. Now, this is considered among the wealthiest nations on earth; and it is, in resources; and it is safe to say its existence as a government is perpetual, and this is a sovereign government by the consent of the people and not by "force." Now, its paper is perfectly good, and much preferred by its own people, and when it comes to foreign nations our money does not circulate there any more than theirs does here; and as long as our government's paper is good they will exchange their money for it, for the simple reason that they can exchange it back to us at par and there is no danger as to its permanency when it has the whole people to back it. No paper ever (in speaking of paper as money) becomes worthless until that which is back of it refuses to receive it. It may depreciate in time of war by a government's constant defeat, but in time of peace and permanency there is no reason why it should not remain at par.

My authority for saying that Venice issued paper money that was never redeemed for over six hundred years, and speaking of Catherine of Russia issuing her own money, is Senator Stanford, of California, and much more authority that I used in my first article, and I also drew largely from W. S. Morgan, a historian.

Now, as I believe I hav answered all of the important points that were raised by Mr. Koezly, and hav not attempted to bring in any new arguments, he will be satisfied to allow this to close the discussion on our part and giv others a chance.

Now, in closing, I claim to hav shown that an irredeemable paper money worked successfully in Russia, in this country through a company or companies, in Venice, and in France. And while I believe that an irredeemable paper money is best, yet after all, the great point to be attained is to hav enough of some kind to keep the bees in the hive of industry employed and so that no one will hav to go half clothed, half starved, or sell their manhood or womanhood for bread.

My views are not exactly in accord with those of any party in existence, and although the People's party comes near to them, I am not in love with my party so that I swallow with avidity anything its advocates may say whether right or wrong, nor am I bound to any creed either political or religious.

I did not think it worth while to raise an argument on what I said about ten pounds of gold. I was only showing by that point that we did not hav to recognize anything as money unless it had the fiat of the government stamp on it.

JOHN W. ABBOTT.

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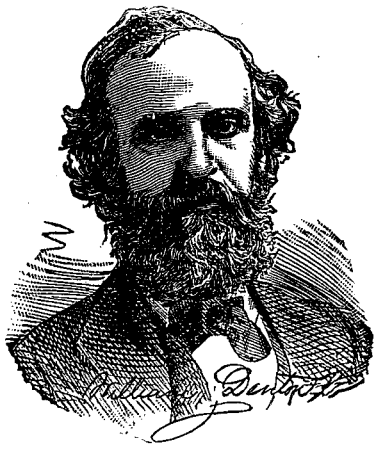
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News of the Week.

TALMAGE says: "The czar is one of the grandest men I ever met."

A RELIC of St. Anne is reported to be working miraculous cures at Oswego, N. Y.

CATHOLICS are pushing their schemes of usurping the most prominent places in all the Columbus celebrations.

AT Harmonville, Pa., Wm. Lock in a typhoid fever delirium cut his child's throat believing that God had commanded its sacrifice.

HORACE BROADHURST, a fruit-grower of Bucks county, Pa., has been fined $50 for gathering peaches on Sunday. The complainant was a jealous neighbor.

THE cholera in Europe is abating. Professor Koch, of Germany, says that it will revive in Hamburg in the spring unless the authorities procure pure water.

SISTER MAXIMA, of the Agram convent in Austria, was a victim of religious mania, declaring herself the greatest sinner in the world. A few days ago she took poison, lay down before a sacred image, and died.

A PICTURE of the Virgin and Christ-child has appeared on a window of a Catholic church at St. Paul, Minn., from some unknown cause. Catholic papers are spreading the declaration that its origin was miraculous. Several invalids hav been cured by touching or looking at it.

A DENVER, Col., young man promised his pastor to accept the belief in the divinity of Christ if Gladstone would express confidence in that tenet. To a note Gladstone replied: "All I write, and all I think, and all I hope, is based upon the divinity of our Lord, the one central hope of our poor, wayward race. W. E. Gladstone."

IN all the Catholic churches of Illinois a pastoral letter has been read directing voters to procure repeal of the Edwards compulsory education law. It says: "The teaching of religion is a necessary accompaniment of secular education in order that the school may not turn out an inferior sort of men, and mere Materialists, Secularists, and the indifferentists must always be inferior."

SOME newspapers are printing that Wanamaker used the Grand Army gathering at Washington to boom a hymn-book compiled by himself and sold in his interest. His agents distributed to the veterans a prospectus of "Living Hymns: a Casket of Song Gems, by Hon. John Wanamaker." These prospectuses were inclosed in envelopes imprinted, "To the Postmaster ——," containing also a circular beginning, "Dear Postmaster," as if originally intended to be sent to the postmasters of the country.

RENAN, the famous French philologist and author, died on the 2d. When young he studied for a priest, but reported to his superior at St. Sulpice one day, "Father, I hav doubts." The answer was, "Wait awhile and pray." Two months later he announced, "Father, I hav prayed, and I believe still less," and abandoned sacerdotal studies. After a while he wrote a "Life of Jesus" and other Antichristian works which caused the clergy to procure his dismissal from the post of professor of Hebrew in the College of France.

ALDERMAN KNILL was candidate for lord mayor of London. His being a Catholic raised opposition. To questions publicly put he declared that he would not appoint a Church of England clergyman his own chaplain, but would appoint one chaplain to the office of lord mayor; and that he would not attend Church of England services on the customary and required occasions, but would appoint a substitute to do so. At the election in Guildhall he was elected amid commotion and cries of "No popery!" and "We don't want a disguised papist!"

EDITOR LYONS of the St. Joseph *American* on opening an anti-Catholic lecture at Cheyenne, Wyo., on the 25th ult. laid two revolvers on his desk and stated that he was prepared to defend himself. After he had talked an hour amid interruptions the turmoil grew so that he had to request the ushers and police to clear the hall. These officials tried but failed. Lyons then started for the door escorted by an armed body-guard who had been kept in hiding. Policeman Nolan attempted to take Lyons's revolvers, when a melée ensued in which thirty shots were fired and a knife was used. Several were wounded, some probably fatally. Lyons and his guard reached his hotel in safety. He has been arrested, and taken to Fort Russel for safekeeping from the Catholic mob, which is growing and threatens trouble.

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ARE there really no natural boundaries? Has not our life anywhere been founded on reason and necessity, but only on arbitrary customs? What is more important than food, yet in what human matter are there more arbitrary divergences of practice? The Scotch Highlander flourishes on oatmeal, which the English Sheffield iron-worker would rather starve than eat; the fat snail which the Roman country gentleman once so prized now crawls unmolested in English or American gardens; rabbits are tabooed in Germany; frogs are unspeakable in England; sauerkraut is detested in France; many races and gangs of people are quite certain they would die if deprived of meat; others think spirits of some kind a necessity, while to others again both of these are an abomination. Every district has its local practices in food, and the peasants look with the greatest suspicion on any new dish and can rarely be induced to adopt it. Though it has been abundantly proved that many of the fungi are excellent eating, such is the force of custom that the mushroom alone is ever publicly recognized, while curiously enough it is said that in some other countries where the claims of other agarics are allowed the mushroom itself is not used. Finally, I feel myself—and the gentle reader probably feels the same—that I would rather die than subsist on insects, such is the deep-seated disgust we experience toward this class of food. Yet it is notorious that many races of respectable people adopt diet of this sort.—*Anon.*

THE colors of flowers, the teleologist is wont to say, exist to delight the eyes of man. But how long did flowers blossom without being seen by a human eye, and how many are there that bloom at this day in inaccessible spots, or at the bottom of the ocean where no eye but that of the diver can light upon them? Moreover, it is in evidence that fully one-half of all the plants in creation possess no beautiful, many-colored blossoms; and Darwin, by his investigations, arrived at the remarkable conclusion that flowers as a rule are only gaily-colored in order to attract the insects which aid their fertilization, while those flowers which are fertilized by the wind are never bright-colored. Therefore no flower would be endowed with a beautiful color, if such color were not beneficial to the flower itself and had not been evolved, by way of predilection, in the struggle for existence. This calls to our mind the fact that very many flowers are so badly contrived that the *conditio sine qua non* of their fertility, *i. e.*, the union of pollen and ovule, is either prevented or rendered difficult in every possible way, and that their propagation is rendered possible by mere fortuitous circumstances, such as rain, wind, insects, etc. Why is this? There are so many aimless or useless parts and organs in the vegetable world, that the famous botanist, Schleiden, was led to say: "The boldest imagination is paralyzed in the end, in seeking any definit conception of design in the manifold forms and configuration of plants."—*Büchner.*

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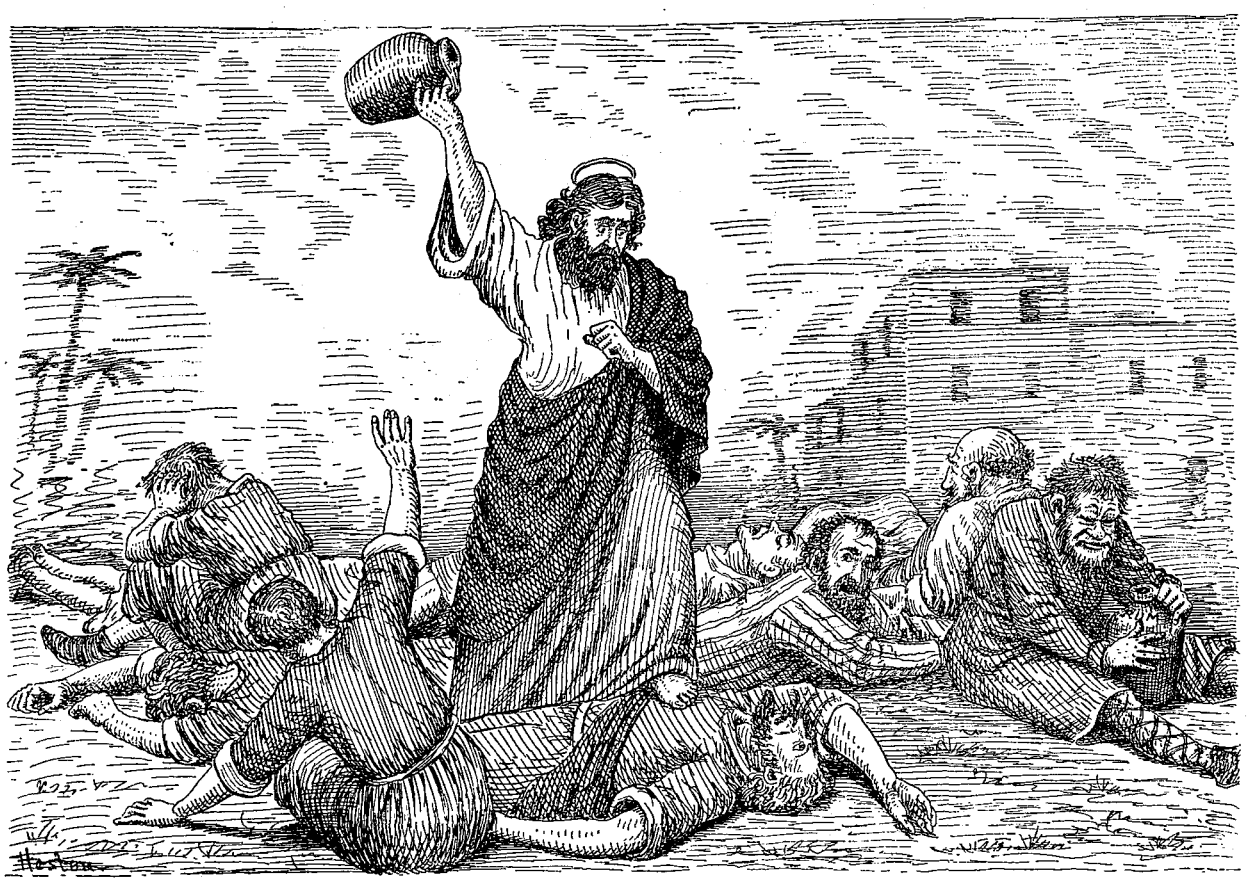
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We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your Honorable Body to repeal that portion of the Act entitled "An Act to aid in carrying out the Act of Congress, approved April 25, 1890, entitled 'An Act to provide for celebrating the four hundredth anniversary of the discovery of America by the holding of an International Exposition in the City of Chicago'"—approved August 5, 1892, which reads as follows: "That it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby, made the duty of the World's Columbian Commission, created by the Act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

Also, to repeal that portion of the Act entitled, "An Act making appropriations for the sundry civil expenses of the Government for the fiscal year ending June 30, 1893, and for other purposes"—approved August 5, 1892, which reads as follows:

"And it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby, made the duty of the World's Columbian Commission, created by Act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

We ask the repeal of these portions of these laws for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago, who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you ought to decide is that of the public welfare.

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7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

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"In the Chain-Gang for Conscience's Sake."

The Seventh Day Adventists are appealing to the country to help them educate the people of Tennessee on the principle of religious toleration and freedom. The Adventists comprise but a small proportion of the religious population—some twenty-five thousand, probably—but the more powerful evangelical sects persecute them so relentlessly that they lead a very troublous existence, especially in the Southern states, where the church people are particularly bigoted, and resort to law and physical violence upon slight provocation. The increasing frequency and severity which characterize these persecutions, the Adventists say, indicate that they are not accidental manifestations of personal malice, but that they point to a deep-rooted determination to crush out a dissenting minority.

The cases which they cite are those of the Tennessee Adventists who hav been imprisoned for not observing Sunday. Our readers hav been informed of these outrages from time to time as they occurred, but the story in summary is one that rouses anew our indignation. As the Adventists themselvs say, it revives the memories of the religious persecutions of the Dark Ages. The facts are thus told by them:

At Paris, Tenn., July 18, 1892, four Christian men had been lying in jail since June 3, 1892, for the crime of following their "common avocations on Sunday, by working on the farm, plowing, hoeing," etc. The term of one having expired, the other three, after having lain in jail forty-four days, were Monday, July 18th, marched through the streets in company with some colored criminals, and put to work shoveling on the public highway. All three were men of families, one fifty-five and another sixty-two years of age.

As to the character of these men who were thus imprisoned and driven through the county-seat of their county in the chain-gang, let the prosecuting attorney in the case, Mr. A. W. Lewis, answer. In his argument before the court, May 27th, referring to their prosecution, he made the following statement:

"It is to be regretted because of the fact that otherwise [aside from their observing the seventh day as the Sabbath, and working on their farms on Sunday] they are good citizens."

These "good citizens" hav suffered this humiliating imprisonment and convict servitude, notwithstanding the constitution of Tennessee declares that "all men hav a natural and indefeasible right to worship almighty God according to the dictates of their own conscience; . . . that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship."

In contradiction to this strong and explicit declaration of man's natural right to worship his God unmolested, the state of Tennessee has enacted the following law, which was handed down to her from the theocracy of England through the state-church period of North Carolina:

"Sec. 2289. If any merchant, artificer, tradesman, farmer, or other person, shall be guilty of doing or exercising any of the common avocations of life, or of causing or permitting the same to be done by his children or servants, acts of real necessity or charity excepted, on Sunday, he shall, on due conviction thereof before any justice of the peace of the county, forfeit and pay three dollars, one-half to the person who shall sue for the same, the other half for the use of the county."

Tennessee has another statute providing for a penalty of not more than $100 for maintaining a nuisance, and the courts of Tennessee hav decided that "a succession of such acts [Sunday work] becomes a nuisance and is indictable."

With this for a basis, the grand jury of Henry county found indictments against five members of the Seventh Day Adventist church who liv on small farms near Springville, Tenn. The cases were tried at Paris, Tenn., May 27, 1892, before Judge W. H. Swiggart. The defendants did not choose to employ counsel, but appeared in their own behalf.

Six witnesses were introduced by the prosecution, each of whom testified that he was not disturbed by the labor of the defendants on Sunday, and did not giv the name of any person who was disturbed. The testimony introduced proved that W. S. Lowry had been seen at one time cutting firewood, and at another, loading wood on a wagon, on Sunday; that J. Moon had been seen on one occasion cutting sprouts from his field on Sunday; that J. H. Dortch had been seen, on one Sunday only, plowing strawberries; and that James Stemm had followed his ordinary and common vocations on Sunday, no definit work on any definit Sunday being proved against him. Besides, in several instances their fields were not along any public road, and consequently a man could not be seen working in them, as the evidence proved, unless some one "chanced to pass that way."

Each one of the accused, when brought to trial, made a short statement of his position, and submitted his case to the jury. As an illustration of the defense of the accused, the statement of W. S. Lowry, whose case was heard first, is here appended:

"I would like to say to the jury, that, as has been stated, I am a Seventh Day Adventist. I observe the seventh day of the week as the Sabbath. I read my Bible, and my convictions on the Bible are that the seventh day of the week is the Sabbath, which comes on Saturday. I observe that day the best I know how. Then I claim the God-given right to six days of labor. I hav a wife and four children, and it takes my labor six days to make a living. I go about my work quietly, do not make any unnecessary noise, but do my work as quietly as possible. It has been proved by the testimony of Mr. Fitch and Mr. Cox, who liv around me, that they were not disturbed. Here I am before the court to answer for this right that I claim as a Christian. I am a law-abiding citizen, believing that we should obey the laws of the state; but whenever they conflict with my religious convictions and the Bible, I stand and choose to serve the law of my God rather than the laws of the state. I do not desire to cast any reflections upon the state, nor the officers and authorities executing the law. I leave the case with you."

As evidence that these prosecutions are in the nature of religious persecution, that they are attempts to compel obedience to church dogmas, protected and promulgated by the statutes and court decisions of the state of Tennessee, extracts from the plea of State's Attorney J. W. Lewis, before the jury, are herewith submitted:

"While the Constitution guarantees to him the right to keep Saturday, and protects him in his worship while engaged in that worship; and if in his church others should disturb him, he would hav the same safeguards thrown around him, and the same solemn protection given him in that worship that you hav in your own church, yet *he must bow to the laws of the state of Tennessee; he must bow to the laws of this country; he must bow to the laws that hav been made and recognized and must be enforced by the courts of this country.* And if he feels that it is his duty to keep Saturday, his honor will charge that *the law makes him desist from his secular work on Sunday.* It is not a question of fact at all; it is only a question of law; because he does not dispute that he follows his every-day avocations; but admits it; he does not dispute that he follows the work on Sunday that he follows during the week, but admits it, and *givs as an excuse* that it is a conviction of his church belief.

"The people of Tennessee, by the laws, designate and point out a certain day as the Sabbath, and they say that that day shall be kept holy, and around it they throw the safeguards of law, and they say that no man shall work on that day, unless it is a work that is absolutely necessary and cannot be foregone. . . . I cannot conceive how that a man who claims to be a peaceable, law-abiding citizen can go on disregarding the day openly in the face of the law, openly in the face of the protections that are thrown around the holy Sabbath, *as we believe it and hold it*, and protected by the laws of this state; and this is a question that I presume you gentlemen will not hav any difficulty in coming to a decision upon."

Comments would seem unnecessary, as the managers of the Inquisition, Bishop Bonner, or Cotton Mather never argued more plainly for a union of church and state, and the punishment by civil law of what the majority please to term heresy, than does this state's attorney.

"While the Constitution guarantees to him the right to keep Saturday," says the attorney, yet, "he must bow to the laws" that are "thrown around the holy Sabbath, *as we believe it and hold it.*"

The state's attorney was correct in his statement to the jury that it was a question that he presumed they would "not hav any difficulty in coming to a decision upon," as the jury in none of the four cases remained out over twelve minutes before returning a verdict of "guilty." (One case was dismissed for lack of evidence.)

On refusing to pay their fines, these four men were lodged in jail, June 3d, where they remained from forty-five to fifty-three days each. The sheriff, Mr. Blackmore, a kind-hearted man, was loth to take them to jail, and remarked to the judge that the convicted were conscientious in the matter, to which the judge replied, "Let them educate their consciences by the laws of Tennessee." This statement is strangely out of harmony with the constitution which the judge is sworn to uphold, which says, "No human authority can in any case whatever control or interfere with the rights of conscience," and that "no preference shall ever be given by law to any religious establishment or mode of worship."

Their reasons for going to jail in preference to paying fines and costs are stated in the following

extract from a letter received from J. H. Dortch, one of the defendants:

"We did not pay our fines and costs, which amounted to about $25 each, because we considered them unjust; and besides, if we had paid them and returned to our work, we would hav been re-arrested, and thus compelled to spend all the little property we own in paying fines."

The prisoners were allowed twenty-five cents a day for each day's imprisonment, in payment of fines and costs. Not satisfied with this punishment, the prosecution, after a diligent search among obsolete statutes and decisions, finally arrived at the conclusion that the county jail was the county workhouse, and consequently, on the morning of July 18th, three of them were marched through the streets of Paris in company with three colored criminals, and compelled to labor at shoveling on the streets.

Another proof that this is a religious persecution, directed against the observance of the seventh-day Sabbath, is the fact that violations of the Sunday law on the part of others are passed unnoticed. While these four men were under confinement, the *Post-Intelligencer*, the official paper of Henry county, contained the following announcement of a Sunday excursion from Paris to Hollow Rock:

"On Sunday next there will be a basket picnic at Hollow Rock. The P. T. & A. railway will giv an excursion rate of fifty cents for the round trip from Paris. The train leaves Paris at 9:45 A.M., and returning, leaves Hollow Rock at 5 P.M."

The train carrying these Sunday picnickers passed within less than a hundred feet of the cell containing the four Seventh Day Adventists in prison for quiet farm work done on Sunday. A letter dated "Paris Jail, Paris, Tenn., July 15th," written by J. Moon, one of the imprisoned men, to his brother, Allen Moon, Washington, D. C., presents the same fact—*i. e.*, that these parties are victims of an odious discrimination in the matter of enforcing the Sunday law, as the following extract from the letter will show:

"While I am writing to you, it being Sunday, there is a train-load of workmen passing in the streets, not thirty feet from the jail, going out to work; and they hav done so every Sunday since we hav been here, and it apparently does not disturb anyone. But if a poor Adventist takes his hoe out in his field and labors on Sunday, it disturbs the people for miles around."

Surely "justice standeth afar off; for truth is fallen in the streets, and equity cannot enter."

These cases are not the first convictions of the kind under the Tennessee statute. In 1886, W. H. Parker, another Seventh Day Adventist, spent seventy-four days in the same jail for Sunday work. At the same time James Stemm, one of the four men recently imprisoned, and William Dortch, father of the J. H. Dortch recently imprisoned, spent three months in the same jail for doing farm work on Sunday; and in 1890, R. M. King, of Obion county, whose case was carried to the United States Supreme Court, but suddenly terminated by the death of the defendant, was fined $75 and costs by the same judge (W. H. Swiggart) for performing his usual farm work on Sunday. These persecutions, instead of destroying themselvs by their own venom, hav steadily increased in frequency and severity; and it now rests with the people of Tennessee to decide whether they will so adjust their laws as to make such persecutions impossible, or allow this outrage on the inalienable rights of industrious citizens to go on.

These persecutions, it will be noted, are of Christians by Christians. It is the old story over again; the Christians of the nineteenth century hav not lost the characteristics of those of the seventeenth. Ay, from the time of Constantine to the present day, the Christians have been relentless persecutors, and hav endeavored by one means or another to crush all differences of opinion in matters of faith. Catholics hav persecuted Protestants; Protestants hav pursued Catholics; Lutherans hav hunted Anabaptists; Episcopalians hav burnt Puritans; Puritans (Congregationalists) hav hanged Quakers; Calvinists hav tortured Unitarians, and now all the orthodox Protestant sects unite in the attempt to crush out a weak little sect of Seventh Day Adventists. And about the only ones who protest against the infamous work, aside from the victims themselvs, are the Infidels. We hav seen but two condemnations of such work from religious sources—one from the *Church Bulletin*, Baptist, which says:

"Let us be careful how we let in the camel's nose of religious legislation, lest the brute crowd his bulky form in and occupy the whole shop. If the law by which these men were legally imprisoned be a righteous law, then may any state, nation, or country set up a religious creed and enforce it; then France treated properly the Huguenots; Russia the Jews; and early New England and Virginia the Baptists and Quakers. Protestant America had better be careful how she lays foundations for other men to build upon. Rome has as good a right to build in her way as we hav in our way."

And the other is this from the *Independent*, which sometimes forgets to be a real Christian organ:

"We hav again and again, during the last few years, had occasion to express our profound indignation at the administration of Tennessee law as applied to some country farmers belonging to the Seventh Day Adventist body, who, after having carefully kept the Sabbath on the seventh day of the week, worked in their fields on the first day of the week. This prosecution has been renewed, and three men of families, one fifty-five and another sixty-two years of age, were convicted, and hav, during the summer and autumn, been working out their fine, being set to work with criminals at shoveling on the common highway. They refused to pay their fine, declaring that it was unjust, and that they were liable to be arrested again as soon as they were released. We hav said before, and we say again, that this is bad law, bad morals, and bad religion."

Looking over the field from early times, and noting the few splendid exceptions, there can be but one conclusion regarding Christians, which is that their religion makes them cruel persecutors. Ever since Christianity came to be a political power, early in the fourth century, it has shown the same illiberal, intolerant, and exacting spirit. It has been unwilling that any other creed should liv, and the powerful sects hav persecuted the weaker ones within its own fold. So far as it has had the power, the Protestant church has been as bad in this as the Catholic. But as the world has progressed not a little during the past three centuries, this progress has exercised a very modifying influence upon the newer sect, and persecutions for blasphemy and violations of Sunday laws now take the place of the gallows, the stake, and the torture chamber.

But Christianity must bear the infamy of the little persecutions no less than of the greater. We earnestly join with the Seventh Day Adventists in asking all lovers of liberty to work heartily in educating the people of Tennessee out of their barbaric condition.

Some Tennysonian Gems.

The late Lord Alfred Tennyson wrote some fine verses in his day, and one of the finest is this:

"Be mine a philosopher's life, . . .
Far off from the clamor of liars belied in the hubbub of lies;
From the long-necked geese of the world that are ever hissing dispraise
Because their natures are little. . . ."

There are other equally striking verses in that wonderful poem "Maud," and here are two from his good-natured reply to "A Spiteful Letter:"

"O faded leaf, isn't fame as brief?
What room is here for a hater?
Yet the yellow leaf hates the greener leaf,
For it hangs one moment later.

"Greater than I—isn't that your cry?
And I shall liv to see it.
Well, if it be so, so it is, you know;
And if it be so—so be it!"

And here is an "Afterthought:"

"Ah, God! the petty fools of rhyme,
That shriek and sweat in petty wars
Before the stony face of Time,
And looked at by the silent stars;—

"They hate each other for a song,
And do their little best to bite,
That pinch their brothers in the throng,
And scratch the very dead for spite;—

"And strive to make an inch of room
For their sweet selvs, and cannot hear
The sullen Lethe rolling down
On them and theirs, and all things here.

. . . . . .

"And *I* too talk, and lose the touch
I talk of. Surely, after all,
The noblest answer unto such
Is kindly silence when they bawl."

Open the World's Fair Gates.

Liberals and all people who are opposed to the closing of the World's Fair on Sunday should bestir themselvs to prevent the uncalled-for interference. Heston's cartoon in THE TRUTH SEEKER of October 1st is immense, and started an idea which, as it seems to the writer, will meet with general approval. It is to reduce the center-piece in size, and set appropriate mottoes around it, as here shown:

THE WORLD'S FAIR
CLOSED ON SUNDAYS.

ENLIGHTENED AMERICA RULED BY BEER, BISHOPS, AND BRIBERY.



THE PEOPLE ASK FOR KNOWLEDGE: THEY ARE GIVEN RUM AND RELIGION.

then, after adding other suitable matter, to print the whole in leaflet form and scatter it broadcast over the land. Invite all who oppose the Sunday closing to send funds to be used in printing these leaflets. Supply every subscriber to the fund with as many as he or she wants for distribution. Ask for larger contributions to pay for printing in large quantities for general circulation. Let these picture-protests be seen everywhere, till every clergyman blushes to see himself fraternizing so lovingly with the saloonkeeper, and even the legislator becomes ashamed of his asinin hypocrisy. It is not to be supposed that a blush can rise to a saloonkeeper's face; but without the countenance and aid of the priest, his efforts to close the gates of the World's Fair would not be formidable.

What say you, Mr. Macdonald, and what say the friends of knowledge, art, and science, to this leaflet plan? E. B. B.

[We say to the above, Yes; a thousand times yes! It is just what ought to be done, and what we are willing and anxious to do, if the means are placed in our power. Every Congressman should hav the leaflet, as well as every World's Fair commissioner, national and local, and everybody else who opposes the opening of the Fair. They should be sent out with the petitions, inclosed in letters, and given away till the country is white with them. And we will do it if our friends will furnish the funds. The leaflets should be sent out before Congress meets, as well as during the session, and if the Fair is closed Chicago should be flooded with them. It is a great picture, and with the printed facts to go with it cannot fail to make a strong impression.—ED. T. S.]

J. E. Remsburg has already delivered over one hundred lectures advocating the opening of the World's Fair on Sunday. Since this question came before the public he has visited every state and territory in the Union except Montana, Nevada, and Alaska. He says that notwithstanding the successful efforts of the clergy to make Congress believe that the people want the Fair closed, if an honest expression of public sentiment could be obtained, it would be overwhelmingly in favor of Sunday opening.

Another Christian Lie Nailed.

The following was in the *Saints' Herald:*

"PUTNAM AND THE 'TRUTH SEEKER.'

"Brother Joseph C. Clapp, mentioned by Mr. Putnam in THE TRUTH SEEKER as the 'Mormon' that met him at Tulare City, Cal., last fall, states in regard to the matter under date of March 25th as follows:

"The statement that you read in THE TRUTH SEEKER is without a foundation in truth. I was not challenged by a Mr. Putnam (Infidel) to debate; and did not say as an excuse that I was under a two months' engagement to work for the Alliance.

"I will here giv facts as Brother Joseph Clark and Sr. Twaddle, who were both present, will testify.

"I was at the meeting where a Mr. Putnam, a representativ of THE TRUTH SEEKER, abused Christianity for nearly an hour and a half; and at the close I was called by many voices to the stand to reply, which I did in a speech of forty minutes, and if I am allowed to judge by the expressions of the large audience my reply was satisfactory.

"I told the gentleman there and then I was ready to 'break a lance' with him, as over five hundred people could testify. I had no other engagement, and never had an engagement that took me from my duty as an elder of the church for an hour. It is true I hav lectured a few times on political economy, and hav made many friends and had many places thrown open for preaching that otherwise would hav been closed against us by reason of it. While you are having cold winds and storms over there, we are having beautiful summer weather. All kinds of vegetables in abundance; no frost, no cold wind; all nature is smiling; but many of the people are frowning on account of hard times."

A letter of inquiry was sent to THE TRUTH SEEKER by a latter-day sinner:

"LOS NIETOS, CAL., June 19, 1892.

"EDITOR OF THE TRUTH SEEKER, *Dear Sir:* The inclosed clipping is taken from the *Saints' Herald* of April 23, 1892. It is a Latter-day Saint paper published at Samoni, Decatur county, Ia. In a manner it explains itself. What Mr. Putnam had to say about his meeting with Mr. Clark will be found in THE TRUTH SEEKER of Dec. 19, 1891. Please insert clipping in THE TRUTH SEEKER, so that it will be brought to Mr. Putnam's notice and oblige Mr. Carmichael, a Latter-day Saint of this place, and Yours truly, ELMER HOLLOWAY,

"A Latter-day Sinner."

In view of the above inquiry S. P. Putnam wrote to B. G. Parker, of Tulare, California, and received this reply:

"TULARE, CAL., Sept. 11, 1892.

"MR. S. P. PUTNAM, *Dear Friend and Brother:* Your letter of inquiry of the 3d inst. is at hand and contents noted.

"I hav seen Mr. Mansky, Mr. Forbes, Mr. Mackey, and others who were at the lecture. They say, as they understood it, you proposed to debate the question with Mr. Clapp. His reply was that he had engagements for the next two months with the Farmers' Alliance, but in the future he would cross lances with you with pleasure. Some of the friends went to see Mr. Clapp, but found he had just left for the Sandwich islands. His wife says he may return, and he may send for his family. So ends the debate, for the present at least. B. G. PARKER."

It will be seen that Mr. Putnam's statement was correct, and that Mr. Clapp did decline to debate, for the reason mentioned. Mr. Putnam is always ready at any time convenient for each to discuss religious questions with the Latter-day Saint Elder Clapp, or any other.

In the East.

News and Notes.

I journey to Boston by way of New Hampshire, and through the sunny golden atmosphere, the hills glimmering in the blue and the woods just putting on the gorgeous garniture of autumn. In a dreamy state of mind I voyage alongside my birthplace, which I had not seen for over a quarter of a century. There was the old meeting-house on the hill, white and silent like a corpse, and not a stir of life near it. The ancient horse-sheds had a dilapidated look, but they were the same shadowy structures as on the Sabbath noons of yore, when I was waiting for the sermon to begin. It seems an age since I listened from the lips of my own father to discourses on hell-fire that shook me with terror. I would not go back to those dreary days again. What a blight that orthodoxy was on the childhood, even amidst the beauty and grandeur of nature so charming on every side.

Boston welcomes with intellectual hospitality. The *Investigator*, the Paine Memorial, Washburn and Mendum, are here, and Sunday afternoon a fine audience greets the speaker. Boston grows more magnificent every time I visit it. The parks, the streets, the avenues, are ablaze with improvements.

Among my hearers was C. Fannie Allyn, well known for her strenuous labors and unflinching spirit. Also on the platform was our veteran comrade, seventy-five years of age, Mrs. Lucy A. Colman, and after my lecture she made a few eloquent remarks, which stirred us with oldtime memories.

At the home of the Tiltons it was a privilege to listen to our friend's reminiscences of the mighty battles for antislavery, the toil day and night, the wide and far journeyings, the rugged aspects presented of human nature, the varying fortunes, the hope and the victory. What an epic it is of human progress—what a story of darkness and of light, of marvelous transformation.

Dr. Noyes has just returned from his trip. He has looked upon the Old World with the eyes of Freethought and brings back a splendid picture to the mind's eye of its manifold presentments. After Boston comes New York, "another morn risen on mid-noon." Boston has indeed the quietude and amplitude and the splendor of the glorious afternoon; but New York has the morning's brilliance and bustle—everything is rushing on; it seems as if each one were just awake and on the move for business.

I lecture before the Liberal Club, and enjoy like a cold sea-bath the flood of criticism ready to flow at a moment's notice when the speaker has ended. It is delightful to watch the varying current of discussion. The way that "hobbies" dance along is exhilarating.

Old friends are here: Dr. Gunn; Dr. Weeks; Lawyer Chamberlain; Wakeman, ample in body and brain; Foote, alert and at the front; John R. Charlesworth, among our "captains of industry," and many others. All hail to the Liberal Club. It is a school of humanity.

I am at Larchmont again, the trees jeweled with the sparkling sea and preparing for autumn's gorgeous holiday. What a carnival of colors will capture all the hills and dales!

With Dr. Foote, Sr., I look again upon the Paine farm and dream of the time when it shall be a park—and the house on the hill preserve an illustrious memory. For the benefit of those inquiring I will say that the original Paine farm consisted of three hundred acres. Portions hav been sold off, and one hundred and eighteen acres remain. The Paine house is two miles from the station. New Rochelle is one of the wealthiest suburbs of New York. Its population has doubled within the last ten years. Four miles from the Paine farm is Pelham park, which one of these days will be the largest and most magnificent park of the New World. It contains one thousand seven hundred acres, wood and field, and the scenery of land and water is most attractiv. The drift of the population of New York is toward the Paine farm, and undoubtedly in a few years parts of it, near the monument, will be crowded with elegant residences. It is not decided yet whether the Paine farm can be bought for the purpose suggested in THE TRUTH SEEKER. An effort will be made, however, to secure a portion of this farm as a memorial to Paine, who found a home here after a life of such extraordinary activity.

The reports of John R. Charlesworth show that the Liberals of this country—the masses of them—are heartily in favor of the Freethought Federation. It has come to stay. It occupies an entirely new field. It is in opposition to no other Liberal organization. So far as I am concerned, I propose to fight the churches. I had no other idea when I helped to form the Freethought Federation. I did not expect to be attacked by Liberals for doing what had not been done before; I supposed that one had the privilege to do all he could for the Liberal cause, especially when the work is so great and the field so broad. I did not know there was a monopoly of the movement; that we must go in certain ruts, and be orthodox and conservativ, or be damned. Has it come to this, that there is a church in Liberalism, a creed, a priesthood? Has it come to this, that we must obey "the powers that be?" Well, I am radical to the core, and if I and a dozen others think that we can organize and do something for Freethought that nobody else is doing I guess we hav a right to do so. I guess if a thousand or ten thousand or one hundred thousand Liberals want to enroll their names for freedom, they hav a right to do so.

I am not going to quarrel with Liberals; I am not going to reply to any personal abuse; I am not going to engage in a newspaper controversy with those who should be supporters of the Federation. The Federation will do its work. It is ready to cooperate with any other organization that is devoted to the same purpose. There is plenty of room. A half-dozen organizations could be kept busy opposing the encroachments of the church. The danger is vast and imminent and we cannot hav too great a combination of forces.

Time will settle things better than wordy disputes. The Liberals of this country are independent thinkers. They will follow no man. They are not like a flock of sheep. They can and do act for themselvs.

The membership of the Federation is constantly increasing. From all parts of the country there are encouraging reports. Acquainted as I am with thousands of Liberals from the Atlantic to the Pacific, I know that many of them are ready for political action. It seems to me that an organization of this kind can exist without strife among Liberals. Let each choose his own method without seeking to destroy the methods chosen by others. This will be the policy of the Freethought Federation. It will attend strictly to business—namely, the business of grappling with the churches, and taking their clutch from the fair life of this republic. If those who should support attack us they will hav the fight all to themselvs. We shall combat the churches still, and there will be no retreat on the part of the Federation.

SAMUEL P. PUTNAM.

Lectures and Meetings.

JOHN R. CHARLESWORTH'S lecture appointments are:

Columbus, O.....Oct.	23	Columbus, O.....Nov.	6
Gillespieville, O.. "	24, 25	Cincinnati, O..... "	13
Alliance, O..... "	30	Centralia, Ill..... "	16, 17
Debate at Angola, Ind.....Oct.	31, Nov. 1		

SAMUEL P. PUTNAM will lecture at Rochelle, Ill., October 20th; subject, "The Bible and Modern Thought." Rochelle is the home of Otto Wettstein, who holds the torch of reason in the face of superstition. It is hoped that all Liberals in the vicinity of Rochelle will make a grand rally on this occasion.

S. P. PUTNAM'S lecture appointments for October and November:

Golden Pond, Ky.Oct.	14–17	Reno, Nev.....Nov.	6, 7
Chicago, Ill..... "	23	Bishop Creek and	
Bartley, Neb..... "	26, 27	Round Valley, Cal "	9–14
Denver, Col..... "	30	Independence, Cal "	17–20
Scofield, Utah....Nov.	21,	Stockton, Cal..... "	27

THE Manhattan Liberal Club lectures for October are as follows. The Club meets at 220 E. 15th street:

October 14th, "The Heaven and Hell of Politics," Voltairine de Cleyre.

October 21st, "The Persistence and Utility of Fiction," Van Buren Denslow.

October 28th, "The Free-Banking Solution of the Currency Problem," Widden Graham.

THE Boston *Investigator* says: "Promptly at 3 o'clock Mr. Wm. D. Rockwood called the first meeting of the Ingersoll Secular Society for the season to order. After a few opening remarks, in which he spoke of the urgent need of Freethinkers to support the cause they profess to love, he introduced to the audience a lecturer who needs no introduction to the Boston Liberals, Samuel P. Putnam. Mr. Putnam is a literary artist, a magnificent word-painter, and his lecture was a splendid heroic landscape in language. His subject was 'The Bible and Modern Thought.' He criticised the orthodox dogma of the Bible's divinity, showing that to maintain the integrity of this dogma it was necessary to establish four propositions; its genuinness; its authenticity; its inspiration, and its infallibility, neither of which he declared could be done. The lecturer claimed that before it could be proved that the Bible is the word of God it is necessary to prove that there is a God. He quoted Sir William Hamilton to the effect that God is unthinkable. He is simply an object of faith. He said: 'Theology does not explain the universe. We know nothing of the origin of things.' He sketched the history of the Bible, and showed how from two tables of stone in the time of Solomon it had grown to its present shape, which it assumed at the council of Trent. He criticised severely the teachings of Jesus and said he wanted no religion that pronounced a benediction on poverty. The lecture was filled with good points and the lecturer was most heartily applauded. Mr. Putnam is full of enthusiasm for the Freethought cause, and believes that, with the help of the Secular press, Congress can be induced to reverse its vote closing the gates of the World's Fair on Sundays. He says he shall work for the next year to influence public sentiment in favor of Sunday opening. Mrs. Lucy N. Colman, the veteran reformer, sat on the platform, and after the lecture made a short address, in which she declared that the priest was more the enemy of the poor man than was the capitalist. At the close of the meeting Mrs. Colman held a reception on the platform, everybody being anxious to take her hand and hear a word from her lips."

Kissed His Own Head.

I recently came across a little history of St. Denis, the patron saint of France. This history was not a burlesque, but was evidently written in good faith by a man named Samuel Ireland. The saint, it will be remembered, was beheaded, after which he walked from Rheims to Paris. This miracle Mr. Ireland emphasizes in the following striking way. He says: "During this and other peregrinations of the good St. Denis, he carried his head under his arm. He took as much care of it as if it were to him the most precious thing in the world, and frequently he would sit down by the roadside, and taking his head in both hands lift it to his lips and kiss it with much affection."—*X.*

Mr. Joseph Cook and His Precious Hell.

From the Boston Evening Transcript, Feb. 20, 1892.

TO THE EDITOR OF THE TRANSCRIPT: May an anxious inquirer hav a little space in some early issue of your admirable paper to submit to the early attention and judgment of Boston's great lecturer the following "speculativ census of the population of hell?"

Do these "returns," which I take from the New York *Sun*, tally with his, or are they too small?

In round numbers the earth has a population of 1,300,000,000, of which 300,000,000 are professed Christians, the other 1,000,000,000 being Mohammedans, Buddhists, Jews, and heathen. The whole race was condemned to eternal punishment for the sin of Adam. This was the fall of man, from which there was and is no redemption save through the death of Christ. Biblical chronology givs the earth a period of about 6,000 years. From Adam's time to Christ was 4,000 years, during which period no human souls were saved. The population may then hav averaged 1,000,000,000. Three generations, or 300,000,000, pass away in each century. Forty centuries, therefore, consigned 120,000,000,000 of men to eternal fire, and, for all we know, they are there now. In 1,900 years that hav elapsed since the birth of Christ 57,000,000,000 more of human beings hav lived and died. If all the Christians, nominal and real, who hav ever lived on the face of the earth hav been saved, they will not number more than 18,000,000,000. Now, if we deduct this latter number from the grand total of 177,000,000,000, we find 159,000,000,000 of souls who are suffering the torments of hell fire, as against the 18,000,000,000 who hav escaped. But this is not the whole truth.

Nobody believes that more than ten per cent of the professed Christians are saved. Calvinists say that the elect are few. If this is a fact, heaven contains but 1,800,000,000 against a population in hell of 175,000,000,000!

Perhaps the above is a grim piece of satire on the popular belief, and it is horrible enough to make one's hair stand on end. But what if it be true? As one who cannot call himself anything else than a poor miserable sinner before that all-surveying eye that looketh not on the outward appearance, but seeth the heart, and Mr. Joseph Cook's, I would like to know of that erudite and tender-hearted gentleman and God almighty's confidential friend, if the chance of my not being saved and not burning eternally, and that of my wife and my children, is only as 18 to 175, or rather, to come nearer to the figures, as 18 to 1,750! Woe, woe! J. Y.

COMMENTS ON THE FOREGOING, REJECTED BY THE TRANSCRIPT.

TO THE EDITOR OF THE TRANSCRIPT: What food for thought is contained in "J. Y.'s" letter. And when one contemplates the possibility of there being—according to "J. Y.'s" computation—175,000,000,000 of souls burning in hell, it is, as he says, "horrible enough to make one's hair stand on end;" and when one further reflects that of the 1,300,000,000 of human beings living in the world at the present time, all but a fraction of them are doomed to swell the ever-increasing population of God's eternal penal establishment; and that millions of beings yet unborn will hav to share a like fate—when we dwell on this, the subject becomes of such stupendous and awful import to the human race that, if the doctrin of eternal punishment be true, all other questions sink into utter insignificance. Therefore, as one who gropes about in the dark in search of a small ray of light, I should like to giv expression to some of the meditations that "J. Y.'s" "census" of the population of hell has brought forth.

It is true that "advanced" Christians are getting ashamed of their old dogmas and are retiring hell from their creeds. Not too much hell, but just hell enough, seems to be the new idea. But so long as Mr. Joseph Cook believes in the Bible, he is entirely consistent in preaching the doctrin of everlasting hell. If all the world and his wife are going headlong to perdition, then we ought to hav the truth told to us.

Wesley and Whitfield believed in the old-fashioned fire-and-brimstone hell, and proclaimed the awful truth from the highways and by-ways. They were believers in the Bible, and were honest in their belief. And so was the late Mr. Spurgeon. Not a year ago, he and a devoted following of Baptist brethren signed a manifesto declaring that the Bible is the word of God from beginning to end; that reverence for the New Testament, accompanied by skepticism as to the Old, is absurd; that the two must stand or fall together; that Christ's verdict concerning Moses and all the prophets should be taken in preference to higher criticism, and also "the hopeless perdition of all who reject the savior according to the words of the Lord in Matt. xxv, 46, 'These shall go away into eternal punishment.'" And now we hav Archdeacon Denison and other evangelicals in England who hav just signed a manifesto guaranteeing the infallibility of the Bible. No juggling with the *letter* and *spirit* of the scripture for them. The Bible means just what it says, and says what it means; whereas the "advanced" Christians, by a process seemingly satisfactory to themselvs, find that they need not believe the *letter* of the Bible—that is, what it really says; but must accept the *spirit*—that, is, something it does not say. But every earnest thinker will ask, What warrant hav these Bible reconcilers and harmonizers of the new-fashioned and milk-and-water heterodox Christianity for gradually accepting Thomas Paine's heresies of a hundred years ago, while they continue to cling to their fetich—which they still profess to believe—in a vague sort of way, seeing that Paine logically repudiated the Bible altogether as God's word, as well as other alleged holy books? Why not throw the Bible overboard altogether?

But to return to Mr. Joseph Cook's orthodox hell. "J. Y.'s" figures are based on the present estimated population of the earth, and that of course does not include infants who die directly after birth, so that to the number of the damned he should hav added the millions of babies whom the Christian's God has permitted to draw but a few breaths on earth before consigning them to eternal torments in hell, and whose brief existence in this sinful world would seem to hav served the sole purpose of qualifying them for becoming victims of the divine wrath.

Of the professed Christians that are saved, "J. Y." puts the number as low as 1,800,000,000, or ten per cent of all the Christians, in name, who hav ever lived since the time of Christ, numbering 18,000,000,000. This is a very liberal percentage, and an estimate of one per cent, or 180,000,000, would seem to be even more than some Christian sects would be willing to concede. An article on New England Puritans, in *Blackwood's Magazine* for December last, speaking of their theology says: "Beyond the little circle of the elect and privileged was a living hell of foredoomed horrors and despair. The most just living of the heathen, who walked straight according to their lights, had nothing of course to hope for beyond some tempering of the penal fires, and even the innocent children who died in infancy paid the heavy penalty of their fathers' sins. Although their immediate progenitors had been among the redeemed, they might still be answerable for the sin of Adam, and be the victims of the seductiv sophistries of the wily serpent."

The divine edict, "Depart from me, ye cursed, into everlasting fire," has been a source of satisfaction and self-congratulation to each one of the numberless Christian sects, as applying to every sect except itself, and as providing its own chosen few with an exclusiv heaven. So that my estimate of one per cent does not seem to be unreasonable.

Referring to the hymns of the Puritans, the article in *Blackwood's* says: "These advanced Calvinists seem to hav agreed with the cynical Rochefoucauld in thinking that seeing the pain of our friends givs piquancy to our pleasures. The poet indulges himself with a foretaste of the joys of the saved, representing them as gloating over the agonies of the lost. A single stanza in that vein will suffice:

> "The pious father had much rather
> His graceless son should lie
> In hell with devils for all his evils,
> Burning eternally."

It was quite a common thing for Christian saints and divines to declare that the tortures of the damned will enhance the joys of the elect. Dr. Isaac Watts in his hymns was wont to dwell with complacent satisfaction on the dead hosts that had gone down to hell. He sings:

> My thoughts on awful subjects dwell,
> Damnation and the dead.

And again:

> Hopeless immortals! how they scream and shiver,
> While devils push them to the pit wide yawning,
> Hideous and gloomy to receive them headlong
> Down to the center.

And in another sacred lyric he positivly delights in picturing the countless lost ones that the devils hav "pushed down to the center" of the pit:

> There endless crowds of sinners lie,
> And darkness makes their chains.
> Tortured with keen despair they cry,
> Yet wait for fiercer pains.
> Not all their anguish and their blood
> For their old guilt atones,
> Nor the compassion of a God
> Shall hearken to their groans.

And numbered with these legions in hell are—if the Bible and orthodoxy be true—some of the noblest, wisest, and purest spirits that hav walked this earth. Let us mention a few of them: Charles Darwin, whose memory all men delight to honor, and of whom Grant Allen in a tribute to the great thinker says: "Of Darwin's pure and exalted moral nature no Englishman of the present generation can trust himself to speak with becoming consideration. . . . 'an intellect which had no superior' was wedded to a 'character even nobler than the intellect.'" But Darwin renounced Christianity, and at the last avowed himself an Agnostic, and he has his part in "the lake which burneth with fire and brimstone: which is the second death."

John Stuart Mill was a man of such high moral character and purity that Mr. Gladstone was accustomed to call him the Saint of Rationalism. Yet Mill was an unbeliever in Christianity. He said, referring to the Christians' God, that it was impossible to adore such a being without a frightful distortion of the standard of right and wrong. And again he said: "I will call no being good who is not what I mean when I apply that epithet to my fellow-creatures; and if such a being can sentence me to hell for not so calling him, to hell I will go." If belief is necessary to salvation—and the Bible says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned"—if belief is a *sine qua non*—then John Stuart Mill did go to hell, and is there now.

Harriet Martineau must also be counted with the doomed in hell. She proclaimed her unbelief up to the time of her death, yet judged by her life she was better deserving of heaven than thousands of believers who base their salvation on the vicarious sacrifice of a divine redeemer.

Prof. William Kingdon Clifford went down to hell in 1879, if the Bible is true. He was a skeptic of the most pronounced type, as the following utterance of his will show: "How well and nobly soever a man shall hav worked for his fellows, he must end—according to the popular legend—by being either the eternal sycophant of a celestial despot, or the eternal victim of a celestial executioner. If this horrible story be true, the noblest thing left for us is to "curse God and die." And yet Clifford's career, though brief, was marked by the highest personal qualities and virtues.

Ralph Waldo Emerson rejected so-called revealed religion and must therefore be counted with the unsaved; yet who needs to be reminded of his pure and noble qualities of heart and intellect?

George Eliot was an unbeliever in Christianity, though not an aggressiv one, and she must keep Harriet Martineau company in the bottomless pit. But George Eliot was a queen among women and whose heart was filled with gentleness and love and generosity, and whose aim was the welfare of humanity.

David Hume, philosopher and historian, whom Professor Huxley styles "the most acute thinker of the eighteenth century," was an uncompromising enemy of orthodoxy, and in his "Natural History of Religion" he has shown that religion has its roots in the "ignorance and stupidity of mankind." All who knew him testified to his high personal character, his benevolence of heart, and his integrity of life. Dr. Adam Smith, author of the "Wealth of Nations," wrote of him: "I hav always considered him, both in his lifetime and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man as perhaps the frailty of human nature will permit." And this great and good man has been sentenced by Christianity to everlasting agonies in hell.

Charles Bradlaugh, who died a martyr to the cause of civil and religious liberty, was one of nature's noblemen, an earnest seeker after truth, a sympathetic, justice-loving, manly man, of whom Mr. Moncure D. Conway says: "In the course of a long personal acquaintance with him, during which I witnessed some of his most trying experiences, I found in Bradlaugh a womanly tenderness. He was an affectionate husband, a kind father, a faithful friend, and most scrupulously polite to all who treated him as what he was—a gentleman at heart." Yet Bradlaugh was a lifelong unbeliever in, and an aggressiv opponent of, the tenets of the Christian religion and of all other forms of superstition, and he died as he had lived—an avowed Atheist; so that, if the Bible is true, he is now roasting in hell.

And so one might go on, extending the list indefinitly, if space permitted, and such names as Giordano Bruno, Humboldt, Thomas Paine, Thomas Jefferson, Benjamin Franklin, Prof. John W. Draper, the poet Shelley, and a host of others readily suggest themselvs.

If such exalted natures and resplendent intellects as these hav been doomed by a so-called loving and merciful God to spend all eternity in hell, the question arises, Of what kind of characters is the Christian's heaven largely composed? Who are the fortunate few who, robed in garments of spotless white and with crowns upon their heads, march on floors of jasper and amid the gates of emerald, sapphire, jacinth, and other gems; forever twang their harps of gold and sing their selfish songs of praise around the throne of white? Who are they? When on earth some of them were the vilest, most abandoned and degraded of mortals; monsters in human shape; murderers, cutthroats, seducers, inhuman persecutors and oppressors, and the worst class of criminals; men who, while on earth, outraged every moral precept and principle; men whose lives hav been so notoriously bad that so-

ciety, for its own protection, has been forced to rid itself of such enemies to its welfare by shutting them up in prisons, and in many cases by summarily taking away that life that they themselvs had forfeited. But nearly all of those criminals were orthodox believers, and the gallows has served as a bridge over which the murderer has traveled to everlasting bliss, while viewing the soul of his victim hopelessly lost in the dark and seething waters below. Let us take one example from thousands of such cases. The other day a man was hanged in England for the murder, under circumstances of peculiar atrocity, of a young woman whom he had previously criminally deflowered. After his death-sentence he professed to hav found the consolations of religion and spent the remainder of his time in singing hymns and writing letters to his relativs and friends telling them of the salvation he had found and how sure he felt of going to heaven, for had he not the divine assurance that though his sins were as scarlet they should be made whiter than snow? Then this model candidate for a mansion in the skies would giv them a sermon, telling *them* how *they* were to liv and what *they* were to do in order to meet *him* in heaven! Perchance, unless he had committed his horrible crime, he would hav been numbered with the lost; and if his relativs would make sure of meeting him in heaven, perhaps they might better attain their purpose by outraging and murdering somebody, too. Thus, eternal bliss in heaven is the reward of the greatest crime a man can commit against human society.

Not a word of pity for his murdered victim had this merciless wretch. Not a word of regret for having blasted and cut off a young life when budding womanhood gave promis of a career of usefulness, of honored maternity, and of a ripe old age when loving children and grandchildren should tenderly make easy the pathway to the grave. No word of concern as to the eternal fate of the victim of his cruel stroke, and whom, for aught he knew or cared, he may hav plunged into the lake of everlasting fire. No, it is all self, self, self!

And if such as he wear the crowns and play the golden harps, what decent man or woman or innocent child would care to spend eternity in such infamous company? And what a vile place such a heaven must be.

Ye saints of the Lord, ye ransomed of God,
Ye Christians, ye orthodox few,
Imagin a life in this kingdom of God,
If the Bible is true!

Dorchester, Mass. DANA HERBERT MARSHALL.

The New England Labor Reform League.

He who steals from a private person ends his days in chains and fetters; but he who steals from the public ends them in gold and purple.—*Cato.*

The New England Labor Reform League held a two days' special convention in Commercial Hall, 694 Washington street, Boston, September 25th and 26th. John Orvis, an old Brook Farm labor reformer, was made president; Jay Chaapel, of New Haven, secretary; committee on resolutions, William J. Melvin, J. W. Harris, Josephine S. Tilton, E. H. Heywood, and Jay Chaapel; committee on finance, C. L. Swartz and Josephine S. Tilton.

This League originated in Worcester, Mass., in September, 1867, under the name of the Labor Reform League, taking its present name in Boston in January, 1869.

The opening address, in 1867, was made by Amasa Walker, of North Brookfield, Mass., a professor in Amherst College and a Republican member of Congress from the Worcester district. Since that time many vigorous and illustrious minds hav voiced their thoughts from that always free platform.

On taking the chair that bright September Sunday morning Mr. Orvis, whose seventy-six years seem to hav touched him very gently, so far as appearances signify, said it stirred him with youthful emotions to again appear and preside over an audience devoted to freedom of speech and where all, of whatever sex, color, or opinion, could freely discuss any and all questions they deemed of use to the happiness and progress of the race.

Mr. Heywood was the acting, moving spirit of the convention. His health and vigor has improved greatly since the infernal fangs of a vicious and vulgar government released him from prison last May. He was the first speaker, and spoke with oldtime fire and logic, somewhat at length, against the idea that we need any authority. The American people need to come to a realizing sense of what truth and justice are. What is particularly needed at this time, he said, with a smile but with great emphasis, is three funerals—first that of the Republican party, second that of the Democratic party, and third that of the government itself.

E. C. Walker, formerly of Valley Falls, Kan., now of Boston, who for following his own sense of right was imprisoned, with Lillian Harman, by Kansas bigots, followed Mr. Heywood.

Jay Chaapel then read the following resolutions:

1. *Resolved,* That, since labor is the source of wealth and the true basis of exchange, all interference with, or restrictions on, trade are blows at production, tending to cripple enterprise and rob service of its earnings.

2. *Resolved,* That effort to remove duties on raw materials and free the necessaries of life from class taxes is a step toward opportunity and reciprocity, wherein government helps labor and business chiefly by getting out of their way; that as the main industry encouraged by tariff is "the election of a protectiv president," so the pretense that labor can be helped by government control of land, money, railways, telegraphs, or any other protectiv interest, is kin of the cohesiv power of public plunder sustained by compulsiv taxation and serves to enlarge the chief business of politics—stealing according to law.

3. *Resolved,* That while property risked in productiv enterprise always helps labor, power to extort tribute in the form of rent, interest, dividends, or profits—plot for increase without work—device to get something for nothing—capital—is always intentional and usually actual theft; so the object of this League now, as in the past twenty-three years of its work, is the abolition of usury by repeal of all power to get wealth otherwise than by actual personal service.

4. *Resolved,* That since credit restriction, which makes interest on money possible, is one of the main means of labor's subjection, we second most heartily the Democratic party motion to repeal the prohibitory ten per cent tax on state bank issues and gladly help to put that great protectiv swindle, the national bank monopoly, with tariff fraud, in course of ultimate extinction.

5. *Resolved,* That as possession of land in *usufruct,* tenure of the soiler's means of subsistence, like air and light is the inalienable right of every human being, we seek the immediate death of the parent of rent, property in land, and we insist that tenure of ownership shall remain where natural equity places it, in the cost of improvements; that the land-tax craze is an old device to promote economic robbery and assure honesty by legalized equality in stealing.

6. *Resolved,* That while associativ thrift is always serviceable, so-called organized labor, founded on monopoly of pretended skill, is effort to limit honest purpose; is war upon the poor, which makes the non-unionist, the "scab," freedom's martyr, an object of deserved sympathy, an exponent of fruitful order, and moves all disinterested observers to assert and maintain the chief guarantee of progress, impulse to acquire and impart knowledge.

7. *Resolved,* That as at Homestead state bayonets accomplished what Pinkerton rifles failed to do, iron- and coal-workers should now face the fact that intrusiv violence has no more right to regulate wages than to impose rent, interest, or tariff extortion; that armed tyranny to collect dividends and trades union conspiracy against service are alike hostil to natural freedom wherein things beneficently do themselvs in the common impulse to liv and let liv.

8. *Resolved,* That in the decease of Arad H. Wood, ex-president of the League; of J. H. Swain, L. S. Putnam, and S. C. Fay, we lose members whose steadfast devotion to right and tireless activity in many fields of progress consecrate their names in the memory of all lovers of freedom, and their work remains an imperishable power in advancing order.

9. *Resolved,* That since the discovery and proclamation of truth is indispensable to progress, freedom of conscience, speech, press, and the mails is the soul of civil order; and the imprisonment of Moses Harman for words uttered in printed debate is an outrage on citizen right, resented by all intelligent observers, which should doom the persons and party instigating it to utter extinction.

In the afternoon and evening increased audiences assembled and various types of mind gave voice in respectful but earnest tones to their ideas touching the resolutions, and the many problems that so agitate the political, religious, and social world.

Mrs. M. H. Merrifield, Mrs. Martha Avery, Mrs. Lydia M. Warner, E. C. Walker, Geo. James, Jay Chaapel, Rev. D. W. P. Bliss, and E. H. Heywood spoke on the resolutions. Mrs. Avery and the Rev. Mr. Bliss were the only ones that took issue with them. Mrs. Avery is an effectiv speaker, with broad and scholarly attainments, and not much afraid, if any, to speak her thought. She made a vigorous plea for Socialism in opposition to Anarchy. The Rev. Mr. Bliss, of the Episcopal church, a fine-appearing, rapid-speaking, middle-aged man, differed radically with the resolutions and sent several mental bombshells into the Republican and Democrat camps, advising people to vote for the People's party; opposed individualism and said we were not yet ready for the Socialistic party; talked of faith and the sovereignty of God, etc. Jay Chaapel followed Mr. Bliss, taking decided issue with him, especially so far as the fatherhood of God was concerned, and attempted to prove that the beginning of all tyranny was in the belief of a God.

Monday many of the same speakers again gave voice to the laboring question, trades unions, etc., etc. Many people were present who had never before been in a Radical meeting. One woman from Philadelphia, belonging to the church, with a very intelligent and cultivated mind, dropped in to listen at some radical sentiment touching the Comstock law and its tyrannous workings. She said to me after the meeting that she did not know whether it was her duty to leave the hall or remain. She, however, remained, and came again at the succeeding sessions.

At one of them I took up the imprisonment of Bennett, Harman, and Heywood, and others, and discussed the vulgarity, obscenity, and barbarous tyranny of a society and a misnamed civilization that sustains and tolerates such iniquities. I did that for the especial benefit, at that hour, of this Philadelphia woman, who is the daughter of a deceased judge, an old Abolitionist.

It is sadly astonishing how many persons there are that know nothing of the cruelty inflicted by the Comstock statutes in the name of purity. I meet many persons of wealth and intelligence who hav all their time for reading and study who never heard of Harman, Heywood, or Bennett.

The meeting was a success in many ways and many letters were received from persons regretting that they could not be at the convention.

John E. Russell, ex-Congressman, free-trader, and one of the best speakers in New England, wrote: "I feel honored by your request to speak at the Labor Reform League on some of the conditions of labor, but I cannot now say if it will be possible. I am subject to the order of the national Democratic committee. I hav been absent so much lately that I could not see you and congratulate you on your freedom. How much you must enjoy this beautiful weather!"

Hon. Geo. M. Stearns, writing from Nantasket, Mass., said: "Thanks for invitation to address the meeting of your League. If possible I shall be glad to be present and listen to those who can discuss the subjects more intelligently than I could."

J. Wesley Pratt, of West Hanover, Mass., wrote: "I should be glad to be with you at the convention, but consumption of purse prevents, but across the intervening space I will be with you in spirit. No manufacturer dares to employ me. 'Scab, Anarchist, free lover, and crank,' are the pet names hurled after me; all of which I gratefully accept. I cannot if I would, and I would not if I could, be otherwise. I do not understand why I am out of jail. The town of Hanover has not taxed me in three years. I propose as a sentiment, the Grand Old Party, otherwise the G. O. P.—may its shadow grow small by degrees and beautifully less until it ceases to exist."

L. V. Pinney, former editor of the Winsted, Conn., *Press,* wrote a long, scholarly letter, along with many others which you hav no room for.

JAY CHAAPEL.

Biographies of Prominent Foreign Freethinkers.

In the columns of THE TRUTH SEEKER there hav from time to time appeared short biographical sketches of prominent foreign Freethinkers, and it is the intention of the writer to introduce to the readers of this journal such of our foreign friends as hav, through their work for Freethought, earned a reputation which extends beyond the borders of their nativ state. The more intimate connection which has been brought about between Freethinkers of this country and those of foreign lands by the accession of the Freethought Federation of America to the International Federation of Freethinkers makes it still more interesting to Americans to know something about the life and achievements of our foreign friends. Let us follow the maxim of the immortal Thomas Paine, "The world is my country," and remember that above all we are Freethinkers, and as such must regard a Freethinker, no matter what his nationality is, as a friend and brother.

C. CILWA, THE FRENCH INGERSOLL.

In the foremost rank of French Freethinkers stands C. Cilwa (Clemetshaw), who was born Sept. 14, 1866, at Sutton Valence, near Maidstone, in England. Mr. Cilwa, Sr., being an ardent disciple of Voltaire, while his wife was a member of some Christian sect, it is to be supposed that religious controversies were the order of the day; at any rate the young Cilwa had several difficulties with his parents caused by religion. Getting tired of this, he followed the advice of the American Freethinker, the late Horace Greeley, and went West and landed, at the age of thirteen years, in New York, where he remained for two years.

During this time he acquired some knowledge of the French language, and in March, 1881, he returned across the ocean and went to Paris, where he secured employment in the United States legation, remaining there until May, 1885. Our pious vice-president, Morton, who at that time was our embassador, evidently did not know what Freethought monster he sheltered. After leaving the legation our friend entered a commercial house in Paris, where he is yet employed. Still, the duties he has here are not sufficient to keep him quiet. While yet a mere youth, and following his natural inclinations, he associated himself with Parisian

Freethinkers, and became a member of the group Garibaldi of the Anticlerical League. His eloquence and ardor in the cause won him numerous adherents, as his amiability and unselfishness gathered for him a host of friends and admirers. He soon became prominent in local circles, and was elected president of the League and delegate of the literary department of the League for the Propagation of Republicanism (White Masonry). At present he is delegate for the Brotherhood of Freethinkers of ward VII of Paris, of the Society for the Propagation of Cremation, of the Society Light, and one of the founders of the circle of Friends of Public Secular Education, and its present vice-president.

But not alone by speech and action does he work for our grand cause; his contributions to the Freethought press are numerous. Besides being founder and editor of *Le Danton* (1888), now *La Raison*, he is a regular contributor to *L'Echo*, of Romilly; *Le Libre Pensuer*, of Angers; *La Semaine Anti-Clericale*, of Paris, and several newspapers. He is also the author of a Republican almanac, in which the names of saints are replaced by those of heroes and martyrs of Freethought. The almanac, which was first published in 1887, has since run through five editions. In the same year he was elected delegate of twelve French societies to represent them at the International Freethought Congress at London. In 1889, when the Congress was held at Paris, he, as representativ of six groups, took an activ part. April 20, 1890, he was elected a member of the central committee of the French Freethought Federation and headed the ticket with Pasquir, the latter being elected president of the Federation. In 1891 Cilwa became a member of Comité D'études Morales, and at a recent meeting he was appointed one of the delegates to represent Parisian Freethinkers at the International Freethought Congress at Madrid. He is also a translator from both the English and Spanish languages, the evidences of which are to be found in several excellent translations, among which we will but mention articles and lectures by Col. R. G. Ingersoll and Mr. Foote, president of the English Secular Union. We cannot close this article with a better wish than the one that our friends in France may yet for many years be benefited by his work for the cause. And for ourselvs, we hope to meet him and his at the next International Congress, to be held at Chicago in 1893, and that he in person will see to it that we receive *La Raison* more regularly than we hav of late. GUSTAVE NELSON.

In Memory of a Liberal.

Mrs. Abbie J. Clark, wife of W. B. Clark, of Worcester, Mass., died on Saturday, October 1st, at the age of forty-four years. She was born at Northfield, Mass. Her parents were of the Unitarian faith, and from this gentle creed she passed into the clear light of advanced Freethought. She has constantly been in sympathy with her husband, who has been one of the most radical and fearless workers for Freethought. Mr. Clark has never concealed his convictions. As a prominent business man in a somewhat orthodox community he has openly avowed his Liberal belief, even though by so doing he might suffer loss. Mrs. Clark has ever been with her husband in his unflinching advocacy of unpopular ideas, and calmly in the truth and light of this noble living she has met the inevitable doom, not with fear but with courage and beautiful resignation. She leaves behind, with her husband, three children, Walter, Mabel, and Gladys, and a large circle of friends, by whom her memory will be deeply cherished. In proof of her devotion to human liberty and progress, in her last moments she left bequests to the Freethought journals, THE TRUTH SEEKER, *Investigator*, the *Freethinkers' Magazine*, and the *Independent Pulpit*. Both Mr. and Mrs. Clark hav always been generous supporters of the cause, and hav given freely to advance its work.

The funeral services were held at the residence of Mr. Clark, 45 Park street, Worcester, on Tuesday afternoon, October 4th. In accordance with the wishes of Mrs. Clark no clergyman was present, and there were no religious services of any kind. It was a Secular service conducted by H. L. Green and Samuel P. Putnam. Mr. Green came all the way from Buffalo to do honor to the memory of one who has been so true to the duties of human life, who has been a wife, mother, friend, and neighbor in the inspiring atmosphere of liberty and reform.

Mr. Green spoke of the true value of life—that it was not in any creed, in any church, in any Bible, it was in humanity itself. It was in good deeds. It was in love and friendship for one another. It was in helpfulness, in kindness and generosity. It was in mental freedom, in earnestness of purpose, in devotion to truth itself. The story of the good Samaritan, as told by Jesus, was one of universal interest. This touches the common heart. Christian and non-Christian alike realize and applaud the beauty of the action. This is the essence of the Liberal philosophy; this is its morality, its hope; and in the presence of death, in the shadow of grief, it givs us courage and faithfulness. We cannot make death other than it is, but we do not fear it. We will meet it with the blessings of human sympathy to shine amidst its sorrow.

Mr. Putnam said: Our friend has passed away. We cannot recall her to our living circle. But the flowers of memory shall be radiant over her grave. Love shall not perish.

All life is one. The life in the farthest star is not different from the life that is in this world. We are all bound together. We come from the same fountain. We flow to the same sea. The same sun is over us. The same warmth and glow are in heart and brain.

We are ignorant of what is beyond. But death is not a chasm—it is not a miracle. It is nature's course. It is an evolution, it is an unfolding—and what we do of good and beautiful abides. We giv an inheritance to humanity. The harvest is gathered; the fruit blooms.

Farewell, dear friend, wife and mother, noble and true. Not with fear and trembling, not with cringing heart and blinded brain, but with fearless reason, we giv the benediction at thy grave. Over thee shall grow the flowers. The sunshine shall fall upon thy rest. Thy virtues will not be forgotten.

No failure; the fruition sweet
Was in thy life and in thy task;
There was a glory none can speak,
Which death shall evermore unmask.

The crown is with thee, though unseen,
In faithful service day by day;
The seed is planted and from thence
Thy rose shall bloom to perfect ray.

The body was taken to the cemetery at Westboro, Mass., where two of her children are already buried. The casket was covered with flowers, and in the midst was wreathed the word "Mother."

To our brave comrade W. B. Clark, and to his children in this sad hour, we tender the sympathies of many friends and the honor and regard of his fellow-Liberals.

The Cause in Washington.

Attention, Liberals of the state of Washington! "Eternal vigilance is the price of liberty." Watch the teachers of your public schools!

We hav a subtle, persistent, and unscrupulous foe to contend with. Christians are great sticklers for the letter and spirit of the law so long as it can be used to promote their schemes of self-aggrandizement, but when the law or any provision of the constitution in the least conflicts with their interests they do not hesitate to wantonly disregard it, and even teach its violation.

The Washington Secular Union, after long, arduous labor, forced the state superintendent of public instruction to seek the opinion and decision of the state attorney-general as to the right of teachers to hold devotional or religious exercises, to repeat or recite or sing the so-called Lord's prayer, or to read texts of the Bible or to impart any religious instruction in connection with school work.

So early as June 19, 1890, Superintendent Bryan announced: "The supreme courts of other states where the provisions of the constitution and law are similar to ours, hav decided that religious exercises cannot be conducted in connection with school work, even to the repeating of the Lord's prayer."

Early in October, 1891, the state superintendent of public instruction wrote to the attorney-general of the state for his official decision on these questions. The following is an extract from his opinion:

HON. R. B. BRYAN. State Superintendent of Public Instruction, Olympia, Wash., *Dear Sir:* I am in receipt of your communication of recent date submitting for my official consideration the following inquiry: "Can a teacher employed in the common schools of this state, without viclation of any law of the state, or any provision of the constitution, conduct devotional or religious exercises at the opening of the school day, or during any part of the school day, as prescribed by law, by the singing of hymns or other sacred music or by reading passages from the Bible, without comment, or by repeating or causing to be repeated, without comment, what is usually known as the Lord's prayer?"

Sec. 4, Art. IX, of our constitution says: "All schools maintained or supported, wholly or in part, by the public funds, shall be forever free from sectarian control or influence." If the whole vocabulary of the English language were exhausted it would be difficult to frame an expression which would indicate on the part of the people of the state more clearly and emphatically an intention to abolish everything which had even the slightest taint of sectarianism from the public schools.

Yet in spite of this opinion of the highest law officer of the state, in the city of Tacoma, and I fear in some other places, the teachers, with the pious admonition, "We ought to obey God rather than man," indulge in devotional and religious exercises and read or repeat the Lord's prayer during the sessions of school.

The board of directors of the Washington Secular Union hav received complaints in regard to seven different teachers in the city schools of Tacoma. The secretary promptly wrote each of the law-breaking teachers, the principal of the several schools where the offense was committed, and the city superintendent of schools. The latter is a miserable no-account fanatic and panders to the religious element in hope to obtain political preferment. He had the audacity to demand that the secretary of the Washington Secular Union make all communications with the city teachers through him.

The following item I clip from the Seattle *Telegraph* under date of September 27th:

TACOMA NEWS.—At to-day's meeting of the Ministerial Alliance, a committee of four was appointed to take into consideration the laws of the state relating to Christianity. The movement is made in response to the demand of the Secularists that the Lord's prayer be not said in the public schools. The committee of clergymen will look up the law to see if this is legal.

The clergy will doubtless make a determined effort to defeat the provisions of the constitution, but the Washington Secular Union is fully prepared to enforce obedience to the just, wise, and equitable provision of the law, and proposes to compel these "law and order people" to themselvs comply with the law. But we need the activ coöperation of every Liberal of the state, not to incur any responsibility or expense, but to watch the schools of their district and in every case of any violation to immediately notify the secretary of the Washington Secular Union, giving the name of the offending schoolteacher, name of the schoolhouse, or its number, and names of the school officers of the district.

LECTURES AT TACOMA.

We are in the fifth month of our regular Sunday evening lectures at Germania Hall and the interest is admirably sustained in spite of election excitement, exposition, theater, and other attractions. The attendance keeps over seven hundred at the lowest, and the most earnest interest is manifested alike in the lectures and in the asking and answering of questions after each lecture. At the regular Tuesday evening meetings of the Tacoma Secular Union our attendance runs from forty to seventy—one full third, and sometimes one full half, ladies. The society weekly meetings are held at Macaulay Hall, 1,117 Tacoma avenue.

Last Tuesday evening we gave our third monthly literary social and ball. The following is a copy of the program. Our worthy president, who is determined never to miss an opportunity of impressing the lessons of Secularism, had printed on the program, under the title of the society, "Church and state must and shall be separated:"

LITERARY PROGRAM.

Piano solo.....La Petite Robinson.
Recitation, "Ship at Sea".....Miss Fredda Wilde.
Song.....Mr. Robert Howden.
Reading.....Mrs. M. B. Brooks.
Duet, "Fly Away, Birdling."...Mrs. Robinson and Mrs. Angus.
Recitation, "The Dead Doll."....Little Stella Langdon.
Recitation, "Woman's Wrongs."...Mrs. O. S. Robinson.
Reading.....Mr. Jas. H. Tillotson.
Duet, "I Would That My Love."...Mrs. Angus and Mrs. Robinson.
Recitation, "Morning After the Ball."....Little Stella Langdon.

DANCE PROGRAM.

Waltz. Lancers. Polka. Comas. Quadrille. Waltz. Schottische. Newport. Waltz Quadrille. Polka. Lancers. Waltz.

At our regular Tuesday evening meetings business is dispatched with all possible expedition and followed by music, songs, duets, quartets, readings, recitations, and debates of questions of interest. We hav a dramatic class, and our first pieces for public performance are under rehearsal.

TAXATION OF CHURCH PROPERTY.

Multifarious duties hav prevented the earlier completion of the pamphlet, the "Taxed and the Untaxed," showing the injustice of all exemptions from taxation of church property; but it is now nearly ready for the printer, and an edition of ten thousand copies will be judiciously distributed throughout the state to educate the people on this great question.

Our indefatigable president, Dr. D. M. Angus, has written private letters to every candidate for the state legislature and ascertained just where they stand, and 2,610 avowed Liberals, and all others who can be influenced or express themselvs favorably to the cessation of the exemptions of church property from taxation, will be asked, for the cause of justice and Liberalism, to lay aside their party affiliations, at least so far as to quietly vote only for those candidates for our state legisla-

ture who are earnestly in favor of or pledged to vote and work for equal rights for all and especial privileges for none.

The distribution of so large a number of pamphlets will occasion a great deal of hard work, and the expense for postage will be considerable. Will all members examin their certificates, and if in arrears for dues, promptly remit? All who can help in this great and good work by contribution to the free pamphlet fund are requested to send money to Dr. D. M. Angus, president Washington Secular Union, 759 E street, Tacoma, Wash.

C. B. REYNOLDS,
Sec. Washington Secular Union.

P.S.—I hav just received word that the Tacoma Ministerial Alliance are about to make united and determined efforts to override or set aside the opinion of Attorney-General Jones, and fight through the courts for the right—as they falsely term it—to hav the scholars instructed in religious duties and to repeat the so-called Lord's prayer at opening of school.

We hav the constitution, the law, reason, right, and justice on our side and will hold ourselvs prepared for any and all attacks of the enemy.

C. B. R.

The Freethought Federation of America.

[Headquarters, 345 West Randolph street, Chicago, Ill. S. P. Putnam, president; John R. Charlesworth, secretary; George L. Robertson, treasurer.]

On Sunday afternoon last I lectured before the Liberal League of Newark, N. J., to a very fair audience. There are many pleasant memories for me attached to this thriving Jersey town. It was the scene of my first conquest upon the Freethought platform in the United States. It was here that I held my first debate in public, with a Roman Catholic; it was here that my first friendships and associations were formed.

According to my promis, I append here below the letter I hav received from President Harrison, in answer to my queries respecting his views upon the principles of our Federation. In my letter to the president I stated that our chief objects were "to secure a total and complete separation of church and state;" also that we asked for no party favors or privileges, but that our only desire was to see our legislativ enactments carried out upon American principles and methods, and in strict accordance with the Constitution of the United States. The following is the reply.

EXECUTIV MANSION, WASHINGTON, D. C., Sept. 29, 1892.

JOHN R. CHARLESWORTH, ESQ., New York City, *My Dear Sir:* The president directs me to acknowledge the receipt of your letter of the 25th instant, and to say upon the subject of which you write, both the Republican platform adopted at Minneapolis and the president's letter of acceptance recently published, speak explicitly, and if he were to write further upon the subject he could not say anything different or additional to what he has already said. Very truly yours, E. W. HALSTED,
Private Secretary.

Up to the time of writing I hav received nothing whatever from the other candidates, and although there is nothing definit in the president's answer, yet he is the only one who has deigned to notice us at all; if I should receive anything from the other candidates, their letters shall immediately be published in these columns.

The Federation is marching along with a rapid growth. Every day I receive a batch of names from some enthusiastic friend to add to our already large and increasing membership which plainly show that we hav not been extravagant in our expectations. Among the letters that I hav received since my last report is the following from A. G. Briggs, of Lamine, Mo.:

LAMINE, MO., Oct. 4, 1892.

MR. JOHN R. CHARLESWORTH, *Dear Sir:* I see through THE TRUTH SEEKER there is a Liberal political organization called the Freethought Federation of America, which I heartily indorse. Colonel Ingersoll has said too much thought, too much knowledge, for the church to regrasp the sword of power, and I believe that this Freethought organization, if conducted right, is all that will save us, for the church is fast coming into power, and unless we call a halt we are forever lost. I will herein giv you my name with two others for membership of the Freethought Federation of America, all good substantial Liberals. Yours with respect, A. J. BRIGGS,
D. M. BRIGGS,
D. W. BRIGGS.

All of Lamine, Cooper co., Mo.

We will as soon as possible donate something to the cause.

Also the following from a stanch and stalwart Freethinker in Ocala, Fla.:

OCALA, FLA., Sept. 24, 1892.

JOHN R. CHARLESWORTH, 345 West Randolph street, Chicago, Ill., *Dear Sir:* From the report of the proceedings of the Federation in Chicago, September 4th, I was highly gratified. It will stimulate all true lovers of liberty to renewed exertion. In THE TRUTH SEEKER for April 18, 1891, you can see a short notice of John E. Remsburg speaking in Florida. I made arrangements for the lecture in Ocala, and hav been thinking of getting up some kind of a state union of Freethinkers. What do you think of it? I shall send you in some names very soon, and shall call attention to your organization in our local papers. We hav a good number of Liberals in this section and more throughout the state, but we hav no means of knowing each other. I want some of your literature as soon as published, as I wish to distribute it here and in other parts of the state. Let me know the cost of the literature, as you cannot send it out free. I remain, Yours truly, GEO. B. TYLER.

P. F. Garret, of Uvalde, Tex., sends us the following encouraging letter:

UVALDE, TEX., Sept. 26, 1892.

JOHN R. CHARLESWORTH, Sec. Freethought Federation of America, Chicago, Ill., *Dear Sir:* There are several Liberals here in Uvalde and its vicinity. I wish to do what I can for the Freethought Federation. Is there any printing, like headings over lists of signatures of members, copies of constitution, resolutions, etc., which you can supply me with? If not I can do the best I can by making manuscript copies of necessary documents.

Please reply with as little delay as possible, and I will send you list of names for membership and subscriptions.

Yours for truth, P. F. GARRETT, by M. A. H.

Again we are favored with such assistance as is found below:

WATSON, MINN., Oct. 4, 1892.

MR. JOHN R. CHARLESWORTH, Sec. Freethought Federation of America, *Dear Sir:* I hav not time nor perhaps the ability to write as I feel regarding the recent move of Freethinkers in organizing the Freethought Federation of America. It is a timely move in the right direction. I will be with you in spirit and financially. Inclosed find check for $5 for the use of the Federation. Our village is small—full of churches—but also of Freethinkers. You will hav more applications for membership soon. Send me what campaign literature you can spare, a few petitions for opening the World's Fair. Please accept my name as a member of the Freethought Federation of America. Yours for freedom, OLE EIDEM.

In addition to these, we tender our sincere thanks to those friends who hav written me sending in a list of names and tendering financial assistance, but whose letters we cannot publish for want of space.

We hav now several thousand copies of our constitution printed with blanks attached for signatures. These are now ready for distribution and may be had upon application to me. Within the next two weeks we shall also hav ready a quantity of campaign literature which we desire to distribute wherever possible. I would also request that our friends throughout the country would cut out the heading for petitioning Congress to open the gates of the World's Fair on Sundays, to be found on the last page of THE TRUTH SEEKER, and when completed to forward the same to me as early as possible, to enable me to prepare them for President Putnam to present them to Congress at the next session.

The session opens at the beginning of January; and, to giv me ample time to get them in proper shape, they should be sent to me at least one month previous.

With the printing we hav had done, and other work which we hav been compelled to perform, it has involved us in a considerable outlay, which we are unable to bear ourselvs. I therefore appeal to every Freethinker who desires us to carry on this work successfully, who may wish to see the Fair opened on the first day of the week, to help us financially and send a donation to the treasurer.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.
Chicago, Ill.

Colonel Ingersoll Talks to Chicago Reporters.

From the Daily Papers of October 9th.

Col. Robert G. Ingersoll arrived in Chicago yesterday and is at the Grand Pacific. The lecturer is accompanied by his wife, and daughter, Miss Maud Ingersoll. Colonel Ingersoll does not agree with that other well-known New York colonel, Elliott F. Shepard, in the matter of opening the World's Fair on Sunday. The latter colonel has come to Chicago to giv thanks on account of the action of Congress in this regard. Colonel Ingersoll is here for the first time to deliver his new lecture on Voltaire. Colonel Ingersoll, however, has some positiv ideas about the merits and demerits of the interference of Congress with the Sunday question, and emphatically expresses himself when his opinion of the action of Congress is solicited. He said:

"Col. Elliott F. Shepard is one of the biggest fools on earth. His influence in favor of the Sunday closing of the World's Fair doesn't amount to a snap of the finger. His braying cuts no figure in such an important controversy.

"You didn't know, did you, that I hav been converted by Colonel Shepard's prayers? Just hear me talk! Of course the Fair is the enemy of the church, and the church ought to hav it closed every day as well as on Sunday.

"People looking at the Apollo Belvedere will be in danger of forgetting Abraham and Joshua. Those who look at the Venus de Milo will cease for a moment to be a part of hell. Beautiful landscapes will woo the mind from the day of judgment and the contribution-box.

"One look at a landscape by Corot will make the average Chicago church-member forget the last sermon he heard. Besides, after looking at the wonderful machinery on the ground, the poor workman who toils all the week will be in danger of putting inventors above parsons, and may think a good manufactory will help a town more than a poor pulpit.

"By all means let the Fair be closed on Sunday so that faith and superstition can flourish. Giv the world over to creeds and in a few years there will be no fairs because there will be nothing to show.

"That is the gospel according to the Shepard. As a matter of fact, Congress, in its cowardice, deliberately violated the Constitution in order to curry favor with these hidebound bigots. The members of Congress who voted for the Sunday-closing provision did so in open violation of the Constitution and against the best interests of the masses.

"Why, it is a notorious fact that more than half the signatures to the petitions were literally forged. Every man, woman, and child whose name had ever appeared on the church rolls were made to appear as signers. Thousands and thousands of them were dead, and most of those who are still living are wishing they were dead.

"If the doctrin of these people is correct, people having pictures in their houses should cover them up on Sunday. The women should put their old clothes on statues. Musical instruments should be made dumb.

"According to their belief God is a constant violator of the Sabbath, for on Sunday the sun will shine, the grass will grow, the brooks will sing, the birds will warble, the flowers will burst into blossom. Surely that shows that God is not a Christian or he would hav stopped all this activity of nature on the Sabbath.

"He would hav covered the sun with a tarpaulin and cut the clouds square on that day. I want to know what the Sunday-closing people hav to offer as a substitute for the beautiful creations of art, of science, and of genius, which may be seen by the working-people at the World's Fair on Sunday.

"Do the priests and parsons offer any better attractions? Will the churches contain any such exhibits of the marvelous creations of man, and of the tangible evidences of the world's onward march from barbarism to the highest degree of intelligence and brotherhood of man? I fail to hear a reply.

"Colonel Shepard tells us that he is making arrangements to ship poor people and workingmen from the East to the World's Fair in trainload lots at a dollar or so apiece. Such a proposition is an insult to the poor and an insult to humanity.

"From what I can learn, they will be shipped like cattle and fed like brutes. The trip will be a privation and hardship from beginning to end. The suffering the people who are carried by Colonel Shepard must endure is fearful to contemplate.

"Yet he proposes this and denies the right of the workingman and his wife and children to visit the Fair on Sunday and spend the day in learning the noblest object-lessons in the world."

It was evident, adds the *Sun* reporter, that Colonel Ingersoll's opinion of Colonel Shepard had been acquired by more than casual observation. One of the stories told of the editor illustrates Colonel Ingersoll's contempt of Shepard. At a social event in New York recently a prominent society man escorted Mrs. Shepard to dinner. Colonel Shepard followed with another lady. As the party entered the dining-room Mrs. Shepard's escort stopped to introduce her to a friend, saying: "Mrs. Blank, let me introduce Mrs. Elliott F. Shepard." Before the usual salutations could be exchanged Colonel Shepard, who was close behind, craned his neck between them and added: "Formerly Miss Vanderbilt, Mrs. Blank."

When asked about the outcome of the political contest in November he said: "Some men vote one way and bet another way. Some men believe one way and prophesy another. I cannot look into the future and anticipate the result. I believe the Republicans ought to win. Sometimes what ought to happen does happen."

When asked about Judge Gresham, Ingersoll's close friend, and his determination to vote for Cleveland, all the orator could be induced to say was: "I do not know what Judge Gresham intends doing. He is a high-minded and honorable man, and what he has done he believes to be right." It is impossible to enthuse Colonel Ingersoll in political topics. He does not follow the "ice wagon" and its driver with any degree of earnestness, but says he is going to vote for Harrison because the Republican party is better than the Democratic party.

Letters of Friends.

What We Demand.

NAUVOO, ILL., Sept. 30, 1892.

MR. EDITOR: In this country religious opinion is free and entire religious equality is the rule of the land. So long as the laws of morality and public decency are not violated, the World's Fair at Chicago must remain open on Sundays.

GEO. ALEX. RITTER.

Tell the People How to Vote.

MONUMENT, ORE., Sept. 26, 292.

MR. EDITOR: Please inform S. P. Putnam that it would be better for our country and its people if the Freethought Federation should teach our people for whom to vote in coming elections than it is for the churches to succeed in destroying liberty and murdering justice. Doubtless there are thousands of others like myself that hav a vote but know not how to use it conducivly to freedom and justice tempered with mercy. HENRY BURSTOW.

Christians Being Lectured Into Better Ways.

GIBBON, NEB., Oct. 3, 1892.

MR. EDITOR: The Liberals of Gibbon hav just had one of those seasons which help to make life worth living and in which we hav had our "spiritual strength renewed," so to speak, and also in which the seed of Freethought has been liberally scattered, plowed deeply into the soil of bigotry, and where, if perchance there is a particle of the generativ functions of reason left, it will spring into life and relieve the accursed monotony of theological barrenness. To Mrs. Mattie P. Krekel we award our thanks, and to her belongs the glory of whatever results may follow. She gave, to full houses, three lectures that were enjoyed by our people with strict attention, apparently appreciated by the masses, and with an ominous silence tolerated by the Christians. Mrs. Krekel is doing a good and promising work. Her blows are not charged with iconoclastic thunder, but her fateful arguments are so tempered with fairness and the spirit of peace and so full of invincible truth that the theological fortress is undermined before the enemy's presence is detected. May her calls be many and the sphere of her influence be greatly enlarged, is our earnest prayer. C. PUTNAM.

Is About to Confute a Preacher.

INDUSTRY, KAN., Sept. 26, 1892.

MR. EDITOR: Inclosed please find the sum of twenty cents, for which send me two copies of the pamphlet, "False Claims," by J. E. Remsburg, as we hav a sky-pilot by the name of H. B. Vennum in our village that has been telling the people in his sermons for some time that Infidelity has never done any good in the world, and I want to giv him one to read to inform him that he is sadly misrepresenting Infidelity. And if after reading the pamphlet he does not recant in the presence of his congregation what he has said about Infidelity, then I shall certainly expose him as a willful falsifier. But then, they think they hav a sacred right to lie about Infidelity, or anything else that is not in harmony with their way of thinking. To prove my assertions, look up the sacred scriptures where God in olden time inspired men to lie and deceive for the honor and glory of his cause. Therefore for inspired lying see 2 Thess. ii, 11, 12; Rom. iii, 7; Ezek. xiv, 9; Jer. xv, 18; Jer. iv, 10; Jer. xx, 7; 2 Chron. xviii, 22; 1 Kings xxii, 22-24. J. B. WISE.

Wanted.

ILION, N. Y., Sept. 27, 1892.

MR. EDITOR: Having had the valuable opportunity to read your paper for about one year, and having been an Agnostic myself for a number of years, and an outspoken one at that, I am consequently on the black list of the Christian hypocrits in this vicinity, and the consequences of this, again, are often very trying. But we know surely that this is pure Christianity and is in lovely accordance with the Christian deity's record and also the records of his followers. And for my part I could stand it very easily hitherto, although I am an employee, and so far dependent on these hateful and persecuting Pharisees. It has often been my sincere wish to find an employer who was a Liberal, and now, as this place is getting very disagreeable on account of my Liberal views, and the controversies these naturally create, I thought I would try to write your paper and ask if some one kindly can and will send me the address of any merchant tailor who may be favorable to the Freethought cause or a supporter of it. I would then beg leave to advertise in your paper for a situation as custom cutter. I hav the very best recommendations as to ability, sobriety, etc. N. NELSON LUND.

A Death in a Distant Clime.

PORT OF SPAIN, TRINIDAD, Sept. 23, 1892.

MR. EDITOR: I hav to record the death of a co-worker—my brother, Joaquin dos Santos, a subscriber to THE TRUTH SEEKER. He died in the prime of life, being only thirty-two years of age, and to the last moment he held the views which he strongly and unflinchingly advocated. He died fully conscious, and neither the fear of hell nor the reward of heaven marred his peaceful and tranquil death.

Although a strong advocate of an unpopular cause, his death was a nine days' wonder, more so on account of there being a burial without ecclesiastical rites. Thousands followed his remains to the place of interment, and many were the words of sympathy expressed and conviction that it would be difficult to find another like him, one whose life was so devoted to the cause of suffering humanity.

Send me a cabinet photograph of Colonel Ingersoll, another of the colonel with babe on his knee, a copy of D'Holbach's "System of Nature," and Tom Paine's Great Works in morocco. The balance you will kindly accept as a donation to help THE TRUTH SEEKER along.

EMANUEL DOS SANTOS.

God Has Gone Abroad.

VANCOUVER, WASH., Sept. 25, 1892.

MR. EDITOR: I received the "Freethinkers' Pictorial Textbook" all right, and think it excellent. My position is such that I come in contact with people of nearly all religious beliefs and professions, and I circulate the book pretty freely. Some condemn it, others think it too severe; but nearly all of them, even some professed believers in religious institutions, admit that it tells the exact truth. Some of my Christian friends tell me that I am kindling God's anger by reading such literature, and that he is liable to call me to account for it at any moment. I tell them I hope he will make himself manifest to me in some way so that I can call him to account for turning a deaf ear to all the prayers and supplications that hav been offered up to him for the last eighteen hundred years, but I fear he has gone abroad for his health. I sought very diligently for him for over a year and spent quite a large sum of money in the search. The more I shouted "Hallelujah!" and the harder I prayed the deafer God got. I gave up the search in despair about ten months ago, and I think it would be quite a surprise, not only to me but to God himself, if he should appear on the scene at the present time. I hav been a victim of the greed, selfishness, superstition, and persecutions of the church bigots. They threw out a very tempting bait. I bit and caught the contagion. But the germ of the disease has been entirely eradicated from my system externally, internally, and eternally. Now I propose to do what little I can to drive the hydra-headed monster from the universe. F. J. AFFHAUSER.

Catholics Stealing the Credit of Columbus.

NEW YORK, Sept. 25, 1892.

MR. EDITOR: Next month, October 12th, the four-hundredth anniversary of the discovery of America will be celebrated in all parts of the world. All citizens of the United States hav reason to rejoice on that occasion, because that discovery opened up this great and glorious country to the oppressed and downtrodden of all nations.

It is curious to note the efforts which Rome is making to turn the celebration into a Roman Catholic pageant. The pope (the old fool) writes an encyclical. The bishops write pastoral letters. The Roman press catches up the cry that Columbus was a Roman Catholic; that the discovery of this country was prompted by religion, and an attempt has been made to put Columbus's name on the church calendar of saints.

Not wishing to undervalue the haracter of Columbus or to depreciate his great undertaking, we dissent from his sanctity and his zeal for the spread of the holy church.

The church in those days managed to get its fingers into almost everything that was going on, as it tries to do to-day, but, in the light of history, we must conclude that Columbus had other and more personal motivs to urge him on than zeal for the spread of the church and the conversion of pagans. Justin Winsor, of Harvard College, in his History of Columbus says that although Columbus was a great man, far in advance of his age, he does not appear to hav been a very good Christian, though he may hav been a Roman Catholic, if we may judge by a few facts recorded in history. Concerning Columbus's reputed zeal for the extension of the church, it is curious to find that no priest accompanied him on his first voyage. Columbus was evidently a high-spirited adventurer, ambitious for distinction and gold.

That the discoverer of America was a man of advanced ideas, and that he possessed the courage to carry out a perilous undertaking, and deserves all honor for the success of the effort, although that success was very different from what he had anticipated—for this all Americans join in the praise and glory with which the world covers his great name. But the effort to make him out a Roman saint, actuated solely by zeal for the conversion of the heathen and for the spread of the holy church, is so ridiculous that it causes one to smile at the presumption of the old fool at Rome and his satellites in America. S. R. THORNE.

Shows the Need for Action.

GILLESPIEVILLE, O., Sept. 21, 1892.

MR. EDITOR: As my former letter was not consigned to the waste-basket, I would like to again communicate with my TRUTH SEEKER friends, if you hav a vacant corner and I do not crowd my friends.

I wish, in the name of liberty, freedom, and humanity, to thank Putnam, Charlesworth, and others, for taking their stand for the right, for upholding the cause of freedom and downtrodden humanity. Perhaps it may encourage them in their mighty struggle to know that even one, however humble, is watching their career with a zealous eye, sympathizing with every success and deploring every failure. "Thank all the powers that be," we hav some warriors equal to an emergency and capable of restoring order out of chaos. The Freethought Federation of America! What a free, true ring it has. To coming generations it will sound as sweet as the name of home and mother. Its success means liberty and freedom and all the rights that humankind hold dear; its failure means slavery, dungeons, and clanking chains.

O friends, I implore you, awaken from your apathetic sleep, come out of the dreamland of repose, and face the realities of our position! Can you not, like the war-horse, scent the blood and danger from afar? "Can you not lift the veil of futurity for a moment and read on the page of coming years?" Can you not behold the thin, subtle net, whose every silken thread is as strong as an iron band, closing around us? Just stretch your imagination to the closing of the net. The fiendish, remorseless grip of the church will close round our necks; we will be beggars, slaves, and outcasts.

Perhaps, friends, you think the bigots, tyrants, and fiends all dead or out of existence, because we are journeying in the nineteenth century and call ourselvs enlightened, emancipated from barbarism. If you hav these illusions dispel them immediately. We are almost persuaded that nature has reversed her operations in their favor. Mayhap they hav been with Haggard's "She" through the regenerating fire in the bowels of the earth. Anyway, we know they liv. They are like Colonel Ingersoll's Christian lies, they come up with the grass and like ugly weeds choke the choicest flowers.

Let church and state unite and we will hav a summerland, but not the kind the Spiritualists tell us of. It will be a death-knell to freedom, a long, long farewell. But our cause will liv and prosper and its adherents become as numerous as the sands on the seashore if our Liberal friends will just come out of their shells. And we think the closing of the World's Fair (or rather the extreme probability of it) brought some of us out at a faster pace than a "snail's gallop." We thought the Christian cause declining, did we not? Old veterans are always better than raw troops—more wary, not so bold and certain of success. They hav taught us they were not born yesterday, if we were. If we hav idled, rested on our oars, or paddled along in the shady nooks, they hav not. They hav scored every available point for the master (more consistent if they said masters). But we need not criticise their mode of warfare; we had better emulate it. Patience and perseverance are a necessity in our cause. They hav practically closed the World's Fair in our faces. That proves they are neither dead nor dying.

We are just about as well equipped to fight the church as the Americans were to fight the British. All the power is on one side; nor can we boast of having all the valor. Some hav donned their armor and are arrayed in battle, but unless they receive a speedy reinforcement the flower of our little army will perish.

We hav no accommodations, straggling over the world unorganized, without either buildings or funds. We appear like the meek and lowly Jesus, who took no thought for the morrow. Why do we not organize and then emulate the Christians, so far as their example is good, and hav fairs, festivals, etc.? Our lecturers must be weary of poor accommodations and indifferent receptions. Our cause should be as dear to us as the Christians' is to them, and we never find them off duty. Many of us are not outspoken, and, to tell the plain, unvarnished truth, we are either afraid or ashamed to own our cause.

We were talking with a Liberal recently who said he did not believe the Bible or in religion; but, then, he added, it was considered so much more respectable to belong to the church. The "gods" forbid that we ever get longing for Christian respectability. For our part, we would not consent to help mother such honors for a kingdom. We do not object to the epithet "Infidel"—we could even stand the name "pagan" without wincing much—but we would object loudly to "Christian," or "hypocrit," and "hypocrit" is the name for those who conceal their views. There are others who fear to show themselvs in their true colors lest they injure their business. Well, we do not believe in selling all we hav and giving it away, as did the Jewish God. Money is a very comfortable thing to hav (we wish we had plenty). It is not to be disparaged. To be well clad and hav a well-filled purse givs one more ease, dignity, and self-possession, than all the grace of God that can be stuffed into you. We do not believe our business is endangered by being loyal and true. Respect will increase instead of diminishing.

Then let us be loyal and true, striving to emulate the example set us by the noble men and women of our cause. Let us assist instead of retarding their progress, so that the banner of light, liberty, and freedom may wave over our land.

HERRISSA MARIE CRYDER.

Notes on Spiritualism.

COLUMBUS, KAN., Sept. 25, 1892.

MR. EDITOR: For seventeen years I hav read the *pro* and *con* of Spiritualism in THE TRUTH SEEKER and refrained from expressing in public the many impressions made thereby. Warren Chase published his "Forty Years in Spiritualism," and I could now write, if able, forty-four years of my thoughts and experience. For thirty years—from 1848 to 1878—I read a vast amount of Spiritualistic matter in books and papers, beginning with A. J. Davis's "Nature's Divine Revelations." I sat in and sang to many "spirit circles" East and West in many places, and had many happy times with mediums and lecturers, male and female. I gave some of the first lectures in the Mississippi valley. I was often persecuted and in danger of my person from Christian believers in that immortality I was then trying to prove and confirm to them. In one Baptist church in Massachusetts where I had been *invited* to

lecture, in March, 1854, my hat was kicked outdoors and the mob spirit arose and I was in danger. I lost many dollars, present and prospectiv, in various ways, because I was a Spiritualist. I gave many lectures, wrote many articles, held several discussions—all "without money or price," with a sincere desire to know and propagate the truth. I saw much and various phenomena, most of which I could not explain then without the spirit hypothesis, but can now—*i. e.*, I can for myself explain much of it without the spirit hypothesis. In all this time a shadow of doubt as to the source of all I saw followed me; and as I studied man and nature—the human brain and nature subjectivly and objectivly—and their relations, I at last was compelled to believe that continued individual life beyond the body, up in the air, was a scientific impossibility. I admit the genuin phenomena, but wait for time and further knowledge to giv me explanations compatible with nature's program. Such is my present attitude and mental status. But I hav lost none of my humanity and love of truth thereby.

Some one sent me the *Better Way* of August 20th. Under the heading, "Notes From Onset Bay," I quote Mr. F. A. Wiggin as saying, "Animals hav a dual existence as well as man: and that man will hav his pet dog, cat, or horse in the spirit sphere! This companionship will, however, only exist in the lower sphere, and there is evolution in spirit as well as in material life." This is an important statement, which confirms my convictions for years that if human spirits, as individuals, ascend to liv in higher spheres, then all animals must and will, from the highest to the lowest; and, as plants and animals are closely related and interdependent, all individual plants, trees, flowers, all fauna and flora, will graduate into the second sphere. This is the inevitable conclusion from spirit hypothesis and premises. The highest animals hav as much, and often more, soul, spirit, or mind, than many millions of the lowest human type. This is one of the chief factors of my skepticism. It proves that we are now in all the spirit world we shall ever see; or it proves too much—*ergo*, it proves nothing. So it looks to me. Again, Mr. Wiggin says, "The animal spirit having served its *purpose*" cannot ascend to the "celestial sphere." I would ask, If the dog, cat, or horse spirits can get up from earth one sphere, why can they not go up to the "celestial sphere?" They were necessary in the second sphere to enjoy their own life and gratify man, their companion and associate. But he, man, will not suffer in parting with his pets, for he leaves behind that part of his spiritual—brain, mind—that was related to and gratified by the animals, like a rising balloon casting off too much weight to prevent its rising. The human spirits go onward and upward from the "celestial" to the "angelic sphere" "through progression" and "are the equal of any God in the universe"—*i. e.*, as there are no Gods that I know of, the "angelic spirits" are equal to nothing. On their upward flight to where Shakspere's "airy nothing" has a "local habitation" and a name" they hav metamorphosed from something to nothing. Leading Spiritualists say that a spirit has the form of the material man, but Mr. Wiggin leaves off the back and lower head and body—the animal parts—in his spiritual ascent up to the higher spheres. I can imagin how a "celestial or angelic" spirit would appear when it came down and was "materialized" to be recognized by its mundane friends and relativs: the back and lower (animal) head and body gone, and only the upper body-front and upper brain to be seen! Perhaps, as the spirit comes down through the animal sphere it will be greeted by its lonely and mourning pets and take on, or take back, in some unexplained way, the parts of its head and body it has left behind.

Truly, Mr. Wiggin is the most spiritual, the most knowing, far-seeing and high-seeing, the most wonderful man and logician I ever heard or read of. But I may be too stupid and incredulous to comprehend him.

Agan, it seems he believes in "gods," or else he would not say that "angelic spirits" "are equal to any God in the universe." How large his universe is I know not, but has he traversed it, to *see* and *know* all the gods there may be in it? If so, he must be omniscient, omnipresent, infinit, and can tell me where and what the spirit world—the summerland—is. A. J. Davis once located it in the Milky Way, if I remember. Professor Hare, I believe, located it sixty miles above the earth. Longfellow says it "swings like an atmosphere around the earth." So I think, if it swings anywhere.

Again I ask you, all-wise and far-seeing F. A. Wiggin, If those pet animal spirits hav the capacity to go up to the next sphere above earth-life and maintain their identity and individuality, why can they not accompany their human spirits, who pet them, up to the "celestial" sphere? Why cannot the dog spirit write on slates, move planchets, move hands to write, and materialize? Do the dog, cat, and horse spirits remain eternally in the next sphere above this? Are they then still carnivorous? Do they chase, worry, and devour the mouse, rabbit, and squirrel spirits? Or can they subsist on nothing?

Again, Mr. Wiggin, I ask you if the process of materialization is a mechanical or chemical process. A spirit is matter in its most refined, invisible state, so all Spiritualists believe. Is that matter condensed, like the gases, or changed to coarser or tangible visible form, or is it the same matter that composed the body the spirit once occupied? But you know (?) that is absurd and impossible. Or is the beholder only hypnotized by the spirit or some power?

If a spirit is so superior to a brain, nervous system, and body, why can it not write on a slate on the outside and untouched by the medium or any human organism? If human contact with the slate be necessary, then how do you know that the writing is not all the result of incarnate and mundane agencies, the same as Edison's wonderful phonograph reproduces the voices, tones, of living actors thousands of miles away? But theories come thicker and faster, and I must stop. Science must, in time, confirm or refute the spirit hypothesis independent of human credulity, skepticism, feelings, or desires.

Spiritualism has done much good and was a great step in human progress; but it has done very little for humanity that A. J. Davis used to tell us the spirits could and would do. He used to picture the great congress of spirits up in the air with Dr. Franklin as leader. They seemed to look down upon the diseased, oppressed, and enslaved, and, we were told, were soon to bring us mortals great relief and emancipation.

Well, I am of but little account, and will stop.

J. H. Cook.

The Alarming Attitude of the Church.

Salida, Col., Sept. 24, 1892.

Mr. Editor: The letters you publish from different parts of the world are valuable contributions. They giv a general idea of the progress of Freethought, and the feeling of the churches also. They are not only a source of useful information, but a consolation in giving us to know that a spirit of freedom exists, which cannot be induced to cower in the presence of the dominant faith and intolerant religion.

I wish to add a word of encouragement to the Freethinkers' Federation lately put into motion by Mr. Putnam and other great luminaries, whose beacon-lights hav illuminated the Pacific states, and made it possible for the craft that bears the weal of human destiny to steer clear of reef and shoal, and make its mooring in a free and independent sea. There is need for action, owing to the attitude of the Christian churches, and the political influences they wield, which has been so plainly indicated through the action of Congress in passing a law that will compel the people coming from all parts of the world to observe certain religious forms while visiting at the Exposition in 1893; causing its gates to be closed on Sunday; establishing a religion in plain violation of the Constitution, and in the face of an earnest protest from one-half of our own citizens; fixing a religious standard whereby all other religious adherents must be governed, who outnumber Christianity ten to one, and who are equally interested in the World's Exhibit, while each of their religions has fixed as sacred a different day, requiring them to observe it as a religious duty, and they are as zealously attached to their faith, and hav as full assurance that it descended to them from an infallible source, as the Christians with their rights and ceremonies. Congress shall pass no law establishing a religion. So says our Constitution. In this outrage upon a free institution, made sacred by patriots and statesmen in a long and sanguin conflict, struggling with all the power and zeal of an oppressed and liberty-loving people, who turned the iron yoke of despotism and declared themselvs free from the tyrannical rule of the British government, which under the immediate guidance of the Protestant church ignominiously trampled upon every right of her infant America, now the serpent reappears upon the grounds of the World's Fair. A sacred day has been set up. And to our shame this act of intolerance comes from the American Congress.

And this has been done without a single Bible passage to show that either Christ or his immediate followers in any way indicated that this day should be observed. The charge made by the Jews against Christ was, that he was a Sabbath-breaker. But this so-called Christian Sabbath was first observed in Christendom from an edict passed by the emperor Constantine in the fourth century ordering its observance, and was borrowed from the pagan religion, being the Day of the Sun, or Sunday. Constantine, being the first Christian emperor, and of pagan extraction, thought by this order he would reconcile paganism and Christianity. It was a stroke of political policy, and very materially strengthened Christianity. And when we state that this same emperor caused the death of seven of his near relativs, and otherwise most freely wet his sword in fraternal blood, we only state a historical fact. So much for the sacredness of this unbiblical day.

And so much for the wisdom and patriotism of the American Congress, donating $2,500,000 of the people's money as a bribe to the World's Fair commissioners, that they may close their gates on Sunday, and favor a special religion, thereby withholding from the gate receipts double the amount of their subsidy, forcing an acceptance of the Christian religion upon all other religious adherents and all unbelievers, giving financial aid not only to the churches but to theaters and to drinking and gambling hells, drawing from the pockets of the poor who hav only this one day of rest or leisure in which to view the grand display of art brought together for the purpose of elevating, refining, and harmonizing the views and tastes of the vast human family. It is alarming to consider the power and influence of this dominant religion, which has drawn its mantle of divine protection over such an august body of men as constitute the American Congress, who, having violated their moral, patriotic, and Constitutional obligations by crawling and cringing to the power of priestcraft, filching from the hard earnings of the poor, adding more filthy lucre to their ill-gotten gains, doffing hats to the winning smiles of the autocratic money gamblers, slabbering the blind voters at election times, drink slop from the swilltub of superstition in order to ride the waves of public credulity and maintain political supremacy, thereby uniting church and state.

Then, as the text suggests, why should not all true and independent voters who hav fairly considered the history of the past, and learned the present by what has gone before, organize for political action and for self-defense, and guard the state from the encroachment of the church, as well as from the grasping hands of the money-sharks? Protect each and all religions in their legitimate rights, but do not extend such rights so far as to infringe upon or impair the rights of others. Take the Golden Rule as the maxim, and then there will be no laws enacted in favor of special religions. Protect the believer in his belief, and gage the unbeliever by the same measure. This is all we ask. Tyrants only ask more. Place no gag reins upon the people in order to draw them into the religious harness and subjugate their mentality.

All of the religionists' worry and rant and scolding to force down Secular or skeptical literature; all of their efforts (which are a power in the land) put forward to stamp out free inquiry, are so much weight thrown upon mental liberty. By their fruits ye shall know them. What are the fruits of Christian teaching upon this all-important question, religion? Educated as they are, what do they know? Absolutely nothing but what has been forced upon them. Only one side is permitted to be seen, and that not full or fair. They are scared, dogged, belabored into a belief, without facts, without investigation, and left without a knowledge that the truth has been turned up to view—the truth, that which they hav paid to know, and know not, but hav the assurance that they do know. And they are satisfied it is sufficient, and sacrifice upon the altar of credulity the highest and most ennobling principle of their nature, the highest manhood of man. So the people move on, forced by the blighting wind of superstition, being driven like a herd of swine before the dominant churches, and intolerant religion, which comes rushing with furious force and biting all opponents in its path. There is no free inquiry as to the truth or falsehood of its claims. I appeal to the intelligence of all fair-minded persons if this is not strictly true of our Christian teaching and early education which shapes the rising man, bending the twig which distorts the adult body. We are a great nation. We think that we are greater and more wise than we are. And as a matter of fact our morals are no better than, and often not so good as, those of supposed much lower peoples. It is appalling to note the ignorance and bias of the Christian world upon this all-absorbing question, religion. Why is it so? It is because Christianity everywhere condemns all teaching or literature not in harmony with its own mystic views, using epithets the most bitter against all doubters and all skeptical literature. The truth receives the first and most scourging denunciations. It is the sharp points of truth which create such consternation in the Christian ranks. Truth cuts deeply and is to be dreaded.

We want no Gods in the Constitution. And surely we should not receive them with favor into our laws, not warranted by the Constitution. History everywhere warns us to beware of and guard against the approach of the Gods toward statecraft. Gods hav never understood the true needs of men. They may be very useful in administering spiritual consolation to the sisters, but they hav never made a success in administering a republican form of government. A ruler in the skies, leaving all of his affairs in the hands of a few agents, professing much and knowing little—this is church and state, and always has been.

The money power of our government has grown to be a monster. The cobweb spun over the people by shrewd and wily politicians has reduced the larger part of our citizens to serfs, and raised a small part to immense nabobs, who stand in with all of our legislation, turning large sums of money over to unscrupulous politicians, who will ride into office upon the oil coatings of their tongues, by which billions hav unjustly passed from the many into the hands of the few. This is a tremendous and dangerous influence upon liberty. But it will be lost in obscurity when compared with the blighting evil of a supernatural religion when it becomes fully established at the head of our government. Supported as it is, and as it always has been, by the ignorant and excitable mass, who blindly pay their money to be led or driven, mental liberty would soon be wiped out. And then to doubt the infallibility of God's vicegerents, who would head all public business, would be a capital state crime. The serpent of old is gradually coiling its cunning and deadly form around American politics. It has already encircled the national capital, and struck its poison fangs into American legislation. Fellow-Liberals, what little I can do, and so long as I liv (and this is the great object of my life), I shall ever continue to do by placing obstructions in the path of superstition, which is the dogmas and absurdities of the Christian religion, endeavoring to force intolerant authority upon the people of this country. Keep it out of state affairs and it is not to be feared. Reason will demolish it. But if it gets a solid hold upon the government, we are gone.

H. Murray.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A True Story.

In little Daisy's dimpled hand two bright, new pennies shone;
One was for Rob (at school just then), the other Daisy's own.
While waiting Rob's return, she rolled both treasures round the floor,
When suddenly they disappeared, and one was seen no more.
"Poor Daisy, is your penny lost?' was asked in accents kind;
"Why, no, mine's here!" she quickly said. "It's Rob's I cannot find."

Across the Atlantic.

Homeward Bound.—Getting Under Way.—Predicting a Stormy Passage.—Amusements on Shipboard.—In Sight of Land.—A Pretty Legend.

On the evening of August 24th we left the smiling little village of Keswick for Glasgow, *en route* for home and nativ land.

At Penrith a part of our company left us to go to Liverpool to return to America by the Cunard line.

At 9 P.M. we were at Carlisle, where we had a stop of eight minutes. After that we settled down to sleep or our reflections. In our compartment were Mr. E. Brookings, Mr. Robert Adams, Mr. A. Godfrey, Mr. Cooley, Mrs. and Miss Emerson, Miss Grace Brackett, Miss Fay, Miss Mahoney, Mrs. Bethia M. Wixon, and your correspondent. Miss Fay kindly offered the use of her corner for a nap, but, being already in the Children's Corner of THE TRUTH SEEKER, her generous offer was declined with thanks.

Miss Fay is an artist of unusual talent, as was shown later in the views she took of the "sleeping beauties" in the car. About midnight we were glad to hear human voices and to see the gleaming lights of Glasgow.

We found comfortable quarters again at the Central Station Hotel, and the next afternoon, August 25th, we rode down to Greenock in the train, where a lighter took us off with a crowd of passengers to the steamship City of Rome. There was the usual scampering, running, bustling, and general confusion attendant upon getting under way. After finding our luggage we had dinner, and were tired enough to immediately seek our bed in room 103.

Next morning we were nearing the Irish coast, the waters were rough and the ship was saucy.

At Moville we halted to take on more passengers, and several of our party would hav been delighted to hav gone ashore and taken a ride in an Irish jaunting-car, but the purser did not think it advisable, so we had to be content to simply look at the rock-bound "Emerald isle."

On Sunday, "divine service" ("surface," one lady called it) was held below in the dining-hall, but I noticed that in the prayers there wasn't a word said for the crowd in the steerage and second cabin, nor for the president of the United States. I knew, however, that they'd get along just as well. I went down on the lower deck and had a good time listening to the singing of the steerage girls. There were fifty-seven clergymen on board, and the sailors predicted a stormy voyage. "We always hav nawsty weather when we carry so many o' them fellers, and there's enough here to sink the ship," said one of the bold sailor boys. As it was, we had a thick fog a good part of the way. "They fetched it," said the old sailor; "they're in it all the time—you needn't tell me."

We had two very enjoyable concerts on board ship, in which several ladies and gentlemen took part—Miss Evelyn Street, of Toronto, Can.; Miss Sinclair, Miss Condit, Mr. Wood, Professor Porter, Col. E. C. James, of New York city; Rev. J. McEwan, Rev. W. W. Landrum, of Richmond, Va.; Mrs. H. N. Ralston, of Washington, D. C.; Professor Webster, and others.

Colonel James recited "The Wreck of the Prairie Bell," and some of the good, pious brethren and sisters took exceptions to "such a fellow as Jim Bludsoe" being held up as a type of a noble man simply for doing his duty, and remarked that he had too many wives for one thing. "How about that wise old man, Solomon, who is reputed to hav had some seven hundred, besides three hundred questionable attachments?" was asked. There followed an ominous silence. "Well," said one, "good deeds can't take anybody to heaven, or bad ones to—t'other place!" "No? What then?" "Only belief on the Lord Jesus Christ—on his atoning blood—can save sinners!" A snicker followed this announcement, and somebody sneeringly said, "Too thin!"

One day when we were nearing land, a clergyman on board, speaking of his little children, said, "I can hardly wait, I want to see them so. I could crunch their bones in my ecstasy!" "Pretty deep love!" was remarked by one near by. "Yes," said the genial minister, "but there is one I love more." "And who is that, pray?" I questioned. "My wife," was the unexpected reply. "I supposed you would say 'the Lord J.C.,'" said I. "Well—well—now—that is quite a different kind of love, you know!" "Yes, I thought so," I replied, laughing, and wondering how much of all the nonsense in the world is due to ignorance, and how much to folly. Said Shakspere, "Ignorance is the curse of God, knowledge the wing with which we fly to heaven." I thought of all my eyes had looked upon over on the other side, of the great cathedrals and the ruined abbeys, of the labor represented there, the toil, the struggle, the sweat, the agony, the pain and distress—and for what? Well did Shelley say: "Religion makes demons on earth, puts men in hell, and peoples heaven with slaves."

And yet the old superstitions are still promulgated, still fastened upon the people. Will it ever be different? Will the people ever see the truth as it is, and be wise enough to put error in the place where it belongs? It is hard to break the bands of an ignorant faith, and even when they are broken, the old fabric, like the ruined abbeys of the old countries, is clung to and admired for the make, the architecture, if for nothing else.

It is to be hoped that in the time to come people will stop taking the *ipse dixits* of those who know no more than themselvs, let reason work, and see that "science is the sum of all we know, religion the sum of all we do not know."

It was a happy hour when we steamed in sight of our own beloved land, "sweet land of liberty," on September 1st. Everybody was jubilant, until the news of the terrible ravages of the cholera came to our ears. We were all well and could go to our homes, but we felt sorry for those on the plague-ships in the harbor of New York.

We were glad to see our nativ shore again, and it seemed to us we knew the heart-leap of joy and reverence that Columbus experienced when he knelt and kissed the green earth.

The next day was Sunday, and in company with friends we visited Riverside park; the tomb of General Grant; Washington bridge, a marvel of construction across the Harlem river, and its equal we did not see over yonder in all our travels; the art museum in the Central park, and other places of interest, which led us to conclude that there are very many beautiful objects of interest in our own country which it does not do to overlook. Besides all,

THE LAND IS FREE.

From end to end, from cliff to lake, 'tis free;
Free as the torrents are that leap our rocks,
Or plow our valleys without asking leave,
Or, as the hills that wear their caps of snow
In very presence of the regal sun.

I think I hav not mentioned to you that I had a very interesting interview with "Saladin" in London. He is an earnest gentleman, of noble aims and large heart. I am quite convinced he is doing much good in the cause of human rights. I also saw Mr. J. S. Dryden, a scholarly gentleman whose aim is for the advancement of scientific truth. I regret exceedingly that I did not see Mr. Foote, of the *Freethinker*, but as he is one of the busiest of the busy, writing, lecturing, publishing, his time is entirely full.

One thing, there are very few idlers across the Atlantic. Everyone is busy, and one gets into the rush and bustle himself without being aware of it.

Well is it, perhaps, that this rushing, bustling life of ours does not continue on forever.

There is a pretty legend that in a certain lake in Munster, Ireland, there are two islands. Into the first, it is said, death could never come, but age, sickness, weariness of life, and paroxysms of fearful suffering were all known there, and they did their own work till the inhabitants, finally tired of their immortality, learned to look upon the opposit island as a haven of repose, and presently they launch their barks upon its gloomy waters—they touched its shore and they were at rest.

So it seems to me, after all the pain and struggle, sorrows and shadows, of life, the island of perpetual rest must be the rose-crown of life. SUSAN H. WIXON.

N. B.—You might want to know if we did hav serious weather as predicted. The fog was the worst and most dangerous, and all put their trust (ministers, too) and their lives into the keeping of the gallant commander, Captain Young, on the top deck, and the engineer belowstairs. Then we had a few heretics on board, notably Colonel James, who is a warm admirer of Colonel Ingersoll; Dr. McLane, of Detroit, who carried for reading matter Conway's "Life of Paine," an admirable work of great value. I had the pleasure of reading it on the ocean, and feel that it cannot be too highly praised. So, with these gentlemen and a few others on board as ballast we managed to steer clear of rocks and dangerous shoals, escape the cholera and quarantine, and reach our homes in safety. S. H. W.

Correspondence.

EXTRACT FROM A LETTER.

Geraldine and Portia are sitting at the table reading your beautiful books. Geraldine is reading "All In a Lifetime," and Portia is reading "The Story Hour." Both are particularly interested, and Geraldine is anxious I should read them. Indeed, I intend taking that pleasure tomorrow. Mr Broadbelt is only too glad to buy the books from the Truth Seeker Company. He tries to help the good cause all he can. He finds the greatest pleasure reading "The Fall and Rise of Empires," by Volney, and he just read "Life of Thomas Paine," by Conway. He heard Conway speak the same evening he heard Colonel Ingersoll.

Portia and Geraldine are well and send their very best love to you and sister. Mr. Broadbelt sends his kindest regards and well wishes to you and your sister. I will write you again soon.

JANE L. BROADBELT.

GOLDTHWAITE, TEX., July 18, 1892.

DEAR MISS WIXON: I take the opportunity of dropping you a few lines to let you know that this is my second attempt to write to the Corner. I hav read a great many letters in the Corner. I am not going to school at present, for the free school is out; and I was very sorry. The local board of school trustees met Friday and selected teachers for the next term of the public free school, to begin about Sept. 1, 1892. Six teachers hav been employed for the ensuing year, as follows: J. M. Skinner, principal; Miss Mary Horton, first assistant; Miss Mary Graves, second assistant; Miss Lula Janes, third assistant; Miss Iola Bryce, fourth assistant; Miss Lily Grant, primary department. Well, that is about all I know about the school.

Well, it is very dry here. We havn't had any rain since about the last of June. But the cotton looks very well so far.

Well, I will close, hoping to see this in print. Your Liberal friend,

ROSA MCPHERSON.

ARCH BEACH, June 22, 1892.

MISS SUSAN WIXON, *My Very Kind Friend:* I was pleased to see my letter in the Corner, and it is with much pleasure that I write again.

We liv in a canyon. It is a pretty place. Our house is surrounded by tall mountains. The ocean is only half a mile away, and we hav fine times in summer bathing and hunting shells. In summer there are always lots of campers on the beach.

Everything looks green and pretty now, but most of the wild flowers are gone. I am going to send you one that I pressed.

I hav a cute little sparrow-hawk. My brother found it when it was very small and gave it to me. I gave it young birds to eat. He said birds were mostly what it lived on. I know you will think I am cruel to kill one bird for another, but the birds are so numerous that they eat all our fruit up and we hav to kill them anyway. I named him Ned, and every time I call him Ned he knows what I mean. But the young birds are getting grown now and I can't find anything to feed him with. If you or any of the readers of the Corner know what sparrow-hawks eat besides meat I would be very glad to hear.

Well, my letter is getting pretty long. Hoping you will always prosper, I am,

Ever your little friend,

CHARLOTTE THURSTON.

[Thanks for wild flowers.—ED. C. C.]

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News of the Week.

Tennyson died on the 6th.

At the tenth annual convention of Faith Curists one hundred persons testified to having been cured by faith.

Notwithstanding the dissatisfaction expressed with the strict Sunday law in Germany, the emperor is determined to maintain it.

A great pilgrimage to Argenteuil, France, has been made, to venerate a tunic worn by Christ, similar to the Holy Coat of Treves.

The annual pilgrimages to the miracle-working shrine of Lourdes, France, are being prepared. Thirteen special railway trains hav been chartered.

The right to compound and sell the medicins by which, with the aid of prayer, Father Mollinger worked miraculous cures, is being contested in Pennsylvania law-courts.

Mildred Brown, a thirteen-year-old negress, was hanged at Spartanburg. S. C., for murdering a child because its father reproved her. Her last words were: "I'm going home to die."

Marks Jacobs and Gussie Jacobs, of New York, were married by an alderman. Recently the husband insisted on a second marriage ceremony by a rabbi, and because his wife refused left her.

The London *Times* says: "Cholera is doing just what it has always done formerly—creeping quietly onward and sowing the autumnal seeds in new ground over a wide area, which will burst forth luxuriantly with the advent of summer."

Monseigneur Persico, who was made secretary of the Catholic propaganda, will probably be cardinalized. He won the pope's favor by effecting the arrangement by which the Catholic schools of Savannah, Ga., became a part of the public school system of that city.

It is said by public observers that India has "no more right to send us cholera than to send us a piratical fleet to devastate our coast cities," that nations "should be compelled to keep clean," and that they should be made "to pay dearly for the spread of epidemic diseases, as was England for the depredations of the Alabama."

Germans of Jersey City are indignant at scandalous attacks by a clergyman on their Sunday meetings of their Turn Verein. He says: "It is on account of their loyalty to the Master that Americans hav been so prosperous. We hav no wars. Plagues never visit our shores. God has blessed us, and we should not allow Sabbath-breaking customs to obtain a foothold here."

Leo XIII. has issued an encyclical saying: "We hav to deplore the establishment of schools for the training of the mind and the study of the arts in which the name of God is not mentioned or is vituperated. We hav to deplore the license—daily growing bolder—of laying everything whatsoever before the populace by means of publication, of raising every sort of cry offensiv to God and the church."

Stephen Maybell and his wife, both of whom are generals of the Army of Heaven at Hand, hav begun establishing a branch of that organization in New York. They are from San Francisco, where they married themselvs on a theater stage before five thousand people. They wear blue military uniforms. They purpose to "turn the world upside down" and reform it by carrying religion into politics, and by fighting if necessary.

Monseigneur Hirth repeats his descriptions of the persecution of Roman Catholics in Uganda last winter. Catholic converts are being maltreated and murdered, Hirth says, and the outrages against them multiply from day to day. King Mwanga, who was replaced on his throne after giving up the Catholic faith, is relentless in his persecution of his coreligionists. A Catholic caravan of fugitivs, Hirth says, was attacked just before he wrote, the men were dispersed, and the women were carried off.

The following notice has appeared in a number of London papers: "All true Protestants who object to a declared Roman Catholic, owing allegiance to the pope of Rome, being lord mayor of London, are invited to communicate with Beaufoy Moore, King's Bench Walk, Temple." The call issued by Moore means that the Protestants hav declared a religious war on the new lord mayor. It means also that if this course is persisted in there will be a riot on November 9th, when the new lord mayor goes in state through the principal streets of the city and into the eastern end of the metropolis.

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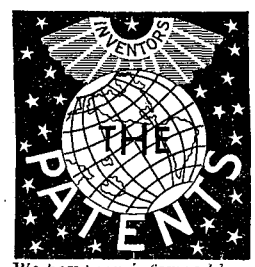
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DARE to be true; nothing can need a lie.—*Herbert.*

No man can possess knowledge of every kind, but everyone ought to learn what pertains to his duty.—*Confucius.*

O, SIR, the truth! is't in the skies,
Or in the grass, or in this heart of ours?
But O, the truth, the truth!
—*George Meredith.*

INDIVIDUALS who are true to their own convictions are always helping the public conscience to rise to a higher plane.—*Lydia Maria Child.*

THE church still talks about "evidence," about "reason," about "freedom of conscience" and the "liberty of speech," and yet denounces those who ask for evidence, who appeal to reason, and who honestly express their thoughts.—*Ingersoll.*

THE greater part of what my neighbors call good I believe in my soul to be bad, and if I repent of anything, it is very likely to be my good behavior. What demon possessed me that I behaved so well? You may say the wisest thing you can, old man,—you who hav lived seventy years, not without honor of a kind,—I hear an irresistible voice which invites me away from all that. One generation abandons the enterprises of another like stranded vessels.—*Thoreau.*

SOCIAL unrest is a sign that the masses in civilized countries are thinking for themselvs and working out their redemption from ignorance and torpor. Universal suffrage and free education are mighty agencies which are turning the world upside down, but in the long run they make for progress. Social unrest is not an unmixed evil. It has its good side. It is an indication, not of disease, but of life, activity, and mental development on the part of working communities. It is a more hopeful sign of the times than that stolid content with the hard conditions of life which denotes social paralysis and death. If it be an age of unrest, it is also an age of progress. There could not be one without the other.—*New York Tribune.*

ONLY lately a book has been published giving a detail of excellent provender of the kind we habitually overlook—nasty morsels of caterpillars and beetles, and so forth. And, indeed, when one comes to think of it, what can it be but prejudice which causes one to eat the periwinkle and reject the land snail, or to prize the lively prawn and proscribe the cheerful grasshopper? Why do we sit on chairs instead of on the floor, as the Japanese do, or on cushions like the Turks? It is custom, and perhaps it suits with our other customs. The more we look into our life and consider the immense variety of habit in every department of it—even under conditions to all appearances exactly similar—the more are we impressed by the absence of any serious necessity in the forms we ourselvs are accustomed to. Each race, each class, each section of the population, each unit even, vaunts its own habits of life as superior to the rest, as the only true and legitimate forms, and peoples and classes will go to war with each other in their assertion of their own special belief and practices, but the question that rather presses upon the ingenuous and inquiring mind is whether any of us hav got hold of much true life at all.—*Anon.*

MEN hav a poor eye for the truest heroes round about them in their own day; their hero-worship is concerned chiefly with the past. Emerson said of Webster, at the time of the Fugitiv Slave law, when Garrison and Phillips and Parker and Whittier were waging their great fight: "He knows the heroes of 1776, but cannot see those of 1851 when he meets them in the street." However severe this view of Webster may be, the same is true of a thousand thousand men. It is as common to-day as it was in Christ's time and before Christ's time, for men who busy themselvs in painting the tombs of the prophets to be just as busy in stoning the prophets sent unto their own generation. Carlyle himself, the greatest of all our hero-worshipers, whose name rushes to our lips at the very mention of heroes and heroism, had but a poor eye and ear for the heroic figures and voices of his own epoch. He never caught Mazzini's vision, he hardly understood what Mazzini was about in the world, even when he had him for his neighbor and went in and out with him day by day. There had been no considerable exhibition of heroism in England, according to his vision, for two centuries—no real body of heroes since the Puritans. It may well be doubted whether, had he been the contemporary of Cromwell or of Luther, whom he celebrated so well, he would not hav been found their enemy and counted them malcontents, busybodies, and disorderly fellows.—*New England Magazine.*

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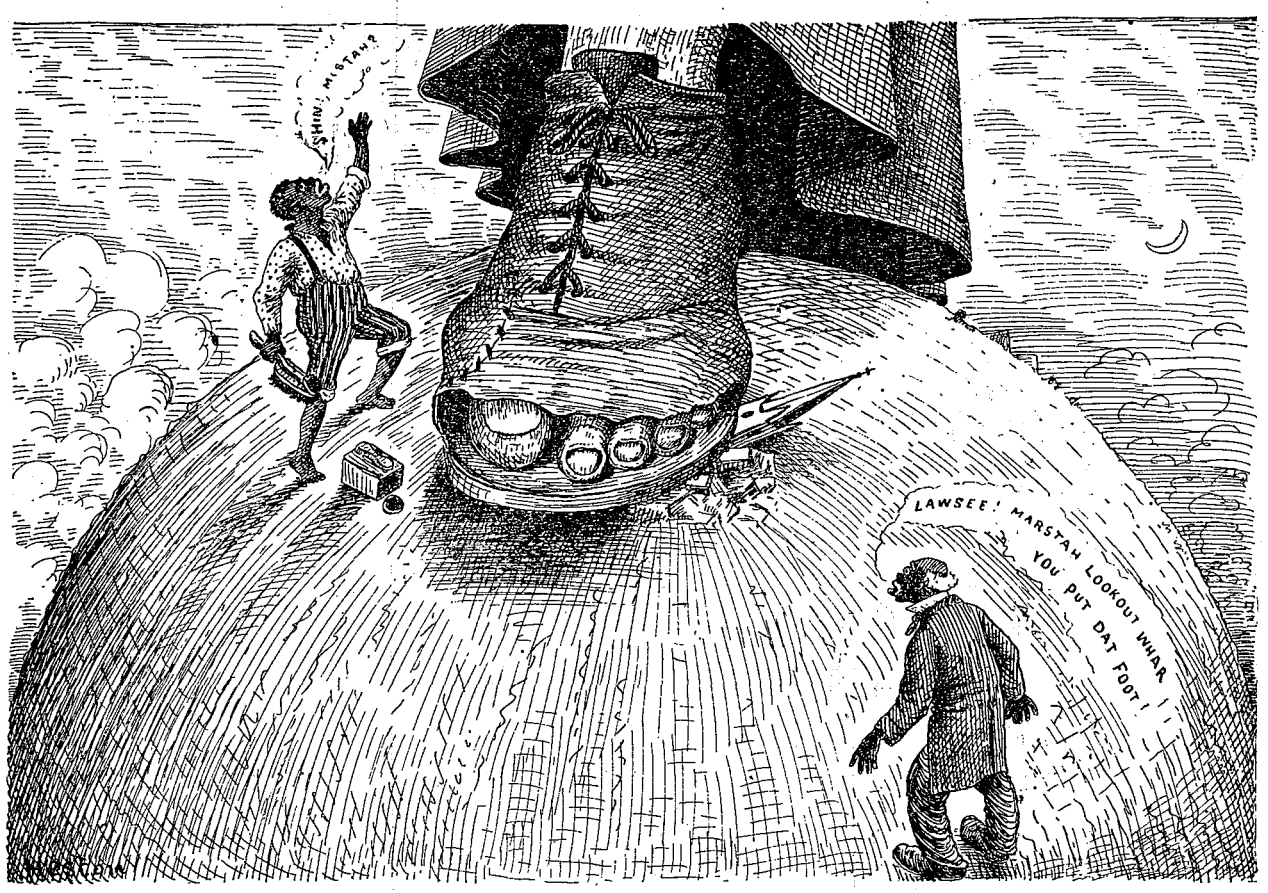
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We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your Honorable Body to repeal that portion of the Act entitled "An Act to aid in carrying out the Act of Congress, approved April 25, 1890, entitled 'An Act to provide for celebrating the four hundredth anniversary of the discovery of America by the holding of an International Exposition in the City of Chicago'"—approved August 5, 1892, which reads as follows: "That it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby, made the duty of the World's Columbian Commission, created by the Act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

Also, to repeal that portion of the Act entitled, "An Act making appropriations for the sundry civil expenses of the Government for the fiscal year ending June 30, 1893, and for other purposes"—approved August 5, 1892, which reads as follows:

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We ask the repeal of these portions of these laws for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago, who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you ought to decide is that of the public welfare.

5 It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

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The Opportunity in Washington.

The trouble over the teaching of religion in the public schools in Washington, to which Mr. Reynolds alluded last week, will not be settled very easily, and will probably lead to a determined effort on the part of the Christians to change the constitution of the state. The Seattle *Post-Intelligencer* and the Tacoma *Daily News* furnish further information regarding the matter, and it appears that the Secular Union has already accomplished much good. The following from the *News* is very interesting:

"At one building in the city a teacher who had been in the habit of opening her school with the Lord's prayer ceased the practice but continued to read to her school from a child's book of Bible stories printed in words of one or two syllables, and she also continued to sing a simple hymn, the most sectarian clause of which was:

"'Guide us, O heavenly father.'

"This came to the ears of the Secular Union and a second notification was sent yesterday to the young lady informing her that she must cease the use of these in school upon pain of dismissal. She was also summoned to appear before Superintendent Roberts and submit the hymn and Bible stories to inspection, lest they might contain some taint of sectarianism.

"Now the teachers wonder what they will do when they come to those lessons printed in the readers prescribed by the state law which contain religious references and Bible quotations; they wonder if in the city course of study containing this clause, 'Memorize mottoes, proverbs, and stanzas such as will tend to refine and ennoble the thoughts,' they may not hav recourse to the proverbs of Solomon and the grand moral precepts of the Bible. They are beginning to wonder if, inasmuch as they are supposed to teach morals, they may not refer occasionally to the Ten Commandments. They want to know how they are going to carry out this provision of the course of study without reference to the teachings of the Bible.

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"They are seriously considering whether or not it would be proper to sing the national hymn, 'America,' because of the words,

"Protect us by thy might
Great God our king."

"The natural conclusion is, if it is sectarian to read Bible stories written in simple language without purpose of influencing childish beliefs, it must be sectarian to mention the word God in school.

"Said one teacher to a *News* reporter: 'I presume it will be necessary to let the child grow up in utter ignorance of the existence of a God, a Bible, or a religion, for fear that its beliefs may be directed into some sectarian channel. We must permit our children to reach that painful stage of Secularism of the woman in Arkansas who, when told that Jesus died to save sinners, exclaimed: 'Laws me, ye don't say so! Didn't know he was sick.' And all for fear the child may be influenced in its religious beliefs. I want to know if the ignorant and superstitious are not the blindest sectarians. I want to know if Mr. Reynolds's knowledge of the Bible and the Lord's prayer ever hurt him any. I wonder if he would ever hav become the thorough Infidel that he is if he had never studied the Bible. I wonder if he does not find that the blindest and most unquestioning followers of any faith are those who hav learned the least about it. If that is so, then why does he try to prevent the youth of the country from studying the Bible?'"

The *News* backs its reporter with this editorial:

"The trouble raised over the mention of the name of God in the public schools, which is related in this issue of the *News*, certainly shows a spirit of narrowness which is unbecoming in those who boast extreme Liberality. How the children in our schools can be injured by the reading to them of such stories as that of the prodigal son, it is hard to see. Reverence is one of those qualities in which the child of the present day is too lacking, and that which inspires him with a love of the good, the true, and the beautiful is religious in the highest sense. There is no better literature, looked at from that standpoint alone, than parts of the Bible, and no purer lessons are taught than those which the parables of Christ inculcate. This is not a question of religion but of common sense."

The *Post-Intelligencer* says:

"Reynolds claims the honor of having connived to slip the antisectarian clause into the constitution. He has sent notices to the public-school teachers, warning them not to open the school day with the Lord's prayer or readings from the Bible. One teacher, who refused to obey the Agnostic's order, was summoned to hav the hymns and Bible readings, thought to hav some shade of sectarianism, inspected by the superintendent of schools. Reynolds claims to be liberal in his views. He is now publicly arraigned for being narrow-minded, inasmuch as he objects to children reading simple Bible stories or singing hymns, which beget reverence and good conduct."

A special dispatch to the same paper also says that the minister of the state thinks the constitution is altogether too unsectarian, and adds:

"Apostles of 'Bob' Ingersoll in this state are to be subjected to a systematic attack by orthodoxy. The trouble has been precipitated by the clause in the state constitution which in substance declares that no public school or other public institution shall receive any state funds if religious exercises of any kind whatsoever are permitted. A Beattie Agnostic, C. B. Reynolds, claims the honor of having slipped this clause into the constitution at a late hour during a rush of business, pending the final adoption of the constitution by the constitutional convention. Members of that convention who now repent of their action favoring the Reynolds' clause say they understood it was intended simply to prevent state funds going to sectarian and parochial schools. Also that they considered its object was to defeat any attempt to secure state funds in supporting Roman Catholic institutions.

"The Rev. Mr. Cherington, of the first Methodist church, says the clause has prevented the legislature from securing a chaplain, or the state penitentiaries or insane asylums from employing a minister of the gospel. Besides, and this is the most important question now agitating the Ministerial Alliance here, the so-called Reynolds' clause prevents prayer being offered or the using of the Bible in the public schools of the state.

"For months Mr. Reynolds has been very activ in denouncing the scriptures as untrue and denying any evidence that Christ ever lived. His denials of the truth of biblical statements hav been very bold. From time to time local Protestant ministers hav taken notice of his attacks on the Bible and orthodoxy. This only served to giv Mr. Reynolds more opportunity to apply Mr. Ingersoll's arguments.

"The Ministerial Alliance has finally decided to test the strength and meaning of the Reynolds clause of the constitution, and if necessary, arrange to alter it so that religious services in public institutions will not deprive them of public funds. All of the presiding elders of the Methodist conferences will pass upon the matter.

"The Agnostics are also arrayed against any interpretation of the constitution allowing public institutions to conduct religious exercises. They will also oppose any constitutional amendments. The Catholic clergy take no interest in the matter, because they say no matter what is done, their church will not be benefited. All action in this direction they say will be adverse so far as the Catholic church is concerned.

"It is said the so-called Reynolds clause is the only one of the kind to be found in all the state constitutions of the United States."

The comments of these papers would be amusing if it were not so serious a matter. The very best argument against the continued use of religious books and phrases and songs is the fact that these editors, because of similar early training, cannot see that the reading of a book as an authority is bound to make the children think that it is different from other books. Teaching that there is a "Great God, our king," forces the youngsters to believe that there is an authority somewhere higher than parent or government. Of course the teachers explain that the authority, or God, is a big Person who made the world, as we "know from the Bible." Any story read from that book, then, appeals to the child with additional force. That is why the religious people hav worked so hard to hav the school reading-books contain so many biblical and religious selections. They desire to warp the minds of the young.

Religion is a matter which should be left entirely to the individual. The state has no right to teach it even in the shadowiest of shadowy ways. If the pious teachers of Washington desire to conduct infant revivals let them start Sunday-schools. They are paid by the state to do public work, not to exploit their particular religious hobbies.

The Secular Union has undertaken a great and useful work. We hope there will be no faltering, and that every Washington Liberal will sustain it to the extent of his power. Washington can become the banner state for Freethought if the fight is waged persistently. The law as interpreted is on the right side, there are thousands of Freethinkers in the state, and many of the prominent officials are men of breadth of mind. The Liberals then should hold up the hands of the Union for all they are worth.

God.

There are many things found in the scriptures which look inharmonious and impossible, and when a test is applied to demonstrate their truthfulness the result is not satisfactory. The Bible teaches that Jehovah is all-wise; that he knew everything from the beginning, how everything would be before he made it; that he is absolutely all-powerful, thus having the ability to create everything just as he wished; and further that he is all-merciful, as well as omnipresent. The question, how to harmonize these different attributes, staggers one's understanding.

If we believe that God has both infinit wisdom and infinit power we must believe he created everything to his liking and should accept of creation as we find it. But we fail to see where his mercy appears. If an earthly father loves his

children, certainly our heavenly father should love us more. As only he has the foreknowledge and power to create us perfect and shield us from danger, something an earthly parent cannot do, we certainly can expect nothing but mercy. Yet we see the world filled with sorrow and death on every hand. Yes, say our pulpiteers, but this is caused by our own sinfulness and disobedience to God. But did not God make us, and did he from his infinit store of knowledge forget to make us perfect, and leave open one possibility by which we could fall? What would be thought of an earthly parent who, after taking his innocent child aloft in the house, should leave open a trap-door through which it could fall to destruction, saying nothing of eternal destruction? Would not such a parent be censured as careless and unthoughtful? It is said that God counts the very hairs of our head; but does he protect them? A falling sparrow escapes not his notice; but does he keep one from falling? While he shows wisdom and mercy in creating the wolf with strength and fleetness to catch and devour the innocent lamb from the flock for a morning repast, does he show much infinit mercy in protecting the lamb?

We are told that we must not question the ways of deity or dictate what he should do, or how do it, but accept of everything in the Bible as inspired, and ask no questions. But as the Bible is full of obscurities, and as God has endowed us with an *inquiring* mind, how can we help but question its authenticity and seek whether it is possible to know God in his purity that we may love him the more?

If we should accept of the plan of redemption, and that God aimed to make us perfect and we hav since fallen of our own free will, we should say that God was not much of a judge of perfection (for perfection could not hav fallen), that he was not omnipotent, that he had not the foreknowledge to see what our condition would be, or that he was not merciful. What earthly parent with the same attributes ascribed to Jehovah would or could be mean enough to bring children into the world to suffer? Were we God with all the greatness of his constitution, not one tear would be seen on an innocent cheek.

Do we not belittle the deity when we teach the plan of salvation? Do we not show our poor opinion of God and show how little he thinks of us, when we assert that his infinit anger could be appeased only by the shedding of blood and the sacrifice of human life? It is said that God made the sacrifice through the death of his own son, in human form (and then condemned the Jews for killing him). If this be true God is not so much to blame, for if he erred in allowing us to sin, was it but just that he should die, if death was necessary to repair his mistake? Certainly God could not blame man for what the devil had done, when, seemingly, his satanic majesty had nearly equal power with God, and overturned his good intentions by leading his "perfect" children astray and so angered God that he must wreak out his vengeance on man. Why did not God kill the devil as the sacrifice?

In reading the scriptures there seems but one choice in the matter: if we accept of the Bible as true, we must accept of Jehovah as a brute and one beneath our love or admiration; or we must dispense with the notion of any God at all.

It is no wonder men sin and are licentious if born of a being that devours its own, with parental disgrace stamped on its young, and instructed from youth to believe that another can pay the penalty of our own misdemeanors. Belief that God has failed to do as well as he might hav done (when there were three of him, or them, to do it), that he has made us with evil natures and then will condemn us to everlasting punishment for following the instincts of those natures—the story is nauseating to human reason and has a ruinous effect on humanity; is a hindrance to civilization and a curse upon the name of Nature.

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The Cholera and Canadian Catholics.

There is great indignation among the pious and science-hating populace of Three Rivers, Quebec, at Mr. Nicholas Smith, the United States consul. This indignation was excited by that cause so certain to wake the ire of true Christians—an attempt to benefit them. Mr. Smith, not being raised in their parochial schools and therefore not looking for defense against cholera to ecclesiastics instead of to sanitationists, expressed his notions in a letter to the board of health, which reads in part:

"As I hav before reported, the collection of vital statistics has been discontinued in Three Rivers, the dominion and provincial governments being at variance as to which of them should pay for the service. The pettiness of the quarrel—the maximum cost could not exceed $25 per annum—assures its continuance. . . .

"The town is built on a sandy peninsula of slight elevation, and as there are few sewers and no gutters, there being no paved streets, it is almost wholly dependent upon the immediate thirst of the soil for drainage.

"Of its two thousand houses, fifteen hundred at least are cottages of not more than three rooms each, without yards, and banked up to the window sills with sand.

"Seven persons and a pig, which is made to feel at home, constitute the average family.

"For six months of the year the necessity of economizing heat is so great that a draft of fresh air is rarely admitted to their rooms.

"Soap, as a detergent, is practically unknown, and a thrifty housewife would as soon think of tearing the boards from her house for fuel as of bathing her offspring in winter.

"If emaciation and pallor can be accepted as the evidences of innutrition, a large proportion of the people go to bed hungry every night in the year.

"Now, the best thing known concerning cholera is that its favorit subjects are those who from poverty are badly fed, and who from sloth neglect their persons and liv in dirty, ill-drained, and badly ventilated houses.

"Yet, notwithstanding the unhealthy conditions I hav described, and the presence of the cholera at their gates, the authorities of Three Rivers are only now beginning to move. It has seemed next to impossible for them to realize that if the city was to be protected from the plague it was they and not the clergy who were to be the means of saving it.

"The long habit of attributing the pestilence to divine wrath, and looking to the church for deliverance, appeared to hold them in its fatal spell. But the bishop, a really great man, who practically rules the community, intimated to them that eternal vigilance is the price of safety, in time as well as in eternity, and that in emergencies like the present, action is prayer, and they hav gone distrustfully to work.

"With the usual sagacity, however, of municipal bodies, they hav begun by setting gangs of men to digging in the streets, turning over earth that for two hundred years has been saturated with slops, so that if by any chance the citizens escape the cholera in October, they may die of typhus in November.

"A board of health has been appointed, but like everything else in Three Rivers, it requires eternities of time and space to move in, and long before it settles down to business the nimble little bacillus may leap the quarantine and revel in our vitals."

From the above we obtain an interesting glimpse not only of what we hav to expect of the Catholic provinces of Canada in helping to exclude the cholera from our continent, but also of their general sloth and incompetence. Such has been the character of society in every country under Catholic control.

And the reception of the true counsels in this case was such as the like advice has ever met in religious lands. The various bodies of the authorities met and denounced Consul Smith's letter. There is talk of requesting the Dominion government to demand his recall. His consulate was twice assaulted by mobs who smashed its windows, and is now guarded by the police. Certainly, smashed windows are an encouraging modification of the oldtime smashed bones or burnt flesh. But withal, perhaps the cholera will be allowed to enter upon us.

Talmage in describing his interview with the czar says: "When I said to the emperor, 'Your people, to all appearances, are the most religious people I ever saw,' he replied: 'You ought to see them in the country districts, in order to understand their complete devotion. In our cities there are more things to divert the attention of our population from the observance of sacred duties than in the rural districts.'" The Brooklyn buffoon never wearies of praising the Russian despot. There is a strong affinity between the two, and between the two causes which they represent. Colonel Ingersoll has frequently connected Jehovah and his hell with the czar and his Siberia.

A London letter to the New York *Times*, after drawing an appalling picture of the imminent wars either revolutionary or international, reflects thus: "While the nations are thus sullenly pondering, hand on hilt, whether to strike down their own rulers or draw the sword on one another, one would think from reading the inside pages of the London papers that the chief question now in this best of worlds was whether the Grindelwald conference be held yearly or once in three years. The *Times* must hav printed over a hundred columns of correspondence on this momentous subject with its allied topics, and I suppose it would be hard to find in all the files of periodical literature such another compendium of bigotry, vanity, incapacity, and general woodenheaded blatancy as these clerical writers hav managed to get together. Certainly there has been no other such proof in our generation that the pulpit no longer gets its share of brains and personal worth, and is hopelessly out of running with all other intellectual, civilizing forces of our time." This is well reflected and boldly said, and if more persons everywhere had the like penetration to discern real worth or worthlessness, and the same outspokenness, the worst class of impostors that the world has ever suffered under would be ousted and disgraced.

We gave considerable space last week to the persecutions of the Adventists of Tennessee by their fellow-Christians. The evil work is not yet over. A letter from one of the persecuted Adventists to his church organ, from Springfield, Tenn., relates: "There were eighteen men and boys summoned from this neighborhood to appear before the grand jury at Paris for the purpose of ascertaining who had been at work on Sunday. The attorney-general was in the grand jury room all day, and questioned the witnesses very closely. He asked nearly every witness if they saw John Dortch at work on Sunday, and even asked some of our brethren what kind of meeting we had the night after I went home from jail, and if I advised our brethren to be faithful, regardless of the law. *Said he wanted to get the leaders.* The attorney-general asked them if they saw any of the sisters at work, and what they were doing. I guess he thinks he will be as good as his word. He told C. P. Bollman he was going to prosecute every man, woman, and child till this thing was stopped." An editorial paragraph in the same paper adds: "Latest information is that some six of our brethren are again indicted. And the inquiry is even beginning to be raised what the women are doing in their houses on Sunday. As usual, it is only observers of the seventh day who are molested. Brethren are not only summoned to testify against brethren, but even children are summoned to testify against their own parents. Thus the work takes on a deeper shade of outrage and disgrace all the while." As no one but an Adventist is molested for laboring on Sunday, the conclusion is irresistible that the prosecutions are religious persecutions.

A proposal has been made to the British public that it subscribe four thousand pounds for purchasing a tomb at Jerusalem alleged to be that of Christ. The spot, the petitioners recite, is that "lying outside the Damascus Gate at Jerusalem, which is commonly known as 'Gordon's Tomb,' from the fact that General Gordon, among many others who hav made a special study of the question, believed it to be the actual sepulcher of our Lord. This question of identity is one of the deepest interest, and although all archeologists are not agreed, and in the existing state of our knowledge a complete solution of it cannot perhaps be looked for, the probability that this tomb may be the Holy Sepulcher renders it very desirable that it should be preserved from destruction or desecration. . . . The following gentlemen, in addition to many others, without committing themselvs to any confident opinion as to the identity of this tomb with the

Holy Sepulcher, hav expressed their cordial approval of the purchase of the site, and in many cases hav already subscribed to the fund." Here follow the signatures of the archbishop of Canterbury, the bishops of Salisbury, Rochester, Ripon, and Cashel, and others. But real scholars in Eastern antiquities emphatically declare that this tomb can not hav been Christ's, its structure and symbols denoting an origin in the twelfth century. One person remarks that if four thousand pounds is to be given for these worthless acres on such representations wily speculators will be securing options on all the likely tombs in Palestine, and working them off at fancy prices on susceptible Britishers. This is true enough. And already too many millions of money hav been squandered on bogus relics, bogus miracles, and bogus revelations. Would that our children of forty years and upward could some time reach adultness.

The following story was last week sent from Chicago to the papers of this city:

"CHICAGO, Oct. 12th: Brother Maurelian, secretary and manager of the Catholic Educational Exhibit, and Colonel Ingersoll were brought into unpleasant contact at the Grand Pacific Hotel last Saturday. Brother Maurelian has felt keenly the treatment he received at the hands of Colonel Ingersoll.

"In explaining the manner in which he was made the object of Colonel Ingersoll's levity, Brother Maurelian said to-day that when he asked the hotel clerk if Bishop Spalding had arrived he received an affirmativ reply, accompanied by the statement that the bishop would be engaged until after 12 o'clock.

"'I then requested that my card be sent,' Brother Maurelian said, 'asking at what hour an interview would be convenient. The colored boy returned and informed me that the bishop was in room 33 and that he desired me to call at once.

"'On entering room 33 I found a number of persons. One of the gentlemen arose, and after mutual greeting, I asked if Bishop Spalding was in the room, to which he replied:

"'No, sir, Bishop Spalding is not here.'

"'I then remarked that there must hav been a mistake, for I was told that Bishop Spalding awaited me in room 33. This same gentleman, without giving me a moment's time to excuse myself and leave, then continued:

"'"But I am a bishop—I am a pope—I am Col. Robert Ingersoll. Don't you see the danger into which you hav fallen?"

"'This was said in a loud tone, with all the emphasis and sarcasm possible, and it naturally provoked a laugh at my expense among the ladies and gentlemen present. I felt that, even with such a deliberate and gross insult, coming, as it did, from persons so very pretentious of elegance, culture, and refinement, I should be superior to the occasion, and always act the gentleman. I simply made the remark that I trusted they would excuse the stupid mistake made at the office in directing me to room 33, and politely bowed myself out.

"'The insult offered to me personally and through me to those I represent and their cause is perfectly in keeping with the ridicule, the blasphemy, and the extravagant and gratuitous twaddle which, in his lectures, Colonel Ingersoll has for years heaped indiscriminately upon the church and upon every denomination of Christians.'"

We will wager a two-cent marble against "Brother" Maurelian's head (to make the odds even) that he is an untruthful person. Any Liberal having this ill-mannered story brought to his attention can deny that Colonel Ingersoll ever greeted the priest in any such manner.

Columbus and Liberal Integration.

Blessed be Columbus! For to him we owe not only the discovery of America, but this holiday which givs us Liberals (and me in particular) time and chance to say what his careers mean to the Freethinking people of America.

Note the word *careers;* for there were two of them: *One* as an explorer, under the influence of Science and the desire to know; and another career as a churchman, under the influence of Pope and King, during which he devastated the Islands he discovered by fire, sword, slavery, and cruelty unspeakable—and joined in the sordid hunt for gold with falsehood so unblushing that it even disgusted his employers, who in their disappointment subjected him to a part of the punishment he deserved for his crimes to others.

It is only this first career, as a bold Navigator and persevering Discoverer, that enables any American with a particle of humanity in his nature to regard with sympathy or even patience the glorification that is now being made over and about him. For his second career, as a "Child of the Church" and Agent of the State of his time, and under their Christian influence, was so void of humanity or of any noble purpose or sentiment, that its lesson to us amounts to a fearful admonition to stand up solid against the further extension of that Church and State in our Republic to-day. Now that is just what is not being done! Not only the Church, but the Churches, and their allied plutocracy, are making us do honor to this "*Christian* Navigator," as if a demigod or a saint, or at least a worthy man. The Romanists are parading their "parochial" children and "Catholic societies" as against the children of the Common Schools and our civic societies, and telling us, as their Pope is now telling the Liberals of France, "Wait a little and the Republics of the world will be ours; we are going to run them henceforth!"

The chief spokesman of this Columbian *Apotheosis* is our brilliant exponent of Orthodoxy and Monopoly, Chauncey M. Depew. But brilliancy often makes a dangerous adviser in serious matters. Dr. Depew amusingly, but no doubt truthfully, told the Nineteenth Century Club (see his report of this address near the end of his book of published speeches) that he believed his orthodoxy because his "mother told him so" when he was a little boy at Peekskill. That what he believes about Columbus rests on about the same historical authority is shown by his recent speeches, of which take this clipping from to-day's New York *Sun* as a specimen:

> If there is anything which I detest more than another, it is that spirit of incredulous historical inquiry which doubts everything in a modern spirit, which destroys all likeness of the heroes which hav been the inspiration of heroism through all these centuries. —*Dr. Depew.*

It has attacked successivly William Tell, Pocahontas, and Christopher Columbus. There is no length to which its audacity will not go. Dr. Depew may hav noticed, however, that up to date there has been no marked depreciation in Columbus stock.

All of which means that "a lie well stuck to is as good as the truth," and may be a great deal better—for stock purposes. Even "Columbus stock" may rise, under this theological method of orthodoxy, for a time. But then people will read "The Real Character of Christopher Columbus," in the October *Arena*, and the other recently published Columbian lives and documents, every one of which, particularly the life by Mr. Justin Winsor, goes far to sustain that article; and then the morning after his champagne dinner of Columbian oratory will be too dismal for even Dr. Depew's nursery theology and romance to relieve. How can we help feeling that the man who thus publicly disavows his allegiance to truth has naturally drifted into the profession of the "cap and bells" before the lords of "plutocratic vested interests?" Doubtless he is happy there. But he will not giv the American people the lesson of this hour—he cannot. Let everyone ask in the first place: Who is to get any good out of this Columbian Apotheosis and Columbian Fair? For whom are the United States and the people thereof, including the city of New York—*i. e.*, Tammany Hall—putting up all this money? Evidently for *the Papacy*, the Sabbatarians, and *the Railroads!* There is no other practical unity of result or profit in it. The Pope and the Romanists come to the front as the originators and patrons of America and of the whole affair! Their Political and social prestige, if not supremacy, is to become the dominant fact by their taking this leading position. Uncle Sam is simply an underling who pays the money. The orthodox Sabbath Protestants are next to be made happy, because they can close the Columbian Fair on Sunday! And Dr. Depew and his Railroads are sure to be supremely happy—for there are "millions in it" to them! But where do the three-quarters of the American people (forty-five millions) who are not Romanists, nor orthodox Protestants, nor Railroaders (except as passengers) come in?

Certainly "we are Americans all!" But when Webster so said, he meant citizens of these United States whose patriotic Secular political coöperation is their safety and wealth, *because* it kept us free and independent of Foreign and Papal domination. But the Americanism that extends from the North Pole to Terra del Fuego is as impalpable as an aid or a defense, and as valueless, as the Aurora Borealis. But suppose we go *around* the globe instead of from Pole to Pole, and say, We are all inhabitants of the world, and this is "the World's Fair" at Chicago! As citizens of the world we hav no common interest at Chicago, and to take things away out there and then pay to go there to see them "on a rush," is not good economy, nor will it enable us to see them to any advantage. Better go to see things worth seeing where they are, or in more convenient places where they can be and often are collected to be studied at leisure. This Columbus business is a waste of good time and money.

Of course we honor the great Navigator Columbus as we do the great Astronomer Copernicus. We rejoice in the discovery of our half of the world. But there is no good reason for the enormous extent and expense of this Columbian *furor*. It is being overdone in the religious and financial interests of the parties we hav named and who do not deserve well of this country. For if the Papacy and Plutocratic Monopolies cannot be repressed, the days of our republic are already practically numbered; the name may be continued, the reality is gone forever!

There is but one way out of these dangers. The Freethought elements out of which, by the aid of Paine, Jefferson, Franklin, and Washington, our Republic was born, must be revived and brought to the front. All of the Liberal, Secular, and Patriotic Societies must become *integrated* by meeting in one Congress with the common purpose of resisting the aggressions of Theological Bigotry and superstition upon the people, and for the education of the people so as to make that resistance effectiv.

The officers of the American Secular Union hav done well, therefore, in calling a general Secular Congress to meet at *Chicago* on the 23d inst. to commence anew this work of Liberal, Secular integration. The Liberal organizations of the United States hav become divided and lessened in effectivness, for the evident reason that every Liberal feels a delight in freedom from every restraint of organization, and only regards a *nucleus* as necessary for a call to any necessary practical action. Many such associations exist in this Country, notably the American Secular Union above-named, of which Ex-Judge C. B. Waite is the president, and Mrs. M. A. Freeman is secretary; also the Freethought Federation, of which Mr. Samuel P. Putnam is president and John R. Charlesworth is secretary. These hav their headquarters in Chicago, from whence the new integration should emanate through the Congress which has been called, and in which every society in the country which has any tendency toward Freethought should be represented. There are such societies in every city and nearly every large town in every state, and now they should make their existence known by writing to some of the officers at Chicago above-named. The independence and multiplicity of these societies, if they can meet once a year in a common congress, may be an advantage. For instance, those who wish to organize Secular societies to take the place of the churches can find their field in the American Secular Union. Those who wish to express their Liberalism by individual action, especially in politics, will find Mr. Putnam's "Freethought Federation" the thing. Those who wish to oppose "Comstockism" and maintain *Secular* as against *Sectarian* administration of the laws will support the Defense Association under Dr. E. B. Foote in New York. Those who wish to further education by discussion and literature, will promote the Liberal Clubs, as they exist at New York, Brooklyn, Philadelphia, Boston, Chicago, Milwaukee, etc., etc. Now, the point and the lesson of to-day is that, great and good as all of this multiplicity may be, and every Liberal may well belong to every one of these societies, there must be one point of unity—of *integration*, in one *Annual Congress* for the common defense of Secular government, institutions, and education.

That Congress for this year meets at Chicago, October 23d, as above stated, which is also about the time of the opening preparations of the World's Fair itself. That Congress must begin its work by insisting upon the opening of that Fair on Sundays, and by sturdy opposition to the Religious influences, Romanist and Protestant, which this Columbianism has already been used to foster. Then and there the work of separating the church and state must be begun again. Let every friend of Freethought and of a Secular Republic be there in person or by his representativ, or by his cash.

T. B. WAKEMAN.

Nothing New Under the Sun.

A recent note in THE TRUTH SEEKER says: "In England prayer is about to be tried for what is perhaps a new purpose, the influencing of elections."

It is not new; for be it known that for several years past, here in the favored city of Ithaca, right under the droppings of Cornell University, the Women's Christian Temperance Union on the advent of every election day when a Prohibition ticket was in the field hav held an all-day prayer-meeting to importune God to take a hand in the election on the side of Prohibition; and the truth must be said, he has rarely taken a hand, and liquor continues to flow freely.

FACT.

An English Secularist Meeting.

[Mr. Charles Watts sends us the following account of one of his meetings in the Birmingham town hall, written by the *Weekly Mercury's* "Own Visitor," with the request to publish. It will amuse if not instruct his friends in this country.]

The meeting was preceded by an hour's organ recital, and at a quarter to 7 Mr. Perkins was knocking off some singularly jolly and jiggy composition, which may hav been nominally sacred, but which certainly sounded secular, if not Atheistic. The open doors and the pealing organ attracted a large concourse of people, most of whom were apparently casual passers-by, with nothing better to do. The audience was estimated at two thousand five hundred, and this was probably very near the mark. Most of the men kept their hats on, and many were reading the Sunday papers, not the pious examples of Lord's-day literature, but such as giv especial prominence to racing, foot-ball, and prize-fighting. There was much conversation anent Sullivan and Corbett, and one enthusiast, whose entire outfit would hav been dear at tenpence, was heard to say that he would gladly hav given a tenner to see the "mill." Another gave to an eager audience the details of a fight in a railway carriage running between Birmingham and Leamington, and mournfully detailed how he was compelled to pay for a broken window. "Cost me ten bob to see only two rounds," he sighed. But the music ceased, and Mr. Charles Watts appeared, accompanied by Mr. Daniel Baker. The readers folded up their hebdomadal illuminators, and greeted the Baskerville Hall celebrities with hearty applause. The sporting fraternity were deeply anxious to become acquainted with the "Religion of the Future," being, perhaps, already deeply imbued with the Religion of the Present and the Past. Mr. Baker assumed the chair, and opened the proceedings with a neat expository speech, concluding with a very orthodox announcement as to the collection. "We shall take up the offertory before the lecture," said Mr. Baker, "because there might be a stampede immediately afterward, and the rush might be inconvenient to —ahem—such of our friends who may be disposed to aid the good work. And now, gentlemen, let me suggest to you the advisability of sitting uncovered, if you please." The Secularist Mæcenas sat down, and the gentlemen in the pit took off their hats. Mr. Watts came forward, coughed, and took a drink, while the audience again applauded—and having thus cleared his throat and strengthened his heart, launched boldly into the discourse, which Mr. Baker had earnestly recommended the audience to "mark, learn, and inwardly digest"—affirming that their reward would be sure and certain, and that the new religion would make them freer, better, nobler, happier.

Mr. Watts, the missionary of the National Secular Society, is a cultured, comfortable Englishman, of genial manner, portly of mien, rosy of complexion, of softened angles, of rounded curves, of insinuating address, a practiced speaker, an admirable tactican, an able debater. He stands about five feet ten in his boots. His fighting weight is about thirteen stone. He looks like a church-goer and psalm-singer, with serious views on Apostolic Succession and the Divine Right of Kings. He might pass for a prosperous churchwarden, and would carry the coppers with dignity, although, like Capulet Sampson, he might decline to carry coals. He conducted his attack on Christianity with artful strategy, bearing in mind the possible succeptibilities of his audience. His method proceeds by a circumbendibus. Not direct assault, but rather an undermining. He does not brain you with an Atheistic club, but rather attempts to upset your moral constitution by pleasant injections of morphia. He said that his tenets were misrepresented, that it was difficult to speak of religion without giving offense; that reckless statements were made both by believers and unbelievers. The religions of the past and present were neither all good nor all bad. Everything that had emanated from the mentality of the human race was worthy of consideration. Orthodoxy could be improved upon. The Bible itself, from time to time, had been improved by human reason. The believers in orthodoxy erroneously thought that they alone could liv noble lives and die happy deaths. Evolution had destroyed this principle. Goodness, as defined by the highest intellect, had no connection with any right or doctrin. Here Mr. Watts quoted the definitions of Max Müller and others—and alluded to Tom Paine as the greatest thinker of the nineteenth century. New truths were shunned because they were new. Theology was only accepted because it was fashionable. People put their thinking out to be done for them.

What had Christianity done? It had prevailed for two thousand years. Century after century men had knelt before the cross, and yet what triumphant iniquity! The savior was there, but where was salvation? The advance of mankind was not the advance of theology, but an advance in the conception of justice. Christianity had possessed every advantage. It had the command of armies, the control of the people, the best assistance of science and art. And with all this, it had completely failed to regenerate the world. It was a religious creed, and not of deed. We required a religion more in accordance with the genius of the nineteenth century. Thousands, both in and out of the church, could not accept the creeds of our forefathers. Now was the time to separate the truth from the error. The old religion could not satisfy the mental aspirations of to-day. The best members of society were without religion of any kind, wandering without a guide, unable to believe the teachings of orthodoxy. The speaker then proposed to base a satisfactory religion on reason, science, and morality. These terms were defined and expounded at length, with much illustration and a wealth of quotation from Bishop Butler, Chillingworth, and the "judicious" Hooker. Reason must be guided by experience and lighted with the oil of wisdom. The emotions must be recognized as useful. Orthodoxy relied on credulity, allied with fear. He did not deny the existence of a supreme judge, nor the immortality of the soul. It was impossible to deny that which no man could know. He did not deny the truth of the Bible. It was the error of the Bible he fought against. No one could dogmatize as to the future life, if any. The parsons professed to know all about it, and yet the clergy were notoriously ignorant of the present life. John Bright, speaking of a clergyman, once said: "It is odd that a man who knows so little of this world can tell us so much about the next." Was it not better to lead noble lives in this world, without worrying ourselvs about a possible next? This life, at any rate, was real, and if we did the right thing in this world we should hav good credentials for the next, if there be any. "One world at a time," said Colonel Ingersoll "is enough for most people, too much for many." Let us realize the fulness of the light we already hav. There was a wonderful change of opinion during the last two hundred years. Only thirty years ago, during the visitation of cholera, the people relied on fast-days and prayer-meetings four times a week. Now they relied on science. A deputation of Scotch clergymen asked Lord Palmerston to appoint a fast-day, a day of general penitence. "Better go home and look after the drains and whitewash the walls. Don't bother God to do for you what you can do for yourselvs," replied the great man. That was the proper view. Science is the modern providence. The parsons had forgotten the whitewash. Parsons of to-day who wished to escape the ravages of the electric fluid preferred the lightning-conductor to any amount of prayer. And notwithstanding the grandeurs of the celestial city, they clung to life as long as they could. This earth was a howling wilderness, and the joys of heaven were ineffable. But heaven was a long way off. "'Tis distance lends enchantment to the view." The clergy professed to know all about morality. They said it was God's will. But so very many wills were ascribed to God! If they looked in the Bible they would find that murder and adultery had been sanctioned by God. We could not accept intuition as a conscience. It was merely a mental condition, and differed not only in individuals, but also in the same individual under different circumstances. The most conscientious people had done the worst things, had committed the most infamous crimes in history. Look at the Piedmont murders, the massacre of St. Bartholomew's day, and the Crusades. The morality of orthodoxy was a poor thing; mostly put away with the Sunday clothes. Was there no immorality, no injustice, on the week-days, nay, on every day in the week? How about death? Whatever we think true will be a comfort to us. Why such a horror of death? Because in the morning of life theology had disclosed a scene of never-ending pain. The old religion professed to teach how to die. The new taught how to liv. If you know how to liv you would know how to die. Now was the time to make up your mind. Delay was dangerous. Religious people said that to die happy you must hold this or that creed. This was rank blasphemy. Each clung to his own little sect, and rejected the other ninety and nine. He went one better, and rejected the whole hundred. Suppose there were a great judge of all the earth. What would be his test? Creed? No, but conduct. Did they think that such a being would ask poor mortals whether they had been Methodists, or Quakers, or Roman Catholics, or Mormons, or Particular Baptists, or Baptists who were not very particular? No. Such a being would ask if you were true to yourselvs, and therefore, true to others; if you were faithful to the light within you; if you lived so that the world had no just cause to upbraid your memory. Concluding, the lecturer affirmed that the religion of Christ could not be found in the world, although much orthodox churchism and ecclesiastical despotism. Parsons were always running down human nature, which was supposed to be "born in sin." He agreed with Whittier, who said, "In human nature, still, I find more good than ill," and with the bard who said, "What a piece of work is man." Mr. Watts concluded quite in the religious revivalist style with a brilliant emotional peroration, which may hav been modeled on the sermon conclusions of his clerical father. The lecture was well received, and the audience rapturously applauded the finish, wherein Mr. Watts stated that he hoped to leave the world better when he was gone. To what extent his absence will benefit the world is somewhat uncertain, but the people heartily agreed with him.

Mr. Baker again addressed the crowd, which punctually executed the expected stampede, shying like nervous horses at the collecting-boxes held at the doors for the encouragement of late comers or enthusiasts who wished to contribute twice. The Secularists are said to chuckle over their success in obtaining the town hall (by kind permission of the mayor), and they boast that with increasing education their supporters become more and more numerous. The platform and orchestra were occupied by well-dressed people, many of them women and children, whose appearance would hav done no discredit to a conference of bishops, and whose conduct was conventionally perfect, save for one eccentric individual, who showed his approval by continually shaking his head, as if surprised to find how little there was in it. The meeting was in many respects highly suggestiv, and gave rise to the consideration of strange possibilities of which, when I reached home, I saw a long vista, vaguely visible in the clouds emanating from the judicious hookah.

The Columbian Ode.

So it is not enough that success be endangered by the bigots' demand that the coming Fair be closed on all Sun's days. We are asked to sing a Columbian ode besprinkled with Adam, crosses, angels, and gods. Miss Monroe's poetic gilt evidently has been warped and narrowed in the conventional Sunday-school.

A very little history informs us that Columbus himself entertained the idea that India's eastern shore could be reached by sailing westward; that the priests held this theory to be contrary to revelation and church teaching; that the priest-ridden governments successivly from Genoa to Portugal piously repulsed his appeal for aid. The Spanish court at first refused to aid the scheme; but on soon learning that the rich, beautiful city of Granada had fallen into its hands, and that the Moors were entirely conquered, then it was that, venturing to ignore the priests, Columbus, whose "hope grows sere while all the angels wait" (what on earth are angels, anyhow?), was called back, and "a woman fair brings him a jeweled key, and lo! a world is free."

And now comes the ubiquitous priest in 1892 and claims Columbia as a find and prize of the cross of his Christ; and his offensiv shadow is all over the adopted ode. Even "Italy, in fair hues blazoned, bids thee win the kingdom of the soul." If the papacy is not here meant, what else in logic can be?

The invaders of this hemisphere carried the cross, the priest, the sword. Were the Mexicans made free by the builders of the Inquisition? Were the nativs anywhere made free? Let their mutilated, plundered remains answer. This Christian ode is consistently selfish and heartless. It has some forty lines pertaining to the aborigines, but not one word of sympathy. They are made to say, "Who dares profane our God's wild reign we torture and trap and slay." Why not? Does the Christian do less when his home is invaded by heretic or by a brother believer? And is the Mosaic God less cruel or more civilized than the god of the Mohawk?

The ode kindly informs us that Columbia was "left by the years safe with God till man grew wise enough to be sped into the West by the breath of God;" and till "lo! God stoops from his supernal spheres and bares the glory of his face." Now, if this does not mean that Columbia is God's face, what on earth can it mean? This may explain the lines, "For lo! the living God doth bare his arm; no more he makes his home of clouds and gloom." Now his face and arm at least are in sight.

We are informed also of "Columbia! men beheld thee rise a goddess from the misty sea," and as "a

lady of joy, sent from the skies." This is a little misty as to whether she came up or came down. "And the purpose of God was fulfilled." What insight into the nowhere!

If God was kept out of the Constitution, he succeeded in getting himself thickly spread on this ode. And Columbia is invoked to sail "On! to God's time-veiled strand," wherever that is, and get stranded at last.

Our light-weight poet soars so far away into the misty realms of gods and angels as to lose all sight and remembrance of Columbus. Now, how can any honest umpire award the honors and damages between these parties? Certain it is they acted inharmoniously, and that brave, patient Columbus passed his last days in Christian chains. Liberals can honor the memory of Columbus, and be glad that the Christian's God is now not quite so powerful in the torture business as he or it was in 1492. L. G. REED.

Letters to Workingmen.

UNEARNED INCREMENT.

What I hav endeavored to do, the one important object of these letters, is to impress the idea that government is a myth and all the so-called functions of government are simply the actions of men toward and in obedience to the supposed will of this imaginary thing. A falsehood as a basis of action will tend to demoralize unless intelligence outgrow the superstition. We hav seen this in religion, where the actions of men were endeavoring to conform to a central and supreme will. Intelligence has to a very large degree overcome the tendency to this evil. Very few intelligent minds really believe in a supreme deity even while allowing their habits to conform to the ideas and seeking to perpetuate them in their children by instructing them in what they doubt themselvs to be a reality; and while acknowledging the doubt seeming to think the falsehood essential to the moral action of the child. As though morality was dependent upon a falsehood. It is allowing habits of thought to crowd out intelligent reason that causes men to do this. It is allowing superstition to dominate the mind to the exclusion of right principle. "The truth shall make men free" has been sung in the interests of the greatest of falsehoods. But the saying in itself is false. It is not the truth but the doubt of what has been accepted as the truth, the investigation of the merits of every assertion—this and this only is essential to mental liberty. Accepting a truth without doubt and investigation is the very essence of mental slavery. Accept no man's truth but your own, and even then some grains of doubt should mingle with your faith. The trouble is, we regard it so much easier to allow others to do our thinking, to solve our problems. It is so much easier to follow the blazoned path of others than to hav one of our own. It is so pleasant to be assured of safety if we but conform to the teachings of others. It is easier to follow precept and example than to think out and act out our own. But believe me, friends, that which shall make us free is to break the chains of habit. To shape our actions on lines of our own thoughts. And remember all true investigation depends upon doubt. To get religion we are told we must believe beforehand, and to get the true idea of the functions of the government we must believe beforehand in the existence of, not God, but sovereignty. If we can only discern the divinity that surrounds the priest and the Bible; if we can only look upon them as holy, as sanctified; charge all evil actions to the man, all good actions to the office; submit to all his rulings because "power is given him of God," we may hav "Christ in the heart," and be candidates for heaven, even though we do not subscribe to any written creeds. In like manner we can look upon the officer of the government as a representativ of that immaculate idea; we can believe that there is something about the written laws of men that partakes of another something called sovereignty or supreme authority; that a respect and consideration should be accorded to the office that is denied to the individual man; that the rulings of the officer should be obeyed even if reason tells us that it is wrong, because our refusal would be rebellion against this something behind or above the man. Watson Heston has ludicrously illustrated the idea by surrounding the hideous features of the brute with the aureola of divinity. Our pugilist, sneak-thief, and wrecker of virtue to-day, shines forth to-morrow in the uniform of a policeman and

There thou might'st behold the great image of authority.

I say, if we can but discern the divinity "that doth hedge the king" we may be a good governmentalist, although we may not "follow the fife and drum of some party;" or, if we cannot really discern it, we may allow our thoughts and actions to follow the line confirmed by habit emanating from those who believed they could see this divinity. This is illustrated by those who claim that religion, true or false, should be inculcated because it "brings up the young in the way they should go." And here is a thought I wish to impress upon those Liberals who deny this in religion yet adhere to it in politics. For instance, we hav men declaring that they care nothing how the monetary value of gold became established so long as it is here and working so satisfactorily to them. They will not entertain any idea that it has a basis in superstition, in ignorance and falsehood, and that it underlies many if not all the evils of political society. Let a man who has, by years of patient investigation and research, ascertained the facts, declare what the true value of gold is according to his computation and he is denounced at once as a madman. Yet what is in this gold that it should be so honored and preferred? I tell you, friends, it is superstition confirmed by habit, and, like every other superstition, it is bound to work us woe. I cannot blame the man whose surroundings enable him to unconsciously reap the benefits arising from this fictitious value. We are surprised that one who is making a financial success should bother himself about the currency. It is said with much truth that "necessity is the mother of invention;" and it is also true that the cause and cure of poverty must emanate from the lower walks of life. The lowest cannot think, the highest hav no cause to think. Our well-fed theologians and after-dinner orators giv us the rounded periods, the poetry of thought, but the real truth seeker shall find the meat of the cocoanut in the work of the student who "burns the midnight oil." Liberty with such is a principle and not a word to conjure with. But in descanting upon the priestcraft of habit, I am wandering from the subject of my story.

The monetary value of gold which is denied all other wealth, like the fictitious value paraded under the name that heads my essay is the result of grounding in habit a superstition, a false idea, until it has the appearance of truth.

A Liberal writer and valued correspondent writes: "It has long puzzled economists how poverty, misery, and discontent increase as wealth increases. I believe it is solely because of the increase of this unearned wealth and its maldistribution. What is it? It consists of the values created by new opportunities or added to original ones—opportunities of making money in brief. Lands, mines, fisheries, and the like are original ones. Transportation, including mail, telegraph, and express service, the monetary service, the lighting and watering and car service of cities, are examples of new ones." Now, while this is perfectly true, and under economic freedom might develop a slight advantage and giv rise to a small economic rent, there is a factor which our liberal writer fails to recognize, but which distorts this unearned increase, making it assume such gigantic proportions that men are justified in denying its existence. And this factor is government, or more properly, legislation. And here is where the economists are puzzled. They cannot conceive of any other conditions than those which hav developed under government. They always begin their investigations with the premis, "Government is and of necessity must be" and by "government" is understood "sovereign authority." The above writer farther says, "The mail service luckily developed before the age of bonds and shares, else it too would be administered by corporations." The fact is that the mail service was monopolized in the start by the government. While yet government was simply the reign of a chief it was a function of great importance and is generally recognized to-day as a feature indispensable to government. But if our writer should post himself in regard to the expenses entailed upon the people by the government administration of the mail service—not only this, but the dangerous character of this supreme monopoly, making it a vehicle to farther the aims of puritans or politicians, establishing a censorship as obnoxious as dangerous—he might qualify his assertion, "Every family is made better off by the cheap facilities of the mail service." And if he would thoroughly consider the conditions which would prevail under economic freedom where no supreme authority could license men to do that which inherent equality and natural justice would forbid, he might be brought to believe that the mail service, as well as every other service, would be performed at cost, enabling him to make the above assertion with more truth and better understanding. He would reduce all service to cost, such as is monopolized by individuals or corporations, by giving government the contract. He ignores the fact that government, as it is, is composed of individuals and corporations. He is thinking of this "something," this "sovereignty," which of itself would work for righteousness. And he would feed this "something" on this "unearned wealth" in exchange for such services. He says: "This unearned wealth arises out of the presence of the people. A man buys a bit of ground for $100, suppose—a body of navigable water is on one side, a great town grows up on the other—the bit of ground is soon valued at millions of dollars." Now it is not supposed that the bit of ground has of itself any more value than when purchased. It is because the locality has become so desirable for residence or manufacturing purposes that men can be found to giv thus much money. But whence comes the value? Is it really from the "presence of the people," or from the fact that the owner is holding it out of use? Would it be any different to suppose that a boat, for instance, worth to-day a few dollars, might be a thousand to-morrow, because the necessity for its use might induce a man to offer that amount for it? A careful study of the foundation principles, I believe, will convince our friend that it is not the people, but this "something" called sovereignty, this license granted men, that enables individuals and corporations to grasp and hold out of use and for speculativ purposes these natural opportunities. He will discover that all real wealth arises from labor and that free competition would soon demonstrate that such increase as he describes has no real existence, and that services now monopolized would be rendered at cost, and from the cost would be eliminated the fat salaries of countless officials. Under free competition reciprocity would soon become the law of the individuals. The only title to property would be occupancy and use.

The reason our Socialistic friends so inveigh against competition is the same that troubled the economists mentioned. They cannot conceive of other conditions than such as hav developed under government. And free competition is simply impossible under government—what the state does not monopolize she farms out to individuals and corporations. The greenbacker clearly sees that the gold god is his enemy and he fights to annihilate it, but the government god he hopes to make his friend. The Liberal as clearly sees that religion's God is an enemy and would rid the human mind of its presence. But the government god he hopes to make his friend. But, friends, all gods are the enemies of man and none can be made his friend. Gods and slavery are synonymous. Liberty must down them all. The government god may be the last to fall. But not till then can liberty hope to reign. A. L. BALLOU.

Buffalo, N. Y.

The Authority of Congress to Close the World's Fair on Sunday.

The first question that strikes the observer is, Wherefrom does Congress derive the authority to order the closing? Who or what is Congress? To the ordinary mind Congress is absolutely nothing else than an aggregate of men delegated by the several states of the Union, through the votes of certain individuals, to represent the latter in a convention commonly known as "Congress."

Congressmen, therefore, though arrogating to themselvs an autocratic pride and apparent czar-like manner, are nothing more nor less than pure and simple *servants* of the people. Would the master of a house permit his servant to close the house against his will? That Congress has the power to appropriate money to further exhibit the progress made by the United States and to invite by participation the nations of the world, no one will deny. But that the people should be told by its servants, We will return you some of the money you hav contributed to the support of *our* government, to further the interests of *our* World's Fair, provided you close that Fair on Sundays, is the hight of preposterous propositions and the most contemptible evidence of Congressional effrontery that is equaled only by churchianity. I deposit my money in a bank. The bank agrees to pay my check if I do something totally disconnected with the contract of depositee and depositor. What gall! Congress has appropriated the people's money, and while Congress is compelled to return that money for purposes of public improvements—and the World's Fair partakes of that character—still Congress can find no Constitutional authority to annex such a saintly provision to shut out thousands besides the writer from visiting the genuin wonder of the world—the World's Fair.

The directors in charge run no risk in keeping the gates open on Sundays. It is a question of the people, by the people, and for the people, and not fizzles in the shape of churchianities and horrors known as coffee-houses, saloons, beerhouses, and other dives of prostitution. It is proper that

Liberals, Freethinkers, and the Freethought Federation of America should adopt vigorous means to compel the opening on Sundays. However, as the proviso is a Constitutional question, the matter should be tested in the courts, and by all means hav it decided by the Supreme Court of the United States. In so far as I am concerned I shall do all I can. JOSEPH MAILLE.

Chicago, Ill., Oct. 2, 1892.

The Freethought Federation of America.

[Headquarters, 345 West Randolph street, Chicago, Ill. S. P. Putnam, president; John R. Charlesworth, secretary; George L. Robertson, treasurer.]

The present century has been an eventful one in many of the civilized parts of our globe. In it nations hav grown and flourished, revolution after revolution has taken place—revolutions by physical force and revolutions of the mind—everywhere and on every hand we see change, constant change; and, with the dawn of the coming century, it is not at all improbable that we shall witness the rise of a new era, wherein man shall be free from the customs and practices that hav cramped his surroundings to such an extent that progress beyond a given point in his intellectual development and improvement has been rendered impossible.

I say that this is not at all improbable, because the present age appears to be the fulcrum or the turning-point upon which are pending the future destinies of the human race.

And who knows but what by combination of effort we may attain to such hights of success that erelong the whole face of society shall be changed? Great and lasting reforms hav been won by movements which at first started out with a smaller following than we hav to-day.

It is with pleasure, though, that I can truly state that the Federation is destined to become a gigantic success. Each day a large number of letters are pouring upon us containing lists of names for membership and financial assistance. Each day adds some new soldiers of freedom to the glorious cause of human liberty.

The following speaks conclusivly that the Freethinkers were eager to see such a movement inaugurated and will gladly avail themselvs of each and every opportunity to use their political powers in favor of Freethought:

NUNACH, CAL., Oct. 1, 1892.

JOHN R. CHARLESWORTH, Sec. Freethought Federation of America, *Dear Sir:* We saw the call for a Freethought Federation of America published in THE TRUTH SEEKER. Would say we are heartily in favor of such an organization and will put our principles to a practical test when it comes to voting in November. You will find inclosed $1 as a help to defray necessary expenses, etc. We will probably send in some more names in future, when we hav time to talk it up among the people.

Yours truly, H. SANDBERG,
ALBERT SANDBERG.

Again, the note following this shows that not only will the avowed Freethinkers use the suffrage with us, but all who recognize the injustice of religious legislation:

ARKANSAS CITY, KAN., Sept. 19, 1892.

JOHN R. CHARLESWORTH, Chicago, Ill., *Dear Sir:* I want my name enrolled among the members of the Freethought Federation of America. I am with you heart and soul. C. H. ROGERS,
Pastor All Souls Unitarian Parish.

Michael Johnson, of Vale, Ore., sends us a list of five names for membership, and D. Millard, of Leonidas, Mich., writes as follows:

LEONIDAS, MICH., Sept. 23, 1892.

MR. J. R. CHARLESWORTH, *Dear Sir:* I herewith send in my name as a member of the Freethought Federation, together with P. O. order of $1 as a donation, and hoping in time to augment that amount by $10, if not by $100, and meet with you in Chicago next year. You will please send me such publications as the association may hav to spare, as I intend to spread and encourage Freethought in this vicinity as far as is within my power.

Yours for human advancement, D. MILLARD.

Geo. P. Dreisbach, of Glen City, Pa., an earnest and willing Freethinker, sends me a very nice letter full of praise and encouragement, at the same time inclosing $1 to help along the Federation.

From inquiries that I hav made respecting the publication of the names of those Congressmen who voted in favor of closing the World's Fair on Sundays I find that it is impossible to discover just who they are and where they are from, many of the Congressmen themselvs exhibiting a large degree of cowardice in the matter, being afraid lest their action should be made known to their constituents. It is stated that one of them asked whether or not their action would be made public, and, as far as I can learn, no record whatever has been taken of the individual votes cast.

Many of our friends hav written to me asking if we hav a platform or a national ticket in the field at the forthcoming election, stating that if we had they would vote the straight ticket and get others to vote for it also, regardless of party politics. Others hav written asking for instructions how to vote at this election. In answer to them and for the convenience of others who may contemplate writing me upon the same subject I can only say, that every Freethinker must be guided solely by the exigencies his particular district presents. We hav no ticket nor any platform to present to the people other than our Nine Demands, embodying the principle of the separation of church and state.

I realize more and more the pressing necessity for each and every Freethought voter to utilize the suffrage in a way most beneficial to our cause. Therefore I would advise those who are willing so to do to propound the following questions to each candidate for office in the pending elections.

1. Are you in favor of opening the World's Fair on Sunday?

2. Are you in favor of taxing church property upon an equality with other property?

3. Are you in favor of maintaining our secular schools system, and to keep them entirely free from religious influences?

And if the candidate for Congress be one who is seeking reëlection, then the following question should be put to him pointedly:

4. Were you in your place when Congress voted upon the closing of the World's Fair on Sunday? If yes, did you vote in favor of such closing?

This last question is an important one and should be put to them by all means. And then giv your political favors according to the answers you receive from the candidates.

If the Federation keeps on increasing at its present rapid rate, we may be enabled ere another four years hav passed to draw up and formulate a platform of our own. Anyway, we shall know our strength by that time and be able to compute upon our chances of success.

Send on your names, and do not forget your donations. We are engaged in the noble fight for human freedom. We are fighting against those priestly knaves who reach forth with greedy grasp over men's heads trying in vain to subdue the light of glory streaming forth from the giant intellect of a loftier humanity, sparkling and glimmering through the darkness of evils that were.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.
Chicago, Ill.

Bradlaugh Birthday Celebrations.

We hav just been celebrating in London and the provinces the birthday anniversary of our late great Freethought leader, Chas. Bradlaugh. In London, the first of these celebrations was held at the South Place Institute on Monday, September 26th; the second at the Hall of Science on September 28th; while a service in commemoration of Mr. Bradlaugh's birthday was held in Birmingham on the 26th.

At the South Place meeting a bust, which is to be placed upon Mr. Bradlaugh's grave at Woking, was on view. Of this, Mr. Robertson, editor of the *National Reformer*, who presided at this meeting, said: "The bust, I should explain, had to be executed by Mr. Verheyden, whom I am glad to see present to-night (applause), solely from photographs, a drawback the importance of which can be best appreciated by artists. He has nevertheless succeeded in making a striking likeness—the best, I think, of the attempts to reproduce Mr. Bradlaugh's head in statuary. The South Place meeting was in every way a success. The hall was crowded in every part with admirers of the late Mr. Bradlaugh, and many came from a great distance, such as Manchester, Southampton, Ipswich, Readine, and other provincial towns, to mark their respect and admiration for the great dead. Mrs. Bradlaugh Bonner, the daughter of the great Freethought hero, was on the platform, and among the speakers were Mr. George Jacob Holyoake; Mr. J. H. Levy (a gentleman who formerly contributed articles to the *National Reformer* over the signature of "D."); Mr. Dadabbai Naoroji, M. P.; Miss Colenso (daughter of the late Bishop Colenso); Mr. Bonnerjee, who, like Mr. Naoroji, spoke on behalf of Mr. Bradlaugh's Indian admirers; Mr. Geo. Standring; Mrs. Annie Besant; Dr. Drysdale, and Mr. Robert Forder.

The second London meeting was in connection with the National Secular Society and took the form of a concert and dance in addition to speech-making. At this meeting the speakers were Mr. Geo. Wm. Foote (president of the National Secular Society), Mr. Geo. Jacob Holyoake, Mr. Touzeau Parris, Mr. Arthur B. Moss, Mr. Geo. Standring, Mr. Robert Forder, and Mr. Chas. Watts. This meeting, though not so numerously attended as the one at South Place, was a very successful gathering and brought together a host of people who had been associated with Mr. Bradlaugh in his Freethought labors for many years. It is interesting to note the marked change that characterizes the press to-day in dealing with the character of Mr. Bradlaugh.

Years ago it was the custom of leader-writers in certain popular journals to describe Mr. Bradlaugh as a "demagog." Toward the close of his career, however, the same writers began to recognize in him "a wise and prudent politician." It was not Mr. Bradlaugh, however, that changed, but the journalistic scribes.

Religious writers also were wont to call Mr. Bradlaugh "a mere Iconoclast," and "a preacher of barren negations;" but now the great Freethought orator and reformer is dead they recognize in him a man who did his best to purify religion of some of its grossest errors and superstitions. Time, indeed, is the great avenger of most wrongs: in a few years a new estimate will be formed by the masses of the character and career of the late Chas. Bradlaugh. In the eloquent words of Mrs. Besant, "In times to come when people look back over the centuries to the struggles of to-day they will see the figure of Chas. Bradlaugh stand out, grown greater still by distance, as men learned to measure him better as one who helped in his day and generation as few could do, and the memory of whose life of duty and self-sacrifice was enshrined in the hearts of men."

ARTHUR B. MOSS.

A Firm Freethinker.

On Saturday, Oct. 8, 1892, Mrs. Sophia Galpin breathed her last at her home, No. 1 Yeaton avenue, in this city. Mrs. Galpin had been a fearful sufferer for over a year from kidney and heart trouble.

During the writer's connection with the Secular Union she and her husband were regular attendants and Mrs. Galpin was an activ participant in all its social entertainments. Her husband, Thomas Galpin, is of THE TRUTH SEEKER family and one of the firmest Freethinkers of this city. There are few who, at a time of bereavement, possess the moral hardihood to withstand the proffered blandishments of the church, as well as the entreaties of relativs and friends who protest against having a "heathenish funeral." To his everlasting credit, Mr. Galpin remained firm to his determination that the presence of no priest or preacher should desecrate his wife's funeral, provided he could prevail on some Freethinker to officiate.

During his wife's illness he had employed an Irish Catholic nurse, who, knowing that Mrs. Galpin had been brought up in Romish superstitions, worked upon her distracted mind and body to allow a priest to see her. When Mr. Galpin learned this, he politely but firmly informed the priest there would "not be a dollar in it for him," and, of course, his pious interest for the preservation of her immortal soul ceased *instanter*.

When I learned of this outrage of the priestly vampires, I consented to assist him in his resolve and make the funeral address the following day.

The night before, I had listened to Colonel Ingersoll's inimitable arraignment of the Romish church and his impassioned eulogy of Voltaire. How true even of the nineteenth century! His ringing words graphically described the attitude of the church, not only then, but through all time. Permit me to quote:

Now and then a man of genius, of sense, of intellectual honesty, has appeared. Such men hav denounced the superstitions of their day. They hav pitied the multitude. To see priests devour the substance of the people—priests who made begging one of the learned professions—filled them with loathing and contempt. These men were honest enough to tell their thoughts, brave enough to speak the truth. Then they were denounced, tried, tortured, killed by rack or flame. But some escaped the fury of the fiends who loved their enemies and died naturally in their beds. It would not do for the church to admit that they died peacefully. That would show that religion was not essential at the last moment. Superstition gets its power from the terror of death. It would not do to hav the common people understand that a man could deny the Bible, refuse to kiss the cross, contend that humanity was greater than Christ and then die as sweetly as Torquemada died after pouring lead into the ears of an honest man; or as calmly as Calvin after he had burnt Servetus; or as peacefully as King David after advising, with his last breath, one son to assassinate another.

The church has taken great pains to show that the last moments of all Infidels (that Christians did not succeed in burning) were infinitly wretched and despairing. It was alleged that words could not paint the horrors that were endured by a dying Infidel. Every good Christian was expected to, and generally did, believe these accounts. They hav been told and retold in every pulpit of the world. Protestant ministers hav repeated the lies invented by Catholic priests, and Catholics—by a kind of theological comity—hav sworn to the lies told by the Protestants. Upon this point they hav always stood together, and will as long as the same falsehood can be used by both. Upon the death-bed subject the clergy grow eloquent. When describing the shudderings and shrieks of the dying unbeliever their eyes glitter with delight. It is a festival. They are no longer men. They become hyenas. They dig open graves. They devour the dead. It is a banquet. Unsatisfied still, they paint the terrors of hell. They gaze at the souls of the Infi-

dels writhing in the coils of the worm that never dies. They see them in flames—in oceans of fire—in gulfs of pain—in abysses of despair. They shout with joy. They applaud. It is an *Auto-dâ-fé* presided over by God.

Then coming to the approach of Voltaire's death, the matchless orator said:

Toward the last of May, 1778, it was whispered in Paris that Voltaire was dying. Upon the fences of expectation gathered the unclean birds of superstition impatiently waiting for their prey.

So, too, in Chicago, the vultures had good reasons to try and capture the heretical Mrs. Galpin. Her husband is the owner of considerable property, and it doubtless appeared an unpardonable sin to the priestly pirates that they could not secure a large slice of it.

As Mr. Galpin concluded to hav the address I delivered printed entire for circulation among his friends and acquaintances, I do not wish to burden your columns with it. At Mr. Galpin's express request, I alluded to the attempt of the priest to invade the Freethinker's home, by the following words: "We cannot but pity those who would attempt to turn the last moments of such a life into a time of anguish or mental torture. When in intellectual and physical vigor—when free from bodily pains or pangs—that is the time, if any, to devote to calmly reasoning out what our profession of faith or belief might be. We may then be able to distinguish fact from fancy, and by the illumination of the torch of reason disperse the clouds that darken our path to the altar of truth. Then only are we able to giv such matters our best thought. Is it human, is it civilized, to conjure up before the feverish brain of one already in the mental delirium of death, the tortures to which orthodoxy would assign every heretic? Is it likely that unbiased reason will then hold sway? The hereafter is a momentous question, but one about which the most learned know as little as the most ignorant. Any meddlesome interference at such times deserves our strongest condemnation."

Chicago, Ill. E. A. STEVENS.

Our London Letter.

The pilgrimage to Lourdes has, according to the account given by its promoter, been quite a success, the number of pilgrims having been greatly in excess of those in previous years. It has also caused an animated discussion in some of the English newspapers, some of the letters being of a very entertaining nature. Those writers who hav taken a common-sense view of the alleged miracles hav met with considerable abuse at the hands of devout believers, the whole of the latter, however, being apparently unable to prove that any miracle has taken place, though as usual there is plenty of hearsay evidence. One individual, who was considered important enough to be interviewed by a newspaper man, and asserts that he is of a very skeptical nature, which seems rather a doubtful acquisition in an avowed papist, givs his account of the affair, and while not having witnessed any miracle himself, was told that they had occurred repeatedly, and was consequently cured of his very mild skepticism, and returned a devout believer, which is not greatly surprising. He argued that as miracles were common enough centuries ago, there is no reason why they could not occur at the present day, which is no doubt logical enough, but as there are some a little more skeptical than himself, who very much question any such thing as a miracle ever having taken place, the skeptical Catholic will scarcely convince anyone but himself that the miraculous ever takes place at Lourdes. At the same time I can not understand how anyone accepting stories of miracles in past times can doubt those of the present, as one is quite as likely to be true as the other; but professing Christians, particularly members of the Protestant sects, are the most illogical beings in existence.

Even in Protestant Germany it does not seem safe to ridicule Romish miracles and pilgrimages to so-called relics, as the publisher and author of a pamphlet making fun of the "Holy Coat of Treves" hav found to their cost—the former having been sentenced to three and the latter to six weeks' imprisonment. This is not a pleasant thing for the persons in question, but it is one more proof that ridicule is a more potent weapon than argument with which to attack superstition.

The statement recently made by the archdeacon of Babylon and Jerusalem that he has discovered the sources of the rivers Euphrates and Tigris and, more important than this, that he has seen with his own eyes the veritable ark of Noah on Mount Ararat, has not caught on with the religious press. A good outspoken lie of such magnitude is rather too much to take in at the present time. The discovery should hav been made and published earlier in the century, when it would most probably hav gained considerable credence. The only people who can swallow such a tale now would be the members of the "Christian Evidence Society," and they are ignorant enough to believe anything in this line.

Matters are somewhat lively at Spurgeon's tabernacle. In this particular instance the Holy Ghost, who is supposed to settle such difficulties, is apparently standing one side for the present to let the congregation fight it out among themselvs. I believe it is rather a good situation for a sky-pilot, the emoluments being pretty heavy, and consequently there are several applicants for the job, sections of the congregation favoring their own particular fancy. There are four candidates, the brother and son of the late apostle, and two Americans—Dr. Pierson and Moody the evangelist. The son and the doctor appear to be the favorits at present, and it has been proposed that the best way to settle the matter is for these two to run it as a joint concern, but then they would only get half-pay each, which causes another hitch. It has been prayerfully submitted to the Lord, but as each party claim to hav him on their side, it looks as if a settlement will hav to be arrived at in some secular manner. I should suggest a friendly toss-up for it, but not being a supporter of the cause, I fear such a simple solution would not be accepted. J. D.

The Future and the Past.

The heart is like a river
  Wherein two currents flow—
One to the future leading,
  One to the long ago.
On both the banks are roses,
  On both the sun is cast,
But the current which is smoothest
  Flows ever to the past.

Upon ebbing river
  Our thoughts like vessels go—
Some to future sailing,
  Some to the long ago—
Bringing in their returning
  Relics we dearly prize,
Brought from those distant islands
  Bound by youth's sunny skies.

Strange the past remaineth
  Shut in the heart for aye—
Strange we are never willing
  To say to the past good-bye.
The future is a shadow,
  A cloud whose golden sheen
Makes every cloud look golden
  That's in the distance seen.

The past so full of pleasure,
  A rainbow bright whose bow
Connects the present moments
  With those of long ago.
A bridge we oft are crossing,
  Passing the friends of old
With faces fair and youthful
  And hair as bright as gold.

Strange that the gold must vanish,
  And of the sunny hair
Strange that the silver spinneth
  Nets for the old to wear.
Strange that the wrinkles trample
  Out the young face's bloom
Like shadows that in evening
  Over bright pictures come.

Brooklyn, N. Y. CHAS. ENOWITZ.

Intrinsic Value.

The error of those who assert that money pieces must hav intrinsic value arises from the mistake made by them in confounding such pieces with the real money. This is a common error with respect to some other things as well as with money. For example, it is customary to speak of deeds to land as titles. Lawyers, who are trained to accuracy of speech on all matters professional, rarely make such a mistake as to papers. They call deeds, etc., evidences of title. So as to the money signs or evidences. Very many things are used as money signs, and anything that the public will accept as such answers the purpose. Must the thing hav intrinsic value? In one sense, Yes; in another, No. To explain: There is no such thing in the universe as intrinsic value, aside from our belief. Opinion makes us regard one thing as precious, another as worthless. Shakspere truly said, "Naught is worth, but as 'tis valued." Surely no one can dispute this. The money sign must hav this opinion as to its worth, else it can never be used as such. In our country every person will accept a $10 bank bill as readily as a $10 gold piece. Why? Because of our faith, trust, or credit in the paper, which is at least equal to the same confidence had in gold or diamonds. Intrinsic value, due solely to opinion, then, rests in the paper as much as in the gold, silver, or nickel.

Therefore, irredeemable paper made by our government a legal tender has the same intrinsic value as gold or silver, etc. And truly that opinion which givs the paper that intrinsic value has a better basis in common sense than our opinion of its value given to gold and silver. It would prolong this to go into that.

But I will end this by saying that good paper money evidence has the same intrinsic value that gold, silver, or anything else has—that even bread would be worthless if we all believed it to be so; that belief is trust or credit in, and that money is a form of confidence or credit put into circulation and represented or evidenced by the money signs and that there is no possible or conceivable service as money that can be done by metal coins which cannot be done just as well (or even better) by good paper evidences. Make paper the sole lawful tender and it operates just exactly as does gold when so made—one dollar being ever one hundred cents, no matter how much over-issued.

And speaking of intrinsic value in the sense in which the expression is used, meaning a substantial value for use, the substance paper has more of it than has gold. Were it seriously proposed to the enlightened world whether gold and silver should be totally abolished, or paper of all kinds, the response must come almost unanimously, "Leave us the use of paper." Hence, even as a substance for use paper has the greater value. Yes, I agree with Mr. Koezly, your correspondent, money signs must hav intrinsic value, and paper has it, above all other kinds. CLARKE IRVINE.

A Stupendous Political Change Proposed.

The church is digging its own grave, and Comstock, Harrison, and Wanamaker are hacking away at its throat. Awake, O Liberals, and be ready to bury the rotten old thing by electing R. G. Ingersoll as president, and T. W. Braidwood, of Vineland, N. J., for vice-president. One-half of the churchmen will vote with you, for they may be sure that they will hav two honest men at the head of the government, and each one can cast in his vote without others knowing whom he votes for; and if they are elected there will be such a change in the government in one year that each one, whether Christian or Infidel, will be glad he voted for them; and if you fail in electing them you will show your strength and prepare the way for something better at a future election. J. HACKER.

Vineland, N. J.

Lectures and Meetings.

W. S. BELL lectures in Denver, Col., November 13th, before the Rocky Mountain Social Club. His address at the above date will be 2,419 15th street, Denver, Col.

THE Brooklyn Philosophical Association has resumed its meetings on Sunday afternoons, at 3 o'clock, at Fraternity Rooms, Bedford avenue and South Second street.

MR. C. B. REYNOLDS will during the fight in Washington be found at 420 North L street, Tacoma, to which place the headquarters of the Washington Secular Union hav been removed by order of the board of directors.

THE Manhattan Liberal Club lectures for October are as follows. The Club meets at 220 E. 15th street:

October 21st, "The Persistence and Utility of Fiction," Van Buren Denslow.
October 28th, "The Free-Banking Solution of the Currency Problem," Widden Graham.

S. P. PUTNAM'S lecture appointments for October and November:

Chicago, Ill.	Oct. 23	Bishop Creek and	
Bartley, Neb.	" 26, 27	Round Valley, Cal.	Nov. 9–14
Denver, Col.	" 30	Independence, Cal	" 17–20
Scofield, Utah.	Nov. 21,	Stockton, Cal.	" 27
Reno, Nev.	6, 7		

JOHN R. CHARLESWORTH'S lecture appointments are:

Columbus, O.	Oct. 23	Menomonie, Wis.	Dec. 1
Gillespieville, O.	" 24, 25	Neilsville, Wis.	" 2, 3
Alliance, O.	" 30	Crookston, Minn.	" 14, 15
Columbus, O.	Nov. 6	Jamestown, Minn	" 18, 19
Cincinnati, O.	" 13	Rosalia, Wash.	" 28, 29
Centralia, Ill.	" 16, 17	Seattle, Wash.	Jan. 14, 15
Chicago, Ill.	" 27–30	El Monte, Cal.	Feb. 27, 28

Liberals along the line of the Northern Pacific desiring lectures should address him at 345 W. Randolph street, Chicago.

"Pushed by Unseen Hands."

From the Hartford, Conn., Times.

Helen Gardener is the author of a number of popular books which hav attracted a good deal of attention and awakened a good deal of thought. She has also lectured on social and moral topics, and is somewhat widely known as a reformer—but one of a quiet and rather original kind. Ten stories are included in this little volume, no one of which is like any other in this or in any other book. The unusual, abrupt and unexpected endings come like the slamming of a door, which in a sort compels the one concerned to find a way out, either by getting the door open, or by trying a window. That is to say, the tales are not "loaded" with a "moral" all written out so plainly that the blind almost can see it. The meaning of each story is wrapped up in the nature of the suggestiv occurrences related—if, indeed, there is any especial significance, which is not the case with every story, as for example the droll and unique little account of "Mr. Walk-a-leg Adams." . . .

Letters of Friends.

An Indelicate Practice of the Church.

EL PASO, TEX., Oct. 1, 1892.

MR. EDITOR: Regarding your inquiry as to the location of the church in which the kissing-bee and its attendant row occurred, the Chicago *Herald* may be quoted: "A lively row is in progress at Burns, a little town about twenty miles from Buffalo, growing out of a new money-raising scheme introduced at a church social held in the Lutheran church parlors there."

ANNA L. MOORE.

This Paper Is the Heavy Artillery.

NEW YORK, Oct. 1, 1892.

MR. EDITOR: My letter printed in your paper of to-day contained the sentence, "He begged not for mercy, for he could not feel himself a criminal." It is regrettable that the word "money" was substituted for that of "mercy," which makes nonsense of an admirable sentiment.

Thank you for granting me a little space occasionally. Your paper is the heavy artillery in the battle with priestcraft. At every discharge a breach is made in some ecclesiastical fortress, exposing a nest of lies.

L. G. REED.

The Dead Brother Set a Good Example.

STEUBENVILLE, O., Oct. 1, 1892.

MR. EDITOR: I send you a clipping from the daily paper of this place of the death of one of the friends of Freethought. Some of our very goody people when they saw it held up their hands in holy horror as they always do when one of nature's noblemen dies if he does not belong to the church. They cannot get it into their small minds that a man can be good outside of the church. Oh, no, you must believe. But then, I am saying more than I intended to say, but will just say I miss him very much. Many pleasant hours hav I spent with him.

Hoping the cause he so nobly defended will triumph, I remain truly yours,

JOHN PHILLIPSON.

The Campaign Against "Howlers" and "Chicken-Eaters."

POMEROY, O., Sept. 28, 1892.

MR. EDITOR: I did try to get a subscriber or two but failed. There are only two real Liberals here that are not afraid to speak out in public. There are others that will agree with us in conversation, but the moment I ask them to take a Liberal paper or help to hav a lecture from some Freethinker they then back out, afraid of the Methodist howlers and their ilk. I was speaking to one of them recently about a chicken-eater. He warned me not to do so again or they (the church-members) would disown me. I am now a Liberal nigh seven years and hope to be for the future. I can truly say that Freethought has made a man of me. When I was a Christian I was always in hot water, but God and son had to wash my sins away.

From now on I will spread THE TRUTH SEEKER, after reading it myself, in every business house in town. I hav a four years' collection to distribute.

I am for liberty and humanity,

HENRY HARTENBACH.

Up, Yeomen!

MEMPHIS, TEX., Oct. 5, 1892.

MR. EDITOR: THE TRUTH SEEKER of October 1st has gladsome news, the return of Miss S. H. Wixon. While well appreciated in Europe, she has indeed been lost to the little Cornerites at home. There is no woman in America that holds the affections of as many bright, truthful, little boys and girls as Miss Wixon, and may their glad welcome echo throughout the land deep and long. And ere the echo slumbers let us up and battle with those petitions now and forever. Up, yeomen, and gather our forces! Our name is legion. Up and on till this land is freed from Jack Shepard's and Wanamaker's gangs of imbecils! Yes, on to the battle, fill the petitions for a repeal! If they heed not, giv influence at the polls till they beg for quarter! Repudiate the gift which robs us of our birthright! I am one who will giv a dollar and share that glory with a million more to place the Columbian Exhibition beyond the necessity of accepting the gift of Congress so contemptibly withheld. With seventy-eight names to the petition,

UNCLE JACK.

Pleasing Liberal Sister.

BEEBE, Sept. 19, 1892.

MR. EDITOR: I hav just received our Declaration of Independence contained in your paper. It is a glorious move. To do efficient work here in getting names for the "Federation" I must hav them understand what the call is for, so please send me at least six copies of this number. I hav already a very few dollars promised for the Federation. My husband and son will be on that list of honor as soon as they return from abroad, which will be in about two weeks.

In Article VI of the constitution of the Federation it says, "All persons," etc.; does that mean to include our sex? Probably not, as we are not voters, although there never were more faithful workers than the few who comprise that number, but we are so glad to help that even to stand in the background of a cause so noble is a happiness to us Liberal mothers.

Yours for Liberty, MRS. ED. ABBEY.

P.S.—The twenty-five cents extra is for the papers, a contribution.

A True Friend of Humanity's Cause.

BOULDER, COL., Sept. 27, 1892.

MR. EDITOR: Some time since I sent you two names as subscribers to THE TRUTH SEEKER. They both keep public houses, and I think it would be very useful to hav them get the papers before the public. Inclosed find $6 for two more subscribers. The two latter names I pay for myself as a present to the parties in gratitude to them for paying their medical bills. I think if you had one thousand subscribers that had done no better than I hav you would now hav at least ten or fifteen thousand, or in that proportion, and if you would suggest the latter to them it could be very easily done. The way I do is to work it in on trades, or a present for favors done. The paper does not cost more than a box of fair cigars, and I think will do far more good. I am a lover of the weed myself. There are a thousand and one ways to work it. One is, when I board with a man long I generally manage to get him to take the paper for part pay, and so on.

Success to you, and may your shadow never grow less. Yours, L. Z. COMAN.

Push the Petition.

SCHUYLER, NEB., Oct. 8, 1892.

MR. EDITOR: In THE TRUTH SEEKER of October 1st I notice that you ask the readers of this paper to cut out a petition for opening the World's Fair and attach it to a sheet of paper and procure signatures. I think you will be surprised to find that a petition for the same purpose as the one you mention in THE TRUTH SEEKER has been handed around this city over one month ago, which I noticed was largely signed by the citizens of this locality. It is needless to say that I signed it with both hands. The petition referred to I understand was got up and started on its course of good by the *World-Herald* Printing Company, of Omaha, Neb.

The wild and woolly West is filled with millions of broad-minded Freethinkers who will not tolerate the closing of the World's Fair on Sunday; you may bet your last dollar on it.

The *World-Herald* Printing Company may hav got the idea of starting said petition from THE TRUTH SEEKER; but it matters not, the good work is progressing, and if the World's Fair is not open on Sunday to admit the miners and cowboys they will make Rome howl. J. A. R.

[The Chicago *Herald* also circulates a petition, and perhaps other papers do so. Ours is different from the others and we hope it will be pushed, because it is the *Freethought* petition.—ED. T. S.]

Freedom in Trade and Everything.

RUTLAND, VT., Sept. 25, 1892.

MR. EDITOR: Mr. Delmont Jones, Sr., asks for some pointers on the tariff. He says: "I hav always been a Republican, voting that ticket, thinking it right, and thinking by doing so that I was keeping up the wages of workingmen, but I, with thousands of others, hav begun to think that we are only helping the capitalist and not benefiting the public and ourselvs."

Mr. Jones has made a good start, inasmuch as he has begun to think for himself. Keep on, my dear sir; freedom is born of Freethought. Protection is but one of the methods by which the thoughtless wealth-producer is mulcted of the products of his labor. These methods are numbered by the thousands, and are sanctioned by professed Christians as morally right, and by a Christian government as legally legitimate; and it is considered no wrong to cheat, steal, or defraud, even to the extent of causing millions of our fellow-men to suffer poverty, misery, and death, if these things be done according to the last act of Congress.

Productiv labor is the only producer of wealth. Means has to be taken from the products of the productiv laborer to pay all needful labor and expense of government, all of which is legitimate and right.

All idle millionaire monopolists, protected manufacturers, idle weak-brained dudes, and gay butterflies of fashion hav to be supported by the productiv laborer. All unnecessary labor, the salaries of useless government officials, and all unnecessary expense of government is a tax upon productiv labor which has to be paid out of the products of the productiv laborer; all of which is nothing less than legal robbery. Nothing is given in return for such a tax, consequently the world is no better off for it. The person who pays the tax is made that much the poorer for it, and the person who receives the benefit of it is made that much richer, nothing more.

A protectiv tariff is a bit of political thimblerig that beats the footpad all hollow. A tariff is a tax upon the products of labor which compels the productiv laborer to pay to the beneficiary of the tax a certain amount that never was produced; that is, it amounts to about that. For after the wealth which the article contains has been produced, a fictitious value is added which must be paid out of the wealth which labor has produced, and which is paid to a person who has produced nothing. This beats the footpad, because the robber has had the robbery made legal.

How can a tax benefit labor, when labor has to pay it?

Let us keep on thinking for ourselvs. We hav only started on the road to freedom when we hav mastered the tariff question. I am for free thought, free speech, free trade, free land, free men, and free women. A. A. ORCOTT.

A Noble Schoolteacher.

CODORUS, PA., Oct. 2, E.M. 292.

MR. EDITOR: I enjoy THE TRUTH SEEKER. I liv in such a hot-bed of an orthodox church community that I cannot at present secure any subscribers. However, I shall endeavor to bring up my family in the paths of science and truth by giving them only chaste and sound literature to read.

"To do good is my religion." I keep all days as near alike as I deem safe in this church-, clergy-, and priest-fettered country. Thus far I hav not been molested, but some of the very pious hav intimated that a dose of God-in-the-Constitution law might do me good. The only thing that keeps them back is, they can find no flaw in my character as regards my dealings with my fellow-men.

I commenced teaching last week in the same room I occupied last term. As I told you last winter, I refused to read the Bible in my school. I taught without the Bible and made a complete success, every patron of the district requesting the directors to secure my services for this term. At a meeting of the school board prior to the beginning of the term I so far influenced the board that they passed a resolution giving the teachers the liberty to use the Bible or not.

As we hav positivly no truthful knowledge of any other world than the one we now occupy, and are only sure of the life we now enjoy, let us as Liberals fully enjoy this life. Nature, which brought us into existence, will provide for our demise and hereafter, no matter what that hereafter may be.

Keep THE TRUTH SEEKER on a strictly Liberal basis; abuse no one; keep in the path of truth. I am a subject of evolution. Long ago I was a Methodist and tried very hard to obtain what was called the "Holy Ghost," but failed completely, because I was then, as I am still, a seeker after truth. Being a good speaker, I was induced by the clergy to thoroughly study the Bible, which I did with the aid of Bible helps and commentaries. Instead of becoming a sky-pilot I became a Universalist, then drifted into the Unitarian faith, and one more turn of the wheel of evolution made me a follower of Thomas Paine. I hav never been ashamed of Universalism or Unitarianism, but cannot say as much of Methodism, for there was I taught to worship a God with whom I never became acquainted enough to be social.

If I should visit the church's (World's) fair at Chicago next summer, I hope that some provision will be made by the Liberals so that I can enjoy myself on Sunday, for I can find no enjoyment in such brothels as churches and saloons.

Maybe the members of Congress in this grand and glorious country of ours will see the unconstitutionality of the work done by the last session and reconsider the matter and giv us a free World's Fair for all nations and religions and thus save the honor of the United States of America.

Talk about inspiration. I believe that Mr. Heston is inspired in the work he does. Nature has inspired him. May he long giv us pictorial truth.

J. W. F. COPENHEVER.

A Spirit Communication Impugned.

MARCELINE, MO., Sept. 25, 1892.

MR. EDITOR: On page 185 of "Nature's Divine Revelations," by Andrew Jackson Davis, Galen, the supposed or alleged spirit control, says, speaking of the satellites of Jupiter: "This planet having four satellites, which are three less than the number of Saturn's," etc. This is bad astronomy, coming as it does from the spirit of a Roman scientist who has been a resident of "the other side" for some sixteen centuries!

From my daily paper I see that Professor Barnard has discovered a fifth satellite of Jupiter's. Why did Galen overlook the two moons of Mars? He says nothing about them, but if Andrew Jackson Davis had had his cataleptic fit after Professor Hall had made the discovery we would probably hav seen it embodied in "Nature's Divine Revelations." Now, Galen, old boy, there is no excuse for those errors, for you descant learnedly concerning all the other moons belonging to our sister worlds.

Will W. H. Burr please rise and explain, and tell us of just one little fact, one scientific fact, which we did not know before being told by supposed spirits? Rev. Minot J. Savage in the *Religio-Philosophical Journal* thinks that it must hav been almost an archangel who was the control of Davis when he gave this work to the world, ditto other leaders in the Spiritualistic fold. I mention Mr. Burr's name for the reason that I saw an article by him in THE TRUTH SEEKER about a year ago in which he quotes from "Nature's Divine Revelations" something regarding our own satellite, and I imagin he considers that work reliable. As the work of a diseased brain, what is the difference between it and the "Book of Mormon?" *Veritas Liberabit Vos.*

Respectfully, E. D. HICKS.

Why He Will Not Vote With the People's Party.

NUNACH, CAL., Sept. 22, 1892.

MR. EDITOR: Emboldened by the appearance in your columns of my views regarding the Prohibition party, I would like to tell the readers of THE TRUTH SEEKER why I will not vote the People's party ticket the coming election. I am a young farmer just starting in to pioneer it on a piece of Uncle Sam's domain and am fully aware of the needs of reform in the laborers' field, and the farmers' in particular, yet I will not vote the party's ticket which is pledged to better our condition. As is well known, the real founder and mainstay of the People's party is the Farmers' Alliance, a body laboring for the temporal betterment of their own condition, who yet think it necessary to hav as one of their officers a chaplain, who opens

and closes their meetings with prayer. I think the main reason of the farmers' hard lot is their ignorance, for which they are not to blame, not having the advantages of their city brethren. The "honest farmer vote" has become a maxim in politics. I think it should be changed to the "darned fool farmer vote." That the Prohibitionists should draw most of their votes from the country, which certainly does not experience the evils of drink as much as the cities, seems strange, to say the least. Yet the reason is not far away, either. The farmers, as I said before, not having the advantages of city people, are far more gullible, and it is a very easy matter for the sky-pilots to persuade them that they are righteous in the sight of God in voting the Prohibition ticket. The Prohibition party having failed to make the advance that the National Reform Association, for instance, would like to see it make, its leaders hav turned their faces to fresher fields and *greener* pastures, and lo and behold! the ever-verdant farmer comes to the rescue. I claim that the men that are leading and controling the Farmers' Alliance and People's party movements are the same set that hav tried to get God into the Constitution for the last ten years. They dodge about the bush considerably, those fellows, and a superficial observer would hardly think anything was wrong. These God-in-the-Constitution fellows follow the Jesuit maxim, "The end justifies the means." Being an ex-member of the Farmers' Alliance, or rather a member in bad standing—not having paid my dues since finding out the pious leaning of the body—I am not at liberty to divulge any of their secret work, but I can say this much, that a member to join must take an oath that he believes in a supreme being; at the same time he is assured that his religious belief shall not be interfered with (taking it for granted that he has one), when, by taking the above oath, his religious belief has already been interfered with. The Farmers' Alliance convention at Ocala, Fla., a year ago, unanimously favored the closing of the World's Fair on Sunday. Think of it, ye clodhoppers who hav brushed the hayseeds out of your hair and allowed the gray matter some exercise.

The female-suffrage plank of the People's party platform, like that of the Prohibition party, was put in for what purpose? You say, To giv women the same chance as men—perfect equality and so forth. I say not. It was put in for the express purpose of getting voters from the religious ranks. And right here let me say I cannot understand why so many gifted Liberals like Mr. Putnam and others wish the women to vote. The women that want to vote claim an equal amount of gray matter with the men, I believe. I will not argue on this point, but it seems to me that the very fact that the membership of our churches is composed of two-thirds women speaks rather against their having as much of that destroyer of superstition and priestcraft, viz., reason, as men. To a religious person duty to God is higher than duty to man, and I think that most women would vote with the Women's Christian Temperance Union, which goes the Prohibitionists one better and declares that not God but Jesus Christ is the head of all government. Reason being essential to break from the fetters of superstition, I think the very fact of there being women in the Freethinkers' ranks conclusivly proves that these women hav more brains than their sisters whom they hav left behind. But what would the Liberal woman's vote amount to in a presidential election. It would cut about the same figure that the Prohibition party's vote does at present. These are a few straws which show which way the wind blows. I could pick up many more straws which are all going in the same direction, but these will suffice at present.

ALBERT SANDBERG.

Freethought Organization.

COUNCIL, IDA., Sept. 16, 1892.

MR. EDITOR: The question of organization is being discussed on all sides and all see the necessity of the same, but as yet there has been but little accomplished, and we should look into the reasons of this failure.

Political organization as outlined by Mr. Putnam and others is possible, and an absolute necessity. Let some leader, or existing society, after getting up our Demands and having them published, secure at each post-office at least one Freethinker's name and mail a copy of these to each one in the country districts. Also call for names through the press, which has already been done. Let all members sign a pledge to vote as the central organization directs, or for candidates only who will support our demands. Each member should take a Freethought paper, and agree to work for the Federation by securing as many members as possible. Then the whole organization may be manipulated through the press so as to secure our rights politically. If the Liberals are in earnest they will do this without delay, and few can realize the amount of religious legislation we can defeat.

But there is another phase of organization, that has been much discussed, which is a deeper subject to understand, but not so vitally important. Mr. Bradford and others advocate local societies as a means of Freethought propaganda. Such I believe is the basis of the Secular Union, and has been tried for many years. So, also, we hav the Brotherhood of Moralists, and the Patriotic Sons of America, and so on. These societies are possible in large cities where people naturally and without much trouble congregate together. But in the rural districts, where will be found a very large per cent of our element, such societies are not practicable, and I fear that the intellect of the Liberals now engaged in seeking some way to a closer social organization of Freethinkers will not be rewarded, and in expressing my thoughts upon the subject per invitation, I beg leave to take the unpopular side.

I am very sorry to think that the *Sun's* view of Freethought societies is nearly correct even for large cities. It cannot be otherwise. It requires faith to bind people together and make them stay, and since this article is known to Atheists and Agnostics only by its absence, the consequence is obvious. Spiritualists and Adventists are already well organized.

But the assertions that we are a cold-blooded set will not do. We are not foolish enough to make martyrs of ourselvs that others may believe as we do; neither are we continually pouring our doctrin into unwilling ears, because we do not care to hav theirs always ringing in ours. Hence we are said to care nothing for mankind. I suppose if we had our shops everywhere and held forth weekly with open arms and a pint of holy water, asking all to come and cast their dimes with us, we would be called philanthropists. If we would starve the body and mind to feed the soul, and take the food from our children to feed some filthy, superstitious Russians, or pay some missionary to teach the crazy dervish or other benighted fanatics the healthful and refreshing principles of Liberalism, we would be considered as loving all mankind and would dazzle the world, as the church has done. But such is not our propaganda, and I am glad of it. We seek to convince no one that we are right, except by way of seeking after truth. There is no excitement, no rustling of wings, no rushing together of trembling spirits seeking protection from some imaginary foe.

There is an element in the mental make-up of the Freethinker that is opposed to martyrdom. He sympathizes with all mankind, with birds and beasts, but he is not altogether in favor of dying for them, especially man, who is expected to know enough to need no one to die to teach him a truth. But let some follower of Jesus be found torturing a dumb beast, or ill treating some castaway child, and a heavy hand is often laid against his ear, either mentally or physically. The only sentiment common to Freethinkers is sympathy.

I hav often thought of Hugh O. Pentecost's words of resignation, as he left his post as a leader of the Freethought ranks. Having left the ministry accustomed to fine organization, plenty of cash in the contribution-box, and, thousands of zealous fanatics eager to follow a brilliant leader, he entered the Liberal ranks expecting the same zeal and financial support. But even he, with his fiery denunciations of church and tyrants, could not command the submission and support of the Liberals as he had formerly controled church-goers.

Christians will giv a minister a fine salary to stand in the pulpit Sunday after Sunday repeating his story—the old, old story—with the monotony of a parrot. The "love of Jesus" and the "blood of the lamb" are like wine to them, the older the better. But you cannot feed Infidels on that kind of stuff. Even the gifted Ingersoll has another occupation besides lecturing to earn a living. He knows that an Infidel will not pay to hear anything that neither informs nor amuses; that is only a stale repetition of what he himself already knows, for, unlike the Christian, he does not need his faith renewed at intervals. The thought of tying to some written creed, what some printed book may advocate, or walking in the submissiv column to hear some person who knows no more about it than they do themselvs tell them what they should think and do, is like putting fetters on the brain and clipping the wing-feathers of thought.

Political organization is practical and necessary, but the mental-social organization of Freethought to correspond with the organization of the church is, and always will be, a failure. What does "Universal Mental Liberty" mean? That we are to huddle together like sheep and be herded together on the mountains of thought and hav no individuality, only the numerical value of our noses? Not much. It means that each one has climbed alone, with great exertion, the hills toward the realm of truth, and that each employs no guides. It means that we, though our hoofs are split, are not a gramnivorous lot. J. T. TOWNLEY.

Pleasant Chat.

NEW ORLEANS, LA., Sept. 30, 1892.

MR. EDITOR: Inclosed find stamps for which please send Paine's "Age of Reason," with which I shall try to enlighten my orthodox friends, just as I am doing now with my old TRUTH SEEKERS, which I hav now received for about two years, not as a direct subscriber, but through one of your agents, delivered by the carrier each Monday. For several months past I am supplying the two barber shops situated to the right and left of the Magnolia street car station (at which place I am starter) with my old TRUTH SEEKERS free of charge, and I intend to continue doing so in future, although I found them to be terribly disfigured in the beginning and the cartoons torn to pieces. I now find them better preserved and only a little worse-looking from handling, when I replace the old one with another on Saturday. Occasionally the barbers inform me that the last paper has not yet been returned, so one or the other of their customers has asked permission to take it along that he may show it to a friend, or take it home to be able to read it undisturbed. So you see, gradually, slowly but surely, is the light of truth and reason throwing its rays into the darkest corners of superstition, and the day will come when gods and prayers, priests and their temples, will be considered as relics of our superstitious forefathers. But these theologians hav spread so many books and publications in ever so many languages all over the world concerning their "religious truths," and hav forced them upon the people, assisted by fanatical and tyrannical rulers, that it takes time—yes, and very much at that—patience, and perseverance to enlighten the masses on their folly, to teach them that to do their own thinking and reasoning is no longer considered a crime.

Lately I hav had a few discussions with a young Protestant schoolteacher, a very pleasant gentleman. I like him because he never loses his self-control, no matter how much we differ. He admits he respects Freethinkers because he finds them to be honest and sincere, although he can not share their views; but I hav some hopes he will turn out all right some future day, for he is willing to investigate and study. He asked me for a few copies of THE TRUTH SEEKER, "so that I may study them," said he, "and hurl back at you some of those rocks." Well, that's right. So I gave him some TRUTH SEEKERS, Volney's "Ruins," and some Ingersollism. We hav met and argued several times since, but so far I hav had no need to call on a physician to hav my wounds bandaged owing to the rock-hurling. At our last little meeting at his house he told me he thought the only thing that could convert me was the Bible; as far as his influence was concerned he gave it up. I assured him that it was more that immoral book than anything else which caused me to shake off the yoke of mental slavery, and I was sure that if he would study it carefully it would hav the same effect upon him. My friend has marked off several publications of THE TRUTH SEEKER which he will send for later on.

Several gentlemen here are endeavoring to organize a Freethought society. Mr. Jos. Maille, a prominent lawyer, is taking much interest in the move, which, I hope, will soon be crowned with success; only I regret very much that owing to my confining position I am unable to take an activ part therein; nevertheless I am working for our cause on the quiet, and I hav already the names of four others who hav promised to join.

The organization of the Freethought Federation of America is a proper step in the right direction; Messrs. Putnam and Charlesworth deserve much praise. I shall send my name to the secretary within a few days, accompanied with a small voluntary initiation fee. It is the duty of every honest and liberal-minded person to encourage these gentlemen and offer their assistance morally and financially. We must not submit to a union of church and state. It is high time to let the priest-ridden servants of the people know that such a union is contrary to the Constitution of the United States, that in this free country we will not submit to the dictation of the church, that the church must not form a state within a state in order to force their unjust and tyrannical rulings upon the people. Priestcraft will only then weaken, when the masses hav been enlightened on the rights of nature and of man.

The church should be treated as any other private institution, be taxed and pay its *pro rata* for the benefit and protection it receives in return; and if its members are unable to thus uphold it and prevent it from destruction, why, let it burst and the sooner the better and more beneficial for all mankind. Therefore, to accomplish this, we must organize. Freethinkers, fall in line and join the Freethought Federation of America.

If you will hav the "Rock of Ages" chromos made, one of them shall surely ornament the walls of my humble but happy home, for my better half is also an admirer of this great and noble teacher of liberty and humanity, the friend of all mankind—Ingersoll.

Speaking of Ingersoll, some three months ago my neighbors, a young couple, became the happy parents of a bouncing boy; two weeks later he was brought to church, had some oil poured on him (whether coal oil, sweet oil, or St. Jacob's Oil, I don't know), and was given the name John Leo—Leo in honor of the man with a three-story hat in Rome. "Well," said I to my wife, "competition is the life of trade, and if ever we shall become the happy parents of another boy, I move we call him Robert Ingersoll, in honor of that noble man who has won respect, love, and admiration all over the continent, whose name will liv in the hearts of the people when popes will be but relics of a superstitious age." All those in favor of this motion will please say Aye, aye—contrary——; the ayes hav it by the sound—so ordered.

Yours for light, more light,

ERWIN AUFFURTH.

P.S.—Inclosed also find clipping of "Labor Department" of the *Daily City Item*, this city, in regard to the injustice of the closing of the World's Fair on Sunday. It affords me much pleasure to be informed that members of several labor organizations will hav my communication read at their next regular monthly meeting with the intention of having resolutions passed accordingly. E. A.

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News of the Week.

AT Quincy, Ill., parochial school children were shut out of the public school parade.

CATHOLICS in England are pleased at the conversion of Lord Donington, a Protestant, to Catholicism.

AT Chicago on the 7th six thousand persons met to offer thanksgiving that Congress had closed the Fair Sundays.

MONSEIGNEURS Satolli and O'Connell, papal delegates, hav left Rome for the United States to consider the school problem.

THE Russian government has forbidden Jews giving their children names identified with the Christian religion, such as Matthew, Mark, Paul, etc.

DURING a storm at Cascina del Pero, Italy, lightning struck a church and injured five persons, two fatally, among them being the chaplain and his assistant.

AN outbreak of the messiah craze among the Indians is feared, as they hold to the promis that the messiah should appear after two springs, which would be next spring.

IN Muskegon, Mich., Protestants are indignant at the gift of $200 to St. Mary's Catholic church by John Moon, a Republican candidate for Congress, with the promis of much more if he is elected.

A CURÉ of Les Aubiers, France, established a sort of clerical table d'hote for those wishing to take communion, who had to dine and pay. Three young women who were refused communion because they did not dine appealed to the courts and obtained damages.

AT the German Catholic congress at Newark, N. J., Monseigneur Schroeder said: "The robbery of the pope was a robbery of God! It was a horrible sacrilege! At the head of our demands there is and always will be this—the restoration of the temporal power of the pope."

THE pope, on account of his new friendship with the French government, does not wish to see an increase in the army of France's enemy, Germany. Consequently the Catholic wing in the German parliament will obstruct military bills until bought off by concessions to its church.

THE latest of the miraculous cures reported as occurring at the shrine of St. Anne de Beaupre, Canada, is that of Daniel O'Brien. He was helpless from rheumatism, but while he was praying before the holy relic his infirmity disappeared and he threw down his crutches and walked off a whole man.

IN an Indiana law-court Mrs. John Clarke pleaded that she was but partly the cause of a black eye which her husband exhibited as her work. She had, she alleged, got on a chair to pray to God to remove John, and in a gesticulation her fingers merely grazed his face. "I know," said she, "that the Lord smote him through the cracks of my fingers."

THE election of the Roman Catholic, Knill, as lord mayor of London, has stirred up sectarian animosity throughout England. At the opening of a church congress at Folkestone the archbishop of Canterbury and scores of bishops and clergymen of the Established church came out in their robes and marched to the various churches. To the end of this procession a crowd of Low Church people, as adverse to ritualistic High Churchism as to Catholicism, attached themselvs, with a banner picturing Latimer and Ridley burning at the stake, and the words, "No popery. Withstand idolatry, priestcraft, and ritualism." In a struggle to lower the banner it was torn to shreds.

SECRETARY FOSTER of the American state department has written Cardinal Rampolla at Rome: "Most Eminent Sir—I am directed by the president of the United States to express to your Eminence his very deep satisfaction on learning of the warm interest which His Holiness, Pope Leo XIII., takes in the approaching Columbian Exposition at Chicago. . . . The intimate association of the Holy See with the Columbian enterprise and its results has so linked the memory of Rome and her pontiffs with the vast achievement of Christopher Columbus and his comrades and competitors in the work of discovery and colonization and exerted so marked an influence on the destinies and progress of the New World they revealed, that an exhibit such as, by the president's direction, I hav the honor to suggest could not fail to be among the most noteworthy contributions to this international celebration of the four-hundredth anniversary of the discovery. By coöperating to this end His Holiness will manifest for our country a regard which will be highly appreciated, not only by the managers of the Exposition, but by the American people at large."

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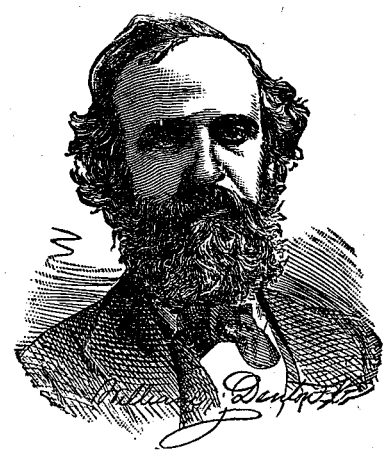
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I SOMETIMES despair of getting anything quite simple and honest done in this world by the help of men. They would hav to be passed through a powerful press first, to squeeze their old notions out of them, so that they would not soon get upon their legs again, and then there would be some one in the company with a maggot in his head, hatched from an egg deposited there nobody knows when, for not even fire kills these things, and you would hav lost your labor. Nevertheless, we will not forget that some Egyptian wheat was handed down to us by a mummy.—*Thoreau.*

MAN is wont to look upon himself as the culminating point of creation, and to consider the earth, with all that livs and moves therein, as created by a beneficent power for his use and dwelling. A glance at the history of the earth and the geographical distribution of the human race might teach him rather more modesty. How long did the earth exist without him! how long did all the beauties of sky and earth shine without there being a creature gifted with reason to behold and admire them! Why should all those endless pre-human ages hav rolled away, if man were actually the be-all and the end-all of creation? "Man," says Helmholtz, "is wont to measure the greatness and wisdom of the Universe by the duration it promises to his own race; but the past history of the globe shows how brief a spell in its duration is the existence of the human race."—*Büchner.*

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ALL the varying sects, a long while tolerated by the emperors, or concealed from their observation, had no power to persecute and proscribe each other, as they were all equally subject to the Roman magistrates. They possessed only the power of disputing with each other. When the magistrates prosecuted them, they all claimed the rights of nature. They said: Permit us to worship God in peace; do not deprive us of the liberty you allow the Jews. All the different sects existing at present may hold the same language to those who oppress them. They may say to the nations who hav granted privileges to the Jews: Treat us as you treat these sons of Jacob; let us. like them, worship God according to the dictates of conscience. Our opinion is not more injurious to your state or realm than Judaism. You tolerate the enemies of Jesus Christ; tolerate us, therefore, who adore Jesus Christ, and differ from yourselvs only upon subtle points of theology; do not deprive yourselvs of the services of useful subjects. It is of consequence to you to obtain their labor and skill in your manufactures, your marine, and your agriculture, and it is of no consequence at all to you that they hold a few articles of faith different from your own. What you want is their work, and not their catechism.—*Voltaire.*

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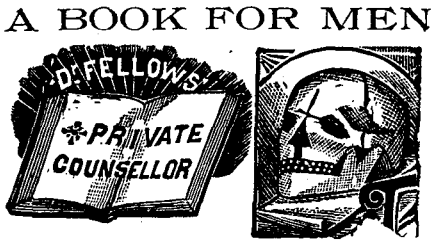
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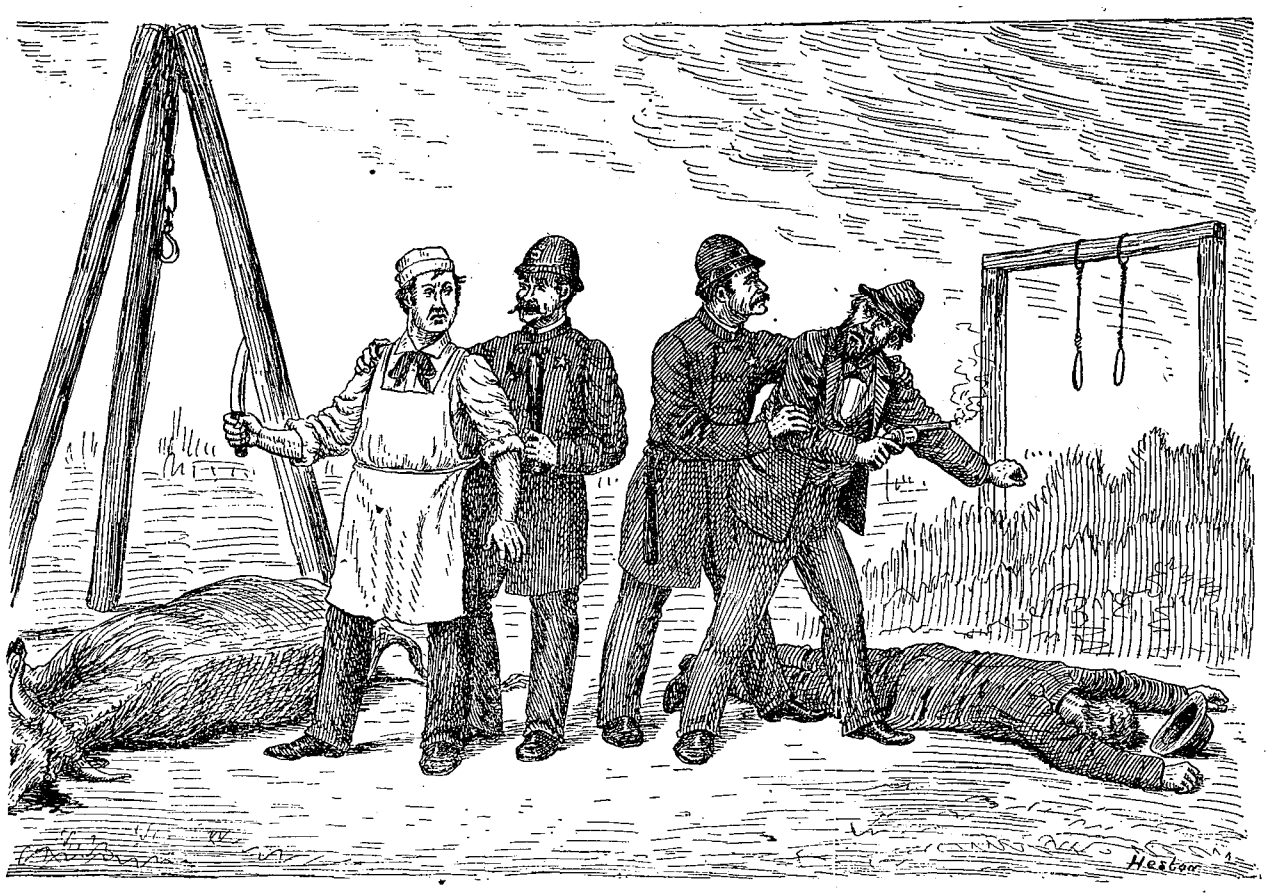
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Petition to Congress to Open the Gates of the World's Columbian Exposition on Sundays.

To the Senate and House of Representatives of the United States, in Congress Assembled:

We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your Honorable Body to repeal that portion of the Act entitled "An Act to aid in carrying out the Act of Congress, approved April 25, 1890, entitled 'An Act to provide for celebrating the four hundredth anniversary of the discovery of America by the holding of an International Exposition in the City of Chicago'"—approved August 5, 1892, which reads as follows: "That it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby, made the duty of the World's Columbian Commission, created by the Act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

Also, to repeal that portion of the Act entitled, "An Act making appropriations for the sundry civil expenses of the Government for the fiscal year ending June 30, 1893, and for other purposes"—approved August 5, 1892, which reads as follows:

"And it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby, made the duty of the World's Columbian Commission, created by Act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

We ask the repeal of these portions of these laws for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago, who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you ought to decide is that of the public welfare.

5 It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

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Cholera and Christianity.

We are not through with our conflict with the cholera yet. The statement is a melancholy one to make, but let the truth be told. Perhaps the ravages of the dreadful monster over the three great regions of Asia, Europe, and America are but beginning. In previous cases of the epidemic its germs hav often lain dormant over winter and inflicted in the next spring and summer destruction exceeding that of the preceding year. The recent cholera news from abroad means that seed is being sown over a vast area in central Europe ready for a death harvest in 1893. The news from Grodno means that western Russia right up to the Prussian border and beyond is infected; the news from Odessa means that the seed is sown in the Black sea littoral and the Danubian provinces; the news from Buda-Pesth means that the isolation of Galicia was an utter failure, and that Austria and Hungary are involved, while the news from Spandau means that the waterways from Berlin to the river Oder are infected. Scattered cases of the disease in the Netherlands tell the same tale. If precedent is of any value, all those districts and also Poland and France will break out into a blaze in 1893.

The very dispatches that bring us intelligence of the temporary diminution of the plague also contain passages that unconsciously convey assurance of its revival. We mean such as this sentence in a message from Hamburg, Germany: "Services of thanksgiving to God in the churches were attended by half the respectably dressed persons in the city." For where the disease is to such an extent as this action indicates attributed to God, there is slight chance that sufficient attention will be paid its true cause to effect its stay.

Everywhere we find religion the propagator of the cholera and Rationalism its adversary. In each land we find other-worldliness the cholera's friend and fosterer, and this-worldliness its opposer and barricader.

Attention was lately called to what seemed the curious fact that the famous cholera years in India consisted of every twelfth one, viz., 1756, 1768, 1780, 1792, 1804, 1816, 1828, 1840, 1852, 1864, 1876, 1888. It was soon made known that this fact is due to the religious festivals held at Hurdwar, in Hindostan, every twelfth year. In that year upward of three million pilgrims visit the town, who, when the celebration is ended, carry with them the germs of cholera and spread it everywhere. These festivals are held in the years preceding the great outbreaks of cholera.

From Persia come truly dreadful reports of what scienceless and superstitious ignorance has done in permitting the disease to destroy unopposed whole populations of men, women, and children. The Persians seem unable to discover that pilgrimages to holy places and prayers before holy shrines do not put a stop to the plague. They began this sort of thing when the cholera broke out among them a year ago; they are keeping it up yet, while the pest has never stopped its ravages. At least a quarter of a million of them hav fallen before the destroyer within a year; and for months past tens of thousands of corpses hav lain unburied in cities and villages. The shah has fled from his capital, and the great people hav sought refuge in the mountains, where they still hav not escaped the enemy. The scenes of misery in many places, as described by writers on the spot, are frightful. A dispatch to the *News* from Paris says: "The French consul at Teheran reports that cholera cases in Persia hav always proved fatal in a single day. The governor and the government hav fled, and a whole regiment of soldiers has deserted. The dirt and the stench from the unburied dead, he says, are frightful. The consul had to bake his own bread. Pilgrimages were resorted to as a means of getting rid of the scourge, the pilgrims, however, dying on the road. The French consul at Tauris, where five hundred persons died daily, lost his sister, a daughter, and his son's tutor." Another informant, a returned traveler, predicts that the cholera will spread more extensivly in Persia than it has done, and work much greater destruction, "for the reason that the people oppose no intelligent obstacle to the progress of the pestilence. They believe in prayer as the chief remedy, but do nothing to help themselvs. They are unclean in their habits and surroundings, they eat rotten fruit, and drink water in which the bodies of the victims of cholera hav been washed for burial."

Coming to Russia, we find the populace who hav so long assisted their czar and priests to smother free thought and science, reaping a bitter harvest from this sowing. Such of the Russians as are left alive, emerging heart-shaken and distracted from that hideous train of terrors—famin, influenza, typhus, and cholera; racked by landowners and scared by priests; tyrannized by local authorities or exiled by the czar, present a spectacle of the effects of centuries of genuin Christianity that is nothing less than terrific. A dispatch says: "The ingrained fatalism of the Orthodox peasantry who regard as impious any attempts to avert evils ordained by heaven, and their equally ingrained filthiness of habits and surroundings, would render the situation almost a hopeless one to handle, even if there were plenty of able doctors assisted by enlightened officials. But with these both nonexistent, the outlook is blackness itself."

Tidings from Poland are as dismal as from other parts of the Russian empire. The Great Death has been there, and the people hav fallen down before him like the trees of a forest before the breath of a tornado. The first chapter of the story is told in an article in the London *Times* from the pen of Hall Caine, who describes the situation of the desolate people when the shadow of the new calamity first fell on them. We giv two pictures which he draws of scenes in one of the larger Polish towns:

"I visited one of the prayer-houses on Saturday morning. No Christian, and perhaps no Jew who knows the Jews' worship only by what may be seen at the great synagogs of London and Berlin, with their touching, beautiful, and inspiring services, can hav more than the remotest idea of the wild scene in one of these Polish prayer-houses when the great death has terrified the worshipers. The room was small, perhaps fifteen feet square, and some eighty men and boys were crowded into it. In the middle there was a deal table with the tora stretched over it. Three or four men stood about the table, and one of them was reading aloud. The rest of the worshipers were not listening, but each was praying from his own prayer-book in varying tones. Most of them were standing, and many were twisting and bowing and stooping as they cried and sang or even shouted and shrieked. A few were sitting and mumbling by the wall, with their books on their knees and their heads on their hands. One old man in the corner with his face to the wall was beating his forehead against the bricks, clapping his hands, throwing out his arms, turning up his face, and casting it down again. The Babel was terrible. The atmosphere was sickening to western eyes. There was no solemnity in this worship, but much that was fanatical and almost barbaric. It was a wild crying out, an importunate appealing to God, a sort of tearing down of heavenly mercy as if by force. I describe the scene as I saw it, not as an illustration of any form of ordinary Jewish worship even among the least enlightened and most 'orthodox' of Hebrew devotees, but as an example of the lengths to which the solemn and stately ceremonials of Israel can go under the terrifying influence of the Shadow of the Great Death."

And this scene he beheld at the Catholic service in the same town:

"The church was crowded, and the congregation trailed out through the open porch into the churchyard and against the walls as far as to the shrine on the eastern end and round again to the western door. Old men and women who were late lay under the open windows, with their sticks and crutches stretched out beside them. The rest outside were all on their knees, following the service as it proceeded within, clasping their hands, making the sign of the cross, giving the responses, and joining in the singing. The service was almost over before the easing of the crush near the door enabled me to push into the interior as far as to the inner door. A prayer was being said, asking for the cessation of the plague that was near at hand. It was said in Polish, and only the substance was made known to me, but its effect on the congregation was a thing that required no interpreter. From porch to chancel they bent forward on their faces with their foreheads as near to the earth as their close crowding would permit, and then they began to sing. I hav never heard such singing. There was no organ, and if there was a choir its voices were lost in the deep swell of the melancholy wail that rose from the people. When we came out again into the open sunshine the lame with their crutches, the sick, the infirm, and the overflow congregation were lying prone on the ground around the church, singing in voices that were like groans to a tune that was like a moan."

After this picture of the application of the priest-misguided people to an imaginary source of their affliction, note what Mr. Caine has to report as to its true origin:

"The usual health of the town is bad. The sanitation is horrible, and in nearly every courtyard there is an open cesspool for household refuse, upon which the infants and young children play. Round the town there is a waste of marshy land that breeds a plentiful and unfailing autumn crop of ague and low fever."

We will next touch upon Spain, the country that is of all those in Europe most dominated by Roman Catholicism. Over the larger part of this land Freethought dare not raise its head, science lies dormant, and naught is known but the priest and his dictations. Dr. W. T. Van Vredenburgh, of the medical board of the New York Life Insurance Company, visited this land in 1885 for the purpose of studying the cholera then prevalent. He spent

several months in Madrid, Toledo, Aranjuez, and Valencia, and subsequently made an official report to the United States government touching the causes and effects of the disease. He said a few days ago that had the measures of the New York health officers prevailed in Spain at the time of the outbreak of the disease its progress would hav been checked, if not wholly abated. As it was he found in Spain all the predisposing causes of cholera, especially those of environment, existing to such a marked degree that his surprise was that the epidemic was not much worse. The doctor continued:

"Rules that govern the health of people of other countries are strangely absent in Spain. In most villages, towns, and cities, the lanes and streets, public and private, are made the receptacles for excremental pollution. This fact, together with the uncleanliness and overcrowded condition of the lower classes, the imperfect drainage and sewerage, the proximity of cesspools and sewers to wells and other sources of water supply, and the use of contaminated water for drinking and other purposes, are the most potent factors in the distribution of the poison of cholera as I found it in Spain. All of these predisposing causes, both personal and environing, may exist and be favorable to the development of other of the so-called 'dirt diseases,' such as typhoid fever and diphtheria, as they are to the development of cholera; but these previously existing conditions cannot of themselvs cause or produce cholera.

"I am of opinion that the ravages of cholera in Spain were due to three causes, one of which or all of which may yet result in spreading the epidemic on this continent. These causes were excrement-polluted earth, excrement-polluted air, and excrement-polluted water. I found sheets and other bedclothing on which cholera-stricken persons had reclined exposed for days on lawns and fences, the wind distributing far and wide poison that had come from the bodies of the patients. In Toledo, in two instances that I recall, the bedding and furniture of patients who had died of cholera were bought by second-hand dealers, put into their shops, and offered for sale, each of these shops thus becoming new foci from which the cholera spread.

"Another frequent source of propagation of the bacilli in Spain is the porous material of which the two sets of reservoirs, drains, and water supplies are built. I am told this condition does not exist to any marked degree in New York, but in Spain the reservoirs are so imperfectly constructed that the liquid contents of the cesspools easily escapes into the surrounding subsoil, and thence into the adjoining water supply."

As to America, the first thing that strikes us is that it is very doubtful that the Columbus Exposition, upon which so many hearts are fixed, can be held in 1893. Even if it is not, it will still be impossible, probably, to keep the plague out of our country. Holy Russia has sent New York city a batch of the kind of humanity that she produces, in the shape of hordes of Russian Hebrews of the lowest type who hive filthily in a certain east side district and present a perpetual menace to the health of the whole city. The *Jewish Messenger* calls attention to "the Ghetto of New York, due wholly to the enormous increase in Russian immigration," and reminds us that it was there the typhus fever broke out last spring. It then speaks in this way:

"To-day the danger signal is raised again. May God avert the epidemic from our city; but if the cholera makes its appearance, where will it take firmer root than in the crowded tenements and unsightly purlieus of the east side downtown, where Jews of Russian and Polish nationality predominate in the mass of mongrel population which has drifted to our shores of late years? The situation is perilous for the immediate future. The flame can burst forth at any moment. As long as we permit a Ghetto, with all its surroundings and peculiarities, the element of danger is there. If we endure a Russian atmosphere in our city, we cannot be surprised at the consequences."

When will the last foul curse that follows in religion's train hav passed and its shadow hav lifted from a miserable race?

"Brother" Maurelian an Incorrect Reporter.

Colonel Ingersoll has written the following letter to the *Sun* regarding Priest Maurelian's distorted account of his accidental interview with the great Agnostic:

"To the Editor of the *Sun*, *Sir:* My attention has been called to the grievance of 'Brother' Maurelian, who seems to think that he was badly treated by me at the Grand Pacific Hotel.

"The account given by 'Brother' Maurelian, as published in the *Sun*, is not quite correct as to the language used by me, and as to my manner toward him, it is altogether wrong.

"A card was presented to me on Saturday, the 8th of the month, at room 33, Grand Pacific Hotel, and on this card was either 'Brother Maurelian' or 'Father Maurelian'—I think 'Father Maurelian.' I told the waiter bringing it to show the gentleman up. In a little while 'Brother' Maurelian appeared and asked for Bishop Spalding. Of course I instantly saw that a mistake had been made, and the situation struck me as having in it at least a spark of humor. Think of a Catholic 'Brother' calling at my room for Bishop Spalding! And so I said to the 'Brother' pleasantly as it was, or is, possible for me to say anything, 'Bishop Spalding is not here; but I am a bishop, and I hav been called a pope, although I am not. My name is Ingersoll, and now you see the danger into which you hav fallen.'

"The gentleman excused himself, and I said, 'It is not your fault; it was a mistake at the office,' bade him good morning as politely as I could, and wished him good luck.

"That is the extent of the insult. I never treated anyone better in my life. My tone was perfectly kind, and while I was saying what I did, I looked as pleasantly as I could at the reverend 'Brother,' it never occurring to me that he could take the slightest exception to what was being said. Unconsciously I paid him the compliment of taking it for granted that he had sufficient perception to know that all was said without the slightest intention of wounding his pride or shocking his religious convictions or sentiments.

"I do not attack persons. I do not denounce Catholics, but Catholicism. I do not deride Protestants, but I do attack their creeds.

"There are thousands and thousands of good men who believe the Bible, and when I attack the dogma of inspiration I am not attacking them. This is a distinction that many fail to make. I hate no one because he is a Catholic, I hate no one because he believes what I think are superstitions. I hav no prejudice against any human being based on color, race, or creed, but with every drop of my blood I hate the superstitions that enslave the mind and seek to giv to organized credulity the control of this world.

"'Brother' Maurelian, filled with 'the charity that thinketh no evil,' allowed himself to feel insulted by words of pleasantry and kindness, but I hope that some time he will forgiv himself. Hoping that you will hav the kindness to publish this statement, I remain yours sincerely, R. G. Ingersoll.

"*New York, Oct.* 19, 1892."

Sectarians Embroiling a Nation.

Our readers are aware of the late precious doings of the antagonist sects of Protestantism and Catholicism in the country of Uganda, Africa. Now that the Protestants in England hav succeeded in instigating the butchery of several hundred Catholic men, women, and children, and in planting the seeds of a rancorous enmity whose end none can see, they are thrown into disappointment by the statement of Captain Lugard that the British government must abandon the land. The Protestants, he says, could not withstand the attacks of the more numerous and better-armed Catholics, who are represented as eager to avenge the wrongs that they hav suffered at the hands of the former. Should the government get out bag and baggage, it is said Monsignor Hirth, in the interest of the Roman Catholic church, would at once hoist the French flag and declare a French protectorate.

Meanwhile, this Monsignor Hirth, who is the head of the Catholic missions in Uganda, is urging the French government to demand redress for the injuries inflicted on its colonists. He has also written a letter to the board of French-African missions, in which he says that the position of the Catholic missionaries in the Victoria Nyanza district is heart-rending. The persecutions against them are as violent as ever, in spite of the treaties made in April, which should afford them protection. Thousands of Catholics, the monsignor adds, are destined to die or hav already been killed. The British are trying to protect them, but confess that they are powerless. Monsignor Hirth, in his letter, describes the torture inflicted upon Princess Sara to induce her to abjure Catholicism. He says the king abjured the faith and was again placed upon his throne. He then joined in the persecutions of the Catholics but allowed Princess Sara to rejoin them. The Catholics recently started out of the district, taking with them three hundred women. Before they had proceeded far the caravan was attacked and captured by Protestants, who abducted all the women. An attempt was made to recapture them, but only a few were recovered.

The whole course of Christian conduct in Uganda is well summarized by the New York *Sun* thus:

"A people who were prosperous and happy before missionaries went among them came to be divided into religious factions. The Protestants were taught that Catholics were idolators. The Catholics were taught that Protestants were Antichristian. Religious differences were carried into politics, each faction seeking to grasp the best offices and the greatest power. Mohammedans and the unconverted sought to reap advantage from the bitter strife, and drove out both Christian parties. Plenty of powder and ball, brought up from the coast, reinstated the Christians, who, having vanquished the common enemy, fell upon one another. Then Lugard's machine-gun mowed down the Catholics and brought about a great Protestant victory. Now, with bitter hatred rankling in the breasts of nativs once brothers and united, and with the country impoverished by years of civil war, England talks of shaking the dust of Uganda off her feet, and Lugard says the land is not worth keeping. The bigotry and criminal mismanagement that hav brought such woes upon Uganda are a scandal of which the last has not yet been heard."

We desire all beholders of the scene above described to reflect that such has ever been the result of the people's giving their earnest and undivided attention to Christianity. This condition was that of all the European countries during the many centuries preceding the rise of Infidelity and Science a few generations ago. It is prevented from being the condition of Europe and America to-day only by the persistent efforts of scientists and Freethinkers and all who are disposed to ignore vagaries as to another world and attend to this. And these countries are ready at any moment to slip back into that old condition of superstition and embroilment; the majority in them are bent in that direction and will carry the nations back at the first relaxation of the Rationalists' counter-strain; that they may not do so these few Rationalists must look to it that their efforts never cease.

Christian Doctrins Killing Folks.

We continually hear of the occurrence, in various parts of the country, of cases of ill persons being placed in the hands of Christian Scientists, and dying under their treatment, when the services of physicians would hav saved certainly a part of their number. The two latest instances are as follows:

In Toronto, Ont., Robert J. McCausland, a prominent citizen, falling ill submitted himself to two Christian Scientists, Charles Longheed and John Stewart. He died, and they were arraigned in court, but acquitted on the ground that he had voluntarily committed the treatment of his case to them.

At Boston on the 10th a gasoline stove in the sitting-room of the Cate family so exhausted the air of oxygen that it became unfit to breathe and the family began to stifle. When the wife and three children had become unconscious, Mr. Cate's mother, whom the fumes had not subdued, repaired to the factory where her son was employed and notified him that his wife and children were "in belief," a term used by Christian Scientists to convey the idea that a person imagins himself to be ill. Mr. Cate immediately accompanied his mother to his home. To use his own words, "I found my family in belief, and immediately proceeded to demonstrate with them according to the teaching of the Christian Science." While he was trying by faith to bring his wife and children back to consciousness his aged mother fell under the influences of the stifling atmosphere. Carrying her into another room, Mr. Cate sought to "demonstrate" with her. He had just begun to see signs of improvement on the part of his patient, when he became "in belief" himself and lost consciousness. The whole family was in this state and probably would hav died but for the fortunate appearance of a grocer's clerk, who entered the house on his daily rounds. The clerk dragged all the unconscious sufferers into the open air. Four physicians answered the call and applied restorativs and succeeded in bringing back to life all the members of the stricken family except the four-year-old boy. This boy had been trained by his father to place entire belief in Christian Science, and when the little fellow was gasping for almost his last breath the father, who was still firm in opinion that the young life could be saved, bent down and whispered in the boy's ear: "Is there any sensation in matter?' The answer came faintly: "No; all is mind."

Then the boy died—"passed on," as Mr. Cate expressed it. Cate has been a believer in Christian Science eighteen months, and has thrown away fifty-two bottles of medicin.

We may subjoin to these a case not of Faith Cure but resembling that as being one of superstition as to the nature of disease. In Pickens county, South Carolina, a young white man named Bolling was a sufferer from kidney disease, and he alleged that his illness was caused by his having been bewitched. Consequently a "witch doctor" was called in, and he alleges that he found Bolling suffering from the spells of a witch. He makes the statement, which is believed in the neighborhood, that he removed several frogs and lizards from the patient. After Bolling had died and been buried, the excitement grew so that the coroner had at last reports decided to exhume the body and hold an inquest. Bolling's friends grimly await the result, vowing vengeance on the witch if she or he can be detected.

These cases of superstition in regard to disease should be utilized by people as aids in representing to their imagination the times of a few centuries ago, when the like occurrences were not, as now, scattered, but were invariable in all cases of illness. Now Freethought has secured in some degree a hearing which has resulted in the discrediting of these superstitions to the extent that they are put into practice only here and there; but two or three centuries ago they passed unchallenged and were practiced universally. It should be reflected that these crazy and injurious practices are as ready to spread into general observance now as ever, should the discouraging influence of Freethought criticism be suspended. And therefore we must never relax our endeavors against them and their parent Christianity.

That acute cosmopolitan observer, Max O'Rell, in his latest book, "English Pharisees and French Crocodiles," remarks: "There is no place for the poor at the banquet of life in England. For them, beer and the Bible. They take beer." The English will not open their museums on Sunday, says this satirist, but "meanwhile the London taverns remain open, which proves that the English bigots consider gin and beer more powerful moral stimulants than the masterpieces of great artists."

From a London dispatch to the Catholic Press Association we reproduce the following unagreeable intelligence: "The church has won for itself more than toleration in England. It has on many points the coöperation and aid of the official machinery of the government. There is, indeed, among what are left of the bigoted Protestants of the old school a constant, but unsuccessful agitation about the payments annually made out of the treasury, or the local taxes, to Catholic schools and colleges, to priests and nuns, and the treasurers of Catholic institutions. . . . The Catholic soldiers in the barracks of London are marched to mass on Sundays at the nearest Catholic church. It counts as a parade, and if they fail to appear in their places at mass they are liable to punishment."

It is remarked by a *Tribune* reviewer that the Italian scientist Lombroso in his late work on Genius fails to distinguish insanity from eccentricity, and indeed it would be easy to deduce from his book the false conclusion that everybody who differed in any important particular from all the rest of the community must be insane. "That, indeed," continues the *Tribune* reviewer, "has to all practical intents been the theory of the masses during long periods of the world's history. The people hav usually resembled the sheep of Panurge, and those superior men who exhibited marked individuality, who insisted on living their own lives, whose perceptiv and imaginativ faculties exceeded those of the common herd, hav been regarded with dislike and suspicion, and either dubbed insane or charged with the practice of sorcery and magic."

As disgusting as any piece of business going on in this ill-devised world just at present is the coercing of the British Parliament by Christian bigots into intruding missionaries and religion upon foreign peoples by force. On one instance of this the English *National Observer* very fitly says: "It is nonsensical that a set of powers should be able to bully any empire whatsoever into Christianity; and if the Chinese authorities chose to forbid the Exeter Hall propaganda, it could not be any part of Lord Salisbury's duty to interfere, except for the protection of the lives and property of British subjects. We are prepared to go further, and declare that so long as the missionary zeal is a source of danger and difficulty to our traders, the zealots must be induced to imitate the Irishman who drew in his horns and took a back seat. The missionaries must retreat." At present, to please bullying bishops and feed corkbrained theological graduates, taxes wrung from a starving people must be spent, and brave and useful men be slaughtered, to force a truthless religion upon people whose own faiths were hoary in age and majestic in dominion ages before Christianity, their own degenerate offspring, was born.

In the South.

News and Notes.

I don't think any ancient pilgrim, even with the help of angels and the Holy Ghost and the seven-leagued boots, ever traveled a greater space or covered more territory than my Secular body did going from the Liberal Club of New York Friday night to the Ohio Liberal Society of Cincinnati Sunday night. I traverse nine different states and the District of Columbia. I leave the Empire city Saturday afternoon, glide over the resplendent Hudson, sweep through New Jersey to the Quaker metropolis, fly by Baltimore, and reach the gleaming Capitol an hour before midnight. Then through Alexandria the train thunders on. When morning gilds the sky it climbs the mountains of West Virginia, and at noon plunges into the valley of the Ohio, and with sunset's sheen reverberates along Kentucky's shore, and just at dark reaches the cavernous deeps of the Grand Union station of Cincinnati, Ga. E. Light, the Infidel torchbearer, Andrew Hogg, and Samuel Silverman make my far wanderings end with a glorious handshake. The Gibson givs a royal welcome. I had rather be at the Gibson than in any heavenly mansion. Mr. Dunbar, of this magnificent hotel, is a stanch Liberal, and his hospitality is freely given. After an hour's rest I reach the hall of the Liberal society, which is crowded to its utmost capacity with a most appreciativ audience, and I discourse on "Freethought and Morality." The subject is thrown open for debate, and various ideas are elucidated relevant to the lecture. The audience remains until the very close, near 10 o'clock, and shows that interest in this vast question is unabated. It was a keen and earnest discussion.

The Ohio Liberal Society is in better condition than ever. This first meeting of the season was most auspicious. The membership is increasing, and the funds are not lacking. Contributions are generous. This society is organized on a broad basis. It welcomes debate on any subject. It givs everyone a chance to speak who has something to say. Its platform is wide as the universe. It is destined to be a great power in this community. Its leaders are unflinching but comprehensiv in their methods.

I was pleased to meet among our allies here Mr. and Mrs. E. P. Foster, editors of the *Golden Rule*, a radical reform paper. Mr. Foster was once a clergyman, and a most successful one: but he was altogether too humanitarian to suit the deacons. He had a class for the study of political economy in his church parlors, and large numbers of working-people attended. A grand and noble work was being accomplished, but what did the rich Christians say? Why, that the carpets were being injured by these people and it was too bad. Mr. Foster, in his earnest endeavor to aid the world, especially to ennoble labor, couldn't help seeing the humbug of Christianity, and he determined to be an independent man, and his wife, emancipated with himself, determined to be an independent woman. And now, free from the shackles of the church, they are doing a great service for labor reform. But they realize that labor can only be dignified and clothed with its noblest rights and possibilities by the power of Freethought. It is curious to note that the first swerving of Mr. Foster from strict orthodoxy was on the point that possibly an unbaptized infant might be saved. The president of the Presbyterian college where he was located was horrified at the hint of such a thing, that there could be any salvation for an unbaptized child, and he roundly denounced Mr. Foster for heresy. Who would think that to-day a president of a college would teach that unbaptized infants are damned? It was a real pleasure to meet these Liberal and progressiv people of Cincinnati, men and women of culture, of brave spirit, of advanced thought. I must especially thank Mr. and Mrs. Dunbar, of the Gibson House, for their cordial entertainment and splendid Liberal spirit and deed; Dr. Wilson, cutting to the heart of Christianity with the scalpel of a physician; Warren, at the "Old Bookstore;" Ward, president of the society, and many others—a crowd of them. I was glad to meet with such a bright and inspiring outlook for future achievement.

I leave Cincinnati on Tuesday afternoon and speed my way to Louisville the same evening and spend an hour or two along its brilliant streets. But I hav to hie away on the early morning train on Wednesday, and until late in the afternoon travel through the somewhat fantastic and brilliant scenes of Kentucky. The colors of the variegated forest mingle with the dull gray of vast acres of corn; the houses appear of a curious make, with chimneys on the outside and rambling porticoes, and a kind of "careless desolation" in the yards and fields, as if the people took things in a free and easy fashion. Yet withal the sceneries were lovely and the dwellings homelike, the women pretty and stately, and the men of a stalwart appearance.

In the golden evening light with rolling volumes of smoke Paducah stretches its handsome array. There is a big political demonstration here. The Democrats are out in full force with music and banners and torches and Cleveland hats. There is a large mass-meeting addressed by Senator Blackburn. I like the Senator. He is a first-rate speaker. He made some good points. He talks right on without many flourishes of oratory. He keeps the attention. There was an alarm of fire in the midst of his discourse, but no one that I could see left the crowd. This is a pretty good test of a man's mastery of his audience. Blackburn has a rich, strong voice, skilfully used. He has clear-cut, somewhat severe features, and makes a fine impression with his stately figure. He is a born Southerner, and the heart that beat beneath the gray flashes forth. I understand that the Senator voted to open the World's Fair on Sunday, and is therefore a Liberal statesman and worthy of the position he occupies. I didn't indorse all he said, but I liked his manly fashion of talking.

I leave Paducah on this Thursday morning, October 13th. It takes two hours on the slow train to reach Murray, forty-six miles distant. At Murray I am still twenty-one miles from Golden Pond, my place of destination, toward which I hav been drifting for the last two days. Golden Pond is a little bit of a village between the Tennessee and Cumberland rivers. I must hire a team to get there, or walk. A team is rather an expensiv luxury for a Liberal lecturer, but I conclude that I had rather foot the bill than the road. My pocket-book can stand the strain better than my back. Ingersoll says, spend your last dollar like a king, and I did this time and had a carriage all to myself, though perhaps if I could hav drafted an ass and the foal of an ass, as did Jesus, I might hav mounted them. As it was, however, I had to put on more style than the son of God.

I had a lovely drive through the oak forests, alongside the tobacco and corn fields, the quaint farmhouses, the school with its happy children, and the graveyard in the depths of the wood; the gypsy camp, with its mystical and grotesque appearance; the rough descent to the river—the broad Tennessee, with its green islands and beautiful shores. The crossing of the ferry was quite enchanting. Far up and down shone the limpid stream like a vast mirror from horizon to horizon, set between splendid banks painted by autumn's trembling but deft and glowing hand.

Over the river, through the delicious woods and winding ways, the quick steeds take me to Golden Pond, ornamented with flags, a cosy hamlet that breathes of ancient romance. In the stately dwelling of Bogard I find refreshment and rest. I find there is a debate on hand. Mr. Hall, who debated with Mr. Remsburg, is to be here to-morrow. The people are aroused. Christians and Infidels are coming from afar. They will most of them bring tents and provisions with them and camp out. The battle will last three days. It looks as if I should hav a lively tale to tell next week. Never before has a Freethought lecturer penetrated these remote scenes, and they are wondering what kind of a mortal he is.

SAMUEL P. PUTNAM.

Golden Pond, Ky.

The Decline of Bibliolatry.*

My memory, unfortunately, carries me back to the fourth decade of the nineteenth century, when the evangelical flood had a little abated and the tops of certain mountains were soon to appear, chiefly in the neighborhood of Oxford; but when, nevertheless, bibliolatry was rampant; when church and chapel alike proclaimed, as the oracles of God, the crude assumptions of the worst informed and, in natural sequence, the most presumptuously bigoted, of all theological schools.

In accordance with promises made on my behalf, but certainly without my authorization, I was very early taken to hear "sermons in the vulgar tongue." And vulgar enough often was the tongue in which some preacher, ignorant alike of literature, of history, of science, and even of theology, outside that patronized by his own narrow school, poured forth, from the safe intrenchment of the pulpit, invectivs against those who deviated from his notion of orthodoxy. From dark allusions to "skeptics" and "infidels," I became aware of the existence of people who trusted in carnal reason; who audaciously doubted that the world was made in six natural days, or that the deluge was universal; perhaps even went so far as to question the literal accuracy of the story of Eve's temptation, or of Balaam's ass; and, from the horror of the tones in which they were mentioned, I should hav been justified in drawing the conclusion that these rash men belonged to the criminal classes. At the same time, those who were more directly responsible for providing me with the knowledge essential to the right guidance of life (and who sincerely desired to do so), imagined that they were discharging that most sacred duty by impressing upon my childish mind the necessity, on pain of reprobation in this world and damnation in the next, of accepting, in the strict and literal sense, every statement contained in the Protestant Bible. I was told to believe, and I did believe, that doubt about any of them was a sin, not less reprehensible than a moral delict. I suppose that out of a thousand of my contemporaries, nine hundred at least had their minds systematically warped and poisoned, in the name of the god of truth, by like disciplin. I am sure that even a score of years later, those who ventured to question the exact historical accuracy of any part of the Old Testament and *a fortiori* of the Gospels, had to expect a pitiless shower of verbal missils, to say nothing of the other disagreeable consequences which visit those who, in any way, run counter to that chaos of prejudices called public opinion.

My recollections of this time hav recently been revived by the perusal of a remarkable document (Declaration on the Truth of Holy Scripture. The *Times*, Dec. 18, 1891), signed by as many as thirty-eight out of the twenty odd thousand clergymen of the Established church. It does not appear that the signataries are officially accredited spokesmen of the ecclesiastical corporation to which they belong; but I feel bound to take their word for it, that they are "stewards of the Lord, who hav received the Holy Ghost," and therefore to accept this memorial as evidence that, though the evangelicalism of my early days may be deposed from its place of power, though so many of the colleagues of the thirty-eight even repudiate the title of Protestants, yet the green bay tree of bibliolatry flourishes as it did sixty years ago. And, as in those good old times, whoso refuses to offer incense to the idol is held to be guilty of "a dishonor to God," imperiling his salvation.

It is to the credit of the perspicacity of the memorialists that they discern the real nature of the controverted question of the age. They are awake to the unquestionable fact that, if scripture has been discovered "not to be worthy of unquestioning belief," faith "in the supernatural itself" is, so far, undermined. And I may congratulate myself upon such weighty confirmation of an opinion in which I hav had the fortune to anticipate them. But whether it is more to the credit of the courage, than to the intelligence, of the thirty-eight that they should go on to proclaim that the canonical scriptures of the Old and New Testaments "declare incontrovertibly the actual historical truth in all records, both of past events and of the delivery of predictions to be thereafter fulfilled," must be left to the coming generation to decide.

The interest which attaches to this singular document will, I think, be based by most thinking men, not upon what it is, but upon that of which it is a sign. It is an open secret that the memorial is put forth as a counterblast to a manifestation of opinion of a contrary character, on the part of certain members of the same ecclesiastical body, who therefore hav, as I suppose, an equal right to declare themselvs "stewards of the Lord and recipients of the Holy Ghost." In fact, the stream of tendency toward naturalism, the course of which I hav briefly traced, has, of late years, flowed so strongly, that even the churches hav begun, I dare not say to drift, but at any rate, to swing at their moorings. Within the pale of the Anglican establishment, I venture to doubt, whether, at this moment, there are as many thorough-going defenders of "plenary inspiration" as there were timid questioners of that doctrin half a century ago. Commentaries, sanctioned by the highest authority, giv up the "actual historical truth" of the cosmogonical and diluvial narrativs. University professors of deservedly high repute accept the critical decision that the Hexateuch is a compilation, in which the share of Moses, either as author or as editor, is not quite so clearly demonstrable as it might be; highly placed divines tell us that the pre-Abrahamic scripture narrativs may be ignored; that the book of Daniel may be regarded as a patriotic romance of the second century B.C.; that the words of the writer of the fourth gospel are not always to be distinguished from those which he puts into the mouth of Jesus. Conservativ but conscientious revisers decide that whole passages, some of dogmatic and some of ethical importance, are interpolations. An uneasy sense of the weakness of the dogma of biblical infallibility seems to be at the bottom of a prevailing tendency once more to substitute the authority of the "church" for that of the Bible. In my old age it has happened to me to be taken to task for regarding Christianity as a "religion of a book" as gravely as, in my youth, I should hav been reprehended for doubting that proposition. It is a no less interesting symptom that the state church seems more and more anxious to repudiate all complicity with the principles of the Protestant Reformation and to call itself "Anglo-Catholic." Inspiration, deprived of its old intelligible sense, is watered down into a mystification. The scriptures are, indeed, inspired; but they contain a wholly undefined and indefinable "human element;" and this unfortunate intruder is converted into a sort of biblical whipping-boy. Whatsoever scientific investigations, historical or physical, prove to be erroneous, the "human element" bears the blame; while the divine inspiration of such statements as by their nature are out of reach of proof or disproof, is still asserted with all the vigor inspired by conscious safety from attack. Though the proposal to treat the Bible "like any other book," which caused so much scandal forty years ago, may not yet be generally accepted, and though Bishop Colenso's criticisms may still lie, formally, under ecclesiastical ban, yet the church has not wholly turned a deaf ear to the voice of the scientific tempter; and many a coy divine, while "crying I will ne'er consent," has consented to the proposals of that scientific criticism which the memorialists renounce and denounce.

A humble layman, to whom it would seem the hight of presumption to assume even the unconsidered dignity of a "steward of science," may well find this conflict of apparently equal ecclesiastical authorities perplexing—suggestiv, indeed, of the wisdom of postponing attention to either until the question of precedence between them is settled. And this course will probably appear the more advisable, the more closely the fundamental position of the memorialists is examined.

"No opinion of the fact or form of divine revelation, founded on literary criticism [and I suppose I may add historical or physical criticism] of the scriptures themselvs, can be admitted to interfere with the traditionary testimony of the church, when that has been once ascertained and verified by appeal to antiquity" (Declaration, article x).

Grant that it is "the traditionary testimony of the church" which guarantees the canonicity of each and all of the books of the Old and New Testaments. Grant also that canonicity means infallibility; yet, according to the thirty-eight, this "traditionary testimony" has to be "ascertained and verified by appeal to antiquity." But "ascertainment and verification" are purely intellectual processes, which must be conducted according to the strict rules of scientific investigation, or be self-convicted of worthlessness. Moreover, before we can set about the appeal to "antiquity," the exact sense of that usefully vague term must be defined by similar means. "Antiquity" may include any number of centuries, great or small; and whether "antiquity" is to comprise the council of Trent, or to stop a little beyond that of Nicæa, or come to an end in the time of Irenæus, or in that of Justin Martyr, are knotty questions which can be decided, if at all, only by those critical methods which the signataries treat so cavalierly. And yet the decision of these questions is fundamental, for as the limits of the canonical scriptures vary, so may the dogmas deduced from them require modification. Christianity is one thing, if the fourth gospel, the epistle to the Hebrews, the pastoral epistles, and the Apocalypse are canonical and (by the hypothesis) infallibly true; and another thing, if they are not. As I hav already said, whoso defines the canon defines the creed.

Now it is quite certain with respect to some of these books, such as the Apocalypse and the epistle to the Hebrews, that the Eastern and the Western church differed in opinion for centuries; and yet neither the one branch nor the other can hav considered its judgment infallible, since they eventually agreed to a transaction, by which each gave up its objection to the book patronized by the other. Moreover, the "fathers" argue (in a more or less rational manner) about the canonicity of this or that book, and are by no means above producing evidence, internal and external, in favor of the opinions they advocate. In fact, imperfect as their conceptions of scientific method may be, they not infrequently used it to the best of their ability. Thus it would appear that though science, like nature, may be driven out with a fork, ecclesiastical or other, yet she surely comes back again. The appeal to "antiquity" is, in fact, an appeal to science, first, to define what antiquity is; secondly, to determin what "antiquity," so defined, says about canonicity; thirdly, to prove that canonicity means infallibility. And when science, largely in the shape of the abhorred "criticism," has done this, and has shown that "antiquity" used her own methods, however clumsily and imperfectly, she naturally turns upon the appealers to "antiquity," and demands that they should show cause why, in these days, science should not resume the work they did so imperfectly, and carry it out efficiently.

But no such cause can be shown. If "antiquity" permitted Eusebius, Origen, Tertullian, Irenæus, to argue for the reception of this book into the canon and the rejection of that, upon rational grounds, "antiquity" admitted the whole principle of modern criticism. If Irenæus produces ridiculous reasons for limiting the gospels to four, it was open to anyone else to produce good reasons (if he had them) for cutting them down to three, or increasing them to five. If the Eastern branch of the church had a right to reject the Apocalypse and accept the epistle to the Hebrews, and the Western an equal right to accept the Apocalypse and reject the epistle, down to the fourth century, any other branch would hav an equal right, on cause shown, to reject both, or, as the Catholic church afterward actually did, to accept both.

Thus I cannot but think that the thirty-eight are hoist with their own petard. Their "appeal to antiquity" turns out to be nothing but a roundabout way of appealing to the tribunal the jurisdiction of which they affect to deny. Having rested the world of Christian supernaturalism on the elephant of biblical infallibility, and furnished the elephant with standing-ground on the tortoise of "antiquity," they, like their famous Hindoo analog, hav been content to look no further; and hav thereby been spared the horror of discovering that the tortoise rests on a grievously fragil construction, to a great extent the work of that very intellectual operation which they anathematize and repudiate.

Moreover, there is another point to be considered. It is of course true that a Christian church (whether the Christian church, or not, depends on the connotation of the definit article) existed before the Christian scriptures; and that the infallibility of these depends upon the infallibility of the judgment of the persons who selected the books, of which they are composed, out of the mass of literature current among the early Christians. The logical acumen of Augustine showed him that the authority of the gospel he preached must rest on that of the church to which he belonged.* But it is no less true that the Hebrew and the Septuagint versions of most, if not all, of the Old Testament books existed before the birth of Jesus of Nazareth; and that their divine authority is presupposed by, and therefore can hardly depend upon, the religious body constituted by his disciples. As everybody knows, the very conception of a "Christ" is purely Jewish. The validity of the argument from the Messianic prophecies vanishes unless their infallible authority is granted; and, as a matter of fact, whether we turn to the gospels, the epistles, or the writings of the early apologists, the Jewish

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*From the Prolog to "Essays upon some Controverted Questions," by T. H. Huxley, F.R.S. New York: D. Appleton & Co., 1892.

*Ego vero evangelio non crederem, nisi ecclesiæ Catholicæ me commoveret auctoritas. *Contra Epistolam Manichæi* cap. v. (I would not, indeed, believe the gospel unless the authority of the Catholic church directed me).

scriptures are recognized as the highest court of appeal of the Christian.

The proposal to cite Christian "antiquity" as a witness to the infallibility of the Old Testament, when its own claims to authority vanish, if certain propositions contained in the Old Testament are erroneous, hardly satisfies the requirements of lay logic. It is as if a claimant to be sole legatee, under another kind of testament, should offer his assertion as sufficient evidence of the validity of the will. And, even were not such a circular, or rather rotatory, argument, that the infallibility of the Bible is testified by the infallible church, whose infallibility is testified by the infallible Bible, too absurd for serious consideration, it remains permissible to ask, Where and when the church, during the period of its infallibility, as limited by Anglican dogmatic necessities, has officially decreed the "actual historical truth of all records" in the Old Testament? Was Augustine heretical when he denied the actual historical truth of the record of the creation? Father Suarez, standing on later Roman tradition, may hav a right to declare that he was; but it does not lie in the mouth of those who limit their appeal to that early "antiquity," in which Augustine played so great a part, to say so.

Among the watchers of the course of the world of thought, some view with delight and some with horror the recrudescence of supernaturalism which manifests itself among us, in shapes ranged along the whole flight of steps, which, in this case, separates the sublime from the ridiculous—from Neo-Catholicism and inner-light mysticism, at the top, to unclean things, not worthy of mention in the same breath, at the bottom. In my poor opinion, the importance of these manifestations is often overestimated. The extant forms of supernaturalism hav deep roots in human nature, and will undoubtedly die hard; but, in these latter days, they hav to cope with an enemy whose full strength is only just beginning to be put out, and whose forces, gathering strength year by year, are hemming them round on every side. This enemy is science, in the acceptation of systematized natural knowledge, which, during the last two centuries, has extended those methods of investigation, the worth of which is confirmed by daily appeal to nature, to every region in which the supernatural has hitherto been recognized.

When scientific historical criticism reduced the annals of heroic Greece and of regal Rome to the level of fables; when the unity of authorship of the Iliad was successfully assailed by scientific literary criticism; when scientific physical criticism, after exploding the geocentric theory of the universe, and reducing the solar system itself to one of millions of groups of like cosmic specks, circling, at unimaginable distances from one another, through infinit space, showed the supernaturalistic theories of the duration of the earth and of life upon it to be as inadequate as those of its relativ dimensions and importance had been—it needed no prophetic gift to see that, sooner or later, the Jewish and the early Christian records would be treated in the same manner; that the authorship of the Hexateuch and of the gospels would be as severely tested; and that the evidence in favor of the veracity of many of the statements found in the scriptures would hav to be strong indeed, if they were to be opposed to the conclusions of physical science. In point of fact, so far as I can discover, no one competent to judge of the evidential strength of these conclusions ventures now to say that the biblical accounts of the creation and of the deluge are true in the natural sense of the words of the narrativs. The most the modern reconciler ventures upon is to affirm that some quite different sense may be put upon the words; and that this non-natural sense may, with a little trouble, be manipulated into some sort of non-contradiction of scientific truth.

My purpose, in the essay (XVI) which treats of the narrativ of the deluge, was to prove, by physical criticism, that no such evnet as that described ever took place; to exhibit the untrustworthy character of the narrativ demonstrated by literary criticism; and finally, to account for its origin, by producing a form of those ancient legends of pagan Chaldea, from which the biblical compilation is manifestly derived. I hav yet to learn that the main propositions of this essay can be seriously challenged.

In the essays (II, III) on the narrativ of the creation, I hav endeavored to controvert the assertion that modern science supports, either the interpretation put upon it by Mr. Gladstone, or any interpretation which is compatible with the general sense of the narrativ, quite apart from particular details. The first chapter of Genesis teaches the supernatural creation of the present forms of life; modern science teaches that they hav come about by evolution. The first chapter of Genesis teaches the successiv origin—firstly, of all the plants; secondly, of all the aquatic and aërial animals; thirdly, of all the terrestrial animals which now exist—during distinct intervals of time; modern science teaches that, throughout all the duration of an immensely long past, so far as we hav any adequate knowledge of it (that is, as far back as the Silurian epoch), plants, aquatic, aërial, and terrestrial animals hav coexisted; that the earliest known are unlike those which at present exist; and that the modern species hav come into existence as the last terms of a series, the members of which hav appeared one after another. Thus, far from affirming the account in Genesis, the results of modern science, so far as they go, are in principle, as in detail, hopelessly discordant with it.

Yet, if the pretensions to infallibility thus set up, not by the ancient Hebrew writings themselvs, but by the ecclesiastical champions and friends from whom they may well pray to be delivered, thus shatter themselvs against the rock of natural knowledge, in respect of the two most important of all events, the origin of things and the palingenesis of terrestrial life, what historical credit dare any serious thinker attach to the narrativs of the fabrication of Eve, of the fall, of the commerce between the *Bene Elohim* and the daughters of men, which lie between the creational and the diluvial legends? And, if these are to lose all historical worth, what becomes of the infallibility of those who, according to the later scriptures, hav accepted them, argued from them, and staked far-reaching dogmatic conclusions upon their historical accuracy?

It is the merest ostrich policy for contemporary ecclesiasticism to try to hide its Hexateuchal head—in the hope that the inseparable connection of its body with pre-Abrahamic legends may be overlooked. The question will still be asked, If the first nine chapters of the Pentateuch are unhistorical, how is the historical accuracy of the remainder to be guaranteed? What more intrinsic claim has the story of the Exodus, than that of the deluge, to belief? If God did not walk in the garden of Eden, how can we be assured that he spoke from Sinai?

In some other of the following essays (IX, X, XI, XII, XIV, XV) I hav endeavored to show that sober and well-founded physical and literary criticism plays no less havoc with the doctrin that the canonical scriptures of the New Testament "declare incontrovertibly the actual historical truth in all records." We are told that the gospels contain a true revelation of the spiritual world—a proposition which, in one sense of the word "spiritual," I should not think it necessary to dispute. But, when it is taken to signify that everything we are told about the world of spirits in these books is infallibly true; that we are bound to accept the demonology which constitutes an inseparable part of their teaching; and to profess belief in a supernaturalism as gross as that of any primitiv people—it is at any rate permissible to ask why? Science may be unable to define the limits of possibility, but it cannot escape from the moral obligation to weigh the evidence in favor of any alleged wonderful occurrence; and I hav endeavored to show that the evidence for the Gadarene miracle is altogether worthless. We hav simply three, partially discrepant, versions of a story, about the primitiv form, the origin, and the authority for which we know absolutely nothing. But the evidence in favor of the Gadarene miracle is as good as that for any other.

Elsewhere I hav pointed out that it is utterly beside the mark to declaim against these conclusions on the ground of their asserted tendency to deprive mankind of the consolations of the Christian faith, and to destroy the foundations of morality; still less to brand them with the question-begging, vituperativ appellation of "Infidelity." The point is not whether they are wicked; but whether, from the point of view of scientific method, they are irrefragably true. If they are, they will be accepted in time, whether they are wicked or not wicked. Nature, so far as we hav been able to attain any insight into her ways, recks little about consolation, and makes for righteousness by very roundabout paths. And, at any rate, whatever may be possible for other people, it is becoming less and less possible for the man who puts his faith in scientific methods of ascertaining truth, and is accustomed to hav that faith justified by daily experience, to be consciously false to his principle in any matter. But the number of such men, driven into the use of scientific methods of inquiry and taught to trust them, by their education, their daily professional and business needs, is increasing and will continually increase. The phraseology of supernaturalism may remain on men's lips, but in practice they are naturalists. The magistrate who listens with devout attention to the precept, "Thou shalt not suffer a witch to liv," on Sunday, on Monday dismisses, as intrinsically absurd, a charge of bewitching a cow brought against some old woman; the superintendent of a lunatic asylum who substituted exorcism for rational modes of treatment would hav but a short tenure of office; even parish clerks doubt the utility of prayers for rain, so long as the wind is in the east; and an outbreak of pestilence sends men not to the churches, but to the drains. In spite of prayers for the success of our arms and *Te Deums* for victory, our real faith is in big battalions and keeping our powder dry; in knowledge of the science of warfare; in energy, courage, and disciplin. In these, as in all other practical affairs, we act on the aphorism "*Laborare est orare*" (To labor is to pray); we admit that intelligent work is the only acceptable worship; and that, whether there be a supernature or not, our business is with nature.

T. H. HUXLEY.

Was Paine a Preacher?

Was Thomas Paine in his youth a preacher? Mr. Conway, in his "Life of Paine," says:

> There is a tradition at Sandwich that he collected a congregation in his room in the market-place, and preached to them "as an Independent or a Methodist."

The only authority for the "tradition" is a lying government clerk named George Chambers, who under the assumed name of "Francis Oldys, A. M. of the University of Pennsylvania," wrote the "Life of Thomas Paine" (*sic*) with a review of his writings, particularly of "Rights of Man." This false and libelous biography was published in 1792, in London, and the author was paid £500 for his wicked work. Mr. Conway has repeated the words of Oldys almost verbatim. Oldys meant to disparage Paine by making him a preacher. Mr. Conway, who evoluted out of Methodism and became a Unitarian clergyman, seems glad to find a prototype in Thomas Paine and accepts the allegation of Oldys with gusto.

According to Oldys, as repeated by Mr. Conway, Paine applied in 1767 to Mr. Noble, principal of the academy in which Paine had been employed as usher, for a certificate of qualifications as a candidate for ordination by the bishop of London, but was told that being only an English scholar, he could not be recommended. Mr. Conway adds:

> Oldys says that Paine without regular orders preached in Moorfields and elsewhere in England, "as he was urged by his necessities or directed by his spirit." Although Paine's friendly biographers hav omitted this preaching episode, it is too creditable to Paine's standing with the teacher with whom he had served a year [Mr. Noble, at Goodman Fields, in 1766], for Oldys to hav invented it. It is droll to think that the Church of England should ever hav had an offer of Thomas Paine's services. The Quakerism in which he had been nurtured had never been formally adopted by him, and it offered no opportunities for the impulse to preach which seems to mark a phase in the life of every activ English brain.

Mr. Conway may believe that Paine at twenty-two years of age preached at Sandwich, and eight years later "in Moorfields and in various populous places in England," as Oldys declares, but I do not, for the following reasons:

Why hav all the later biographers of Paine omitted to mention this preaching episode? Oldys was the first to tell the story, and one hundred years later Mr. Conway repeats it, unsupported by further evidence save the following flimsy fragment quoted from *Notes and Queries*, Dec. 29, 1866, purporting to come from one Weedon of Glynde:

> Old John Berry, the late Colonel Hays's servaut, told me he knew Paine very well when he was at Dover—had heard him preach there—thought him a staymaker by trade.

Paine worked as a staymaker at Dover nearly a year, whence he removed to Sandwich and there set up as a master staymaker. At Sandwich (not at Dover) Oldys says "it is certain that he practiced other arts," and he adds: "There is a tradition that in his lodgings he collected a congregation, to whom he preached as an Independent or Methodist."

What kind of theology could Paine hav preached? He tells us in his "Age of Reason," that at the age of seven or eight years he rejected the doctrin of the atonement, "making God almighty act like a passionate man that killed his son when he could not revenge himself in any other way." And in 1776 when John Adams rallied him upon his grave argument in "Common Sense" to prove from the Old Testament that monarchy was unlawful in the sight of God, Paine replied: "The Old Testament! I do not believe in the Old Testament."

Paine was doubtless baptized and confirmed in the Church of England. He could therefore consistently call himself a Christian. But when at eight years of age he rejected the doctrin of the atonement he probably became a Deist and so re-

mained during all his life. His Deism, it is true, did not differ from Theodore Parker's Theism; but would Deistical preaching by a youth of twenty-two hav been tolerated in England one hundred and thirty-three years ago?

Thomas Rickman was a most devoted friend of Paine. He knew him at Lewes from 1768 to 1774; he set some of Paine's songs to music; he named his first-born son Thomas Paine; he was a bookseller in London in 1792, and Paine abode at his house; in 1811 he had written a "Life of Paine," which he published in 1819; in it nothing is said about Paine's preaching at Sandwich or anywhere else. Furthermore Rickman says that Paine "was no public speaker."

Laboring to prove that Paine was a devout Christian Mr. Conway again says:

What he used to preach at Dover and Sandwich cannot now be known. His ignorance of Greek and Latin, the scholastic "humanities," had prevented his becoming a clergyman, and introduced him to humanities of another kind. His mission was then among the poor and ignorant. Sixteen years later he is in Philadelphia attending the English church in which he had been confirmed. There were many Deists in that church whose laws then as now were sufficiently liberal to include them.

Mr. Conway has drawn on his imagination for Paine's attending the English church in Philadelphia. The churchmen of that city were ranker tories than the Quakers to whom an unsigned epistle was addressed by the author of "Common Sense." The Rev. Dr. William Smith, president of the University of Pennsylvania, a churchman and a Scotch tory, undertook to answer "Common Sense," signing himself "Cato." Paine replied, signing himself "Forester." "Cato," having a bad case and being no match for his adversary, resorted to personal abuse. The evoluted Quaker-churchman was not at a loss how to handle such an antagonist. He said:

Remember, thou hast thrown me the glove, Cato, and either thee or I must tire. I fear not the field of fair debate, but thou hast stepped aside and made it personal. Thou hast tauntingly called me by name, and if I cease to hunt thee from every lane and lurking hole of mischief, and bring thee not a trembling culprit before the public bar, then brand me with reproach by naming me in the list of your confederates.

Frequent instances of this style of invectiv are found in the Letters of Junius. Addressing Lord Mansfield, he said:

At the intercession of three of your countrymen, you hav bailed a man, who, I presume, is also a Scotchman, and whom the Lord Mayor of London had refused to bail. . . . I affirm in contradiction to YOU, LORD CHIEF JUSTICE MANSFIELD, that, by the laws of England he was *not bailable*. If ever Mr. Eyre should be brought to trial, we shall hear what You hav to say for Yourself; and I pledge myself, before God and my country, in proper time and place, to make good my charge against you.

To David Garrick, only a few days later, Junius addressed, through his publisher, Woodfall, this private note:

I am very exactly informed of your impertinent inquiries, and of the information you so busily sent to Richmond, and with what triumph and exultation it was received. I knew every particular of it the next day. Now mark me, vagabond. Keep to your pantomimes, or be assured you shall hear of it. Meddle no more, thou busy informer. It is in my power to make you curse the hour in which you dared to interfere with Junius.

Garrick having been told in confidence by Woodfall that Junius would write no more, straightway sent the information to the king at Richmond; and this caused Junius to break his resolution.

Mr. Eyre, on the day preceding Junius's challenge to Lord Mansfield, surrendered himself at the Old Bailey, pleaded guilty of stealing (he could not do otherwise, having been detected in the act, with the goods upon him), and was sentenced to be transported. He was an Englishman, related by marriage to Scotchmen, and was bailed by three Scotchmen.

The controversy between "Cato" and "Forester" resulted in ousting President Smith from the university and driving him from Philadelphia. Four years later that same university conferred on Thomas Paine the degree of master of arts.

It is no disgrace to hav been a youthful preacher, but the alleged preaching of Thomas Paine seems to me unsupported by evidence and incompatible with the known facts of his life. "Forester" in 1776 professed to be a member of the Church of England, and Junius in 1771 claimed to be "a Christian upon the most sincere conviction—a true and hearty Christian, in substance, not in ceremony;" but he was careful to add that he could not agree with the "reverend lords, the bishops, or with the head of the church [George III.], that prayers are morality, or that kneeling is religion."

Many years ago Mr. Conway stepped down from the pulpit; he has since declared that Christianity is down. I do not believe it is, and I discredit the tradition that Thomas Paine was ever a preacher.

W. H. BURR.

The Freethought Federation of America.

[Headquarters, 345 West Randolph street, Chicago, Ill. S. P. Putnam, president; John R. Charlesworth, secretary; George L. Robertson, treasurer.]

The bitterness of the countless conflicting sects in the United States that are contending for preference and power, the ill will, the discord and enmity of pious Christians toward each other, are not only a great calamity to themselvs but also to the community at large, who are compelled to be passiv onlookers to their frequent squabbles and imbroglios. In the coming political struggle the church, as usual, has declared itself on the side of the money power—the power which organized it and which supports it for its own protection. The masses are but as chessmen in the hands of these powers, who forever play a winning game into each other's hands. In the midst of this it is time for Freethought to assert itself, for Freethought is the soul's life-blood and the very pulse-beat of our civilization. To restrict reason and to fetter thought is to wage war with nature and to oppose the best interests of the human race. Thought must be free; it must never be confined within a fashionable cage, for to do so would be to eclipse the light that illuminates our social life.

On Sunday, the 16th inst., I lectured once more in the orthodox, priest-ridden, and church-cursed city of Pittsburgh. Here it is a crime to sell a glass of milk to a thirsty traveler on the so-called Sabbath day. Here, instead of having Sunday bright, open, and free, it is a day of pious gloom and oppression, controled by priestly monopoly for the sole purpose of self-aggrandizement. Every day do I realize more and more the absolute necessity for political action upon the part of Freethinkers; every day do I realize that the Federation was a pressing requirement and, as many of our friends hav declared, "supplies a long-felt want." I was pleased indeed to meet our gallant little band of Freethought heroes in Pittsburgh once more. We hav some old Freethought veterans in this city, many of whom hav promised me their individual support in the work we hav undertaken. I was greeted by a good audience, and I was pleased to see many new faces among them—a good sign of progress. Several of the audience took blanks for petitioning Congress to open the World's Fair Sunday, thereby aiding us all they can in that direction.

I would add right here that I hav a few thousand blank petitions on hand at this time which may be had upon application to me. No answers hav yet been received by us from the other political candidates for the presidency, consequently nothing can be said concerning them. For fear they should not hav received my letters, I will address them once more upon the subject; and should they reply their letters will be published at once, so that Freethinkers may judge in what direction to use the suffrage.

The Federation is still rushing forward. It has found universal favor in the eyes of the great mass of Freethinkers. The mass of correspondence that I hav received during the past two weeks has been almost overwhelming. Every day a long list of names are sent and added to our roll of membership. The financial support—which we must hav, if we are to accomplish anything—has been very satisfactory, and a statement of our standing in that direction will be published in my next report. As an illustration of the truth of these statements I append the following letter from an enthusiastic friend in the far Western state of California:

PERKINS, CAL., Oct. 7, 1892.

MR. JOHN R. CHARLESWORTH, *Dear Sir:* Please set my name down a member of the Freethought Federation of America. I hav sent $4 to pay G. L. Robertson, treasurer. Yours truly, OWEN THOMAS DAVIS.

Another friend, from the Puritanical state of Pennsylvania, writes as follows:

MCKEESPORT, PA., Oct. 11, 1892.

J. R. CHARLESWORTH: Put my name upon the list of membership without fail. The Freethinkers of this country should not let this grand opportunity go by default. I say grand because it is one of the greatest, and properly engineered will accomplish more good for Liberalism than any other organization in existence. Also $1 as a mite for expenses. Yours respectfully,

JAMES FULTON.

Texas also comes to the front, and when it finds our liberties in danger is not found wanting in any effort to defend them, as may be instanced by the following:

MARSHALL, TEX., Oct. 19, 1892.

MR. J. R. CHARLESWORTH, *Dear Sir:* Inclosed please find $1 toward defraying expense in the Federation. You may enroll me as a member. Long liv the Freethought Federation. I am, respectfully yours,

M. H. GOLDOWSKY.

N. Chaddock, of Cuero, Tex., writes me an encouraging letter upon the Federation, inclosing a copy of a little leaflet which he has named the *Gleaner*, and with which he is doing a grand work. He is an aged Freethinker, over eighty-three years, and is in possession of a toy printing-press. He picks out little gleanings from Freethought papers, and interspersing scriptural texts and mottoes, he distributes them among his neighbors. One copy is devoted to the interest of the Federation, and he is doing his utmost to push our cause along in his district. This kind of help is valuable to us indeed, and will accomplish a good work. Would that every Freethinker who had such opportunities would go and do likewise.

Charles F. Blackburn, of Seattle, Wash., writes, in response to my request, that he will be pleased to arrange for a course of lectures in that city, and assures me that we can rely upon his help in behalf of the Federation.

And thus the good work goes on. The bugle-call to freedom has been sounded, and our soldiers are ready to fall in line. Liberty has been threatened by the "whited sepulchers" of the church, and on every hand comes the assurance of assistance to fight in its defense. Faith refuses to set the judgment and imagination of man free, hence we must force it. No compromise can be effected between faith and reason. We must bring out the human intellect from among the dry bones of the past, into the broad, open, free, and glorious sunlight of nature and truth.

We hav still a slight deficit in our treasury and once more I appeal to our friends to send us what financial help they can. JOHN R. CHARLESWORTH,

Sec. Freethought Federation of America.

Chicago, Ill.

Liberals, Vote Together.

I hav just read S. P. Putnam's article in THE TRUTH SEEKER of September 17th on "Liberal Political Organization." It is a subject which I hav turned over in my mind many times within the last ten years. I hav often regretted that men who are Liberal in regard to religion are as clannish and il-Liberal in regard to politics as they can possibly be. If such Liberals would investigate politics as they investigate religion, Liberals could accomplish much without forming a party. Unfortunately those who are leaders in antireligious movements are mere sheep politically, and follow a leader without knowing why.

I hav no doubt that the newly organized Freethought Federation will do some good, but I think more good could be accomplished through the efforts of Liberal papers. But few Liberals can attend the meetings of a Freethought Federation, while all can read Freethought papers; and I think if pains were taken to dispel the superstitious fears which hover around political parties, much could be accomplished, and Liberals could make themselvs felt in politics as a class. It would be useless to put candidates of our own in the field; but if we would stick together we could often carry the balance of power, and candidates would need our votes and yield to our demands in order to obtain them.

I would advise, therefore, that every Liberal vote for such candidates only as are known to be Liberal in their views irrespectiv of party. I am no party man, and think as little of joining a party as I should of joining a church, but I hav always tried to learn the antecedents of the candidates of all parties and then I hav voted for those I considered the best.

Next election will be a good time to show our preference. The government is now in the hands of a pack of pious hypocrits, who, if they are allowed to retain the government another four years, will make strenuous efforts to oblige us to go to church and Sunday-school. It is high time that their career was cut off. The pious Wanamaker, whose corruption fund elected Harrison, has used his best endeavors to put an end to Liberal literature. Like most pious people, he can swallow a camel and choke at a gnat. He admits the Bible in the mails, but would, if he could, exclude everything that contradicts that obscene book. Look at our hypocritical Senate. While weak-minded, but oft well-meaning, people spend their time in church on Sundays, most of our Senators lie in bed to sleep off a drunk or debauch; but when a handful of Christians petition to close the World's Fair on Sundays those hypocrits accommodate them because the church is organized and the rascals want their votes. I wrote to our Congressman and likewise to our Senator in regard to the proposed outrage of closing the World's Fair on Sundays. Our Congressman, Thomas J. Geary, answered my letter like a gentleman; and I would advise all Liberals living in my district (the first Congressional district of California) to vote for Thomas J. Geary. Mr. Felton, our Senator, wrote in a different strain. He thought the World's Fair ought to be closed on Sundays to please the Christians who

had petitioned to that effect. He must hav been informed at that time that many of those petitions were mere frauds, which contained many names but very few signatures; and since less than one-third of the population of the United States are Christians, and perhaps not more than half of these want the World's Fair closed on Sundays, it must hav occurred to these worthy Senators, who are perhaps better known on account of drunkenness than sense, that it would be an outrage on the people at large to close the World's Fair on Sundays for the sake of pleasing a handful of Christians, and that to meddle with religion in any way is out of their jurisdiction. But, as I hav said before, that honorable (?) body knew that the Christians are organized, and although they belong to different political parties, when the church has anything at stake they vote in a body.

If Liberals ever want to accomplish anything politically they should do like Christian folks; they must forego party affiliations when their real interests are at stake; they must vote for candidates who favor their interests, and sit down on those who favor the church. Liberals are numerous enough to accomplish something if they will only unite on things that concern them. It is impossible that people who do their own thinking can all think alike. As no two persons liv in the same circumstances; hav the same constitutions physically and mentally; hav the same amount of education and the same facts to reason from, so no two persons can think alike. While all may be sincere, their opinions must necessarily vary greatly; but on one thing we can all agree—we all know that the church is our common enemy, and that to obtain our rights we must strangle that hydra-headed monster.

Applying this to our present situation, we all know that our present administration favors the church, we likewise know that no favors were shown the church under Cleveland's administration. Let us be consistent then; let us prefer principle to party affiliations; let us unite on one point and vote for Cleveland. ROBERT GUNTHER.

Eureka, Cal., Oct. 2, 1892.

Biographies of Foreign Freethinkers.

ERNESTE RENAN.

Joseph Erneste Renan, the philosopher, the poet, the historian, the Freethinker, of world-wide reputation, is dead. He died at Paris, Oct. 2, 1892, of congestion of the lungs, complicated with valvular disease of the heart.

Renan was born at Treguir, Cotes-du-Nord, Brittany, France, on Feb. 27, 1823. Treguir is a small, sleepy place, the inhabitants of which know but little of the outside world and care less; their whole interest centers in the old minster and the welfare of the good-natured, ignorant, and pious fathers attached to same. The shadow of the church darkens the whole village. A priest is a god in disguise. Hence no wonder that the parents of Renan destined him to become a priest. The "good fathers," as Renan calls them in the autiobiography of his youth, taught him all he knew, and apart from Latin and lives of saints this knowledge was but scant. Finding they could teach him no more, they sent him to Paris, where, after the close of his classical studies, he was placed in the seminary of St. Sulpice to complete his theological course. Here he showed a remarkable aptitude in the study of philosophy, and of Latin, Hebrew, Syriac, and Arabic languages. But alas for the church, the keen intellect and moral courage were too strong to be fastened down by the chains of dogmatism and superstition, and on the eve of his consecration he abandoned the church forever.

In 1847 he won the Volney medal for a work upon the Semitic languages. In 1851 he was attached to the department of manuscript in the National Library, and five years later was elected a member of the Academie des Inscriptions in the place of M. Augustin Thierry. In 1860 he went on a mission to Syria, and three years later published his "Life of Jesus." This work excited the vehement antagonism of the French clergy, which brought about his dismissal from the professorship of Hebrew, to which he had been appointed in 1862. The minister of public instruction endeavored to atone for this dismissal by giving Renan an office in the Imperial Library; Renan, however, refused to accept the appointment.

M. Renan became a member of the French Academy on June 13, 1878. In 1880 he delivered in London a series of lectures on "The Influence of the Institutions, Thought, and Culture of Rome on Christianity and the Development of the Catholic Church." During this visit he also delivered at the Royal Institution a lecture on Marcus Aurelius.

Among his voluminous writings we will mention but a few besides those above named and such only as may be of interest to others than the scholar: "Studies in Religious History," "Spinoza, "Philosophical Dialogs and Fragments." The "History of Christianity" is too voluminous—seven volumes—and is besides inaccurate, a fault which is found in all of his Antichristian writings. Renan was too much of a poet. He allowed his imagination to get the best of him. Take his "Life of Jesus"—it is but an exquisit poem, with Christ, a perfect man, as hero. On the life of Jesus Renan is as much of an authority as Milton on heaven, or Dante on hell. He evidently saw the truth, but recollections from youth, the teachings of childhood, the fear of causing too intense pain to his readers, maybe even a faint belief in Christ—who can tell?—made him shrink back from telling the whole truth. There is, outside of the Bible, no credible evidence that Jesus ever lived; he is no more of a historical character than is Buddha or Chrishna. Renan was a man of seeming contradictions. You think you hav his opinion and he flies away. You read one page of his works, he is a Deist; on another, a skeptic; on again another, a true Freethinker. As a man Renan is a Deist, as a historian a skeptic, as a philosopher a Freethinker. Renan's "Life of Jesus" is a historical romance, Strauss's "Life of Jesus" a history.

A portrait of Renan in our possession shows him to be a man of rotund form, not unlike a well-kept Catholic priest. His lips are sensual, and on them plays a satirical smile, cutting yet amiable.

On October 7th he was buried from the College de France. The services were secular, and in the great hall of the university the minister of state, the municipal body of Paris, scientists and students, paid the last homage to a man whom the world long ago had recognized as a prince of thought and learning. A military guard of honor accompanied the remains of the illustrious Freethinker through the crowd-lined streets to the cemetery, and soon the earth covered the greatest Frenchman that our century has produced. GUSTAVE NELSON.

At a Radical Reception.

Home again, and as is my wont, I seat myself to talk awhile with the readers of THE TRUTH SEEKER! They are my friends—friends whom I love most, and with whom I like most to be in correspondence. Three months ago I left home, earlier than otherwise I would hav done, to be present on the eighty-fifth birthday of my long-time friend, Mrs. Lucy M. Tilton, a genuin reformer of the most pronounced type. Her daughters Flora and Josephine (doubly reformers) wrote me that they had some fifty persons on their list of invitations to greet their mother with good wishes for the future of her already advanced age, and earnest hopes for another decade of useful life. Being one of that number, I found myself at their hospitable and beautiful home in dear old Boston, where I am always welcomed by these excellent and heroic women, as though I were indeed their mother. On the day of the reception I met reformers of every shade of thinking, all agreeing in this sentiment: "The government in spite of the Constitution is run on purely Christian wheels, and none other than a Christian need apply, be his accomplishments ever so good." Several of these persons had tasted the sweets of prison fare for conscience's sake. Alas! I often ask myself if I hav not been remiss in the world's work that as yet I hav never been imprisoned, while people that are better than I am are still shut up as criminals, whose whole lives hav been work for the good of suffering humanity. I met daughters of our lamented friend, dear Elizur Wright; some of the grandchildren of Richard Hildreth, of antislavery renown, and men known as labor reformers, some Anarchists, Nationalists, and Socialists—all earnest thinkers and doers, as they understand duty. Mr. Putnam was not early enough for the birthday, but when he came he gave us all new hopes by his marvelous courage and enthusiasm.

Voltairine de Cleyre spoke well in the hall dedicated to freedom of thought and repeated her "Bastard Born" as none but an artist could. I went to Wellesley to the home of the late William Denton; never hav I seen a more beautiful home. Mrs. Denton is a woman worthy to bear the name; and four sons all thoroughly Antichristian; their work (all naturalists) is very fine indeed. I am glad to know this family and to hold them as among my dearest friends.

I wish I could giv your readers who hav never seen New England in its autumnal beauty an idea of it. The Berkshire hills hav put on the most gorgeous colors—every shade of green, and then the orange and the reds seem to vie with each other in brilliancy and glory.

If only the Indian summer of human life were so beautiful we would long to reach it. With love to all who bear me in remembrance, I am, dear TRUTH SEEKER, yours to help as far as able,

Syracuse, N. Y., Oct., 292. LUCY N. COLMAN.

The Trinity Explained.

In the Presbyterian creed we read: "There are three persons in the godhead, the Father, Son, and Holy Ghost; and these three are one God, the same in substance, equal in power and in glory."

A few days ago I called to see an old friend who used to be deacon in the church with which I was identified for sixteen years. "How is it," said he, "that you hav drifted away from the faith of our fathers and from the creed of the church, and renounced everything that is sacred? Why, I hear that you don't believe in the trinity of the godhead any more. I am surprised that a man of your ability would admit that he did not believe such a grand truth!" "You should not blame me for not believing what I cannot understand," I said. "I was never able to understand how three persons could make one God." "Why, that is very easy. A child can understand that," said he. "You see, it is like this. There is the Father, and the Son, and the Holy Ghost. Can't you understand that?" said he. "They are one, having one and the same head. It is as easy as the multiplication table. Three times one are three. Three Gods with one head make the Holy Trinity." "Then if I understand your interpretation correctly," I said, "the mystery is like this——" "There is no mystery about it any more than there is about the fact that three times one is three," he interjected. "Can't you understand that three times one is three?" "Yes, I understand that to be a scientific and demonstrable proposition. But I cannot understand how three times three make one." "Can't you understand that one time one will make one?" "Yes," I replied. "Then can't you see that three times one will make one? One time three is three, and three times one is three. Three bodies and one head; that is the glorious trinity," said he. "Then if I understand you correctly it is like this: three times one is three, and three times three is one." "That is it exactly," he interjected. "Well, that does not coincide with the cardinal principles of science," I said. "Then science is wrong," he retorted. "The holy Bible is true and right. If science don't agree with the Bible it should be corrected. Science must be made to agree with the Bible. We can't make the Bible agree with science," said he. "The efforts of great men to make the Bible and science agree hav made a world of trouble. It can't be done until they begin right, and correct the errors in science." I said, "Let us waive further investigation, and talk about turkeys, or anything that we can understand." SERENO E. TODD.

Orange, N. J.

Lectures and Meetings.

THE Newark Liberal League, 177 Halsey street, corner of Market street. Sunday afternoon at 3 o'clock, October 30th, Henry Rowley, of Brooklyn, will lecture. Subject: "Has Man a Soul?"

THE Manhattan Liberal Club lectures for October are as follows. The Club meets at 220 E. 15th street:

October 28th, "The Free-Banking Solution of the Currency Problem," Widden Graham.

S. P. PUTNAM'S lecture appointments for October and November:

Denver, Col.	Oct. 30	Bishop Creek and	
Scofield, Utah.	Nov. 1, 2	Round Valley, Cal.	Nov. 9–14
Reno, Nev.	" 6, 7	Independence, Cal	" 17–20
		Stockton, Cal.	" 27

JOHN R. CHARLESWORTH'S lecture appointments are:

Alliance, O.	Oct. 30	Neilsville, Wis.	Dec. 2, 3
Columbus, O.	Nov. 6	Crookston, Minn.	" 14, 15
Cincinnati, O.	" 13	Jamestown, Minn	" 18, 19
Centralia, Ill.	" 16, 17	Rosalia, Wash.	" 28, 29
Chicago, Ill.	" 27–30	Seattle, Wash.	Jan. 14, 15
Menomonie, Wis.	Dec. 1	El Monte, Cal.	Feb. 27, 28

Liberals along the line of the Northern Pacific desiring lectures should address him at 345 W. Randolph street, Chicago.

Not Obliged to Believe Everything.

From the Pall Mall Gazette.

The dean of Norwich in a recent speech told this story to illustrate the new criticism as it appears among the middle classes. A worthy timber merchant announced that he was relieved to find that he need not believe literally the various passages in the Bible which he had always proved to be impossible. Being pressed to name one of these passages, he mentioned the ark. It was, he understood, 450 feet long, 70 feet broad, and 45 feet high, and was filled with live animals. He was convinced, therefore, that the Israelites could not hav carried it about with them for forty years!

Letters of Friends.

Wants Ingersoll for the People's Party.

CROOKSTON, MINN., Oct. 12, 1892.

MR. EDITOR: You hav advertised for names and addresses in order to send out sample copies. I hav been trying for weeks to get time enough to work out a list for you, but work is so rushing that so far I hav failed. In two or three weeks from now the busy time will be mostly over, and then I will send you hundreds of names, as I hav got plenty of them.

With your permission, Mr. Editor, I will at this time not only thank Mr. T. Strickland Fisk for his open letter to R. G. Ingersoll in the last issue of THE TRUTH SEEKER, but I will join with the writer in asking the foremost Infidel in our land to make a plea for what he terms "the sacred principles set forth in that second Declaration of Independence, called the Omaha platform." And when I in this way subscribe to the open letter of Mr. T. Strickland Fisk and beg of our beloved Liberal friend R. G. Ingersoll to make a plea for those principles and for our respected leaders, James B. Weaver and James G. Field, I am safe in saying that I voice the sentiment of all Liberals up here in this great Northwest. The eloquent letter of Mr. Fisk will be echoed back from the bottom of the very heart of every Liberal in this mortgage-ridden country, and with irresistible force it will sound: Make a plea, Mr. Ingersoll!

Yours for freedom and right,
OLE E. HAGAN.

Thinks Christians Sharper Financiers.

CORNWALL, IDA., Sept. 19, 1892.

MR. EDITOR: I enjoy reading THE TRUTH SEEKER better than any other paper I take, more especially the "Letters from Friends," so I will undertake to write a few lines for that part. The reason I hav not written before is because I am too busy trying to pav for my home. I hope some day to aid financially to the Freethought cause. I believe one reason Freethinkers do not organize and battle for the right more is because they lack the means. I am inclined to think Christians are the best financiers—at least, when they are combined. See how much they make from their festivals, concerts, etc. And on the Fourth of July they beg the best location and sell ice cream, lemonade, etc., for the benefit of some church.

I hav two TRUTH SEEKER pictures pasted on cloth and tacked on trees, one entitled "The Real Rock of Ages," the other "A Man Who Would Make It Hot for the Author of the Above Text." Lots of people stop to look at them. Heretofore they hav been taken down by Christians, or perhaps by Infidels who fancied them.

At this coming election I mean to ascertain who among our nominees are Secular and vote for them regardless of party. I hav already found Mr. W. J. McConnell, nominee for governor, to be a true Secularist.

Will you please answer these questions: Has Robert Dale Owen a son who is a preacher in the Christian church? Has Mr. R. G. Ingersoll a son, and how old is he? A. L. MCFARLANE.

[We do not know of any son of Robert Dale Owen who is a preacher. If any reader does, we shall be pleased to print the fact. Colonel Ingersoll has never had a son.—ED. T. S.]

Nominate Ingersoll.

VINELAND, N. J., Oct. 11, 1892.

MR. EDITOR: Liberals, awake, arise, work! Be in earnest! If possible, save your country from utter wreck and ruin! The rascals in Congress who toady to the rotten church for office hav voted to giv two and a half million dollars to the Chicago Fair, provided it close on Sunday. The government has no legal right to giv one farthing of the people's money for such a purpose, whether it is closed or open on Sunday, and a stop should be put to it at once before the money leaves the treasury. By making that gift Congress united our glorious secular government with the rotten church, and put the church over the government, and every honest paper in the nation should protest against it and stop the gift. Let all Liberal papers unite and nominate Col. R. G. Ingersoll for president, and T. W. Braidwood, of Vineland, N. J., for vice-president. All Liberals could vote for them, because they are two honest men. The millions of Spiritualists would vote for them, or the most of them. And there are thousands of churchmen who, though they may not agree with them in religious matters, would vote for them because they know they are honest. Liberals hav never shown their strength, and if they will nominate these men they will be astonished at the results. And if they should fail to elect them, they will show their strength, call attention to their papers, and prepare the way for something better at the future election. Now act in earnest and save your nation.

J. HACKER.

P.S.—Let all Liberal papers publish this at once. J. H.

Methodists Helping Us Against Catholics.

ST. LOUIS, MO., Oct. 13, 1892.

MR. EDITOR: Inclosed find a clipping from yesterday's St. Louis *Globe-Democrat*. It seems that the Methodists are awakening to the fact that it is their duty as American citizens to take a decided stand in favor of free schools against the aggression of the Romish church.

Respectfully, T. H. GERDES.

CATHOLICISM DENOUNCED.

Sterling, Ill., Oct. 11, 1892.—Roman Catholicism, in connection with the system of public schools, received a vigorous scoring at the hands of the Methodist ministers in session here at the Rock river conference, which includes Chicago. The subject came up in the form of a report from the committee on education, which was adopted as follows:

"The American public schools are in danger. The danger is occasioned by the very thing that Washington said would not be tolerated—foreign interference. Against this interference we emphatically protest. Firmly believing that the pope and the bishops are criminals against some of the best things in human life, we stoutly affirm that the Roman policy in America should be put in quarantine. Compulsory education is a civil necessity in this country. We must protect ourselvs from the tide of ignorance and prejudice rolling in upon us from Roman Catholic Europe or perish in the threatened devastation. Wherever the Latin church flourishes her people are criminally kept in ignorance, and the state is wickedly denied its independence. She says:

"'If the pope demands it, the authority of the state must be braved, human affections must be disregarded, life must be sacrificed.'

"Therefore, reaffirming our thorough confidence in the public school system,

"*Resolved*, That we as a church stand opposed to any encroachment from any quarter that would lessen the influence or diminish the vigor of this most essential factor in our national well-being."

A Heartfelt Utterance.

BROOKLYN, N. Y., Oct. 11, 1892.

MR. EDITOR: I take the liberty to send you these lines, which I hope you will kindly insert among the columns of your valuable paper, omitting anything you may not approve of. I am not a bigot, but am liberal in my views, and try to do what I can for the cause of right; but, with few exceptions, am met with defeat. Those who agree with me in my views are afraid to express themselvs openly, being held in fear by the church and loss of business or position. I hav lost employment by not joining the church. I hav lost friends by not joining the church. Friendship, I believe, is confidence extended from one to another. At this period, it is a mockery. The outside appearance belies the innermost thought, which is generally avarice, deceit, and selfishness. Good sense is the best friend a man can hav in an emergency.

I always try to do the best I can and urge others to do the same, but with little success. I hav relativs who are jealous of me, but who are so-called Christians, and who should not sin, according to the rules of the church and the laws of their God. When I try to do anything for the cause of right, I am lied about and trampled upon, but to my face they are full of sanctimonious friendship.

At this period of the century, corruption before purity is the leading feature, with but few exceptions. I think if there could be clubs established in cities and country towns with men of education and intellect at their head, it would do much toward advancing Liberalism and exterminating popery and hypocritical Christianity.

I hav a relation who is a Freethinker, and who is a credit to the community in which he livs. He is a subscriber for THE TRUTH SEEKER, and has been for many years, and will be until death, I hope. Occasionally I receive copies of it from him. At present it is impossible for me to subscribe for THE TRUTH SEEKER annually; but I will do so at the first opportunity.

If you will inform me whether you approve of my way of thinking or not, I will be grateful to you for the same.

FRANCIS LINCOLN PHILLIPS.

Science.

VERA CRUZ, IND., Oct. 7, 1892.

MR. EDITOR: Nature delights in astonishing her wondering devotees.

In science is a genuin example of reciprocity. No truer friend has ever stood by the philosopher, the chemist, the botanist, the physiologist, the geologist; and even the mathematician delights to drink at her deep, at her unerring fountain.

He who is master of a science will find and know that in its elementary details there is rich food for the mind of youth, for its normal growth, for its safeguard against vice, and especially for its healthy, holy growth and understanding of truth as it exists.

There is a vast difference between the minds developed by the unfolding of nature's laws and those developed, or rather dwarfed, by fable and fiction. The earth is no longer flat. Grass no longer grows without a gleam of sunshine, nor do the vines blossom before the sun was "made." The rains do not issue from "the windows of heaven."

Yes, the beautiful and wonderful truths revealed by nature's unerring laws are a sublime study, and mankind is endowed with reason to understand them.

We are led to cry out in earnest, O that men might cease to develop in the minds of youth a thirst for fiction! Truth is wonderful, even more so than fiction!

If the precious hours of youth are occupied with learning thoughts of the real things around us, their causes and effects, we are able not only to discover the great errors of former times but will be able to avoid many disasters, diseases, and deaths. He will hav a fairer, better understanding of the divine. The eruption of Vesuvius and the fate of Pompeii are no longer fire rained from heaven by the vengeance of God, as at Sodom and Gomorrah, but are causes in nature which the intelligent can understand. The pestilential ravages of King David's time are no longer a destruction of the innocent masses by the hand of offended deity to punish the pride of the king; but are causes in nature which may be not only understood but successfully battled against. Thus we may learn to cease to accuse deity of producing fire, famin, pestilence, floods, disease, and destruction; and if we choose to impersonate the infinit power we will ascribe attributes of honor instead of dishonor.

Friends of truth! honest truth seekers! everywhere the wide world over, I earnestly admonish you to help us redeem the human family from the errors under the name of religion which degrade us.

Those who teach that "man, the crown of God's noblest work," was created perfect, and still declare that a large portion of mankind is destined to be an everlasting failure, are neither consistent, nor respectful to their all-wise creator. They get their opinion from ancient tyrants. O that they may study the truths as revealed by nature and cease to form their opinion of man's great destiny from ancient fables.

These fabulous errors hav even defiled our text-books, from Webster's Unabridged to the first primer in some schools. A man who can hold a high professorship in our schools must be able and willing to make a long prayer, closing with atoning merits of the "blood of Jesus Christ."

No wonder it became proverbial that "Where Nature has one secret revealed, she has a thousand concealed."

Whatever permanent, abiding, useful knowledge we may be able to disseminate will bear the test of the unalterable laws of nature. Not so in theology. They had to bring meat, it was said, "that it might be burnt to go up into the nostrils of the Lord to appease his wrath." Now they only hav to bring the almighty dollar that the preacher may get a fat living without work. Thus we might continue to illustrate the changes in theology. Not so in Science! J. J. M. MILLER.

An Evening Among the Heathen Raging Furiously.

NEW YORK, Oct. 3, 1892.

MR. EDITOR: All the deluded fools are not dead yet.

A friend last Sunday evening invited me to visit the Salvation Army (another fool) and see a performance of its members. On arriving at the church door we found one of the sisters holding out a basket for admittance fee. On taking our seats, soon the platform was occupied by about twenty half-grown boys and girls, with a few older women. The leader was *à la* Talmage—full of "gab," as that mountebank is. The performance commenced with a circle of girls with hands joined in one another. One of the sisters led in prayer, then there were singing and exhortation, men and women clapping their hands and shouting Amen, Glory to God, Hallelujah, etc. It put me in mind of when, sixty years ago, the writer attended the Methodist meetings held in the old Forsyth street church in New York city. At the latter part of the meeting the leader appealed to the audience for funds. She had to pay $225 a month for the room, and it was difficult to raise the amount. She said: "I don't expect to be paid here. My reward is there"—pointing up with her finger, with an extended arm, making an attitude on one toe. One of the sisters went round through the audience to gather up the pennies. One of the young men exhorted, with "the serpent in the wilderness" and "what God and Moses did to bring the children of Israel to the promised land of milk and honey"—saying that Jesus was the serpent and he would bring them all to the promised land. It was evident the young fellow was ignorant of the truths in the "Age of Reason," for he wandered over the whole ground without an idea of what he was saying.

It is astonishing what ignorance, superstition, and bigotry are manifested with the majority of people, having the mind filled with the thoughts of other men. How can it be otherwise when they hav been taught to believe a fable? Let them read the "Age of Reason" without prejudice and they will find their illusion to vanish like smoke, and scatter like chaff before the wind. All it wants is Freethought.

One of the young men in his prayer called upon Jesus so lustily to drive the devil out, they all began to shout, "Amen!" "Do so, Lord!" amid much confusion. What tomfoolery! If they had ever read the Bible with understanding they would hav been staggered by what is said in Isa. xlv, 7: "I formed the light and created darkness. I make peace and create evil. I, the Lord, do all these things." Here are implied two propositions: 1. God, a supreme intelligence; 2. God, the original cause of all things. Reason declares that prayer could not alter the decrees of God, and it occurs to my mind the foolishness of the Chinese, when they burn paper saturated with some liquor to drive the devil away, or for the Roman Catholic to pray to the Virgin Mary for her to intercede to her son Jesus Christ to liberate the faithful from the tortures of purgatory, is all nonsense. The devil still holds his own, and will hold it to the end of time. Should he be a personal devil, how are they to drive him out? What humbug! S. R. THORNE.

A Freethinking Town.

GLENN'S FERRY, IDA., Oct. 5, 1892.

MR. EDITOR: This is one of the very few communities that the churches hav never succeeded in getting within their grasp. The strict church-members here can nearly be counted on one's fingers, and I believe that I can truthfully say that over half of the voting population are Freethinkers in many different stages. Both

the Protestant and Catholic churches hav made desperate efforts to establish a following here, but hav only partially succeeded. The Catholics, by the usual methods of dances, suppers, and giv-or-be-damned subscriptions, hav raised enough money to build a very small church, surmounted by a very large wooden cross, which, judging by its size, Christ, with the assistance of Simon, would never hav been able to carry to his own crucifixion. The "holy father" comes up from Ogden every pay-day regularly, hears confession of the faithful, does the absolution act, receives his fee for same, and departs on the next train to repeat the same routine the next time the boys get their money. The opposition church hav not been able yet to build a house to the Lord, but hold forth in the taxpayers' schoolhouse whenever they can succeed in getting some one to do their exhorting free—which you know is not often. The man of God who has been administering to their spiritual wants occasionally has just been suspended by his church in Shoshone three hundred and sixty-five days for undue familiarity with one of the sisters of his flock. The parson who was sent to relieve him made a proposition to his flock here that if they would go in with Shoshone and pay him five hundred a year, he would throw in three weeks' revival service free as a premium, but so far they hav not been able to take him up, and I am afraid they will lose the chromo.

The new Federation is just the thing we hav been wishing for, and I am confident that Idaho will furnish her share of its members. We will take the advice given at the German Catholic congress recently and vote for those only who will work to our own interests. The sentiment here against Sunday closing of the Fair is nearly unanimous. Last spring, when we circulated a petition to that effect, it was signed by nine-tenths of the men in the town.

I inclose following an editorial from the Salt Lake *Tribune*, brought forth by the expressions used at the congress referred to above. Coming as it does from the daily paper having the largest circulation between Denver and San Francisco, I think it has the right ring and will open up the eyes of all true Americans to the danger that lies in wait for them if they let the church get in power.

CHAS. C. JANNEY.

GO SLOW.

Some resolutions of a German Catholic convention were telegraphed from New Jersey, the burden of which is the indorsement of parochial schools, the determination of the convention to resist any attempt on the part of the state to infringe by any law the right of education, the denunciation of secret societies, and a call upon Catholics to giv their votes only to such candidates as take the Catholic stand on the school question.

We beg to say to those gentlemen and to all adherents of that faith in the United States that it is a very dangerous thing for them and their church when they go to instructing voters or counseling voters how to vote and what officers shall be and shall not be voted for. If they try that very much there will two things happen: the first will be the gathering of a mighty anticatholic party; the second will be a schism in the Catholic church itself in America, for the great majority of Catholics in this country will stand no dictation as to how they shall vote. The sentiment of this country is that Catholics shall hav just as many parochial schools as they please to establish, but the sentiment is so strong and sensitiv regarding our free schools that any creed, no matter how strong, that dares to try in the least to trench upon the system will find itself in a more uncomfortable position than it ever dreamed of being in. That is one question which the American people North and South are united upon. It is the one question which the American people will bear no tampering with, for it has become one of the foundation-stones of our republic, one of the defenses which the people will uphold, if necessary, by appealing to the last resort possible to nations.

When Bismarck banished from Germany some bigots who belonged to the Catholic church, he expressed deep sympathy for the United States, where those men proposed to go. Some of those same men must hav been in control of this convention in New Jersey, because no nativ-born Catholic, no Catholic born in this country, would any more get up and propose instructing voters of this land how to vote than he would think of declaring open treason against our institutions.

The resolution against secret societies is a harmless one, except in this, that the men who passed those resolutions ought to remember that there is nothing in our secret societies which is any more secret than are the councils of the high priests of the Catholic church; and, further, that the members of secret societies in this country outnumber, two to one, the adherents or communicants of any one church.

There is not very much in the resolutions themselvs, except a menace. We counsel the Catholic archbishops of the country—the archbishops and cardinals—to caution their zealous priests not to precipitate that sort of menace upon this country often, because if they do there will be some new questions to settle by the American people, and they will be settled in a very prompt and efficacious manner.

Interesting Experience of a Former Adventist.

ADDISON, VT., Oct. 15, 1892.

MR. EDITOR: We are much pleased to get THE TRUTH SEEKER. We think by its many correspondents we will be greatly edified. We will pass it on among our neighbors, hoping others may become interested in seeking for truth, aiding you. We think if friend Heston had thought to portray a fourth party, that league together to sit astride of the fence laughing at all others, hoping to go with the biggest crowd, boasting that they are not the party that can be easily deceived, refusing to help any, the picture alone would be worth the whole year's subscription.

People here are so afraid of chaff that it is very hard to get them to winnow for wheat. Yet slow beginnings often giv the best results.

With your permission, I will cast my pennyworth of mind into the great treasury of reasoning for truth to encourage every truth seeker. Twenty years since, I was one of the most zealous Second Adventists that could be found, taking the whole Bible in a natural sense just as we read common history. Now you can imagin how many absurd things I hav believed, said, and done. Do you ask how I came to giv up all I once believed Christian worship, to please God, for a home in heaven? It was in this wise: This town became a regular battle-field of the Advent denomination against all older voices of teaching; calling from every quarter earnest seekers of prophecy and the most talented speakers in the Advent realm; showing up every class of temperament, nature, disposition, or spirit in fighting to prove Advent belief the only truth begotten of God. Then I began to see their hate toward every other voice of teaching; and the hate of every other denomination acted back toward the Advent voice. I saw, too, that not one thing proved true that any of the clergy were teaching the human family, and that they often put new patches of ideas over old rents, trying to hide mistakes or disappointments. I then said, I will examin the scriptures for my own edification, to learn, if possible, the cause of all such hate, confusion, and disappointment; and soon found, to my utter astonishment, that the common reading of the Bible is no more or no less than the history of all men's beliefs, sayings and doings, failures and disappointments, written out by men who hav all proved that they hav not yet arrived at the true knowledge of God or creation. Priests and clergy hav made what they claim to be the word of God, which is only the words of scheming device, held up to the world by the most bigoted classes until the great darkening of minds itself emits light. I learned by my research that evolution of times, conditions, sayings and doings, now necessitates an entire change of ideas, sayings and doings, among every class of teaching from the very least unto the greatest. The professing classes hav for ages judged the world's people in wickedness, never even dreaming that the time would come when the world's people must judge the professing classes. When I essayed to tell these things to the clergy of different denominations, all with one accord said to me, "Away with any new ideas, for we know of a surety that our own voice of teachings hath all truth." Yet such strong assertions did not prove it a fact. The clergy and their followers pronounced me insane or possessed with the devil, advising me to leave off reading the Bible if it would not allow all my ideas to harmonize with popular Christian teachings of past and present ages; this proving to me that all the clergy are as set against giving any attention to passages of scripture which are not in their common use, to try to prove their own ideas true, as they are against examining respectfully Thomas Paine's "Age of Reason."

Just here, perhaps, it would be well to relate a little experience that happened seventeen years since. A friend of mine by chance borrowed the "Age of Reason," to be returned in four or five days, as the owner feared to trust it long in others' care. I was asked to read some parts of the book to see for myself whether its ideas were so very absurd as the clergy and the press had made them appear. I answered that I would like to see some of Thomas Paine's ideas direct from him. An Adventist lady sat by hearing our conversation, and in a few minutes she began to groan until she went into a fit, I not knowing I was the cause until she came to. Fastening her eyes on me showing the most malignant hate, so that those who were called in to aid questioned to learn what could hav caused such looks of extreme hate, she said I was not a fit person to be in society or hav the care of my family, because I had studied the Bible until I had turned that upside down, then to cap the climax expressed my willingness to read the godless book called "Age of Reason." My neighbors, church people, and the clergy immediately coincided with the woman, making me a hissing and a by-word, while before this I was respected in common with other people. My family circle became angry and ashamed of me, calling me every sort of low names, because I accepted ideas so unpopular. The church people advised my family to use strategy to attract my attention from any more study that did not agree with theirs—they thus unconsciously aiding me in my research for a reasonable explanation of the human family's present condition, thus proving my best friends in spite of their intentions to hinder my progress. Through the order of nature's laws every class and kind will be shown up in their own true light. In passing through this ordeal none can hide what they truly are.

Now I wish to kindly ask all who call themselvs truth seekers, Is it the best of wisdom to keep on talking and acting back toward the clergy and church people just as they all do toward truth seekers? There certainly is no spirit of kindness shown by doing thus. It is not doing as we would be done by—which is a very good maxim, wherever it came from. Will not plain truth, actually shown by the laws of nature in a spirit of kindness, do more to remove bigotry and untrue belief than all the fiery thrusts of contempt? Unprofitable words do not reason from effect back to cause.

In the cartoon the journeying truth seeker rider is well represented as having a happy, cheerful, kind smile upon his face, his eyes beaming with intelligence, his ears listening to every sound, as he looks out upon the broad expanse, reading truth out of the great book of nature, which will not deceive, lie, or be governed by the natural desires of covetous men. What kind of animals would best represent the spirit and words of opposition in this age? I think the old book calls them rams, butting to let each other know they are firmly in opposition to each other, neither getting ahead of the other, wearing their heads out for naught but to show their own folly.

I send you an example of some thrusts between a popular clergyman and the editor of the Utica *Saturday Globe:*

JONES AND THE INFIDELS.

Rev. Sam Jones, the expounder of muscular Christianity, preached in New York Sunday and made out Infidels as destitute of common sense. The members of this class hav prided themselvs on their intellectual attainments, and through knowledge, they assert, hav lost faith in the truths of Christianity.

Mr. Jones states "revealed religion finds its exponents in honest men and women. As for Infidelity, there is nothing to it but its dirty mouth. Wash that out and the nonsense vanishes. But Ingersoll is the only sensible Infidel yet resurrected. He receives $500 a night for airing the nonsense, but the fools who pay $1 to hear him are the greatest ninnies of the generation. These small-souled creatures are the laughing-stock of sensible people and are the first to run from any danger, real or fancied. Only silly Infidels would sit at the feet of this pot-bellied defamer."

This talk hardly becomes a minister. In his eagerness to impale Ingersollism the Rev. Mr. Jones resorts to billingsgate that weakens his case and that reflects on Christianity more than it does on Infidelity. There are comparativly few who claim to be Infidels. Indeed they are as one to a thousand of those who accept the teachings of revealed religion. Even those who gather at Ingersoll's bidding are attracted chiefly because of his eloquence and humor. As a rule his auditors care little what he preaches so long as they can sit within the spell of his eloquence. He amuses but does not instruct. Consesequently he does not make converts. To say that his hearers are fools is about as absurd a declaration as could be put forth. In fact they are quite as intelligent and well-behaved and respectable as those found in the congregations where sledge-hammer Jones is tolerated.

Would these men stop long enough to read the whole book which they profess to hav such respect for, they would readily see that in other ages like this the world's people, or those who were called no people, received the voice of truth gladly long before those who professed to be God's chosen people.

May the above words help to dry the tears of the good Texas girl, who has truly a kind spirit. I would say to her: It is plainly to be seen that your dear dead sister's spirit remains with you, which is an animating, trustful spirit, and with you her spirit will enter heaven when you hav sought truth carefully enough to learn where heaven is. The old book explains that the kingdom of heaven cometh not with observation; is as a little leaven, or a grain of mustard seed sown. This does not represent a heaven away off up in the sky, as the clergy teach. Yet it is above the knowledge, principality, and powers of men, who know not that heaven is a sphere of conditions where there are gentleness, love, patience, and forbearing with one another, leading and being led into higher cultivation of knowledge and activity. For illustration, Thomas Paine, though long dead, is now activly aiding the people and being aided into higher spheres of knowledge than he could attain until many took hold to carry on the work which he left in the most feeble, despised infancy. His reasoning spirit remained here among the people, waiting for nature's laws to develop its manhood strength through other men. The old book explains that a spirit is no such kind of a thing as the clergy hav imagined and taught. To illustrate this, I will tell you about a Baptist deacon here who died last week, having on his face a peaceful, happy, resigned look. The minister said such a look was proof that his dead brother was a man of God and that his spirit had now entered upon that which was before unknown to him. This deacon's spirit, or energizing light of mind, when he was in health was to possess broad lands, hav a nice home, educate his children, and pay largely to supply a minister to tell everybody how to be good, godly, and do justice to all. But did the minister do his work in a way to pay the deacon for his support? While the deacon's large spirit of energy caused him to constantly overwork until he lost nerve force—which is properly termed consumption of nerve; the will power givs up, causing the peculiar look or expression of countenance according to natural law, and early death is the result. Nearly all consumptiv people hav the same look just before and at death, whether they ever belonged to a church or not. So it is no more proof that such dying ones know God than it was proof that the sun went around the earth because it had that appearance and all men but Galileo said it must be so. Yet they had to giv it up, just as the churches will be obliged to giv up their course of light.

MRS. S. W. SMITH.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight.
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Luck and Labor.

Luck, weakly wishing, idly lingers
For favoring fortune yet to smile!
Labor, at work with busy fingers,
Depends upon himself the while.

Luck lies abed in dreams to number
The coins of future riches vast!
Labor, arising from his slumber,
Earns pence that grow to pounds at last.

Luck ever sighs and says in sadness,
"Why does my ship come never in?"
Labor, all lightsome, sings in gladness,
"I'm sure success in time to win!"

Luck comes to poverty and sorrow,
To vain regret and lasting shame;
Labor has ne'er to beg or borrow,
And gains at length each cherished aim.
—*Golden Days.*

Christopher Columbus.

On Friday, October 21st, there occurred a great demonstration in honor of Christopher Columbus, the alleged discoverer of America, in which many civic societies and the schoolchildren of America took part.

The truth compels the statement that Columbus did not discover America. The continent was known to the Scandinavians a thousand years ago, and Columbus made use of their previously obtained knowledge in his voyages, to his own interest and advantage.

He was also aided by his wife and the charts of her father. He himself was a great falsifier, and practiced piracy upon the high seas. He was the first to establish slavery in America. But he was not worse, perhaps, than the times in which he lived. He had great perseverance, strong resolution, and no doubt many good qualities. That he was a Catholic is neither here nor there. Catholicism was the prevailing religion, and the faith in which he was educated. On the whole, in reviewing his life and character, it is not thought that he deserves the great homage paid him. He was a fair sort of sailor, fond of adventure, and made some good voyages, achieving success under great disadvantages. S. H. W.

Correspondence.

MEMPHIS, TEX., Oct. 4, 1892.

MISS SUSAN H. WIXON: Welcome, welcome home! We hav appreciated you in Europe. But oh, how we miss you at home! May the echoes of gladness reach you from all the Cornerites. We note your return in THE TRUTH SEEKER of October 1st. GLEN MULKS,
LAURA MULKS, U.J.

MANHATTAN, MONT., July 21, 1892.

DEAR MISS WIXON: This is the first time I ever wrote to the Corner. I am nine years old, but do not go to school because it is too far to walk, and I hav no horse to ride. I read the Children's Corner and I think it is the most interesting part in the paper.

Well, for fear of taking too much room I will close, hoping this will escape the waste-basket. Your Liberal friend,
ARCH GRAHAM.

BRONSTON, KY., June 29, 1892.

DEAR MISS WIXON: This is my first letter to THE TRUTH SEEKER and I hope you will print it, for I want to surprise my papa and I wish to show it to my little orthodox friends.

I am very fond of reading the children's letters.

My papa and mamma are Freethinkers, and, so far as I hav learned, I am a Freethinker, too. We don't attend Sunday-school, but we go to school and love to study our schoolbooks.

Your little Freethinker,
MATTIE STIGALL.

BALDWIN, MO., July 8, 1892.

DEAR MISS WIXON: This is my first attempt at writing to the Corner. My papa takes THE TRUTH SEEKER, and I love to read the Corner and look at the pictures.

I am eleven years old and go to school. I study history, spelling, geography, grammar, arithmetic, and singing.

We are the only American family in the neighborhood. The others are all Germans. Our nearest neighbor's name is Rapple. Every time I go over there the children hav some weed or root fixed up for me to eat. I tell them they will get poisoned some time, but they don't seem to mind.

I hav a Maltese kitten. She is very tame. Her fur is as glossy and soft as silk.

Well, fearing my letter will go to the waste-basket, I will close.

Your Liberal friend,
CORA LANE.

PENACOOK, N. H., Sept. 1, 1892.

DEAR MISS WIXON: I wish to send you greeting and welcome home to our loved and lovely shores. That you are rested and in good health is the best wish I hav for you, and that you will again take up the pen in your own good way to help rid this far from free country of creeds, and legislation in the interest of them.

Mr. Chaapel is here with us, and we wished to hav a word of love and good cheer waiting for you when you come.

He is a friend we found through letters in THE TRUTH SEEKER. We like him much, and his whole aim seems to be for our cause. Perhaps he may be a little in advance, but we need all the advance guards we hav ever had or shall hav. We wish you were here with us this sunny morn.

That you will come some time is the wish of Your friend, MRS. ETTA MARDEN.

TURNER, ORE., July 21, 1892.

DEAR MISS WIXON AND LITTLE FRIENDS: I thought I would write and tell you about our pets. We hav two pretty puppies. One I call Knight of Snowdon, James Fitz James, after the knight of Snowdon in "Lady of the Lake," by Sir Walter Scott. One we call Timothy Skittlebones Ingersoll, because he is always on top with his argument. I think mamma made a mistake in calling him Ingersoll, as she sold the pup to a Methodist man. There was no celebration here Fourth of July, but the young people sent up twelve little balloons, some rockets, and burnt some Roman candles, shot fire-crackers, and fired the anvil about sixteen times.

Mamma says, tell the young people that she has a white rat with red eyes. She calls him Jesus Redeye.

I hav a pet hen that will sit in the hammock and swing. I call her Dolly. We also hav a big dog which says his prayers.

How many of the young people who write to the Corner are members of the Young Men's Freethought Temperance Society? I am for one. The church people of Turner are building another church here now right on the other side of the street from our place, and they tell papa they are doing it for his benefit.

Well, as my letter is too long I will just ask what has become of Lores L. Goodwin and his cat. Respectfully yours,
KATIE D. MATTESON.

ROGERS, ARK., July 28, 1892.

DEAR MISS WIXON: This is my first letter to the Corner. I am fifteen years old, and I like to read THE TRUTH SEEKER, especially the Children's Corner. I hav been going to the Rogers Academy. It is run by the Congregational church. It is vacation now. They had chapel exercise every morning before school. School will commence again in September. The academy has a musical department. I took lessons on the piano about three years ago, and I take lessons on the violin now. T. L. Rickaby, professor of the musical department, organized a junior military band last October, a year ago. It is getting along finely. I play the solo bo cornet. Professor Rickaby is away during vacation. I take his place in his string quartet while he is gone, and I am a member of his brass quartet. When the professor is at home he has an orchestra of sixteen, composed of his music students. There was a debate here commencing the 24th of May, between John E. Remsburg and J. H. Hall, lasting five days and five evenings. It was the biggest thing that has ever happened to this town. It has done more to civilize this town than all the sermons that hav ever been preached here. With best wishes to the Corner, I remain,

Your Liberal friend,
FRANK H. MCGAUGHAY.

ALTUS, OKLA., July 24, 1892.

DEAR MISS WIXON: From the town of Vernon I came in February to Greer county, for the ownership of which the United States and Texas are having a contest, still undecided. Greer is a beautiful county when everything is green, but this summer a drouth has devastated a part of northwest Texas and the Indian Territory. Many of the people hav no wells, and in that case one well supports a whole community; and when there is a long dry spell the well givs out and thus we suffer very much.

Many homes are mortgaged, and so you see, although we hav a beautiful and fertil county, very few are able to sustain their families and homes as they should be.

I know of no avowed Liberal in the county besides myself. Nearly everyone is a Christian, and it is something like Russia—the more religion, the more poverty and misery.

The school I hav been attending this spring opened in the morning with prayer. It was very trying to me. I would often look around and wonder if the children were insane to bow their heads before empty air and never think how they were duped. Poor things! They cannot help it, though, for their parents are as superstitious as they are, and were taught it from infancy to manhood and womanhood.

I hope we will be able to secure the opening of the World's Fair on Sunday. It would certainly be a great victory over the church.

I wish to see more letters in the Corner than of late. Our letters are few, but good—much better than children's letters in orthodox papers. Letters written by girls and boys up in their teens in the paper I take are not as good as those of Liberals of ten and twelve. Thus we see, as a rule, Liberals are better educated and hav sounder views than religious children.

Yours for mental liberty,
MYRTIE MARTIN.

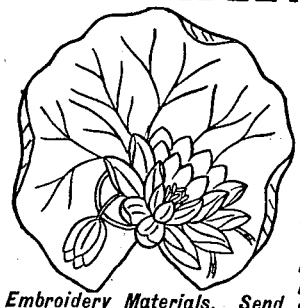
NEWPORT, KY., June 28, 1892.

MISS SUSAN H. WIXON: It rather gratified my old heart to see my homely letter in the Children's Corner. I recollect the corner of my father's house I was sitting in, away back yonder, perhaps in about 1823. There had been a session of Presbyterian preachers at my father's. The little old church-house close by was small. They used our house, so after the session several preachers staid all night. Several of our neighbors were in to sit until bedtime. I recollect neighbor Bus, who was a Baptist, a great talker, especially on religion. I will remark furthermore he was one of two of our neighbors who took a newspaper. He styled his paper the Philadelphia *Gazette*. But to my subject. I was always afraid of preachers, they had such long faces; they seemed to make my mother miserable when they were around, so her otherwise kind face looked to me to be out of order. So I sat in a corner while these divines talked. One, a slender, sandy-haired man, had been to the Holy Land. He stood up in front of the old-style fireplace and recounted his journey—what he saw. And if I recollect well, he said he saw the remains of the ark on Mt. Ararat. Nobody seemed to doubt his history. I really thought it was all true. Yet I hav often heard lawyers and politicians, even yet to our times, to prove what they say affirm it "as true as holy writ," and say "God knows I tell the truth." Some eighteen years ago I asked our present governor to put his witness on the stand. This in Kentucky then was thought shocking blasphemy.

GEO. SMITH.

P.S.—In my next I want to tell how it was I knew so little geography and history at the age of seven or eight years old. So, as one stamp will carry two communications to the Corner, I will relate my story now. My father was unlettered. My mother could read the Bible. I was the eldest child. They were very anxious I should get an education. So they sent me to school very young, to a Scotch Presbyterian schoolmaster. All teachers in those days were "masters." At least, this one was. He had a dunce-block, a cat-o'-nine-tails, school rules pasted on a board. I saw he intended that this cat-o'-nine-tails and dunce-block should some day learn us to read. So I rebelled, could not be persuaded to go to school. Presents, sugar on my biscuit, a nice little basket, a mother's love and my father's too, were of no avail. I could not go. This settled my schooling. I never went to school a day afterward, willingly. My father kept a very popular country tavern on one of the most traveled roads in this state. I was activ in waiting on our travelers—a good hostler, got the praise of many travelers. This was the best means I had of learning some useful things. G. S.

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News of the Week.

THE wife of President Harrison died on the 25th.

THE Vatican has asked the Italian government to protect the pilgrims to the papal jubilee from injury by Antichristian mobs.

ON Columbian day collections were taken in all Methodist churches for the great Methodist University to be erected at Washington in rivalry of the Catholic.

SIR EDWIN ARNOLD will probably miss the poet-laureateship of England because of the suspicion of heresy that has attached to him since his praise of oriental religions.

THE manager of the Thalia Theater, New York, who has been giving performances Sunday nights, was notified to stop. He informed the police that he would make a test case by keeping open last Sunday. He was arrested during the play, which was stopped.

THE church of St. James, at San Francisco, has secured a piece of cloth from a garment of the Apostle James, and a lock of his hair. The pastor, Father Lynch, says that he obtained the relics from the authorities at Rome, and that they are fully authenticated and there is no doubt as to their genuinness.

IN a convention of Catholic societies at Newark, N. J., to arrange a Columbus parade on the 21st, a motion had been made to allow the carrying of any flag if an American flag were before it, when Ex-Alderman John Drudder rose and said, "We should hav the papal flag first. We are Catholics first and Americans afterward."

AT Buffalo, N. Y., on the 16th, Leonora Wagenor died of typhoid fever. She had been attended by faith curists, who prayed over her for three weeks. They and the girl's parents forcibly ejected City Physician Barber from the house and the girl had no medical attendance. The girl's parents and the faith curists will be indicted.

THE Parisian suburb of St. Denis has fallen into the hands of Socialistic and Atheistic revolutionists. Recently the town councillors at the city hall, after the singing of the "Marseillaise," administered civil baptism to several infants in the name of "humanity," thus "snatching them from the influence of the church." The sponsors engaged, in case of the death of the parents, to rear the children in the principles of "liberty, equality, and fraternity."

THE pope has issued an encyclical commending especial use of the rosary of Mary during October. After recounting the afflictions of mankind, he says: "Therefore, to appease the anger of His Divine Majesty, to bring a convenable remedy to the evils of which the world suffers, nothing is more efficacious than the pious and persevering office of prayer, united with zeal and action of a Christian life. This double result appears to be gained particularly by the Rosary of Mary. Its origin, well known, illuminated by superb monuments, and which We hav often recalled Ourself, attests its admirable efficacy."

TALMAGE continues to talk about the excellences of Russia, such as "the superb kindness written all over the faces of emperor and empress and crown prince." He wishes all to join "in the execration of that too prevalent opinion that a tyrant is on the throne of Russia." He asserts that "the most slandered and systematically lied about nation on earth is Russia, and that no ruler ever lived more for the elevation of his people in education and morals and religion than Alexander III. So I put all the three prayers together: God save the president of the United States! God save the queen of England! God save the emperor and empress of Russia!"

IN reply to the invitation of United States Secretary of State Foster, Leo XIII. dispatched Monsignor Satolli to Washington with a letter from Cardinal Rampolla, the papal secretary of state, signifying an intention to be represented at the Fair by an exhibition of Columbus relics. The latter remarks that "His Holiness has many reasons to entertain special regard for the United States government on account of the liberty which is enjoyed in the said States by the Catholic church." Monsignor Satolli was accompanied from New York to Washington by Richard Kerens, member of the national Republican committee from Missouri, who along with member Manley from Maine has charge of gathering in the Irish-American vote. Satolli was received with great consideration by Secretary of State Foster, who expressed the president's anxiety to see the legate and his disappointment at being absented by the illness of his wife.

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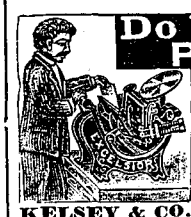
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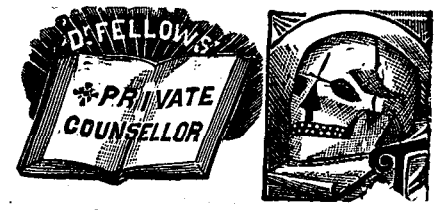
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We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your Honorable Body to repeal that portion of the Act entitled "An Act to aid in carrying out the Act of Congress, approved April 25, 1890, entitled 'An Act to provide for celebrating the four hundredth anniversary of the discovery of America by the holding of an International Exposition in the City of Chicago'"—approved August 5, 1892, which reads as follows: "That it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby, made the duty of the World's Columbian Commission, created by the Act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

Also, to repeal that portion of the Act entitled, "An Act making appropriations for the sundry civil expenses of the Government for the fiscal year ending June 30, 1893, and for other purposes"—approved August 5, 1892, which reads as follows:

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We ask the repeal of these portions of these laws for the following reasons:

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2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago, who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

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Political Platforms.

The following are the parts of the platforms of the four political parties of the greatest interest to Liberals. The differences on other points are so generally known, being reiterated weekly by the various party journals, that it is not necessary to print them:

REPUBLICAN PLANK ON "FREE SPEECH AND RELIGIOUS LIBERTY."

"We declare anew our devotion to liberty of thought and conscience, of speech and press, and approve all agencies and instrumentalities which contribute to the education of the land; but, while insisting upon the fullest measure of religious liberty, we are opposed to any union of church and state."

DEMOCRATIC PLANK ON EDUCATION.

"Popular education being the only safe basis of popular suffrage, we recommend to the several states most liberal appropriations for the public schools. Free common schools are the nursery of good government, and they hav always received the fostering care of the Democratic party, which favors every means of increasing intelligence. Freedom of education, being an essential of civil and religious liberty, as well as a necessity of the development of intelligence, must not be interfered with under any pretext whatever. We are opposed to state interference with parental rights and rights of conscience in the education of children as an infringement of the fundamental Democratic doctrin, that the largest individual liberty consistent with the rights of others insures the highest type of American citizenship and the best government."

PROHIBITION PREAMBLE AND THREE PLANKS.

"The Prohibition party, in national convention assembled, acknowledging almighty God as the source of all true government and his law as the standard to which human enactments must conform to secure the blessings of peace and prosperity, presents the following declaration of principles:

"2. No citizens should be denied the right to vote on account of sex, and equal labor should receive equal wages without regard to sex.

"9. All men should be protected by law in their right to one day of rest in seven.

"12. We stand unequivocally to the American public school and opposed to any appropriation of public moneys to sectarian schools. We declare that only by united support of such common schools, taught in the English language, can we hope to become and remain a homogeneous and harmonious people."

PREAMBLE OF THE PEOPLE'S PARTY PLATFORM.

"Assembled upon the one hundred and sixteenth anniversary of the Declaration of Independence, the People's party of America, in their first national convention, invoking upon their action the blessing of Almighty God, puts forth, in the name and on behalf of the people of this country, the following preamble and declaration of principles."

It will be noticed that while the Prohibition platform is particularly pious, the People's party platform is a little so, and that neither of the old parties considers it necessary to mention God. The phraseology of the Republican plank is, however, a little curious, for analyzed, it means that in the minds of the framers a union of church and state *might* someway aid religious liberty. Of course such an assumption is preposterous.

The Democratic plank is meant to catch foreign sectarian voters, such as the German Lutherans and Catholics, who maintain that the state has no right to supervise their parochial schools.

The Prohibition plank directly antagonizes this foreign element, though the preamble is just as directly opposed to a Secular government, and its ninth plank is an indorsement of Sunday laws. The best thing about the Prohibitionists is that they are fair enough to want to allow the women to vote.

There is no reference to education or religious liberty in the People's party platform, except that in the preamble. Like the Prohibitionist party, however, the People's party is dominated by pietists, except in a few localities. Here in New York the leaders are heretics, and in Kansas many Freethinkers are identified with it.

The Catholic War Upon Our Schools.

Throughout the Union Catholics are pushing their warfare upon our public schools. In some cases they hav conquered and absorbed them, while in others the contest is still on.

One of the battle-grounds is Wisconsin. Here the Catholics at present stand victorious, in so far that they hav, as we hav before informed our readers, secured the repeal of the Bennett law, which by requiring all children to attend schools wherein English was taught, interfered with the practice of Catholics and Lutherans of teaching religion in the German language in their private schools. Their supremacy, however, it seems is not long to remain undisputed, as a late dispatch reads thus:

"MILWAUKEE, WIS., Oct. 23, 1892.—Strenuous efforts are being made to revive the Bennett law issue in the coming campaign. As matters stand it is somewhat doubtful which party is responsible for the revival. Many of the Republican editors and the politicians who believed in Hoard's doctrin are averse to allowing the matter to go by default. They are backed up in this by a considerable number of Republican voters who are opposed to wholly abandoning the stand taken two years ago. The result of this feeling has been that the Democrats hav been supplied with material which warrants them in asserting that the Republicans hav merely cast aside the Bennett law idea for the time being and that should they again obtain control of the state a compulsory education law would immediately be passed. As a result it is said the Lutherans are going over to the Democratic standard. The Republican leaders, headed by John C. Spooner, candidate for governor, hav solemnly pledged that the Bennett law matter will never again be brought up by the Republican party in this state, and point to the fact that John C. Koch, one of the leaders of the Lutherans in the state, is the Republican candidate for lieutenant-governor. But the Democrats hav got the Bennett law ghost resurrected to some extent, and it is worrying the politicians not a little."

In Milwaukee the Catholics are also engaged in a movement to eject from the normal school a textbook which chances to contain a mild word or two of truth in regard to their church. This is a "History of Pedagogy," by one Compayre, whom they call "a French Atheist." They term the book, as they do all works that contain a tenth part of the truth on Catholicism, "luridly bigoted." They say that it is "especially severe on the Jesuits." It was translated by Professor Payne, of the University of Michigan, and is highly esteemed by teachers. The fight against this book will probably be carried on in connection with the attack that is being made on Swinton's "Outlines of the World's History." This was commenced a few days ago, and was started by the *Columbia*, a German Catholic paper. The book has been in use in the schools seventeen years, and was recently superseded by Myers's History. This was objected to on the ground that in its account of the sale of indulgences by Leo X. in the sixteenth century it did a great wrong to Catholics. By comparison, it was then discovered that Swinton's History made fully as unqualified statements. The matter was taken up by Vicar-General Zeininger, and will result in a hot fight.

In Detroit, Mich., the Catholics come to light just now in the inglorious position of the under dog. The board of education of that city has just adopted a resolution, after a fierce fight, practically excluding Catholics from teaching in the Detroit public schools. It provides that no one shall be eligible as a teacher who has not obtained all his or her education in the public schools and who is not a graduate of some public high school. The Catholic clergy of the city hav presented a sharp remonstrance against this action. The committee on teachers of the board of education replied that if any religious discrimination has been shown it has been on the part of the Catholic clergy of this diocese in refusing the sacrament to pupils who attended the public schools and to parents who permitted such attendance.

Thus goes on the ill and wearisome warfare. The opposition which the Catholics find brought against them is nowhere of the sort that they should be met with. It is Protestant; it should be Infidel. Their follies are but countered with other follies of equal egregiousness, and neither side learns. One side reviles Henry VIII.; the other vituperates Philip II. The one rakes up the scandals about Martin Luther; the other holds up horrified hands over the doings of Bloody Mary. One batch of addleheads wants the Bible in the schools; another, the catechism. Neither party is willing to do justice to the other; or to Freethought aside from them both. It is not in the nature of Christianity to breed parties inclining toward justice. Freethought and science only are capable of bringing forth equity and weal. The methods of Freethought and science only can be used against these school-destroying Catholics with abiding success.

Brainless Catholics.

The picture of the Virgin Mary and the Christ-child which miraculously appeared on a window of the Catholic church at Canton, Minn., has become far more of an attraction to the faithful than ever. The reason of this is a second miracle produced in connection with it, which clinches the proof of its supernatural origin. This miracle consists in a transferral of the picture to a new pane of glass. Recently it was decided to remove the old glass. This glass, when viewed from any other point than the ground, was perfectly plain. When removed it was merely an ordinary pane of glass. A new pane was procured from the stock of a glazier and placed in the sash. The moment it was in

place a loud shout went up from the crowd of people below. There was the same picture that had appeared in the other glass. The form of the Virgin, with the infant Jesus in her arms, was plainly discernible. "Nothing short of a bull from the Vatican," says a dispatch, "would now convince the people of Canton that they are not daily viewing a miracle."

Professor Herrman, the legerdemainist, has had a word to say on this miraculous picture. He says he has examined many reputed miracles, and this differs in no particular from hundreds of others. The professor asserts that some chemist is trifling with the good faith of the people of Canton. He claims that it is nothing extraordinary to produce a face in a pane of glass and that the trick was old thirty years ago. "Giv me two hours to prepare my chemicals," says the professor, "name the picture of anyone to be produced, and allow me five minutes at a pane of glass, and I will wager that after my presence the picture will come and go for weeks in phosphorescent gleams by night and in rich colors by day. Any tyro in chemistry can produce the same result."

It is unpleasant to think that this country is fast filling with the sort of human creatures who giv credence to a gross hocus-pocus trick like the above. It is disquieting to reflect that we are surrounded by legions of persons with head-pieces capable of no better work than acceptance of such tomfool impositions. A republic depends upon the sensibleness and right action of its masses; sorry must be the sense and far amiss the action of the wights who credit this humbug. The conduct of government and of all the functions of society requires the soundest and broadest intellect procurable, and pacific and right-directed feelings; how lacking are the intellects of these miracle-believers, and how adverse to society their fanatical, priest-perverted feelings, it is alarming to consider. The public weal, and even the every-day concerns of private life, indispensably demand men sage, broad, informed, cautious, uncredulous, in mind, and amicable and tolerant in disposition; to these high necessities the Catholics bring brains tiny, deludable, cramp, unopen, set, unpliable, and hearts brimmed by jealous priests with animosity toward every person believing elsewise than themselvs. These pinhead-brained and misdispositioned creatures swarm on every hand; each wields as powerful a ballot as one of us and is ready to level as deadly a rifle in war. Uncheering reflection!

The "Leather Medal" for Our Congressmen.

In response to our appeal for help in circulating an immense number of little pamphlets with opinions concerning Sunday opening of the World's Fair we hav received the following encouragement:

"CROOKSTON, MINN., Oct. 19, 1892.

"MY DEAR MACDONALD: Heston's cartoon on the closing of the World's Fair on Sunday is *the* hit of the season. I hav vainly tried to find words to fittingly characterize this the most infamous outrage that an American Congress has ever perpetrated against the liberties of the people. What I hav failed to do with my tongue and pen Heston has done with his pencil. A million of them should be printed. J. E. REMSBURG."

"TURNER, ORE., Oct. 6, 1892.

"MR. EDITOR: The 'Leather Medal' is grand. It not only 'takes the cake,' but the whole bake-shop. Get them out embossed, in colors. They can be sold by thousands. They will be an unanswerable argument. Ten millions of the picture, same as in THE TRUTH SEEKER, should be printed and scattered broadcast. I want some.

"In THE TRUTH SEEKER of a week or so ago I see a proposition that the opening or closing of the World's Fair be put to a vote of the people.

"I differ; no man, or combination of men, has *any right whatever* to close the Fair on Sunday. Everyone has a right to go in or out on Sunday, if they choose, same as any other day. It is a *natural* right. It exists not by votes, but by nature. No one has any right to vote on it. If the Fair is shut up on any day, it will simply be by force. The people *may* acquiesce, but it will be force all the same. This is the true ground. Let us accept no other. To do so is to surrender a principle of liberty. No religious person or body of persons has the least right to any consideration whatever. It is none of their business. Let them stand aside. F. S. MATTESON."

"GIBBON, NEB., Oct. 18, 1892.

"MR. EDITOR: By all means—if the means are forthcoming—hav the leaflets suggested by E. B. B. printed. I inclose a dollar to help the good work. Let the spirit of enthusiasm be stirred until Christianity shall be dumfounded; let there be a snowstorm of ridicule that shall make it a cold time for bigotry. Let the voice of liberty be raised until the demon of intolerance shall be confused and routed. I hav but one suggestion to make, which, however, may not suit a wiser preference. It would somewhat mar the paraphrase, but I thought the truth would be more direct. It is to transpose the Latin inscription so as to read 'Vox dei vox asinus.' Nor would it be inconsistent with the other inscription, for if the ass be God and rum and religion his emissaries, how greater the shame for the Christian to claim his 'faith is well founded.' Yours truly, C. PUTNAM."

"TURNER, ORE., Oct. 21, 1892.

"MR. EDITOR: Permit me to second the motion of 'E. B. B.' The idea is 'immense.' I think that I suggested in a letter not long ago that facsimile medals be made in leather 'and scattered broadcast over the land.' Either plan will do, and I will buy all I can afford to. Let me suggest additional 'mottoes,' to wit: 'Punch and Prayers,' 'Holiness and Whisky Straight.'

"The cartoon of 'How Christians Desert Faith' is another 'immense' take-off. In fact, THE TRUTH SEEKER illustrations are 'immense' generally, and teach more with one look than columns of reading can do.

"Respectfully yours, T. S. MATTESON."

We will therefore prepare the pamphlet in such shape that it can be supplied for local use at a very small price, and ask for contributions to enable us to do national work with it. The city of Chicago alone ought to use a hundred thousand copies.

Colonel Ingersoll on Renan and Voltaire.

Colonel Ingersoll's recent appearance on the platform and in the press will furnish our readers two rare treats. The paper on Renan, extracts from which we reprint on another page, is a generous tribute to one of philosophy's cheeriest writers. And next week we shall print the colonel's new lecture on Voltaire. The report of the lecture is furnished us by the author himself, and so far as it goes, is accurate. It is, however, not entirely complete, for it is the intention of Mr. Ingersoll to say a great deal more about the "greatest man of the eighteenth century," and Mr. C. P. Farrell will publish it in a book. But what we shall publish is all that can be had till that good time arrives.

We extend to Samos Parsons sincerest sympathy in the loss of his wife, who died October 16th. She had filled out her days, being ninety-one years old, but this long companionship makes the loss the harder to bear. Mr. Parsons himself is one of the kindliest of workers in our cause, and his generous benefactions are well remembered by all the Freethought editors.

A needle of truth found in the haystack of pulpitic utterance should not fail of record. Rev. Andrew Douglas, of Arbroath, Scotland, recently said: "Teetotalism is a Mohammedan and not a Christian virtue, and they who desire it to be a universal rule of society are presumptuously claiming to be superior to Christ, who wisely encouraged the social propensities of his brethren."

We are glad to see in the New York *World*, from day to day, as voters on the opening of the World's Fair on Sunday, the names of many ladies who are on our own subscription list. It indicates an interest in the matter sufficient to induce the performance of some labor. Everything, no matter how slight, helps to influence public opinion, and this as well as other expressions will be urged upon Congress when the time comes to argue for the repeal of the Sunday-closing clause of the appropriation.

When the Rev. Dr. Thomas, of Chicago, went on his summer vacation to the woods of Wisconsin he killed some deer out of season. The Chicago staff correspondent of the *Forest and Stream* has criticised the reverend law-breaker from week to week in that journal until he has professed his willingness to pay the fine, though like most other professions of doctors of divinity it has so far been mere vanity and wind, as the psalmist hath it. But another reverend sportsman, living in this city, has not escaped so easily. The Rev. Thomas Dixon, a mighty pulpit reprover of other people's sins, recently went down to Staten Island and shot thirty-one robins. The game constable saw him, arrested him, and a country justice fined him $5 each for the birds, and confiscated them for his own use. It seems to us that these reverend gentlemen ought to respect the laws more or talk less.

In the West.

News and Notes.

I hav had a varied experience this trip—from the cross-roads of Kentucky to the magnificence of the Columbian Exposition. Golden is a little bit of a place, and you would think that no more than a corporal's guard could be got together in this remote country town. But we had big audiences, and on Sunday the large tobacco warehouse of the Bogard Bros., the only "meeting-house" in the place, was crowded to its utmost capacity. From far and near the Christians and the Infidels flocked to the scene of debate. Professor Hall was not on hand Friday morning and so I opened the discussion with a lecture on "The Bible and Modern Thought." On Saturday my opponent appeared, having like myself found great difficulty in journeying to this point where the sound of the locomotiv will probably never be heard in the march of civilization.

We arranged for a four hours' debate each day, Saturday and Sunday. Professor Hall's main proposition was the divine inspiration of the Bible, which he defended with the usual arguments. He had a string of thirty or forty propositions which he himself admitted were merely suppositions, based on the assumed existence of God. As he did not prove or undertake to prove the existence of a God his "suppositions" were not arguments. Every theologian knows that there are only two possible ways to prove a divine revelation—namely, by miracles or by prophecy. Professor Hall never touched the question of miracles, and only at the very last moment did he make any reference to prophecy. So I really had nothing to which I might reply. All his arguments simply went to show that the Bible was a unique and remarkable literature. This is admitted, but that does not demonstrate a "divine revelation." I absolutely proved on the other hand that whatever excellences the Bible did possess it could not come from God—that is, from an infinitly perfect being, for it makes out that God is an imperfect being, an ignorant being, a cruel being capable of the most atrocious acts. It is needless to refer to my "proof-texts," for every Liberal student knows them. I cannot go into the particulars of our four hours' debate, the *pro* and *con* of our various arguments, but the gist is in the points noted. If the Bible is divinely inspired it must teach noble and lofty ideas of God throughout, and by miracle or prophecy giv to man what the human reason cannot possibly attain. As no miracle or prophecy is proved, and as the Bible does teach degrading ideas of God, it can only be an imperfect human production, with more or less flashes of genius and streaks of goodness to relieve the infernal darkness of its barbarous panorama. So stood the debate at the end of the first day. On Sunday I made the affirmation that the morality of Freethought was superior to that of the Christian religion. I showed that Freethought teaches self-respect, self-reliance, universal brotherhood, and hope and progress for the human race here and now, and abolishes fear of the hereafter, the horrors of eternal hell, while it depends for moral motiv on the spirit of humanity itself. On the other hand, the Christian religion teaches total depravity, vicarious atonement, "lay your deadly doing down," salvation by belief and not by conduct. It teaches a sectarian brotherhood, not universal brotherhood, and proclaims the savage and false doctrin of hell-fire. The standard of Freethought is universal human welfare, the standard of the Christian religion is the authority of a book crowded with ignorance and superstition. Freethought teaches human rights; the Christian religion teaches tyranny and the constant violation of human rights, as instanced by the exemption of church property from taxation, and the closing of the World's Fair on Sunday, and the persecution of Seventh Day Adventists under our flag.

Professor Hall replied to these arguments by affirming that the Christian religion was the source of every art, of every discovery, of every invention, of every reform, in the history of the world. However, the feebleness of his argument was proved by the

fact that he was compelled in reply to my exposition of the philosophy of Freethought to resort to the old-time trick of slandering illustrious Infidels—Paine, Ingersoll, Bradlaugh, and Bennett. I was obliged to brand each statement that he made as a lie. I do not know whether Professor Hall knew that he was giving utterance to a lie. I guess he didn't. His Christian education is at fault. I don't believe he would hav said what he did say if he had absolutely known the truth. But it is pretty difficult for a theologian to see straight. Its method givs an infernal twist to his mental vision. It is like a disease. He is the victim of a condition. I can't giv more of the debate. It was the event of the season in the Cumberland country. Nothing of the kind had ever occurred before in this quiet and peaceable domain. No Infidel lecturer had before unfurled the flag. The Christians hav had their say for a century or more, and this was the first time that the other side ever put in an appearance. It was like a miracle in the eyes of some to see one criticise the Bible like other books, and condemn its God. I really think that it was expected that I should be struck by lightning.

My opponent, Professor Hall, is a skillful debater, and knows how to make his points. He knows what to dodge and what to meet. He is of course a special pleader. He plays to a certain extent on the ignorance and prejudice of his audience. He has a vein of comedy which takes the place of argument. He is a jokist and wins the applause of groundlings. On the whole, however, he does as well for the Christian religion as anyone that I ever met. He is well posted; has evidently made a study of the question, and marshals his array of arguments quite effectivly. He is a good lawyer for his side.

The report of the deb te will probably be put in a pamphlet form, edite l by C. D. McKinney, a prominent lawyer of Cadiz, Ky., and I think that he will giv an impartial history.

There are some stanch Liberals at Golden Pond. Although they are in a minority, they hold their own. There is no church at Golden Pond, and it is one of the most orderly communities anywhere around.

The Bogard Brothers—Z. T. Bogard and W. A. Bogard—are the original Infidels of this section; but they are thoroughly respected by their Christian neighbors, and are not boycotted on account of their opinions. The firm of Bogard & Rhodes does the largest business at this point. Mr. E. W. Rhodes is on the Liberal side, although he has had to suffer on account of his unflinching attitude. But he is true blue whatever may happen. I wish there were more Freethought ladies in this community, for with their assistance a splendid progress could be made. I hope Mr. Rhodes will persuade some gentle lady to unite in this noble cause. I enjoyed the hospitality of Mr. and Mrs. Z. T. Bogard. In their large house the generous table was spread for all alike—the believer and the unbeliever.

Mr. and Mrs. A. Schram, F. M. Oakley, Joseph Mayes, W. S. Crass, the McWaters Brothers, are among our supporters here. Col. Bart Wood introduced me at the lecture. Everything went off pleasantly, but Golden Pond will not soon forget the excitement of the occasion. The waves of thought are rolling on.

Golden Pond presents a beautiful appearance at this season of the year. The fields and woods and gentle declivities stretch away in quiet and picturesque effulgence. The autumn colors decorate the varied scenes. I shall long remember Golden Pond and my friends here, and the battle for Freethought.

On Monday I go to Cadiz, Ky., where I lecture in the evening at the courtroom. I hav a good audience, but no ladies are present. It is pioneer work at Cadiz, but some of the best people of the place are Freethinkers, and it is hoped that in the future I may continue and bring out the latent elements of progress in this handsome rural town, the county-seat of Trig county, and one of the prettiest places in the state. The people that I met here are most cordial and intelligent, and advanced thought will always find a welcome.

I am up at 3 o'clock Tuesday morning, and in the darkness, with the lustrous morning star shining above, I take coach twelve miles away to the railroad station. From here I go to Princeton, Ky. I am sorry that I do not hav time to stop off and see Liberal friends—Mr. Eldred, Mr. Culett, and others. I arrive at Paducah, and find that my trunk is left far behind and I must telegraph and hunt it up. I am thus compelled to go to St. Louis by way of Fulton, Ky., at extra expense and time. I hav to take a mixed train to Fulton, and the distance, fifty miles, is traversed in six hours. I am just in time for the St. Louis train and hav to scramble for it.

I am thus on hand after an all-night ride for my appointment at Springfield, Ill. Here I meet with gratifying success. I lecture in the court-house. The audience is a fine one, and the discourse on the Bible and the World's Fair Sunday opening is well received. Over fifty names were signed to the Federation. This makes nearly two hundred names taken at Cincinnati, Golden Pond, etc., for the Federation. Springfield is a magnificent city. Mrs. J. F. Maisenbacher gave me a drive through its delightful avenues, with my friend, Miss Helen Celler. Elegant houses and beautiful trees make charming views.

Mr. and Mrs. Maisenbacher and family are stanch Liberals, and I enjoyed the hospitality of their attractiv home. Miss Helen Celler also gave cordial welcome and aid. Mr. W. F. Kelley introduced me at the lecture. He is activ in the cause, and is ready to lend a hand. I was glad to meet again comrade Walters, of Eau Claire, Wis.; also Mr. and Mrs. Walker, Mr. Smith and son, old friends on THE TRUTH SEEKER roll. Well, I cannot giv the names of all I met here. I intend to renew the campaign at the earliest possible moment. There is a splendid promis in this capital of the great state of Illinois.

Again I hav to take the midnight train, and through the darkling hours sweep on to Chicago. Here the world is all agog. A vast and brilliant scene opens upon me, such as seldom greets the eye of the Pilgrim in gorgeous East or golden West. An infinity of colors is here deftly woven together in wondrous array—flags and pennons and streamers of all nations floating in harmonious splendor, miles and miles of blazing effulgence. Oceans of music entrance, filling the air from a thousand instruments, while numberless troops—children and men in gay uniforms—march to the inspiring strains. The superb bloom of all the centuries flashes its radiant glory in the streets of marvelous Chicago.

I must, however, leave this animating scene and pursue my journey to Rochelle, where Wettstein is waiting for me, and here, around his genial fireside, we renew old memories. Otto does not grow old a bit, and he wages the warfare valiantly against the gods and the gods are fleeing. The torch of reason prevails.

Rochelle is an orthodox place, and I don't hav a large audience, but I hav an appreciativ one, and I enjoy meeting these friends, who come, some of them, ten or fifteen miles to attend the lecture. There are Jas. Smith and Elmer Smith, and John Yetter and wife, of Stewart, and Mr. and Mrs. Hazleton, of Kings, and Frank Praetz and son, and others, who make a generous rally. Rochelle looks to the dawn. The man with the badge-pin carries the day.

Wettstein and myself take the early train Friday for Chicago. We meet Mrs. Wettstein and friends, and as by good fortune tickets are furnished for the dedication exercises and away we go with the vast crowd to the greatest building on earth, with an area of forty-four acres. This was the first time I had visited the Fair grounds. A marvel of beauty and grandeur bursts upon me. The immense buildings, with wonderful columns and roofs and domes, present a scene of unrivaled magnificence. It is a sublime and amazing spectacle, the mighty crown of man's long career. The main hall of the manufacturers' building covers ten acres, one roof swinging over it all. Beneath this vast expanse two hundred thousand people are gathered. Like a bank of glittering roses on one side of the hall shines the chorus, five thousand people in one mass, from whence melodies roll like sweet and lofty thunders. The imposing ceremonies of the dedication are caught by the eye and not by the ear, and the mind is almost overwhelmed by the prodigious and accumulating splendors of sound and color, the swaying multitudes of joyous and excited people. In the evening, outflaming the stars, the fireworks gem the sky with "sweeping glories and long trains of light." So passes the great gala day of Chicago.

On Saturday morning the first one I greet is Franklin Steiner, our brave young worker of Des Moines. I was glad to meet our youthful and enthusiastic comrade. He has plenty of fire and energy for the great work of Freethought.

Sunday, Monday, and Tuesday are the days of the Congress of the American Secular Union. A good Congress has been held. Fellowship prevails. Misapprehensions hav been removed. There is a better understanding than ever before. There has been a change of front and there will be better work. In fact, things hav been straightened out and we can all go ahead with lively hope. There is to be no quarrel among ourselvs, and there will be freedom and harmony.

I hav enjoyed the Congress. I hav had three days of splendid companionship—hav met many friends. I can't name them all. Their names will be seen in the report elsewhere. I was glad to meet Mr. and Mrs. W. F. Jamieson, who hav so long been in our ranks. Tuesday evening we gathered around the hospitable table of Judge and Mrs. Waite, at Hotel Holland. Judge Waite has built an elegant block within a short distance of the Fair grounds at Hyde park, and it promises to be one of the most popular resorts of the city. I like Judge Waite. He has a level head and understands the principles of Secularism. His proposed amendment of the Sunday clause was just the thing and places the Union on right ground. Hitherto it has occupied a false and weak position. Judge Westbrook, I understand, forwarded to the Congress an elaborate argument in favor of closing the World's Fair on Sunday.

We are now upon a straight Secular platform. Mr. Wakeman's amendments unfold new possibilities. In fact, we might say there has been a revolution, but it came quietly and most effectivly.

I am glad to meet again this side the Rockies A. T. Jones, of the *American Sentinel*. He gave a magnificent address last night and fairly captured the audience. He has complete mastery of his subject. I want to call attention to his great book, "The Two Republics." Every Liberal should read this book. As a history of church usurpation in old Rome and new America, it cannot be surpassed.

I was quite surprised to find that Dr. Greer, one of the elected vice-presidents of the Union, was an old campaigner with me in Utah, when I first struck that biblical country. We traveled for miles together over the mountains, eight thousand feet high, to Tintie, where I got ahead of all the churches and gave a Freethought lecture before the voice of a priest was heard in that lofty region. It was too high for hell-fire to reach it. I shall never forget that trip, and I was simply taken aback when I found that Dr. Greer, of Chicago, was my genial and sturdy companion of that mountainous journey, almost to the skies. The doctor has had a hard fight with the ecclesiastics, but like myself he has not lost in weight. We are still ready for another campaign.

It was a pleasure to meet Mrs. Monroe and "Baby" Monroe, wife and daughter of our famous Dr. J. R. Monroe, and the spirit of the noble dead is in the inheritors of his renown. They carry onward the light of reason, and glory of liberty.

My next notes will be written from the bosom of the Rockies. SAMUEL P. PUTNAM.

Lectures and Meetings.

THE Newark Liberal League, 177 Halsey street, corner of Market street.—Sunday afternoon, November 6th, at 3 o'clock, Van Buren Denslow, of New York, on "Protection and Wages."

S. P. PUTNAM'S lecture appointments for October and November:

Reno, Nev.....Nov.	6, 7	Independence, Cal., Nov.	17–20
Bishop Creek and Round Valley, Cal. "	9–14	Stockton, Cal..... "	27

THE Manhattan Liberal Club lectures for October are as follows. The Club meets at 220 E. 15th street:

November 4th, "The Coming Party," T. B. Wakeman.
November 11th, "The True Liberty in Marriage," Ruth Dennis.
November 18th, "The Spirit of Islam," A. L. Rawson.
November 25th, "The Prohibition Craze and Its Results," Henry Nichols.

JOHN R. CHARLESWORTH'S lecture appointments are:

Columbus, O.....Nov.	6	Granite, Mont.....Dec.	25, 26
Cincinnati, O..... "	13	Missoula, Mont... "	27, 28
Centralia, Ill..... "	16, 17	Rosalia, Wash..... "	29–31
Chicago, Ill..... "	27–30	Reardon, Wash...Jan.	10–12
Menomonie, Wis.Dec.	1	Seattle, Wash..... "	14, 15
Neilsville, Wis.... "	2, 3	Merced, Cal.....Feb.	19, 20
Crookston, Minn. "	14, 51	Savannah, Cal..... "	27
Jamestown, Minn "	18, 19	El Monte, Cal..... "	28, 29

Liberals along the line of the Northern Pacific desiring lectures should address him at 345 W. Randolph street, Chicago.

"MR. EDITOR: The Ohio Liberal Society would like to hav Miss Voltairine de Cleyre deliver a lecture in Cincinnati, but, as she is stationed at Philadelphia, the cost of a lecture would be more than the society could well afford. If any societies along the route would engage Miss de Cleyre for lectures we could then obtain her services at less cost, as the railroad fare would be less. If any societies between here and Philadelphia care to hav a lecture from Miss de Cleyre the undersigned would be obliged if they would notify him as soon as possible. ANDREW HOGG, Secretary, 215 West Seventh street, Cincinnati, O."

SEND for catalog of our publications. Sent **free** on application.

Ernest Renan.*

Blessed are those
Whose blood and judgment are so well co-mingled
That they are not a pipe for fortune's finger
To sound what stop she please.

Ernest Renan is dead. Another source of light; another force of civilization; another charming personality; another brave soul, graceful in thought, generous in deed; a sculptor in speech, a colorist in words—clothing all in the poetry born of a delightful union of heart and brain—has passed to the realm of rest.

Reared under the influences of Catholicism, educated for the priesthood, yet by reason of his natural genius, he began to think. Forces that utterly subjugate and enslave the mind of mediocrity sometimes rouse to thought and action the superior soul.

Renan began to think—a dangerous thing for a Catholic to do. Thought leads to doubt, doubt to investigation, investigation to truth—the enemy of all superstition.

He lifted the Catholic extinguisher from the light and flame of reason. He found that his mental vision was improved. He read the scriptures for himself, examined them as he did other books not claiming to be inspired. He found the same mistakes, the same prejudices, the same miraculous impossibilities in the book attributed to God that he found in those known to have been written by men.

Into the path of reason, or rather into the highway, Renan was led by Henriette, his sister, to whom he pays a tribute that has the perfume of a perfect flower.

"I was," writes Renan, "brought up by women and priests, and therein lies the whole explanation of my good qualities and of my defects." In most that he wrote is the tenderness of woman, only now and then a little touch of the priest showing itself, mostly in a reluctance to spoil the ivy by tearing down some prison built by superstition.

In spite of the heartless "scheme" of things he still found it in his heart to say, "When God shall be complete, he will be just," at the same time saying that "nothing proves to us that there exists in the world a central consciousness—a soul of the universe—and nothing proves the contrary." So, whatever was the verdict of his brain, his heart asked for immortality. He wanted his dream, and he was willing that others should have theirs. Such is the wish and will of all great souls.

He knew the church thoroughly and anticipated what would finally be written about him by churchmen: "Having some experience of ecclesiastical writers I can sketch out in advance the way my biography will be written in Spanish in some Catholic review of Santa Fé in the year 2,000. Heavens! how black I shall be! I shall be so all the more, because the church when she feels that she is lost will end with malice. She will bite like a mad dog."

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The time has arrived when Jesus must become a myth or a man. The idea that he was the infinite God must be abandoned by all who are not religiously insane. Those who have given up the claim that he was God, insist that he was divinely appointed and illuminated; that he was a perfect man—the highest possible type of the human race, and consequently, a perfect example for all the world.

As time goes on, as men get wider or grander or more complex ideas of life, as the intellectual horizon broadens, the idea that Christ was perfect may be modified.

The New Testament seems to describe several individuals under the same name, or at least one individual who passed through several stages or phases of religious development. Christ is described as a devout Jew, as one who endeavored to comply in all respects with the old law. Many sayings are attributed to him consistent with this idea. He certainly was a Hebrew in belief and feeling when he said "Swear not by Heaven because it is God's throne, nor by earth for it is his footstool; nor by Jerusalem, for it is his holy city." These reasons were in exact accordance with the mythology of the Jews. God was regarded simply as an enormous man, as one who walked in the garden in the cool of the evening, as one who had met man face to face, who had conversed with Moses for forty days upon Mount Sinai, as a great king, with a throne in the heavens, using the earth to rest his feet upon, and regarding Jerusalem as his holy city.

Then we find plenty of evidence that he wished to reform the religion of the Jews; to fulfill the law, not to abrogate it. Then there is still another change: he has ceased his efforts to reform that religion and has become a destroyer. He holds the temple in contempt and repudiates the idea that Jerusalem is the holy city. He concludes that it is unnecessary to go to some mountain or some building to worship or to find God, and insists that the heart is the true temple, that ceremonies are useless, that all pomp and pride and show are needless, and that it is enough to worship God under heaven's dome, in spirit and in truth.

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We know now—if we know anything—that Jesus was mistaken about the coming of the end, and we know now that he was greatly controled in his ideas of life by that mistake. Believing that the end was near, he said, "Take no thought for the morrow, what ye shall eat or what ye shall drink or wherewithal ye shall be clothed." It was in view of the destruction of the world that he called the attention of his disciples to the lily that toiled not and yet excelled Solomon in the glory of its raiment. Having made this mistake, having acted upon it, certainly we cannot now say that he was perfect in knowledge.

He is regarded by many millions as the impersonation of patience, of forbearance, of meekness and mercy, and yet, according to the account, he said many extremely bitter words, and threatened eternal pain.

We also know, if the account be true, that he claimed to have supernatural power, to work miracles, to cure the blind and to raise the dead, and we know that he did nothing of the kind. So if the writers of the New Testament tell the truth as to what Christ claimed, it is absurd to say that he was a perfect man. If honest, he was deceived, and those who are deceived are not perfect.

There is nothing in the New Testament, so far as we know, that touches on the duties of nation to nation, or of nation to its citizens; nothing of human liberty; not one word about education; not the faintest hint that there is such a thing as science; nothing calculated to stimulate industry, commerce, or invention; not one word in favor of art, of music or anything calculated to feed or clothe the body, nothing to develop the brain of man.

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Renan, in spite of his education, regarded Christ as a man, and did the best he could to account for the miracles that had been attributed to him, for the legends that had gathered about his name, and the impossibilities connected with his career, and also tried to account for the origin or birth of these miracles, of these legends, of these myths, including the resurrection and ascension. I am not satisfied with all the conclusions he reached or with all the paths he traveled. The refraction of light caused by passing through a woman's tears is hardly a sufficient foundation for a belief in so miraculous a miracle as the bodily ascension of Jesus Christ.

There is another thing attributed to Christ that seems to me conclusive evidence against the claim of perfection. Christ is reported to have said that all sins could be forgiven except the sin against the Holy Ghost. This sin, however, is not defined. Although Christ died for the whole world, that through him all might be saved, there is this one terrible exception: There is no salvation for those who have sinned, or who may hereafter sin, against the Holy Ghost. Thousands of persons are now in asylums, having lost their reason because of their fear that they had committed this unknown, this undefined, this unpardonable sin.

It is said that a Roman emperor went through a form of publishing his laws or proclamations, posting them so high on pillars that they could not be read, and then took the lives of those who ignorantly violated these unknown laws. He was regarded as a tyrant, as a murderer. And yet, what shall we say of one who declared that the sin against the Holy Ghost was the only one that could not be forgiven, and then left an ignorant world to guess what that sin is? Undoubtedly this horror is an interpolation.

There is something like it in the Old Testament. It is asserted by Christians that the Ten Commandments are the foundation of all law and of all civilization, and you will find lawyers insisting that the Mosaic code was the first information that man received on the subject of law; that before that time the world was without any knowledge of justice or mercy. If this be true the Jews had no divine laws, no real instruction on any legal subject until the Ten Commandments were given. Consequently, before that time there had been proclaimed or published no law against the worship of other gods or of idols. Moses had been on Mount Sinai talking with Jehovah. At the end of the dialogue he received the tables of stone and started down the mountain for the purpose of imparting this information to his followers. When he reached the camp he heard music. He saw people dancing, and he found that in his absence Aaron and the rest of the people had cast a molten calf which they were then worshiping. This so enraged Moses that he broke the tables of stone and made preparations for the punishment of the Jews. Remember that they knew nothing about this law, and, according to the modern Christian claims, could not have known that it was wrong to melt gold and silver and mold it in the form of a calf. And yet Moses killed about thirty thousand of these people for having violated a law of which they had never heard; a law known only to one man and one God. Nothing could be more unjust, more ferocious, than this; and yet it can hardly be said to exceed in cruelty the announcement that a certain sin was unpardonable and then failure to define the sin. Possibly, to inquire what the sin is, is the sin.

Renan regards Jesus as a man, and his work gets its value from the fact that it is written from a human standpoint. At the same time, consciously or unconsciously, or maybe for the purpose of sprinkling a little holy water on the heat of religious indignation, he now and then seems to speak of him as more than human, or as having accomplished something that man could not.

He asserts that "the gospels are in part legendary; that they contain many things not true; that they are full of miracles and of the supernatural." At the same time he insists that these legends, these miracles, these supernatural things do not affect the truth of the probable things contained in these writings. He sees and sees clearly, that there is no evidence that Matthew, or Mark, or Luke, or John wrote the books attributed to them; that, as a matter of fact, the mere title of "according to Matthew," "according to Mark," shows that they were written by others who claimed them to be in accordance with the stories that had been told by Matthew or by Mark. So Renan takes the ground that the gospel of Luke is founded on anterior documents and "is the work of a man who selected, pruned, and combined, and that the same man wrote the Acts of the Apostles and in the same way."

The gospels were certainly written long after the events described, and Renan finds the reason for this in the fact that the Christians believed that the world was about to end; that, consequently, there was no need of composing books; it was only necessary for them to preserve in their hearts during the little margin of time that remained a lively image of him whom they soon expected to meet in the clouds. For this reason the gospels themselves had but little authority for one hundred and fifty years, the Christians relying on oral traditions. Renan shows that there was not the slightest scruple about inserting additions in the gospels, variously combining them, and in completing some by taking parts from others; that the books passed from hand to hand, and that each one transcribed in the margin of his copy the words and parables he had found elsewhere which touched him; that it was not until human tradition became weakened that the text bearing the names of the Apostles became authoritative.

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In the gospel of John you will find the metaphysics of the church. There you find the second birth. There you find the doctrine of the atonement clearly set forth. There you find that God died for the whole world, and that whosoever believeth not in him is to be damned. There is nothing of the kind in Matthew. Matthew makes Christ say that, if you will forgive others, God will forgive you. The gospel "according to Mark" is the same. So is the gospel "according to Luke." There is nothing about salvation through belief, nothing about the atonement. In Mark, in the last chapter, the Apostles are told to go into all the world and preach the gospel, with the statement that whoever believed and was baptized should be saved, and whoever failed to believe should be damned. But we now know that that is an interpolation. Consequently, Matthew, Mark, and Luke never had the faintest conception of the "Christian religion." They knew nothing of the atonement, nothing of salvation by faith—nothing. So that, if a man had read only Matthew, Mark, and Luke, and had strictly followed what he found, he would have found himself, after death, in perdition.

Renan finds that certain portions of the gospel "according to John" were added later; that the entire twenty-first chapter is an interpolation; also that many places bear the traces of erasures and corrections. So he says that it would be "impos-

*Extracts from a paper in the *North American Review* for November. The *Review* containing the article complete will be sent for 50 cents.

sible for anyone to compose a life of Jesus, with any meaning in it, from the discourses which John attributes to him, and he holds that this gospel of John is full of preaching, Christ demonstrating himself; full of argumentation, full of stage effect, devoid of simplicity, with long arguments after each miracle, stiff and awkward discourses, the tone of which is often false and unequal." He also insists that there are evidently "artificial portions, variations like that of a musician improvising on a given theme."

In spite of all this, Renan, willing to soothe the prejudice of his time, takes the ground that the four canonical gospels are authentic, that they date from the first century, that the authors were, generally speaking, those to whom they are attributed; but he insists that their historic value is very diverse. This is a backhanded stroke. Admitting, first, that they are authentic; second, that they were written about the end of the first century; third, that they are not of equal value, disposes, so far as he is concerned, of the dogma of inspiration.

One is at a loss to understand why four gospels should have been written. As a matter of fact there can be only one true account of any occurrence, or of any number of occurrences. Now, it must be taken for granted, that an inspired account is true. Why then should there be four inspired accounts? It may be answered that all were not to write the entire story. To this the reply is that all attempted to cover substantially the same ground.

Many years ago the early fathers thought it necessary to say why there were four inspired books, and some of them said, because there were four cardinal directions and the gospels fitted the north, south, east, and west. Others said that there were four principal winds—a gospel for each wind. They might have added that some animals have four legs.

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Renan reached the conclusion that the gospels are neither biographies after the manner of Suetonius nor fictitious legends in the style of Philostratus, but that they are legend ry biographies like the legends of the saints, the lives of Pl tinus and Isidore, in which historical truth and the desire to present models of virtue are combined in various degrees; that they are "inexact;" that they "contain numerous errors and discordances." So he takes the ground that twenty or thirty years after Christ his reputation had greatly increased, that "legends had begun to gather about him like clouds," that "death added to his perfection, freeing him from all defects in the eyes of those who had loved him, that his followers wrested the prophecies so that they might fit him. They said, 'he is the messiah.' The messiah was to do certain things; therefore Jesus did certain things. Then an account would be given of the doing." All of which of course shows that there can be maintained no theory of inspiration.

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Renan reaches the conclusion, proving every step that he takes, that the four principal documents—that is to say, the four gospels—are in "flagrant contradiction one with another." He attacks, and with perfect success, the miracles of the scriptures, and upon this subject says: "Observation, which has never once been falsified, teaches us that miracles never happen, but in times and countries in which they are believed and before persons disposed to believe them. No miracle ever occurred in the presence of men capable of testing its miraculous character." He further takes the ground that no contemporary miracle will bear inquiry, and that consequently it is probable that the miracles of antiquity which have been performed in popular gatherings would be shown to be simple illusion, were it possible to criticise them in detail. In the name of universal experience he banishes miracles from history. These were brave things to do, things that will bear good fruit. As long as men believe in miracles, past or present, they remain the prey of superstition. The Catholic is taught that miracles were performed anciently not only, but that they are still being performed. This is consistent inconsistency. Protestants teach a double doctrine: That miracles used to be performed, that the laws of nature used to be violated, but that no miracle is performed now. No Protestant will admit that any miracle was performed by the Catholic church. Otherwise, Protestants could not be justified in leaving a church with whom the God of miracles dwelt. So every Protestant has to adopt two kinds of reasoning: that the laws of Nature used to be violated and that miracles used to be performed, but that since the apostolic age Nature has had her way and the Lord has allowed facts to exist and to hold the field. A supernatural account, according to Renan, "always implies credulity or imposture"—probably both.

It does not seem possible to me that Christ claimed for himself what the Testament claims for him. These claims were made by admirers, by followers, by missionaries.

When the early Christians went to Rome they found plenty of demigods. It was hard to set aside the religion of a demigod by telling the story of a man from Nazareth. These missionaries, not to be outdone in ancestry, insisted—and this was after the gospel "according to St. John" had been written—that Christ was the son of God. Matthew believed that he was the son of David, and the messiah, and gave the genealogy of Joseph, his father, to support that claim.

In the time of Christ no one imagined that he was of divine origin. This was an aftergrowth. In order to place themselves on an equality with pagans they started the claim of divinity, and also took the second step requisite in that country: First, a god for his father, and second, a virgin for his mother. This was the pagan combination of greatness, and the Christians added to this that Christ was God.

It is hard to agree with the conclusion reached by Renan, that Christ formed and intended to form a church. Such evidence, it seems to me, is hard to find in the Testament. Christ seemed to satisfy himself, according to the Testament, with a few statements, some of them exceedingly wise and tender, some utterly impracticable and some intolerant.

If we accept the conclusions reached by Renan we will throw away, the legends without foundation; the miraculous legends; and everything inconsistent with what we know of nature. Very little will be left—a few sayings to be found among those attributed to Confucius, to Buddha, to Krishna, to Epictetus, to Zeno, and to many others. Some of these sayings are full of wisdom, full of kindness, and others rush to such extremes that they touch the borders of insanity. When struck on one cheek to turn the other, is really joining a conspiracy to secure the triumph of brutality. To agree not to resist evil is to become an accomplice of all injustice. We must not take from industry, from patriotism, from virtue, the right of self-defense.

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It had been contended for many years that no one could pass judgment on the veracity of the scriptures who did not understand Hebrew. This position was perfectly absurd. No man needs to be a student of Hebrew to know that the shadow on the dial did not go back several degrees to convince a petty king that a boil was not to be fatal. Renan, however, filled the requirement. He was an excellent Hebrew scholar. This was a fortunate circumstance, because it answered a very old objection.

The founder of Christianity was, for his own sake, taken from the divine pedestal and allowed to stand like other men on the earth, to be judged by what he said and did, by his theories, by his philosophy, by his spirit.

No matter whether Renan came to a correct conclusion or not, his work did a vast deal of good. He convinced many that implicit reliance could not be placed upon the gospels, that the gospels themselves are of unequal worth; that they were deformed by ignorance and falsehood, or, at least, by mistake; that if they wished to save the reputation of Christ they must not rely wholly on the gospels, or on what is found in the New Testament, but they must go farther and examine all legends touching him. Not only so, but they must throw away the miraculous, the impossible, and the absurd.

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He did another great service, not only to Jews, but to Christendom, by writing the history of "The People of Israel." Christians for many centuries have persecuted the Jews. They have charged them with the greatest conceivable crime—with having crucified an infinite God. This absurdity has hardened the hearts of men and poisoned the minds of children. The persecution of the Jews is the meanest, the most senseless and cruel page in history. Every civilized Christian should feel on his cheeks the red spots of shame as he reads the wretched and infamous story. The flame of this prejudice is fanned and fed in the Sunday-schools of our day, and the orthodox minister points proudly to the atrocities perpetrated against the Jews by the barbarians of Russia as evidences of the truth of the inspired scriptures. In every wound God puts a tongue to proclaim the truth of his book.

If the charge that the Jews killed God were true, it is hardly reasonable to hold those who are now living responsible for what their ancestors did nearly nineteen centuries ago.

But there is another point in connection with this matter: If Christ was God, then the Jews could not have killed him without his consent; and according to the orthodox creed, if he had not been sacrificed, the whole world would have suffered eternal pain. Nothing can exceed the meanness of the prejudice of Christians against the Jewish people. They should not be held responsible for their savage ancestors, or for their belief that Jehovah was an intelligent and merciful God, superior to all other gods. Even Christians do not wish to be held responsible for the Inquisition, for the Torquemadas and the John Calvins, for the witch-burners and the Quaker-whippers, for the slave-traders and child-stealers, the most of whom were believers in our "glorious gospel," and many of whom had been born the second time.

Renan did much to civilize the Christians by telling the truth in a charming and convincing way about the "People of Israel." Both sides are greatly indebted to him: one he has ably defended, and the other greatly enlightened.

Having done what good he could in giving what he believed was light to his fellowmen, he had no fear of becoming a victim of God's wrath, and so he laughingly said: "For my part I imagine that if the eternal in his severity were to send me to hell I should succeed in escaping from it. I would send up to my creator a supplication that would make him smile. The course of reasoning by which I would prove to him that it was through his fault that I was damned would be so subtle that he would find some difficulty in replying. The fate which would suit me best is purgatory—a charming place, where many delightful romances begun on earth must be continued."

Such cheerfulness, such good philosophy, with cap and bells, such banter and blasphemy, such sound and solid sense drive to madness the priest who thinks the curse of Rome can fright the world. How the snake of superstition writhes when he finds that his fangs have lost their poison.

He was one of the gentlest of men—one of the fairest in discussion, dissenting from the views of others with modesty, presenting his own with clearness and candor. His mental manners were excellent. He was not positive as to the "unknowable." He said "perhaps." He knew that knowledge is good if it increases the happiness of man; and he felt that superstition is the assassin of liberty and civilization. He lived a life of cheerfulness, of industry, devoted to the welfare of mankind. He was a seeker of happiness by the highway of the natural, a destroyer of the dogmas of mental deformity, a worshiper of Liberty and the Ideal. As he lived, he died—hopeful and serene—and now, standing in imagination by his grave, we ask: Will the night be eternal? The brain says, Perhaps; while the heart hopes for the Dawn.

ROBERT G. INGERSOLL.

The American Secular Union Congress.

From among the hundreds of thousands of visitors who crowded Chicago, as it never was before, to attend the dedicatory exercises of the World's Fair, some twenty-five Freethinkers remained to attend the Sixteenth Annual Congress of the American Secular Union, several expressing their regrets that when railroad fares had been so favorable a greater gathering had not been drawn together.

The "Old Forum" was the appointed place of meeting, but how unlike the Forum of the days of the Chicago Secular Union's triumphs. Then it had been repainted. The aisles were carpeted, the permanent seats were cushioned, a paid quartet were accompanied by the peals of an organ, and over the central arch was suspended a cross, surmounted by an American flag. Now the building is barren and bare. The seats hav been removed and it is now usually rented for indoor baseball games and dances of a not very exclusiv class.

It was a lovely October morn, clear but cool, Sunday, the 23d, when President C. B. Waite called the Congress to order and delivered the following address:

To-day we are an astonished people. Knowing that our government was founded upon the principles of civil and religious liberty, we rested quietly under the clamor for religious legislation, not believing for a moment that Congress would yield to such demands. Now we awake from our lethargy to find a union of church and state already inaugurated, and all branches of the government fully committed to the requirements of a religious hierarchy.

The character of this religio-political despotism which is to take the place of our free institutions has not yet been fully developed—the particulars are not all arranged. It has not yet been determined which of the two grand divisions of the church shall in the first instance represent the Christian religion, much less hav the subsequent struggles for precedence in the favored party itself been anticipated and provided for. That is in case it should be the Protestant party. If it should be the Catholic party, there would not, perhaps, be much discussion.

But these questions will soon arise, and their decision will be forced upon the government.

Lack of space precludes our giving more of the address. It was well received.

B. F. Underwood moved that the president be authorized to appoint a committee on credentials, a committee on resolutions, and one on nominations.

H. C. Bennett moved to strike out all but that portion relating to the committee on credentials, which was passed.

The chairman appointed as such committee Dr. Greer, Geo. Borst, Alfred Schaffner, G. Sharpless, all of Chicago; and G. W. Devenbaugh, of Brimfield, Ind. This committee was instructed to report at the afternoon session.

The president thought that was a good time for the secretary to read the annual report.

The report had very little progress to point out, merely that a meeting had been held in Chicago, and that the secretary had written numerous articles and letters; that the president had protested against the prohibition, by Congress, of the delivery of ice in the District of Columbia on Sunday. There was a very foolish allusion to leaving her enemies to be ground out exceedingly fine by the gods, or something to that effect, and then she tendered her resignation—with a string to it.

After these flights of rhetoric and lack of results the Congress seemed anxious to adjourn to 2:30 P.M., as many had to wear their overcoats, the atmosphere being so chilly.

At 3 P.M. the credentials committee confessed that they were unable to report, nor would they be until next day.

H. C. Bennett moved that the committee should report at the commencement of the evening session, which motion was accepted, and the session devoted to speeches.

John F. Geeting's topic was the "Field of Freethought." He reviewed the history of the Secular Society from its incipiency to the present time, and showed how it had "steadily advanced in spite of opposition and discouragements." Mr. Geeting made a plea against the use of the Bible or any form of religious worship in the public schools. He said: "By the use of the Bible and forms of religious worship in the public schools children are taught not how to think but what to think."

"Thaddeus of Warsaw," or Thaddeus of New York, ex-president of the National Liberal League, made a strong appeal for a reconstruction or resurrection of the Union, while advocating the adoption of his amendment made at the Philadelphia session. Mr. Wakeman took as his text Colonel Ingersoll's remarks on "Organized Credulity," pointing out that all this World's Fair furore, all this Columbus demonstration, had been captured by organized ignorance for the perpetuation of its kind. It had secured the religious sentiment of the people and through that practically the government of this country. By the power of organization, the church, representing only one-third of the people, forces upon the country a stupendous stupidity. Think of that in a country established by a Washington, a Jefferson, or a Paine. Under the leadership of the founders of this government the gods had been dismissed from politics. The late decision of the Supreme Court on the question of opening the World's Fair on Sunday—like the Dred Scott case decision—is one of fearful foreboding. By that decision superstition has been naturalized. That decision will be the mother of numerous offspring, and that before long. It is practically the end of individual rights.

Since credulity is so powerfully intrenched we must organize intelligence. The Secular Union is not broad enough as a basis for human social life. We must organize similarly to the Secular societies of England, the Positivists of France, or the Frie Gemeinde of Germany. We must organize not only to enforce our political demands, but become a practical substitute for the church. By our neglect of the social life of man, the church has captured the crowd. We must arrange to attend the funerals of members—not permit them to be buried like dogs, which the church would do if not within their fold; make marriage a secular, not a religious institution, and make our local societies the means of philosophy, of social life, and all human relations where modern science and modern intellect can cater to the requirements of man.

To do this many organizations, many integrations, are necessary. On the one hand is the Secular Union, on the other the Federation of America, headed by Mr. Putnam, who might be compared to the gallant knights of old. Then again to guard against sectarianism in our laws is the National Defense Association, of which Dr. Foote is president. All these were essential to the development of the movement, all had some good elements about them.

Mr. Wakeman preferred that the name should be changed, and gave an elaborate definition from a scientific standpoint of the word "religion," which word, he regretted, however, would be very obnoxious to Freethinkers. He believed the states should be organized after the manner they hav recently done in Ohio, explaining in detail what might be accomplished by such state organizations under proper leadership. Mr. Wakeman thought good material for lecturers and organizers could be found in every state and almost in every large city. However, there ought to be some check; such lecturers should receive the indorsement of an examining board, so that it should be shown they were qualified intellectually and morally to go out in the field and labor. The question would be asked, as we had no money, how we were going to engage in all this. The way to accomplish that was to forage on the enemy. That was what Mr. Putnam had been doing for years and he, Mr. Putnam, looked as though he had done pretty well. [Laughter, in which the rotund Putnam heartily joined.] By foraging on the enemy the Mormons had become a power. Among them, when a saint was commissioned to go out and convert the gentiles, he had to pull up stakes and light out. He had to take his chances, and they were scarcely ever known to fail. Neither did the early Apostles hav any fat salary behind them, but their ideas had grown apace. We must do the same if we are to succeed.

It was evident from Mr. Wakeman's remarks that a good deal of changes were necessary to make the American Secular Union, as now constituted, meet his approbation, and his address was listened to with marked attention and frequently applauded.

Horace C. Bennett, president of the Chicago Secular Union, one of the few persons of prominence left in that society, almost regretted that he had prepared a speech, as he felt inclined to further elaborate the ideas of the previous speaker. His address, on "The Responsibility of the American Secular Union," was:

The American Secular Union is to-day the organization of all others which advocates and demands the total divorcement from the affairs of the state of the affairs of religion. It has no other creed, no other platform, no other aim.

Had the condition of things which it demands, which it asserts, existed, it is very doubtful if history's pages would be blotted and blurred as they are by the severe cruelty and blind fanatic revenge which has characterized the conduct of all religious wars.

Any form of religion, whether Buddhistic, Jewish, Christian, or other, would hardly carry on war with another Christian or pagan nation without the aid of the secular government.

Any union of religion with the secular government as a part and parcel of it, if history is correct, becomes a terrible power of intolerance and persecution. The influences of priestcraft and the superstitions created by nearly every form of religion, when united with the secular government, hav impelled the ruling power to obey and carry out the behests and decrees of the church upon nonconformists and unbelievers to a degree of cruelty, even to the death for trivial offenses, which we of this day and generation cannot realize.

The Inquisition, with its terrible cruelties, together with all forms of punishment for nonconformists and unbelievers, the remnants and shadow of which hav even reached this age, would hardly hav occurred were it not for the union of church and state.

The cruelties of persecution by one religious sect of another, by believers of one form of religion of another, would hardly hav existed without the aid of the secular government.

Divorce church from state absolutely and in every regard. Let intelligence, reason, and the human attributes, unprejudiced and unbiased by superstition and fanaticism, control governments, and religious questions whether there be a trinity or a unity, whether there be a personal God or a spiritual God, whether it be necessary to be sprinkled or immersed in order to be born again, or indeed, whether it be necessary to be born again, would be a difference between the opinion of individuals, and wars, persecutions, and cruelties such as hav dimmed the pages of the history of the human race would hav never occurred.

I hold that religion in its true sense is that within us which stimulates and generates aspirations for the nobler, the better, and the purer. Religion in its proper sense is man's private property, and his mode of worship or nonworship is between him and the Unknowable, the Unfathomable Mystery.

When religion takes upon itself a form and adopts a creed, whether it be Buddhistic, Jewish, Christian, or other, and forms an alliance with the government of the land to perpetuate and promote itself, then it becomes obnoxious, then it loses its true quality of might, in using the tangible to enforce a false life into the intangible or spiritual.

Totally divorce your church from your state; then and not till then will you hav religious liberty in place of offensiv religious authority. The weakness of the church is its appeal to the secular government to enforce its theories and its beliefs; its strength would be greater if it followed only the glorious teachings of men like Socrates, of Jesus, and of Theodore Parker.

The mission of the Secular Union is a grand one. Let it establish its demands and it would then help alike the cause of religion in its true sense and the cause of humanity in its broadest sense.

The Secular Union is charged with the responsibility, more than is any other institution in the land, of proclaiming the truth which will do away with wars, persecutions, bloodshedding, and griefs and sorrows of this kind in every particular. Wars cannot be carried on without the aid of government; persecutions hav always had its sanction.

I charge the Liberals, Seculars, and Freethinkers who assemble in this Congress, to bury forever personal strife and past animosities, and organize with true Christians, true Jews, and true men and women everywhere, to contest for a secular government in its true sense. Two-thirds of the people in this country, if the subject is properly brought to their attention, in my judgment, are in favor of the Nine Demands of Secularism, and if this organization fails to bring its principles, its ideas, its aims, and its objects before the American people it is lacking either in ability or the sense of its grave responsibilities. In the light of the recent act of Congress, which is in effect a secular assistance to God almighty to keep his day holy, greater responsibilities are imposed on this organization. Will it accept them and discharge the duty and function it has assumed? The answer will be your action.

SUNDAY EVENING SESSION.

After a song by Miss Love, B. F. Underwood lectured on "State Secularization." He was followed by a Mr. Tindall, of the *Inter-Ocean*, on the Sunday newspaper. Mrs. Freeman occupied the rest of the evening, her lecture being "Religion in the Republic."

MONDAY'S SESSION.

The committee on credentials made the following report:

Members and delegates entitled to vote: T. B. Wakeman, Society of Humanity, New York; S. P. Putnam, New York Liberal Club; J. W. Harrington, J. F. Lawrence, Cincinnati Secular Society; Richard Spencer, Dayton, O., Secular Union; Geo. Borst, Alfred Schaffner, Jehu Barr, Mrs. Ames, H. C. Bennett, Chicago Secular Union; Franklin Steiner, Des Moines, Ia.

Charter members: B. F. Underwood, Chicago.

Life members: E. A. Stevens; Jas. A. Greenhill; G. A. F. de Lespinasse, Mrs. de Lespinasse, Orange City, Ia.; John Hoog, Brayton, Ia.; Juliet H. Severance, C. B. Waite, J. H. Greer, Mrs. M. A. Freeman, and A. M. Freeman, Chicago, Ill.; D. A. Blodgett, Grand Rapids, Mich.

Annual members: M. Reiman; S. G. Sharpless; S. W. Devenbaugh, Brimfield, Ind.; Otto Wettstein, Rochelle, Ill.; John F. Geeting, and W. J. Adams, Chicago, Ill.; Alfred E. Doyle, Dayton Secular Union; Le Roy Dutton; W. F. Jamieson and Mrs. W. F. Jamieson; G. Benson, Bucyrus, O.; J. W. Hosmer, Jamesville, Minn.; Andrew Willard and B. Thorpe, Beaver Dam, Wis.; Mrs. Caroline Piper, Chicago, Ill.

The above report was then adopted.

A request was made that a committee on resolutions be appointed. The chair announced as such committee: B. F. Underwood, T. B. Wakeman, J. F. Geeting, Mrs. Ames, Geo. Borst.

On motion of T. B. Wakeman it was decided that the election of officers should take place at the afternoon session.

As the treasurer did not appear with his report an auditing committee were selected to see to his accounts.

On motion of S. P. Putnam the committee on resolutions were instructed to report at the afternoon session, or not later than the evening.

Letters were read from Chas. Watts, Will S. Andres, Ernest Mendum, L. K. Washburn, R. B. Westbrook.

The chair introduced a gentleman who had painted a sketch of Franklin's garret, where, according to his theory, Washington and Jefferson assembled to write the Declaration of Independence. And the artist desired to paint a large picture for the Union if they felt like indorsing the idea. The chair appointed Horace C. Bennett, as a person of artistic culture, to look into the matter and report.

The chair brought up the question of constitutional amendments, and introduced his proposition as first in order, which was: "The repeal of all laws enforcing the observance of Sunday as the Sabbath."

Judge Waite stated at length his reasons for this change.

John F. Geeting opposed the amendment on the ground that it would result in compelling the laborers to work on Sunday.

Horace C. Bennett proposed to add the words "as a religious institution."

T. B. Wakeman proposed a lengthy amendment to the amendment.

After a lively debate participated in by Messrs. Geeting, T. B. Wakeman, H. C. Bennett, Harrington, and Dr. Severance the amendment as proposed by C. B. Waite was adopted.

Next in order were the amendments proposed by T. B. Wakeman, published in THE TRUTH SEEKER shortly after the congress at Philadelphia.

ARTICLE I.—THE CONGRESS NON-PARTISAN.

The American Secular Union (Congress) is strictly non-partisan and non-partisan both in religion and politics, but will use any and all honorable means to secure its objects as above stated. It is not, and will not be, either publicly or privately committed to the advancement of any system of religious belief or disbelief, but honestly welcomes all societies or persons of whatever faith or party to its deliberations and memberships on the basis of "no union of church and state." The word "Secular" is here used in the broadest sense as applied to the state and state Secularization, and not to any system of religion, or philosophy, or politics.

ARTICLE VII.

As it reads now, except after "lecturers" add "or agents," and after "general objects of the Union" add "or any special objects."

ARTICLE IX.

After "full list of auxiliary" add "and of coöperativ and federation societies and individuals."

ARTICLE XII.—LOCAL AUXILIARY AND OTHER SOCIETIES AND STATE ORGANIZATIONS.

1. As it now reads on page seven, and on page eight insert this:

2. Auxiliary or federativ societies must agree with this Union and its congress in regard to state Secularization, but may also extend the principle of Secularization, if they desire, to moral, philosophical, educational, and social purposes, including the general conduct of life, or to any other lawful purposes, and will hav their constitutions and proceedings adapted to their general wants and local objects. All such societies shall be absolutely independent in the administration of their affairs. The effect of their charters shall be simply to unite them in cordial fellowship and the efficient coöperation of the freest kind with this Union and its congress and its local coöperativ societies. Neither shall this Union or its congress be responsible for the acts or utterances of any local or coöperativ societies, or of any state organization, or of any individual whatever.

For the purpose of increasing and organizing in the several states of the United States local and coöperativ societies the board of directors is hereby authorized and directed to aid the formation of such societies by special efforts in the several states and to unite them under proper officers into state organizations for the purpose of the Union and as supporters of the congress, and which societies may hav other and further objects as above stated. To secure and further such state organizations in each state the board is empowered to appoint lecturers and organizers in each state. But after the state organizations are effected they and their local societies shall be independent in all respects as above provided in this article.

ARTICLE XIII.

After the word "constitution" add "and any state federativ or coöperativ society accepted by the congress."

E. A. Stevens remarked that when the Congress had nothing else to do, it very industriously went to work to change the constitution. Attempts for years had been made to enlist the lecturers to work for the organization, but up to the present time these efforts had been utterly futil. The lecturers would go where it paid them to go, regardless of the American Secular Union. He did not think these amendments would prove of any more importance.

The time for the noon recess having arrived, action on the amendments was postponed.

AFTERNOON SESSION.

Another lengthy discussion and explanation followed, some fearing that outside societies might attempt to capture the Congress. However, Mr. Wakeman's amendments were finally adopted unanimously.

Dr. de Lespinasse's amendment, that life membership certificates shall be $10 instead of $25, came up for discussion.

Mr. Geeting was opposed, but was willing that a $10 life certificate should be good for fifteen years. This created some considerable merriment at Mr. Geeting's expense, but Dr. de Lespinasse's amendment was adopted, with the further amendment of T. B. Wakeman that each certificate should be subject to the approval of the Congress.

The chairman of the committee on resolutions not having made his appearance since his appointment, T. B. Wakeman called upon S. P. Putnam to read the resolutions he had prepared for the committee:

Resolved, That the religious conspiracy for the union of church and state in this republic having achieved its first triumph, an issue of universal importance is now presented to the Liberals of this country. In the case of the Trinity church of New York *vs.* the United States the Supreme Court of the United States by another Dred Scott decision has laid the foundation for ecclesiastical legislation by deciding in effect that the Christian religion is a national institution. The logical outcome of the decision is that disbelievers in the Christian religion may hav no rights which believers are bound to respect. Against this decision the American Secular Union unflinchingly protests and will do everything in its power to reverse this decision by action of the people.

Resolved, That the late vote of Congress to close the World's Fair on Sunday is revolutionary, unconstitutional, and most dangerous to civil liberty, and is a crime against the working people, who can only visit the World's Fair on Sunday. For the first time during the hundred years of the existence of this republic hav the supporters of Sabbath legislation received the aid of the national government. They hav demanded that the sword may be drawn to enforce conformity to observances which when supported only by persuasion are fast falling into oblivion. The age of religious persecution has not yet passed. We stand to-day facing a great revolution. The work is too momentous to permit Liberals to present any other than a united front to bigotry and superstition. In a fraternal spirit we should discuss the best mode of conducting the campaign, and carry on the work with such vigor and tenacity of purpose as must result in reëstablishing the ancient landmarks and restoring to our beloved land the principles of civil and religious liberty.

Resolved, That we heartily recognize the fact that some religious societies and many clergymen throughout the country are taking a stand for civil and religious freedom. The Seventh Day Adventists especially form a strong bulwark of liberty against the encroachments of religious tyranny. The American Secular Union will hav no quarrel with any organization whose purpose is the total separation of church and state. It will cowork with all Liberal societies and associations for a secular government, devoting its whole energies to the overthrow of the common enemy.

Resolved, That the persecution of the Seventh Day Adventists in Tennessee and other states, where they are tried, fined, and imprisoned, and sent to the chain-gang for simply obeying the Bible and working quietly on Sunday, is a disgrace to the civilization of this country, and demands the most earnest efforts on the part of the Liberals of this country to repeal those unjust laws under which religious liberty is so cruelly violated.

Resolved, That while this Union is opposed to any Sabbath or Sunday legislation which interferes with personal or religious liberty it leaves as outside its special province any restriction of the time of labor by general law, but these restrictions should be to limit the number of hours per day or days per week of labor, without regard to the rest of the community, or any theological or religious considerations whatsoever.

Resolved, That the persecution of Moses Harman and Ezra H. Heywood for violation of the so-called Comstock laws is an outrage against human rights, against a just freedom of the mails and freedom of the press. These men are martyrs to the cause of human liberty. They hav committed no crime; hav simply discussed social questions of supreme importance in their own way with due respect to the rights of all, and their imprisonment is a violation of the fundamental principles of a secular government. These persecutions, equally with that of D. M. Bennett, are the result of ecclesiastical tyranny and bigotry.

Dr. Greer moved the resolutions be adopted as read.

Mr. Geeting moved to strike out all that portion of the resolutions relating to the Comstock law, as it had nothing to do with Secularism.

That was the signal for Juliet H. Severance to swing a club at the conservativs with telling effect, which brought down the house, and she was ably seconded by W. F. Jamieson, who compared the work of Comstock with that of the Inquisition. The resolutions were then adopted with but two dissenting votes.

The election of officers being next in order the chair called for nominations.

Judge C. B. Waite was proposed for president, and no other nominations were made. Mrs. M. A. Freeman was the only nominee for secretary. For treasurer, Otto Wettstein was the solitary nominee, so that a motion was made to elect them by viva voce vote, which was done.

For vice-presidents the following were nominated: Dr. Juliet H. Severance, Dr. G. A. F. de Lespinasse, H. C. Bennett, T. B. Wakeman, W. F. Jamieson, Dr. Greer, —— Lawrence. Of this number Juliet H. Severance received thirty-one votes; Dr. de Lespinasse twenty-three; Dr. Greer twenty-two, and T. B. Wakeman the same, and were declared elected. At the suggestion of Mr. Wakeman, the delegates and members were requested to nominate persons from whom the board might select vice-presidents for the several states and organizers. A flood of names followed and the Congress adjourned after inviting Mr. Severance to lecture in the evening, as he had not been put on the program.

MONDAY EVENING.

This, as usual with evening sessions, was devoted to speaking. The speakers advertised were James K. Abbott, John E. Remsburg, and Rev. Alonzo T. Jones. As Mr. Remsburg did not put in an appearance Dr. Juliet H. Severance was, by vote of the Congress, invited to take his place. The doctor's speech was one of the best, if not the best, of the occasion, and dealt with one-sided efforts of some so-called Liberals, who were Liberal only on one point and il-Liberal on others, as shown by their boycotting of people who are in advance of them. In her estimation Liberals should become all-around reformers. She dealt with the laws of propagation, showing that there should be as much thought and consideration given to the laws of heredity and natural selection as was given to the raising of cattle. If the taint of heredity was accepted as to cattle, how much more important when applied to the human race. The children of the criminals should be surrounded by proper environments or there was no possibility of lessening the causes of crime. Crime being largely the consequence of heredity, criminals should be treated more as diseased persons and placed in scientific asylums; and, while it was eminently proper that such persons should labor for their own maintenance during confinement, they or their families should be benefited with the results of their industry. Every cent above the cost of their living should be placed to their credit, so that, when released, they would hav something with which to start life anew. If they had families, during such confinement it should be placed at their disposal instead of being handed over to monopolists, who, by this means, grind the working classes so low that it seems that soon their only chance for existence will be in the penitentiaries. The above is scarcely an outline of the subject, which was handled with the doctor's well-known vigorous style and evoked considerable applause.

James K. Abbott followed on "The Saviors of the World," which, though well written, was a little too lengthy for an evening discourse.

Rev. Alonzo T. Jones spoke on "The Captivity of the Republic," his speech being about the most practical of the Congress, proving by public documents and speeches that the assassins of liberty were working insidiously to overthrow religious freedom. Mr. Jones is perhaps the best authority on this subject, as he is devoting his life and talents to this cause.

On motion, the Congress then adjourned till 2 P.M. Tuesday.

TUESDAY AFTERNOON.

Rev. A. T. Jones gave an exhaustiv and logical discourse on ecclesiastical encroachments, his theme being "Recent National Measures Uniting Church and State." He commenced his address with a plea for freedom of thought and speech, and quoted the Bible as authority for the statement that every man has a right to believe as he pleases. Mr. Jones then went into an exhaustiv review of the United States Supreme Court decision in the Trinity church case. Among other things he said: "The Supreme Court by its decision in this case makes every man in the United States religious, and not only religious but Christian."

The speaker was especially severe on Catholics, claiming that they had manipulated matters so that their appropriation had been increased each year and now amounted to more than twice as much as all the other denominations collectivly. The argument was closed by an arraignment of the laws of Tennessee, whereby Seventh Day Adventists are persecuted for the sake of their religion.

These supplementary resolutions were presented and adopted:

Resolved, That whereas the World's Fair will be an exposition of the world's arts, industries, and progress, the greatest possible opportunity should be given the public to attend the same, and, as Sunday by circumstance is generally observed as a day of rest and recreation, that on Sunday, of all days, the Fair should be open, with machinery in full operation, that the people, and especially the working people, and their families may hav the full benefit of the same.

That the late action of Congress in regard to the closing of the World's Fair on Sundays is wholly in opposition to the traditions of the country and not consistent with a democratic government, but that such provision, being beyond the delegated powers of Congress, is inoperativ and void.

That the practice of ecclesiastical bodies speculating in real estate and at the same time refusing the payment of taxes is a vicious one, and we recommend that all laws for taxation of church property should be enforced, and in all cases where there is no provision made for the same we recommend the passage of statutes providing for the equitable taxation of church property.

That the practice of appropriating public funds to the aid of sectarian institutions should be prohibited, and that we especially denounce the action of the Cook county commissioners for misappropriating this year $45,000 to sectarian schools, the same being in violation of the state constitution and in conflict with the decision of the Illinois supreme court.

That we favor the free public-school system, and believe that the state should guarantee to each child a secular education free from all religious creeds, leaving the question of belief and unbelief to the conscience of each individual. We also recommend manual training to be made a part of our public-school system.

TUESDAY EVENING.

W. F. Jamieson occupied the rostrum on "The Church the Thinker's Enemy." The discourse was erudite, philosophical, and conclusiv. He dealt largely with the persecutions by the church of the leaders of intellectual progress.

P. J. O'Shea gave a short, sharp, crisp extemporaneous address on "Secular Progress," which was highly appreciated.

On motion of John F. Geeting a resolution of condolence was instructed to be sent to President Harrison expressing the sympathy of the Union with him in his bereavement. Dr. Severance opposed the resolution, but it was adopted by a majority vote.

Resolutions of thanks were accorded the press for generous treatment and to Miss P. A. Love for her vocal and instrumental selections.

President Waite was gratified that the spirit of harmony which he had invoked in his opening address had been maintained throughout their deliberations, and then he declared the Congress adjourned.

Letters of Friends.

In For Legislation.

SIDNAW, MICH., Oct. 15, 1892.

MR. EDITOR: You do not hear from me very often, but if you are going to legislate as proposed by Mr. Putnam the Hero, count me one for life.

Send me a catalog of your publications.

Yours for liberty of man, woman, and child, ISADORE GOULETH.

A New Worker.

NORWALK, CONN., Oct. 5, 1892.

MR. EDITOR: Having come to the conclusion that there is a great deal of work in the field of Liberalism to be done, I hav resolved to go into that field as a lecturer. My terms will be very reasonable, and I will giv one, or a dozen lectures on various subjects, just as people desire.

JAMES E. LARMES, JR.

If All Would Vote Honestly Ingersoll Would Be President.

SAN DIEGO, CAL., Sept. 22, 1892.

MR. EDITOR: Inclosed find $2.50 in payment of your very interesting paper. Of all the grand suggestions I hav read in THE TRUTH SEEKER, the one proposing Colonel Ingersoll for president of this great country eclipses everything else. If Ingersoll would run for the honor, and every honest, intelligent man of this country would vote as his own conscience dictates, Robert Ingersoll would be our president. HERMAN WELISCH.

Makes His Christian Friends Ashamed.

COLFAX, WASH., Oct. 7, 1892.

MR. EDITOR: Please inclosed find $1, for which please send me one more copy of the "Old Testament Stories," and oblige. Everyone that sees my book wants to borrow it or buy one. I think it is the finest book ever published, and I would not do without it for $25, though some of my Bible backfriends think it is a shame to hav a book on my counter of that kind. I am trying to get some more books, but will at some other time. With best wishes to all, GEO. W. HULL.

Literature for Norwegians and Danes.

SAN FRANCISCO, CAL., Oct. 4, 1892.

MR. EDITOR: I wish to contribute to the Literature Fund. Instead of sending money I hav sent you through the mail one hundred copies of my two anti-Catholic poems, "Romerkirkens Söiler Vakle" and "Giordano Bruno." They are in my nativ language, the Norwegian, which is identical with the Danish. As there are a great number of educated Norwegians and Danes in New York, I suppose that these poems will find a ready market. They are sold in San Francisco for five cents apiece. I leave it to yourself to make the price in New York.

Your sister in Freethought and science and universal progress,

MRS. ANDREA LINDAL.

[Our Norwegian and Danish readers will please take notice and act accordingly. —ED. T. S.]

Attend to Money, Not Tariff.

JOHNSONBURG, PA., Oct. 23, 1892.

MR. EDITOR: The communication from Henry Burton in THE TRUTH SEEKER of October 15th asking the Freethought Federation to teach the people how to vote is very timely. As I understand the question, the solution is not in high tariff, free trade, or reciprocity. The difference in wages is not controled that way, but by the amount of money in the country, as is conclusivly proved by English manufacturers paying more than the same class of employers pay in high-protected Germany. If a man has not studied the financial condition of different countries he would be liable to be misled to think that a high tariff would increase wages. But so good an authority as R. G. Horr said in the New York *Tribune* of October 5th that the advocates of "the protectiv policy do not nor never did claim that the high tariff increased wages." For me, I should like the privilege of voting for a Liberal every time, but some of them are not enough politicians to get the nominations in their conventions. I would like to see S. P. Putnam's opinion and others'.

Yours truly, O. J. LOVELL.

An Ex-Catholic Incites Us.

CHICAGO, ILL., Oct. 16, 1892.

MR. EDITOR: The people in this world are not as they ought to be, and why is it? Because they fail to investigate and learn the truth, for when a man or woman becomes an investigator and a truth seeker they know what ought to be done to better humanity. They also know their duty toward their fellow-beings. I came from strong Roman Catholic stock, and thought it was my duty to pray and love the almighty God. As much as I prayed to the unknowing God, I now feel it my duty to oppose such teaching, as taught to me from childhood.

I am twenty-five years of age. When sixteen I went out in the wide world to make my living the best I knew how, and through experience I learned the truth for the good of others as well as myself, and became a Freethinker. For years I hav taken your so noble TRUTH SEEKER, a journal that no Liberal should be without. It has grand ideas and advocates good common sense.

Being in San Francisco of late years, I hav had the pleasure of meeting our grand Freethought lecturer, Mr. Putnam, here, to start the Freethought Federation, of which I became a member. It is the duty of every good and honest Liberal to organize. Only through a good and strong organization will we gain our liberty to uphold and advocate Freethought. Christianity is nothing more than a strong organization, and see where it is to-day. Do not be too slow, Liberals. Organize at once before it is too late. Our cause is a grand and noble one, one that will be sooner or later for the best of all humanity. WILLIAM LEMPERLE.

Lectures That Make the Preachers Hide.

INDUSTRY, KAN., Oct. 21, 1892.

MR. EDITOR: The Liberals of Industry and the surrounding country hav just had one of those seasons which help to make life worth living, and in which we hav had our intellectual strength renewed, and also in which the seed of Freethought has been liberally scattered, plowed deeply into the soil of prejudice and bigotry, where, if perchance there is a particle of the generativ functions of reason left, it will spring into life and relieve the accursed monotony of theological barrenness. To Mrs. Judge Krekel, of Kansas City, Mo., we award our thanks, and to her belongs the glory of whatever results may follow. She gave, to full houses, three lectures that were enjoyed by our people with strict attention, apparently appreciated by the masses, and with an ominous silence tolerated by the so-called Christians. Mrs. Judge Krekel is doing a good and promising work for humanity. She givs an opportunity to the clergy, or any believer in the Christian religion, to reply to her facts, but nary one could we get to reply to her assertions. We had sent special invitations to Rev. Mr. Vennum and Rev. Mr. Smith to attend her course of lectures, and said they would also hav an opportunity to challenge her for debate or make any replies they wished to, but neither one of the reverends attended in order to deny her assertions. The Rev. Mr. Vennum is a very portly and a bold, God-fearing preacher in our village, and when he is in the coward's refuge on Sundays he has the cheek (he calls it the boldness of God) to lie and misrepresent the Freethinkers. But when Mrs. Judge Krekel was here lecturing he was very silent on Infidelity and went around on the streets looking sickly and downtrodden, reminding you more of a dog with his tail cut off, and no doubt murmuring to himself and saying, "Is it possible that I, with the assistance of God almighty, J. Christ, Holy Ghost & Co., cannot hav the courage and boldness to defend my blessed master's cause when the enemy approaches?" To be honest he would hav to say, "No, I do not." Therefore I can truly recommend Mrs. Judge Krekel to anyone wishing Freethought lectures, as her blows are not charged with iconoclastic thunder, but her fateful arguments are so tempered with fairness and the spirit of peace, and so full of invincible truth, that the Christians' fortress is undermined before the enemy's presence is detected. J. B. WISE.

Religion and Immorality Hand in Hand.

BURNETT, TEX., Oct. 13, 1892.

MR. EDITOR: Another striking evidence of the moral influence of religion has come to light here these days.

A young man, W. C. Wright, express agent here, and secretary of the Presbyterian church Sunday-school, was yesterday arraigned before the district court of Burnett county, charged with the seduction of a young lady—one of the prettiest, brightest, and best pupils of the Sunday-school class. The seduction was committed under repeated promises of marriage and other persuasiv allurements. Having accomplished his pious object, and placed the young lady in a condition in which it became impossible for her to hide the effects of his religious influences, he positivly refused to marry her, and went so far as to voluntarily present himself before the grand jury, who were then formulating an indictment against him, and stated to them that they might indict him, but that under no circumstances would he marry her, except, possibly, to save himself from the penitentiary; and even then he would not liv with her an hour. Beloved brothers and sisters, these are the benign results of religion, church, and Sunday-school teachings! Let us pray!—that thousands and thousands more of such fascinating and pious frauds may meet with their just rewards, as this young man did.

The case was opened in court yesterday, and, true to his assertions, when he saw that the evidence produced became all too convincing, this venomous young Sunday-school secretary offered to marry his victim. But the court objected on the ground that the offer was not made in good faith, and the young lady rejected his offer with scorn; and after the case had been argued by defense and prosecution and submitted to the jury, the jury, after about two hours' deliberation, brought in a verdict of guilty, with a sentence of four years in the penitentiary.

The above is a case in which the perpetrator meets with his just reward; but how many thousands of such cases happen daily of which the public never becomes aware, where the victim of such religious influences is cast on society with her soul and life poisoned forever, to contaminate and render wretched the lives of those with whom she comes in contact.

Yours for better things,

C. H. GOETZ.

Who Will Answer?

OAKDALE, CAL., Oct. 14, 1892.

MR. EDITOR: I hav not received any answers to my questions yet. Perhaps the preachers are waiting till I get all my questions on file. I hav been going to church for seventy years to get the information desired, but the hundreds of preachers I hav heard hav all failed to giv me any insight into the future. I am in earnest. I wish to ask a question about original sin:

Is original sin a physical or a moral malady? If it is physical—that is, if we inherit it, like scrofula or any other disease, why cannot physicians prescribe a remedy, something like sarsaparilla root? If it is a soul malady we cannot inherit it, for we do not get our souls through ordinary generation. Is not the orthodox creed that souls are emanations from God, and that they are given some time after life commences? If so, how can Adam's sin contaminate them? If it is a physical malady, and brought death, why do animals die? Did they eat apples also? Why do vegetables die? Can they eat apples?

How many creeds are there all deduced from the scriptures? Answer: About one thousand (see Buck's Theological Dictionary). Are these creeds all true? They must be if the scriptures are the word of God. Are these creeds suitable for an enlightened people? Who made them? Were not the authors as ignorant as our North American Indians? Would we allow our North American Indians to make creeds for us? What did the writers of the Bible know about modern science? Did they not liv by plunder, or by begging? Did not Joshua plunder and kill the same kind of heathen that we are now trying to convert by missionary labor? Had not the heathen subdued by Joshua souls as well as modern heathen? If so, why make such ado about saving souls now? Had not the Apostles all things common? Were they not Communists? Did they not require that people should sell their lands and put the proceeds into a common fund? Did they not go barefoot, and liv on fish? Were such people fit to make creeds for us? Were not the prophets just as idle and as ignorant? Were they fit to formulate creeds for this enlightened generation?

Could three million of people, with their cattle, cross the Red sea in one night? Did they liv on manna? What became of the milk of their herds? Where did the rams' skins and goats' skins come from that were used about the tabernacle? Where did the fine flour come from used in sacrifice? What were the heathen Philistines doing with a building the roof of which would hold three thousand people? Where did the lumber come from? How could such a building stand on two pillars, not more than ten feet apart? Were not Job, David, and Solomon Agnostics? Did not they all doubt a future existence? Who authorized church councils to decide what was and what was not the word of God? Did they not rule out nearly one-third of the scriptures? Let preachers answer.

S. B. MCCORMICK.

Features of Freethought Warfare.

NEW CAMBRIA, KAN., Oct. 16, 1892.

MR. EDITOR: I am heartily in accord with the Federation of Liberals, and they will oblige me by putting my name down as a member.

If anyone will take the trouble to look over the files of THE TRUTH SEEKER they will find that I hav been grasping at every straw for years on which to base an argument in that direction. I hav long since made up my mind I would not vote for a bigot if I knew it. Mr. Putnam and those that inaugurated the movement hav drawn the line just where it should be drawn, viz., to vote for no bigot for office. While all Christians are not bigots, it so happens that all bigots are Christians. How often do you see a little squeaky-voiced fellow in your vicinity shoved forward for office who only has a thimbleful of brains in the back part of his head and the only thing that he has to recommend him is his bigotry and his being an activ church-member. I find by experience that as a general thing it is very easy to defeat such a class for a nomination, and if you do not find it out until they are nominated, it is quite easy to beat them at the polls. At least, such has been my experience. If you will recall my efforts in THE TRUTH SEEKER in this direction you will find they are quite numerous, and it so happened that only one that I made a fight on succeeded in running the gauntlet, and he fell behind the rest of the ticket half, or five hundred votes. The great secret in doing effectiv work is to be straightforward, and if you are suffering any injustice come out orally and personally and let it be known; and by all means let your own class know it, because among them you can do the most effectiv work and you can always reach them through the Liberal press. When I came to Kansas and insisted on preaching the gospel of truth the bigots boasted I would not be allowed to succeed financially, and by playing a very fine game of treachery and confidence through false friends succeeded in injuring me to some extent. But I kept up a constant fire on them, telling friend and foe alike, until all fair-minded people watched the movement and found out I was right, and the foes, knowing that they were closely watched, dare not aid the conspiracy, and while they are calling on the "rocks and hills to cover them," as it were, comparativly speaking I am growing rich. But I hav more pride in retaining my manhood than in all else. But even from a financial standpoint I gained more than I lost in being frugal and not losing a moment's time that could be used to good advantage. So I hav great confidence in the justice of humanity.

One of the greatest injustices that Liberals will hav to liv down is the partiality shown by the local press and politicians in catering to the church. If you are not publicly known to be a Liberal you are treated all right, but if you are you are entirely ignored by both. Now, what we want is to giv both to understand that as long as they insist on showing such partiality they need not expect our support. I ask, Is it fair, because such an orator as Ingersoll honestly differs with the church, that for that reason his party should not recognize him? When will the Liberals stand on their manhood and insist, when they hav a bright intellect in their midst, that they be heard on all subjects pertaining to human happiness? Liberals, how long are you going to treat the church as a poor old, childish, decrepit person that is in its dotage and is to be petted, pitied, and humored? Has it not outlived its usefulness? JOHN W. ABBOTT.

The World Is Growing Better.

NEW YORK, Oct. 21, 1892.

MR. EDITOR: THE TRUTH SEEKER, the "Freethinkers' Pictorial Text-Book," Taylor's "Diegesis," etc., obtained at your publication office, are truly refreshing and inspiring to all who dare exercise the faculty of reason. Some years ago I invested a sum of money in a church spire in Fifty-seventh street. Since then I hav felt like kicking both myself and the priest. The former I can kick privately. Will you kindly allow me, through THE TRUTH SEEKER, to publicly kick the latter with a few facts in rhyme, as follows:

CENTURIES AGO.

The Apostles announced, "The time is at hand"—
All the world to be burnt, as divinely planned;
The sheep to be blessed, and the goats to be damned:
But the cock still crows, and the mountains yet stand,
As they did centuries ago.

The stars come and go in beauty as bright,
The sun is as warm, the moon is all right,
Gladdening the earth with their life and light,
As they did centuries ago.

The rain falls the same, enriching the ground;
The grass grows as green; the trees are as sound;
And life is as sweet to the beast, I'll be bound,
As 'twas centuries ago.

The world may be old, but to us it is new;
Time was when its joys were grasped by the few:
It is much better now for gentile or Jew
Than 'twas centuries ago.

The fear of the priest is now passing away;
And though we still feel his oppressiv sway,
The condition of man is much better to-day
Than 'twas centuries ago.

Paul taught that woman to man is a slave;
The church followed Paul—the fanatical knave—
Which doomed many a wife to an early grave:
But woman is rising and getting more brave
Than she was centuries ago.

Religion and force, not loftier brains,
Hav degraded woman in marital pains;
But the time is at hand to cast off the chains
Forged for her centuries ago.

It used to be thought the priest stood before
Some almighty God and made up the score:
Now the priest knows less, the people much more,
Than they did centuries ago.

Though this world for the saints is not good enough,
They hav one far worse, with a God angry and gruff,
For all who dispute their blasphemous stuff
Concocted centuries ago.

The church against freedom forever has stood;
Anathemas and racks line its goblin road;
And the time is at hand to drop the false load
Carried centuries ago.

Reason and science are now in the van;
The priest to stifle them does all that he can;
But it doesn't work now, the Freethinker to damn,
As it did centuries ago.

Of freedom and science now hear the church prate,
Of a fostering love instead of its hate.
O Galileo! O Bruno! your terrible fate
Tells how 'twas centuries ago.

Gone are the Apostles, but the world is still here,
With no frightful sign of its end drawing near;
And we hav more freedom and more of good cheer,
Much more common sense and far less of fear,
Than they had centuries ago.

L. G. REED.

Finance Once More.

NEW YORK, Oct. 9, 1892.

MR. EDITOR: Mr. Abbott writes: "Frederick Koezly attempts a reply to my article on finance, and as to how far he succeeded I am very willing to leave our readers to decide, but as I opened this discussion I hav a right to close." If, as he says, he was very willing to leave it to our readers to decide, why not stop there and make a reply from me unnecessary? "But as I opened this discussion, I hav a right to close!" To this I object, for the reason that I do not understand on what he founds his so-called "right" to close abruptly; maybe precedent or custom, but these I do not recognize binding me, not having agreed to them as a condition; besides, it seems to me unfair and unreasonable that a man should hav the first and also last word or say in a controversy.

Mr. Abbott has figures given by Porter, the unreliable census-taker, about the last man I should trust without proofs. A politician or demagog can use figures to show almost any side he wants by adding or leaving out certain conditions of facts. It seems to me he uses them when he has no arguments and good reasons for his cause, to muddle his hearers' minds, as they cannot follow and know of his figures whether these are correct and true or not.

Mr. Abbott and I are not far apart in what he strives at, but differ in the method and best means to attain it; I am also for plenty of money, and paper money too, but not irredeemable. As I said before, paper money is preferred to coin just as long as it can be redeemed in coin when wanted, and no longer.

It seems to me sheer short-sightedness to consider and talk about money without any regard of our commerce with other nations. The whole civilized world recognizes gold and silver as precious metals and uses these for coinage as its medium in trade, wise or otherwise. I do not see that we can change it even if it be wrong therein, but this has not yet been proved to be so.

Mr. Abbott writes: "It is the law that if a bill gets destroyed, just by having the number of the bill and where issued you can get a new bill." I would like to examin Mr. Abbott if he knows the numbers of his bills and where issued. I hav never looked after these, and I do not believe that one in a thousand knows the number. Bosh! Mr. Abbott again: "No paper ever becomes worthless until that which is back of it refuses to receive it." To receive it how? and for what? That is the question, Mr. Abbott. Answer it—how to receive it? He will say, for taxes and custom duties; but would that be enough money for him? Answer it, how to receive it? By irredeemable paper? You could get nothing else but other paper money in return, to make it a swap. I want coin for it when I need the latter.

In the time of our civil war the government was forced to issue more paper money than it wished. The money kings became distrustful of its redemption, and thereby it depreciated so that a gold dollar bought two and a half paper dollars. No one ever doubted a continuance of existence of the Northern government; there was simply overmuch issued of it.

Mr. Abbott cites Porter, Stamford, and Morgan as his authorities. I prefer an encyclopedia. Venice, so oft mentioned, it is said in 1156, 1480, and 1510 forced contributions upon its citizens, giving them in return perpetual annuities at certain rates per cent. Those from 1156 were, however, extinguished in the sixteenth century. The other loans were consolidated and eventually became the Bank of Venice. Here we hav a good reason why such money was at par, and sometimes, even, when the annuities became due, above par.

The Russian paper money was redeemable in copper coin, and was *not* wanted. It drove silver out of its course, and contradicts Mr. Abbott's "working successfully."

France in 1790 issued paper money up to 45,578 millions, which in the short space of six years, in 1796, it was found necessary to redeem thirty for one franc. It did not work well, Mr. Abbott, although France is a rich nation and its existence was in no danger at all at any time; but everything can be overdone.

With Mr. Abbott's last paragraph I am in accord. I also am not owned by any party, political or religious. I do my own thinking and reasoning. I am a great admirer of Mr. R. G. Ingersoll, as all good Freethinkers are, but am sorry that he advocates the Republican party. This party started with the holy principle to restrict slavery, and if possible to abolish this evil. It has done that work. Since then, step by step, it has become a centralized power and tyranny. It has helped the bankers, the railroad kings, the manufacturers. It made them millionaires through viciously taxing all others for their benefit. What right has a government to lend money, currency, to bankers to enable them to make double interest on their money? And for years and years they hav had about fifty millions, more or less, on deposit without interest to pay. Is it a wonder they all grow millionaires? The rich grow richer and the poor poorer! Where does the common people come in? To be taxed only! Cursed be such a government! Vote these rascals out!

Yours for equal liberty and progress,

FREDERICK KOEZLY.

A Ghost Story.

NEW YORK, Oct. 9, 1892.

MR. EDITOR: Thinking a ghost story would be interesting to the young people of THE TRUTH SEEKER, I thought to relate it. When I was a boy about seven years of age Grandmother Thorne lived at Flushing, L. I. During the war of the Revolution she experienced great hardships while her husband was with the rebel army. The family had but little sympathy from the Tory party that was quartered on the inhabitants of the village, and suffered much from the insults of the soldiers. One day an Indian girl came to the house in great distress, seeking protection from the assaults of the soldiers. She died in the house. It became the village talk that the girl had been foully dealt with. And as I was fond to hear grandmother repeat the story of the Revolution, I would take my little bench and sit alongside of grandma, lean my head on her lap, look up in her face, and say, "Grandma, tell me all about the poor Indian girl and the ghost that you had seen." "Well, sit still and listen." I remember being full of superstition, and what grandma related was law and gospel.

"One dark night," she said, "it rained, the lightning flashed, and the thunder was loud, and broke as if the heaven's high masonry was crumbling. Retiring that night to bed, I saw the spirit of the Indian girl pass right before me all in white. I was so frightened I could not sleep, and lay listening and heard strange noises. Next morning I told your aunt Beckey what I had seen and heard. Your aunt Beckey said it was all imagination. She did not believe in ghosts. I did. A few nights after, there was more noises in the garret. The rougher the night grew, the noise was the greater, and I could hear something walking around. Next morning I said: 'Not another night will I sleep in the house. I know it is haunted by the Indian girl.' Your aunt Beckey said: 'I will sleep in the room and see if I can see the ghost. [There was no man in the house at the time.] I am not afraid. It is all nonsense to be afraid of anything.' 'Oh, yes, you don't believe in anything! Doesn't the Bible say, They came out of the graves, and walked about the city, and appeared unto many? And why not the Indian girl?' 'Bah, I don't believe any such thing, even if the Bible says so.' 'Well, I know it was a ghost I saw.' For several nights Aunt Beckey listened and heard nothing. One morning at the breakfast table your aunt confessed she had heard something that was unusual, but could not make out what it was, but saw no ghosts, it was so dark. She said, 'I am determined to find out.' After a few nights of watching the rain and wind began to blow. She heard a rumbling noise, and to find out the location she listened for a long time. The noise became louder by spells. The candle was out; all was darkness. She was all of a tremor. As she had seen nothing, she ventured to find where the noise was. Thinking she had located the place, she waited for the morning to appear. Then she went on an examination, and found—what do you think? A piece of a shingle loose in the roof. That convinced me how I was deceived. Never after that was any ghost seen or noise heard in the house while we lived in it."

Such was grandma's experience with ghosts.

In after years as I grew up to manhood, I went to Sunday-school, and was trained up in the Calvinistic creed. Yet I thought it strange that God should decree and select some of his Christians to be saved and some to be damned. It worried me a great deal. Was I one of them? And I was very strict in my behavior and religious conduct, and read the Bible from Genesis to Revelation. As I read, light began to dawn on my mind. I began to reason with myself and compare things together. Soon I found out that my knowledge was nothing but superstition of the Bible; that those prophets and seers were but men who through dreams and visions in the night had seen nothing more than what I had experienced in dreams. Many such visions originate in physical causes—disordered nerves, and indigestion, or other bodily ailments. Yet the inner eyes in sleep or trance do sometimes see realities.

I could not see any inspiration in the Bible, as some say there is, but plenty of rapin, and murder, and slaughter of the innocents. Should men read the Bible carefully, they would come out Freethinkers, and no more be gulled by prelates who make a living by deceiving. These cormorants that dwell in fiction present the most fair side of the picture, but never the reverse, keeping the people who scarcely read the Bible in extreme ignorance of its true contents.

What is the Nicene creed which these vampires profess to govern mankind by but a paraphrase of that creed which was made at the first general council of Nice, and drawn up at the second general council of Constantinople in the year 381? The creed was carried by a majority vote, and admitted into the church as a barrier against Arius and his followers. Now, where is your inspiration or God in the Constitution? Arius was a presbyter of the church of Alexandria about 315, who maintained that the son of God was totally distinct from the father, and that the Holy Ghost was not God. The Arians were condemned for having an opinion of their own and expelled from the communion of the church, but became the neighboring religion, especially in the East. In 1531 Arianism was again revived in the West by Servetus. For his opinion he was burnt at the stake by the influence of John Calvin, Oct. 27, 1553. His daring to hav a mind of his own and expressing an opinion caused his death. He sent three questions to Calvin—on the divinity of Christ, on regeneration, and on the necessity of baptism. This so enraged Calvin that he was bent on revenge, and cited forty heretical errors, that Servetus's enemies proved against him. He was condemned to be burnt. It is reported that the wind prevented the flames from reaching his body for two long hours. And this is Christianity. Reflect, consider, and then speak your mind.

The same would be enacted to-day if the Roman Catholic church had the power. For you know she says she is infallible, and claims the power now she always possessed, temporal and spiritual. There is to be a great time in this country with that Jesuitical order, such as there never was seen and never will be again. A little more power, then comes the end.

S. R. THORNE.

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News of the Week.

Professor Totten says that the late eclipse was a sign from God.

Railroad men hav chosen the opening of the World's Fair as a time for a strike.

Professor Smith, of the Lane Theological Seminary at Cincinnati, has been arraigned for heresy.

Corbett and his company were arrested on the 23d ult. at Cincinnati for giving theatrical performances on Sunday.

The Socialist mayor of St. Denis, France, has ordered that clergy shall not accompany funeral processions clad in their surplices.

The German press has awakened to the fact that an attempt to tamper with the universal suffrage system of the empire has been manifest of late in high places.

Chas. Emmons, who has long been insane on religion, on the 23d ult. took possession of a pulpit at Springfield, Mass., and with a revolver held it fifteen hours.

William Morris is objected to as poet-laureate of England because Socialist, Swinburne because licentious in poetry, Sir Edwin Arnold because suspected of being an Infidel.

Medals hav been conferred by the pope upon several members of the Irish brigade who fought for the temporal rights of the papacy against Victor Emanuel's Sardinian army at Spoleto, Castelfedardo, and Ancona.

Owing to the loss of a bequest of $150,000 which was conditional on Sunday closing, and to a general deficiency of finances, the New York Art Museum will probably resume the custom of closing Sundays.

J. E. White on the 23d ult. attempted to giv the first of a series of anti-Catholic lectures at Muscatine, Ia. The audience became so tumultuous that he was forced to desist. The chief of police escorted him to his hotel.

M. Ribot, minister of foreign affairs of France, has requested the French mission to present claims for damages to Great Britain in behalf of the Catholic priests in Uganda, who sustained injury at the hands of Captain Lugard and the Protestants.

An imposing celebration in honor of Martin Luther was held on the 31st ult. at Wittenberg, Germany. The emperor presided. All Protestant nations of Europe sent official representativs. Luther relics were exhibited. Catholics are disquieted by the emperor's connection with it.

Paul Savvalle, a Montreal journalist, has brought a suit for a queer cause against Jules Tardivel, a journalist of Quebec. Tardivel accused Savvalle of being a Methodist and editing a Huguenot paper. The plaintiff avers that he is a Catholic and seeks a legal vindication and $200 damages.

A certain community of Aztecs in Mexico had been in hostility to the government because of official interference with their religion, and taxes. Twelve hundred soldiers attacked their village and killed every male. The Aztecs when informed of the expected assault had answered, "God is with us and we shall not be taken."

Herr Liebknecht, the famous Socialist, now in France, said a few days ago that the German Socialists are strongly opposed to the German military law; that Germany is dying of militarism; that the German army is really directed against the Socialists, and that the Socialist party in Germany will gain 1,000,000 votes in the next election.

The Russian government has recently demanded that the Belgian authorities, in issuing passports to persons intending to visit Russia, shall state therein the religion of the bearer. If Belgium complies with the demand, Belgian Jews will be treated to many indignities if they visit Russia. If she refuses, no Belgian passport will be accepted in Russia, and consequently no Belgians can enter that country, though the Russian demand is aimed solely at Hebrews.

Freethinking France is carrying her contempt of religious ceremonies to extremes. Civic funerals are everywhere the order of the day. The deputy mayor of Verdun has gained notoriety by the laconic simplicity with which he recently committed to earth the remains of a fellow-citizen. Stepping to the side of the coffin by the open grave, he uncovered his head and facing the assembled mourners, said: "Citizen Mori, in the name of the law, we bury you." Then the gravediggers did their work.

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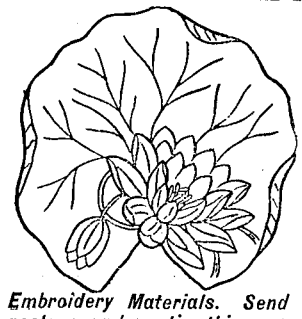
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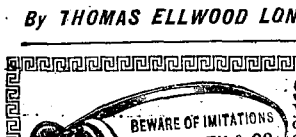
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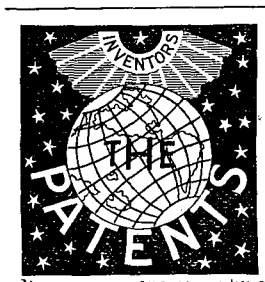
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I HAV dealt somewhat copiously, and with the degree of respect they seem to merit, with such writings of yours, O Lord, as hav come down to us through the medium of the "holy men of God" you were good enough to inspire. It would not, however, be just and deferential to you to pass over in silence what you yourself hav written, without troubling any holy or unholy man whatever. First, there is the Decalog. You wrote that, on two tables of stone, with your finger, or your toe, without troubling to employ an amanuensis of any kind. All I hav got to say about the Commandments, O Lord, is that I hav broken nearly the whole ten of them, and I do not know of anybody who has not. You, yourself, as I could prove from your Book, hav broken them all save one: that one is, "Thou shalt hav no other gods before me." The next time I find you, or your son—I never know which is which—writing was when you "stooped down and wrote on the ground" (John viii, 8); but what you wrote has not been preserved, and, like much else that has been written, it was, peradventure, not worth preserving; and the first eight verses of the eighth charter of John, in which this writing of yours is referred to, seem to be spurious.—*Saladin in God and His Book.*

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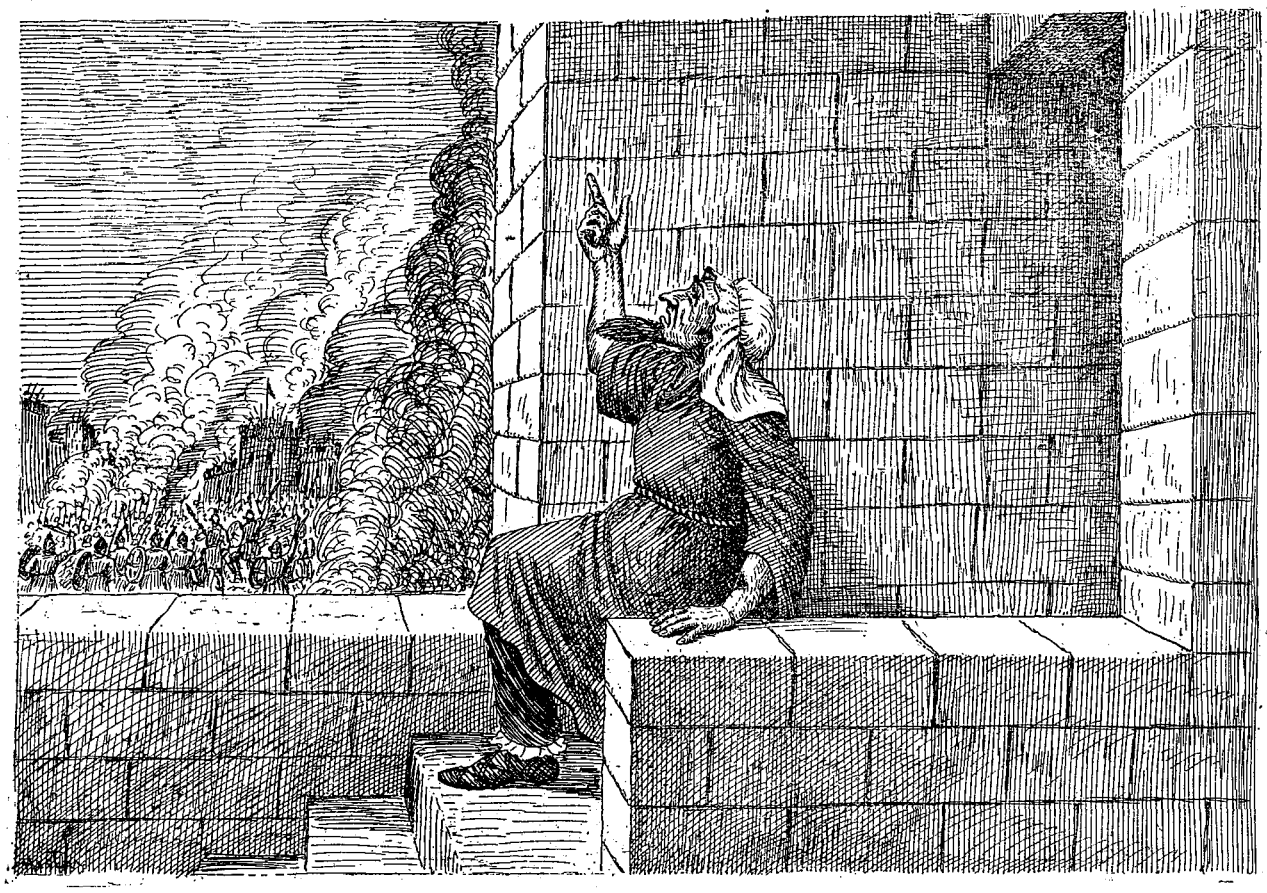
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We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your Honorable Body to repeal that portion of the Act entitled "An Act to aid in carrying out the Act of Congress, approved April 25, 1890, entitled 'An Act to provide for celebrating the four hundredth anniversary of the discovery of America by the holding of an International Exposition in the City of Chicago'"—approved August 5, 1892, which reads as follows: "That it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby, made the duty of the World's Columbian Commission, created by the Act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

Also, to repeal that portion of the Act entitled, "An Act making appropriations for the sundry civil expenses of the Government for the fiscal year ending June 30, 1893, and for other purposes"—approved August 5, 1892, which reads as follows:

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2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago, who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you ought to decide is that of the public welfare.

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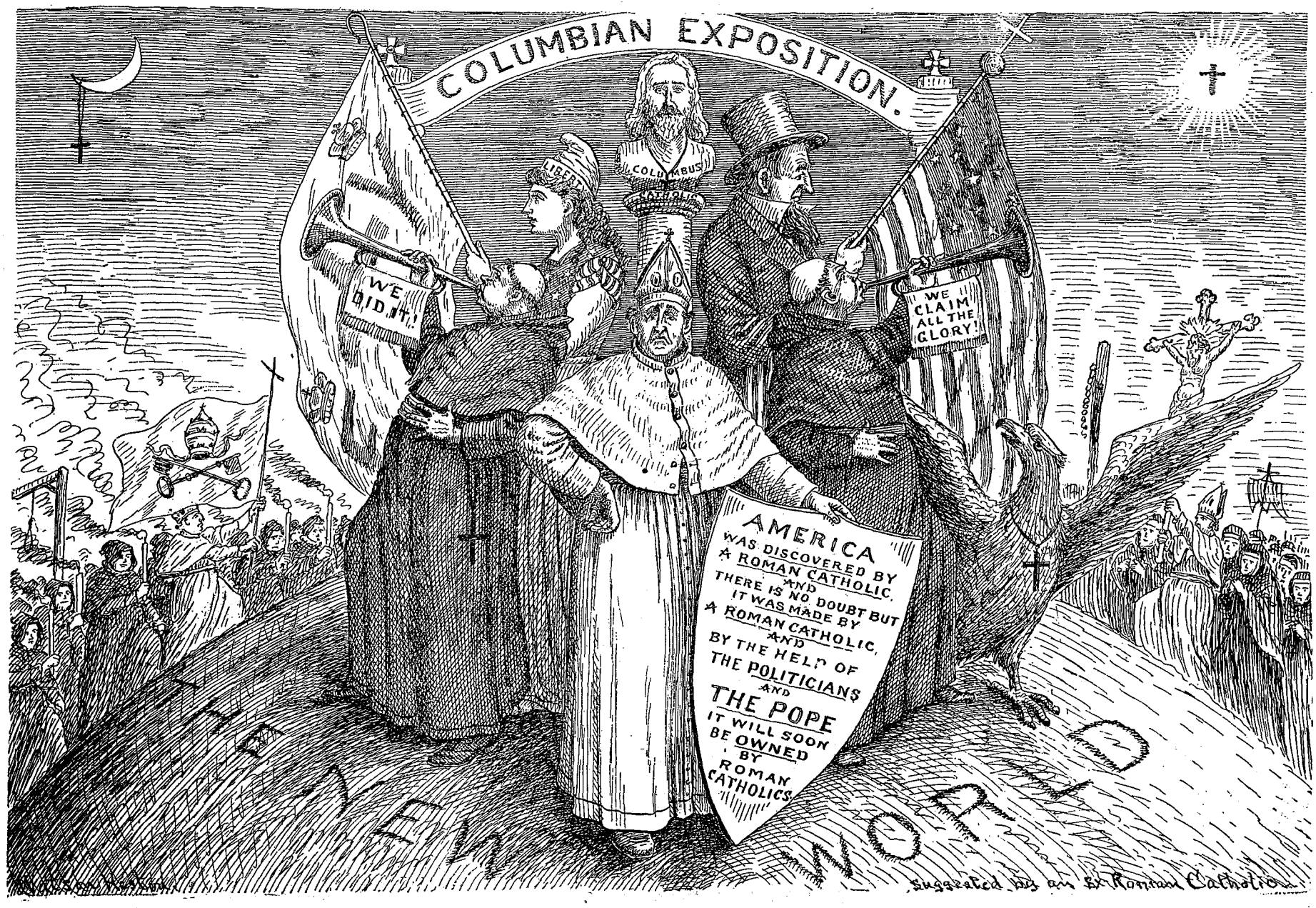
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Christianity Persecuting the Jews.

Among the contemporary events which show the vileness of the Christian religion, none is more striking than the persecution of the Jews. This detestable work has been in progress for centuries, and continues in full operation to-day. For the whole line of outrage and horror the Christian religion is responsible. The baseless legend that some Hebrews once executed a son of God is answerable for the whole of the abominable train of cruelty and suffering. The belief in this legend has, in the words of Colonel Ingersoll in his article "Renan," "hardened the hearts of men and poisoned the minds of children. . . . The flame of this prejudice is fanned and fed in the Sunday-schools of our day," and the animosity will continue to be bred until the New Testament is definitivly consigned to its suiting shelf of nurse-tales and lies.

The country in which this great abuse is most flagrant at present is Russia. This is the most unmixedly Christian land, and hence it is the one which most exhibits those calamities and wrongs which Christianity invariably begets. Of the Russian persecution a Hebrew paper says: "The persecution of millions of inoffensiv people in the most barbarous manner has now been proceeding for years, a persecution which has no parallel in history, beside which the incidents of fanatical outbursts in the Middle Ages disappear as insignificant, and which surpasses in refined cruelty the holocausts of the Crusades." Perhaps it is not true that the present atrocities surpass in direness those of the Middle Ages. One cannot take a glance into the history of those times without lighting on anti-Jewish ferocities each of which in turn seems

> "the bloodiest shame,
> The wildest savag'ry, the vilest stroke,
> That ever wall-ey'd wrath, or staring rage,
> Presented to the tears of soft remorse."

Still, the present outrages are not vastly milder.

The Jews under Russian dominion aggregate the huge number of five millions. These people hav for some time been forbidden to leave what is called the Pale of Settlement in western and southwestern Russia. This district comprises the governments of Wilna, Volhynia, Grodno, Kovno, Minsk, Podoisk, Yekaterinoslav, Poltava, Tshernigoff, and under restrictions, portions of Kieff, Vitebsk, and Mohileff. Extensiv as the Pale of Settlement seems, it is too narrow for the Jews, who are seldom tillers of the soil, who are debarred from many vocations open to Christians, and are compelled to enroll themselvs in merchant guilds or trade corporations that exist only in cities and large towns. Owing to the excessiv competition with one another to which they are thus subjected, it would be extremely difficult under any circumstances to earn a livelihood.

One thing that renders the condition of the Jews intolerable is the fact that they are burdened with exceptional taxes. Besides paying the imposts levied on their Christian compatriots, E. B. Lanin goes on to recite, the Jews are victims of a special system of taxation from which Christians are exempt. Under the so-called "box tax," for example, a fixed sum is collected for every animal, fowl, and bird killed for food according to the Jewish rites (kosher); moreover, for every pound of that same meat, and for every one of those identical fowls, an additional sum is exacted when this food is sold. In addition to this there is a candle tax, the proceeds of which are applied nominally to the denominational schools, with which the Hebrews would gladly dispense if they were permitted to avail themselvs of the ordinary educational establishments for whose maintenance they help to provide. Besides the extra tributes thus far mentioned the Jews hav to pay a certain percentage—from which Christians are exempt—on the rent they receive for their houses and shops, and on the income accruing from the sale of wine in public houses. They are also subjected to a special annual tax on distilleries, breweries, and divers sorts of factories, and for the permission to set up as cattle-breeders. Finally a fixed percentage is levied on all money left by deceased Jews, and a fine has to be paid for authorization to wear Hebrew apparel. In a word, the purpose and effect of this anti-Semitic legislation is; first, to pen the Jews up in the cities and large towns of the Pale of Settlement, and then to starve them to death. How nearly success is attained is attested by a Russian statistician, who, writing of the government of Grodno, says that frequently one house, consisting of three or four rooms, lodges as many as twelve families, and that sometimes whole families liv on three-quarters of a pound of bread, one salt herring, and a few onions per day. In the government of Kovno there are families that never break their fast till night, and then only if the bread-winner has managed to find work.

The New York *Sun* givs intelligence of a despicable oppression. At one time, university graduates of the highest standard, men who had taken a doctor's or master's degree, were entitled to pass beyond the Pale of Settlement. Under Alexander II. Jewish families submitted to astonishing privations in order that their brightest children might benefit by the privilege just named. Eight or ten years ago the number of Jewish pupils in the higher educational establishments of the empire was forty-eight in every ten thousand souls, while the number of Christian pupils was only twenty-two in every ten thousand of population. Then ensued a series of restrictions intended to cut off Hebrews from the loophole of escape from oppression which higher education had previously offered. In June, 1885, the present czar decreed that the number of Jews admitted to the Technological Institute at Kharkoff should be limited to ten per cent of the whole number of students. Nine months later he forbade the admission of any Jew to the Veterinary Institute in the same city. In 1886 it was enacted that the number of Jews should not exceed ten per cent of the whole number of students in the universities within the Pale, five per cent in other provincial universities, and three per cent in those of Moscow and St. Petersburg. Finally, in July, 1887, the same rule was applied to all gymnasia or grammar schools.

The measure described above, of penning the Jews in the Pale, is now being superseded by a still crueler one. This is the infliction of such abuses in the Pale itself as shall drive them from Russian territory altogether. Within the Pale such harryings and outrages hav been heaped upon them that large numbers hav been driven out to adjoining countries or to America, and all must be eventually.

Lately the Russian imperial council ordered that the teachers of the Jewish synagog schools be supplanted by instructors who would continue to teach the Hebrew religion but who would be under the guidance of the Greek Catholic state church. This measure, which has the appearance of being due to a desire to improve the Jewish schools, really aims at their complete suppression. "Specious proposals of this character," says an observer, "are merely a thinly veiled persecution of the worst description."

Not long ago the minister of the interior discovered some more old laws which had long been in desuetude. He dug them up and ordered their immediate and strict enforcement. These laws forbid Jews to acquire real estate, by purchase or by lease, in the nine western provinces of the empire. Under the disregard of these laws that has prevailed for years, thousands of Jews hav acquired lands and houses. Their deeds and leases are now officially declared null and void, and they are being forcibly expelled from their homes, without compensation. In nearly every case the victim is forced, under pain of the knout, to sign a paper declaring that he givs up his place voluntarily.

Various other instances of persecution we will record here in the words of the original dispatches:

"The Berlin correspondent of the *Times* has received a telegram from St. Petersburg stating that the synagog there has been closed by the government for the reason that such an edifice is an anomaly in a city where Jews are not entitled to settle."

"All the army surgeons of the Jewish race who decline to be converted to the orthodox faith are to be dismissed."

"The *Novoye Vremya* is highly pleased because a new oppressiv measure has been devised against the Jews. In order to raise the especial taxes which are imposed upon them and the means to provide for their poor brethren who are expelled from the interior, the Jews of the towns where they are allowed to liv hold meetings for the purpose of taxing themselvs each according to his means. They elect their officers and employees to dispense the funds which they raise in this manner. The ministry of the interior has now issued an order that such Jewish meetings should be held under the supervision and control of the government officials, and that the moneys collected or subscribed at these gatherings should be deposited in the general communal treasuries of the respectiv towns and distributed according to consideration of the communal assemblies."

"Sometimes the outrages against the rights of property are accompanied by shocking outrages of moral feelings. A certain Mr. Demy, a landlord in Besarabia, has been at law for ten years with the Jewish *Chinsh* people of Kopreshty about the piece of land upon which their houses and synagog are built. The synagog, pending the decision, was, as a matter of course, in the possession of the defendants. But in the summer of 1890, on the eve of the approaching Jewish holidays, Mr. Demy persuaded the police inspector, Luchinsky, to take possession in his name of the Jewish houses of prayer, and Luchinsky, knowing well that with Jews anything can be done with impunity, proceeded to carry out his friend's request. He arrived at Kopreshty, en-

tered the synagog, took possession of all the sacred rolls, and sent them in a cart to the police station. Mr. Demy was then installed in possession of the Jewish house of prayer, and he immediately drove into it a herd of pigs, which remained there all day and the following night."

"One instance of the intolerance of the czarina is given. Her majesty, in company with the czar, some time ago inspected the troops forming the garrison at Moscow. It is customary on such occasions to giv the soldiers a holiday after the inspection is concluded. The officers of the various regiments were instructed that no Jewish soldiers must be present at the inspection. At the particular request of the czarina the Jews were confined to their barracks. In informing them of the reason why they were not permitted to join their fellow-soldiers their officers told them that Jews were offensiv to her majesty, who wished to be spared the sight of them."

"Under a revival of an ancient Sunday law the police hav begun either arresting or blackmailing such Israelites as dare to appear in the marketplaces of the Pale on Sunday. This Sunday prohibition, which often brings about terrible riots with the usual accompaniment of Jewish lives lost and Jewish shops and houses plundered and burnt, is one of the most characteristic features of the anti-Jewish laws. The Hebrews, of course, religiously abstain from labor on Saturday. It was considered by Ignatieff an extremely smart trick to forbid them to do business on Sunday as well. In its essence, this meant that the Jews could only hav five earning days against other people's seven. Although there are laws on the books prohibiting Christian labor or business on Sunday, they are a complete dead letter. Every traveler in Russia knows that Sunday in the markets and business streets differs in no respect from any other day, save that there are no Jews about. Having remained idle on Saturday for their own Sabbath, they are compelled to observe Sunday for the Christian Sabbath—the while the Christian himself works or barters from morning till night, and the marketplaces are filled as well with Tartars, gypsies, and Persians, whom no one molests."

The chief instigator in these oppressions is M. Pobiedonostseff, the chief procurator of the holy synod, or state minister of public worship. This man is an extreme religious fanatic. Everything is ascribed to the ascendency which he exerts over the mind of the czar. When the present reign began he became a trusted adviser; then, little by little, the power behind the throne. He grew to guide the czar in the selection of new ministers and officials and in the distribution of honors and of rebukes until the whole official world of St. Petersburg dreaded him and fawned upon him as Paris did in its time before the "Gray Cardinal." To-day the enormous power which he wields is exerted through these eager official sycophants who owe their places to him and scramble over one another in their haste to carry out his most faintly hinted desire to rob or slay dissenting religionists, and as well through direct personal contact with the czar. This godly villain makes other sects than the Jews suffer. The Jews are only one among many unhappy denominations and classes whom Pobiedonostseff is mercilessly driving to despair, ruin, and exile. Says a European correspondent of the New York *Times*:

"This theory of serving God with falsehood, with theft, with shameless treachery, with wholesale persecution, has in other times possessed the brains of great and good men of our own western races. But these men hav all been dead three or four hundred years. Russia and M. Pobiedonostseff hav only just reached the point where Europe stood when Columbus discovered America."

A rapid increase in the mortality of the Jews has resulted from their being penned in overclose quarters. Consumption, a disease from which they had been remarkably exempt, is mowing down multitudes.

The Russian populace outrage the Jews at will upon any pretext or no pretext. Children and rowdies pull the sufferers' beards in the streets and if resistance is made a mob attacks the Hebrew quarter and burns and kills. An inroad by the cholera, or any other calamity, is followed by a raid on the misbelievers whose sin has drawn down God's wrath.

Space fails us for detailing how, in the words of one European writer, "dull incompetency, ignoble greed, semi-civilized vanity, and stark-mad fanaticism, confusedly struggling together for evil, hav produced this savage spectacle at which humanity revolts."

Says Colonel Ingersoll: "The persecution of the Jews is the meanest, the most senseless and cruel page in history. Every civilized Christian should feel on his cheeks the red spots of shame as he reads the wretched and infamous story."

A Change in The Truth Seeker's Business.

Mr. Charles P. Somerby having retired from The Truth Seeker Company and ceased to hav any connection with the paper or business, our subscribers and business friends are requested to make their remittances payable to the undersigned.

It is unnecessary to say that with the change in business management there will be *no* change in the aggressiv Freethought policy of the paper. On the contrary the work will be pushed more vigorously than ever, and I hope with still greater success. Whatever improvements can be made in the paper will be attempted, and I trust that THE TRUTH SEEKER's many friends and correspondents will gird up their loins anew for a fight to the end against superstition and the "organized credulity" which is seeking to mentally enslave the people of the country and to dedicate to a revivified ecclesiastical tyranny one-seventh of our time. Our American secular government never more than now needed activ defenders, since courts and Congress hav practically allied the state to a church which in the rapid breaking up of its creeds endeavors to seize the government in order to preserve its forms. THE TRUTH SEEKER will never retreat, but go on better and stronger than ever in the manful war for freedom of thought and against religious tyranny.

In taking the business established so many years ago by D. M. Bennett, and with which I hav ever been connected, I hav necessarily assumed a very considerable burden of debt. That I may meet these obligations successfully, I ask every friend and reader to be especially prompt in renewing subscriptions, and I venture to urge them to also aid by sending a new subscriber or by purchasing some of the many splendid books published by THE TRUTH SEEKER. I beg to cordially thank all friends for their support and encouragement in the past—support and encouragement without which THE TRUTH SEEKER never could hav succeeded—and to solicit an even more cordial continuance, if that be possible. Our door opens inward easily, and a warm greeting is assured every Liberal in the country. Come in and see us.

E. M. MACDONALD,
EDITOR AND MANAGER OF THE TRUTH SEEKER.

A Card to the Patrons of The Truth Seeker.

I hav disposed of my interest in the Truth Seeker Company and ceased to be its business manager.

I hope the many pleasant friendships formed during the past nine years will be continued notwithstanding this severance of business relations.

I take this opportunity to thank the generous subscribers and patrons of THE TRUTH SEEKER for their cordial support.

Sincerely,
C. P. SOMERBY.

Mr. Westbrook's Queer Attitude.

In a paper prepared for the Secular Union congress, not read there but since printed in the *Investigator*, Mr. R. B. Westbrook, ex-president, advises the Liberals not to work for the opening of the World's Fair, but to strive for the repeal of "improper" Sunday laws, the taxation of church property; to oppose Bible-reading in the schools, and "last, but not least," to "join the National League for the Protection of American Institutions." Mr. Westbrook, D.D., evidently is still a D.D., and would rather tilt at windmills and chase rainbows than come down to practical business whereof there are some hopes of success. He is a Liberal "in the future." He wants to repeal Sunday laws in general, but enforce them in particulars. It is a queer position for an ex-president of the Secular Union to take.

Chiefly to enlighten our friend C. B. Reynolds, we hav on several occasions pointed out that the National League for the Protection of American Institutions is no organization for Liberals to support, for the reason that it is a Protestant scheme to put into our national Constitution a clause professedly in favor of separation of church and state, but really in favor of *un*sectarian Protestantism. The proposed amendment reads:

"No state shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly, or in part, under sectarian or ecclesiastical control."

This is wholly inadequate. We hav seen in the administration of Girard College how easy it is to evade any such general provision against "sectarian" or "ecclesiastical" control of public institutions. There are a great many religious bigots, working hard for their cause, who are not sectarians or ecclesiastics. It is easy to evade legal provisions in such cases. What we really need is a prohibition against applying public funds to the support of any institution not owned and managed by the state and a further prohibition against permitting any religious exercises to be conducted therein. The Nine Demands express the Liberal position on these questions a thousand times better than the proposed constitutional amendment of the National League for the Protection of American Institutions, whose secretary once personally informed us that the League could not possibly go to the limit set by the American Secular Union. In other words, he was against the union of the state and the *Catholic* church but thought that morality and other essentials of good citizenship would be best conserved by the government extending some aid to *un*sectarian Protestant institutions.

Mr. Richard B. Westbrook, D.D., is not a very good exponent of Liberal political principles.

The Coming Conflict.

George Parsons Lathrop, an American writer of some note, who was recently converted to Catholicism, is convinced that the Yankee mind is "ripe for conversion to that religion." "It is groping for a truth it recognizes dimly," and which, according to his new belief, can be found nowhere outside of "the true church," to which he himself now belongs. Hence he predicts that in the next century "we shall see a tidal wave of conversion sweeping millions of our countrymen into the Catholic church."

What will happen as the result of the present theological revolution the wisest of men cannot foresee. It is obvious, however, thinks the New York *Sun*, that the interest in the subject of religion was never before so great and general as now. Men may be changing their religious views and giving up their former religious beliefs, but they are not casting aside religion. The religious sentiment, says the *Sun*, continues as strong as ever, and it demands an outlet to worship. In further comment upon Mr. Lathrop's prediction the same paper remarks:

"The tendency seems to be toward a division into two great parties, the one retaining the sentiment of Christianity only, and rejecting the dogmas of theology entirely, and the other venerating and defending the dogmatic authority of the church. Protestantism seems to tend toward a more complete denial of any and all authority over the individual judgment and conscience, and Roman Catholicism is more determined in its assertion of such authority as God's representativ on earth. Between these two lines the religious battles of the next century are likely to be fought, with results which wiser heads than Mr. Lathrop's might hesitate to predict or even to guess."

This speculation, that those Protestants and Catholics who remain fully Christian will presently unite against their common enemy, is not unfrequently made. It is to be hoped that a long time may pass before such a coalition is seen. Freethought obtains now only because of the disunion in the camp of the enemy. Let the great divisions of Christianity combine and bitter will become the Freethinker's fare.

All danger of such a catastrophe might be averted—very nearly all the Christians in the land might be Rationalized—by Infidels' thrusting upon each and every one of them a plentiful supply of Freethought literature. But this is not being done. Most Freethinkers do nothing toward it. Some of them are opulent, but their fortunes are not devoted to this work. To our shame be it said, we hav not won our present liberties by our own sweat and blood, but are indebted for them to the chance circumstance of our enemies' dissensions. We will hope that these dissensions may continue; we do not know that they will.

The World's Fair Leaflet.

The subjoined letter is something to the point:

"MINNEAPOLIS, MINN., Oct. 28, 1892.

"EDITOR TRUTH SEEKER: Inclosed you will find $1, for which send to my address one copy of Dr. Foote's 'Handbook of Health Hints and Ready Recipes.' The balance you can apply on printing leaflets with cartoon on as suggested by 'E. B. B.,' in THE TRUTH SEEKER October 15th. If you do not print them use it where it will do good. Am well pleased with the way paper is edited. Yours for justice and liberty,

"CHAS. LOWND."

The leaflet is now being prepared, and will be printed shortly. We shall be glad to send them out for 25 cents per dozen and $1.50 per hundred.

New Pamphlets.

We hav printed for Mr. Franklin Steiner in a neat little 5-cent pamphlet his open letter to the Rev. J. L. Sooy, D.D., of Des Moines. It shows that the oft-repeated Christian statement that Infidels do not contribute to nor found charities is a falsehood. The pamphlet is called "Infidels and Charity," and ought to be widely circulated.

We hav also printed, for Mr. W. H. Burr, his recent article on "Junius, Casca, Common Sense, and Thomas Paine." It sets forth Mr. Burr's views regarding these persons in answer to a foot-note in Moncure D. Conway's Life of Paine. Price 5 cents.

New Editions.

Two pamphlets which keep the printers busy on new editions are John E. Remsburg's "False Claims" of Christianity, and the "Holy Bible Abridged." The editions this time are in handsome paper covers. Price, 10 cents for "False Claims," and 25 cents for "Bible Abridged."

In the West.

News and Notes.

I am speeding along through the glorious Colorado mountains. The first snowstorm of the season has appeared, and the multitudinous hills are shining like silver, while the green and golden plains sweep away into the luminous distance. The lofty peaks with blazing masses on their crest meet the shining sky. It is a lovely day after the storm, and scenes of vast magnificence open upon the view. The sun marches through the radiant clouds, and flings a soft and brilliant light over the fields and rolling mists, and woods decked with feathery white, and the glittering streams, and then it bursts forth along some blue expanse with intolerable splendor. Through the ever-changing pictures thunders the burnished iron horse, flinging back the glory of the sun, rejoicing in its fiery life, and spreading forth its gorgeous pennon of smoke. Away we go, as if on a fairy journey. Now we pass the Castle Rock towering in ancient grandeur, a mighty ruin from the immemorial years, while at its feet is the handsome modern city, the new and the old in charming contrast. A wonderful panorama unfolds, exquisit in beauty, bold in desolation, marvelous in form, weird in suggestion, fascinating in sublimity. Thought pursues its far flight, and dreams seem like realities. It is a glorious moment of existence. A divine elation is in the mind, for nature, with its superb appareling, seems to be our slave and not our master.

It is exhilarating thus to journey on and on, and for the time being exult in the supremacy of mental life. We know that nature is our master and that we must mingle with the dust; but not less inspiring is the magnificent world of earth and sky that crowds its illimitable glories on our enchanted vision.

In my last week's pilgrimage I hav left behind Chicago with its wondrous revelations of man's progress. From Chicago to Denver, through night and day, is a swift and delightful passage. Denver in the loveliest of days sits queen-like on its mountain throne, and never did it present a more attractiv face. The atmosphere is diamond-like in its effulgence, and it seems to penetrate one like the effluence of wine itself. Denver is a gay capital. People enjoy themselvs here. The streets present an elegant appearance. Splendid business blocks rival those of New York and Chicago.

The Woman's Christian Temperance Union is flooding the city. Nearly four hundred delegates are present. It makes quite an imposing assembly. There are eloquent and bright-looking women in this Christian crusade, and some of Liberal ideas. If these reformers would forego the "God in the Constitution," and not try to make men good by force of law, it might be that their earnestness and enthusiasm would benefit the world. As it is, the old crusade may be repeated over again, and blood and revolution follow. All is not gold that glitters. These ladies make a fine appearance, but the shadow of despotism lurks in their lively parade.

In the hospitable home of Mr. and Mrs. Truss the world of philosophy unfolds, and everything is discussed from politics to religion. I always get a mental revival with friend Truss. He keeps up with the times around the whole circle of science. Friend Varian also joins in with his stores of enormous reading upon every subject. It is better than consulting a library to "interview" Truss and Varian. We talk till midnight sometimes, but take no note of the flying hours. We hav a bird's-eye view of the universe in these glowing discussions and "take a tilt" with nearly every problem that has tormented and inspired the human heart and brain for ages and probably will for ages to come. The goal of final solution will never be reached.

Politics are buzzing and humming and roaring along with tremendous velocity in the "Silver state." Our friend Z. Shed is making some masterful speeches for the People's party. I find that many Liberals are in this movement as leaders and candidates. Charles Roth, however, is running for the assembly on the Republican ticket. I hope he will be elected, for he will do service for the Liberal cause wherever he is. This is a good year, I guess, for Liberals. Amidst the manifold agitations and changes of the campaign, I believe some true men will get to the front.

It was too bad after the glorious weather of Friday and Saturday that it should rain on Sunday morning. It was a melancholy rain, and in the afternoon it turned into a more melancholy snowstorm, and the walking was simply horrible, and of course I did not hav a very large audience in the evening. It was quite a disappointment, but I had to make the best of it. It is about three years since I was in Denver and I was pleased to meet old friends again, and new ones too—Fred Warren, H. E. Hurlburt, Mr. and Mrs. Nesbitt, Frank Leavy, T. B. Chandler, and others. Quite a number added their names to the Federation. I was enabled to meet the fortunes of war with good cheer. Sunday afternoon I enjoyed the hospitality of Mrs. Charles Roth; and around the festiv board the darkening skies were forgotten. Mr. and Mrs. John G. Jenkins and family are always in the ranks to help. Although I struck Denver at an unfortunate time, religion, politics, rain and snow, and mud being in full sway, yet the genial and generous welcome made amends for the lack of popular success, and I hope on, hope ever.

I was pleased to meet with M. F. Everett, of Glenwood Springs, a stanch Liberal, on the roll of THE TRUTH SEEKER. He invites me to Glenwood Springs. I expect to make an appointment there some day, together with Aspen and other places in this part of Colorado, where there is a large Freethought element. I was privileged also to make the acquaintance of Mr. and Mrs. Clayton, Liberal Spiritualists, ready to stand by facts and not be blinded by fraud. In their home shines the genial atmosphere of Freethought along with gleams of immortality, whose glory is still the puzzle of modern science.

I dropped off one night, Thursday, on my way to Denver, at Bartley, Neb., where I gave a lecture at the schoolhouse. The Methodists are trying to run this place to suit themselvs. They wouldn't let the hall which they happen to control for love or money, and we were obliged to meet in the schoolhouse and now they threaten to arrest the janitor for opening the doors. They seem to think they own the whole place. They don't even allow other Christian sects the use of the hall. A more narrow-minded set of ecclesiastical stupidities is not to be found on the continent. I had a good audience, however, and intelligence and liberality will eventually prevail in this community. There are open and avowed Freethinkers here who don't propose to surrender, and the women are not by any means joined to the church—Mr. and Mrs. R. E. George and the children; Henry Lang; J. Fletcher, who introduced me at the lecture, who has the courage of his convictions though the orthodox threaten a boycott; Mr. Hopp, a Liberal Spiritualist whose hospitable home welcomes the Secularist; Henry Burton; W. P. Webb; Charles W. Hodgkin, and W. H. Gartside. Stockville, twenty-five miles away, sends a good delegation—Frank M. Hall and wife, John Delate, etc. I should like to hav gone to Stockville if time permitted, for I understand I should find a warm welcome from the Liberals of that place. In the future I may be able to do so.

I hav to take the midnight train in order to meet my further appointments. I enjoyed my short stay in Bartley even if the Methodists are so mean. These are growing small by degrees and beautifully less. They tried to build a sectarian college here, but at present it is a somewhat melancholy ruin. The funds are lacking.

The country in the vicinity of Bartley is excellent. The harvests of this year hav been equal to any on record. There is constant improvement, fine weather and fine soil. The worst crop yet produced are the Methodist elders.

I am writing these notes on board train Monday, October 31st, and just as I complete them we are plunging through the Royal gorge, and the mighty rocks overhang on every side in wild, fantastic shapes and massiv ranks. The river leaps along as if trying to escape the rocky prisonhouse. It seems as if the train would rush against the precipitous battlements. Then the frowning barriers open, and into vast abysses we dash. Winding from the gorge we pass into the immense mountain scenery, and higher and higher we climb into the land of wonders. Near and far the mountains lift their noble forms. Dark gray, dark blue, white and glittering, they shine in endless battalions. We cannot count them; like huge monsters they seem to hedge us in from all the outer world. As we rush along men and brilliant forms appear. We look into enormous vistas, with walls of silver and gold, as if some great city were built in the bosom of the sky. Near by are pretty farmhouses, herds of cattle, human life in contrast with the pathless world beyond.

The evening radiance soon shines over the varied landscape. Then with the darkening scene flare the great lights of Leadville, that wonderful hive of industry, where giant forces wrest from the earth its hard-won treasures. Beyond Leadville in the moonlight and starlight flooding the innumerable bowlders and awful crags and chasms, the swift engin winds through the canyon of the Grand river where the wildest and most sublime sceneries sweep upon the vision almost with the rapidity of a cataract. Then the lights of Glenwood Springs flash upon the view. Plunging onward through the darkness of midnight in the early morn we reach the Castle Gate, where nature it seems has huddled her "raw recruits" of the olden time in grotesque array, and relics of gigantic conflict lie round the blasted towers. Thence we come into Pleasant valley, when the sun through the white clouds and shimmering flakes makes beautiful the mingling hills and valleys. Here I finish these notes. I hav never written in such a gorgeous room before, in such a big house, with such big halls on every side. I hav had the Rocky mountains for its pillars, the blue sky for its dome, the changing clouds for drapery, and stream and plain for its fretted floor, and pictures such as mortal hand never painted on its ever-varying walls—shifting and melting from gloom to beauty as the magic car moves on. What is more magic than this car which man himself has made, that follows the circling cloud with such sure swiftness, climbing high, and like an eagle flight scaling the rocky barrier, racing with the bounding cataract between mighty walls, and almost like a winged creature springing forth from the mountains into the broad and beaming valley, onward, onward, through day and night? What a magic car this is, more wonderful than poet dreamed of a thousand years ago. It annihilates time and space, and I hope it will annihilate God too with its glorious motion and splendor.

SAMUEL P. PUTNAM.

How Much Good There Is in Prayer.

Two drunken men got into a boat to cross a river. They rowed all night and could not reach shore. Then they thought they had drifted out to sea, and one of them fell to praying. At last one of them began to get sober and he said, "Wait a minute." Then he went to the bow of the boat and climbed out, and said to his companion, "You needn't pray any more, Bill; we forgot when we got in last night to loose this boat."

Voltaire.

The infidels of one age have often been the aureoled saints of the next.

The destroyers of the old are the creators of the new.

As time sweeps on the old passes away and the new in its turn becomes old.

There is in the intellectual world, as in the physical, decay and growth, and ever by the grave of buried age stand youth and joy.

The history of intellectual progress is written in the lives of infidels.

Political rights have been preserved by traitors; the liberty of mind by heretics.

To attack the king was treason; to dispute the priest was blasphemy.

For many centuries the sword and cross were allies. Together they attacked the rights of man. They defended each other.

The throne and altar were twins—two vultures from the same egg.

James I. said: "No bishop, no king." He might have added: No cross no crown. The King owned the bodies of men; the priest, the souls. One lived on taxes collected by force, the other on alms collected by fear—both robbers, both beggars.

These robbers and these beggars controled two worlds. The king made laws, the priest made creeds. Both obtained their authority from God, both were the agents of the infinite.

With bowed backs the people carried the burdens of one, and with wonder's open mouth received the dogmas of the other.

If the people aspired to be free, they were crushed by the king, and every priest was a Herod, who slaughtered the children of the brain.

The king ruled by force, the priest by fear, and both by both.

The king said to the people: "God made you peasants, and He made me king: He made you to labor, and me to enjoy; He made rags and hovels for you, robes and palaces for me. He made you to obey, and me to command. Such is the justice of God."

And the priest said: "God made you ignorant and vile; He made me holy and wise; you are the sheep, I am the shepherd; your fleeces belong to me. If you do not obey me here, God will punish you now and torment you forever in another world. Such is the mercy of God.

"You must not reason. Reason is a rebel. You must not contradict—contradiction is born of egotism; you must believe. He that has ears to hear let him hear. Heaven is a question of ears."

Fortunately for us, there have been traitors and there have been heretics, blasphemers, thinkers, investigators, lovers of liberty, men of genius who have given their lives to better the condition of their fellow-men.

It may be well enough here to ask the question: "What is greatness?"

A great man adds to the sum of knowledge, extends the horizon of thought, releases souls from the Bastile of fear, crosses unknown and mysterious seas, gives new islands and new continents to the domain of thought, new constellations to the firmament of mind. A great man does not seek applause or place; he seeks for truth; he seeks the road to happiness, and what he ascertains he gives to others.

A great man throws pearls before swine, and the swine are sometimes changed to men. If the great had always kept their pearls, vast multitudes would be barbarians now.

A great man is a torch in the darkness, a beacon in superstition's night, an inspiration and a prophecy.

Greatness is not the gift of majorities; it cannot be thrust upon any man; men cannot give it to another; they can give place and power, but not greatness.

The place does not make the man, nor the scepter the king. Greatness is from within.

The great men are the heroes who have freed the bodies of men; they are the philosophers and thinkers who have given liberty to the soul; they are the poets who have transfigured the common and filled the lives of many millions with love and song.

They are the artists who have covered the bare walls of weary life with the triumphs of genius.

They are the heroes who have slain the monsters of ignorance and fear, who have outgazed the Gorgon and driven the cruel gods from their thrones.

They are the inventors, the discoverers, the great mechanics, the kings of the useful who have civilized this world.

At the head of this heroic army, foremost of all, stands Voltaire, whose memory we are honoring tonight.

Voltaire! a name that excites the admiration of men, the malignity of priests. Pronounce that name in the presence of a clergyman, and you will find that you have made a declaration of war. Pronounce that name, and from the face of the priest the mask of meekness will fall, and from the mouth of forgiveness will pour a Niagara of vituperation and calumny. And yet Voltaire was the greatest man of his Century, and did more to free the human race than any other of the sons of men.

On Sunday, the 21st of November, 1694, a babe was born; a babe exceedingly frail, whose breath hesitated about remaining. This babe became the greatest man of the 18th Century.

When Voltaire came to this "great stage of fools," his country had been christianized—not civilized—for about fourteen hundred years. For a thousand years the religion of peace and good will had been supreme. The laws had been given by christian kings, and sanctioned by "wise and holy men."

Under the benign reign of universal love, every court had its chamber of torture, and every priest relied on the thumb-screw and rack.

Such had been the success of the blessed gospel that every science was an outcast.

To speak your honest thoughts, to teach your fellow-men, to investigate for yourself, to seek the truth, these were all crimes, and the "holy-mother church" pursued the criminals with sword and flame.

The believers in a God of love—an infinite father—punished hundreds of offenses with torture and death. Suspected persons were tortured to make them confess. Convicted persons were tortured to make them give the names of their accomplices. Under the leadership of the Church, cruelty had become the only reforming power.

In this blessed year 1694 all authors were at the mercy of king and priest. The most of them were cast into prisons, impoverished by fines and costs, exiled or executed.

The little time that hangmen could snatch from professional duties was occupied in burning books.

The courts of justice were traps, in which the innocent were caught. The judges were almost as malicious and cruel as though they had been bishops or saints. There was no trial by jury, and the rules of evidence allowed the conviction of the supposed criminal by the proof of suspicion or hearsay.

The witnesses, being liable to be tortured, generally told what the judges wished to hear.

The supernatural and the miraculous controled the world. Everything was explained, but nothing was understood. The Church was at the head. The sick bought from monks little amulets of consecrated paper. They did not send for a doctor, but for a priest, and the priest sold the diseased and the dying these magical amulets. These little pieces of paper with the help of some saint would cure diseases of every kind. If you would put one in a cradle, it would keep the child from being bewitched. If you would put one in the barn, the rats would not eat your corn. If you would keep one in the house, evil spirits would not enter your doors, and if you buried them in the fields, you would have good weather, the frost would be delayed, rain would come when needed, and abundant crops would bless your labor. The Church insisted that all diseases could be cured in the name of God, and that these cures could be effected by prayers, exorcism, by touching bones of saints, pieces of the true cross; by being sprinkled with holy water or with sanctified salt, or touched with magical oil.

In that day the dead saints were the best physicians; St. Valentine cured the epilepsy; St. Gervasius was exceedingly good for rheumatism; St. Michael for cancer; St. Judas for coughs and colds; St. Ovidius restored the hearing; St. Sebastian was good for the bites of snakes and the stings of poisonous insects; St. Apollonia for toothache; St. Clara for any trouble with the eyes; and St. Hubert for hydrophobia. It was known that doctors reduced the revenue of the Church; that was enough—science was the enemy of religion.

The Church thought that the air was filled with devils; that every sinner was a kind of a tenement house inhabited by evil spirits; that angels were on one side of men and evil spirits on the other, and that God would, when the subscriptions and donations justified the effort, drive the evil spirits from the field.

Satan had power over the air; consequently he controled the frost, the mildew, the lightning and the flood; and the principal business of the Church was with bells, and holy water, and incense, and crosses, to defeat the machinations of that prince of the power of the air.

Great reliance was placed upon the bells; they were sprinkled with holy water, and their clangor cleared the air of imps and fiends. And the bells also protected the people from storms and lightning. In that day the Church used to anathematize insects. Suits were commenced against rats, and judgment rendered. Every monastery had its master magician, who sold incense and salt and tapers, and consecrated palms and relics. Every science was regarded as an enemy; every fact held the creed of the Church in scorn. Investigators were regarded as dangerous; thinkers were traitors, and the Church exerted its vast power to prevent the intellectual progress of man.

There was no real liberty, no real education, no real philosophy, no real science—nothing but credulity and superstition. The world was under the control of Satan and the Church.

The Church firmly believed in the existence of witches and devils and fiends. In this way the Church had every enemy within her power. It simply had to charge him with being a wizard, of holding communications with devils, and the ignorant mob were ready to tear him to pieces. So prevalent was this belief, this belief in the supernatural, that the poor people were finally driven to make the best possible terms they could with the spirit of evil. This frightful doctrine filled every friend with suspicion of his friend; it made the husband denounce the wife, children their parents, parents their children. It destroyed the amenities of humanity; it did away with justice in the courts; it broke the bond of friendship; it filled with poison the golden cup of life; it turned earth into a very perdition peopled with abominable, malicious and hideous fiends. Such was the result of a belief in the supernatural; such was the result of giving up the evidence of our own senses and relying upon dreams, visions, and fears. Such was the result of the attack upon the human reason; such the result of depending on the imagination, on the supernatural; such the result of living in this world for another; of depending on priests instead of upon ourselves. The Protestants vied with Catholics; Luther stood side by side with the priests he had deserted in promoting this belief in devils and fears. To the Catholic every Protestant was possessed by a devil; to the Protestant every Catholic was the home of a fiend. All order in regular succession of causes and effects was known no more; the natural ceased to exist; the learned and the ignorant were on a level. The priest was caught in the net he had spread for the peasant, and Christendom became a vast madhouse, with the insane for keepers.

When Voltaire was born the Church ruled and owned France. It was a period of almost universal corruption. The priests were mostly libertines, the judges cruel and venal. The royal palace was a house of prostitution. The nobles were heartless, proud, arrogant, and cruel to the last degree. The common people were treated as beasts. It took the Church a thousand years to bring about this happy condition of things.

The seeds of the Revolution unconsciously were being scattered by every noble and by every priest. They were germinating slowly in the hearts of the wretched; they were being watered by the tears of agony; blows began to bear interest. There was a faint longing for blood. Workmen, blackened by the sun, bowed by labor, deformed by want, looked at the white throats of scornful ladies and thought about cutting them.

In those days witnesses were cross-examined with instruments of torture; the Church was the arsenal of superstition; miracles, relics, angels, and devils were as common as lies.

In order to appreciate a great man we must know his surroundings. We must understand the scope of the drama in which he played—the part he acted, and we must also know his audience.

In England George I. was disporting with the Maypole and Elephant, and then George II., jealous and choleric, hating the English and their language, making, however, an excellent image or idol before whom the English were glad to bow—snobbery triumphant—the criminal code getting bloodier every day—223 offenses punishable with death—the prisons filled and the scaffolds crowded—efforts on every hand to repress the ambition of men to be men—the Church relying on superstition and ceremony to make men good—and the State dependent on the whip, the rope and ax to make men patriotic.

In Spain, the Inquisition in full control—all the instruments of torture used to prevent the development of the mind. Spain, that had driven out the Jews, that is to say, her talent; that had driven out the Moors; that is to say, her taste and her industry, was still endeavoring by all religious means to reduce the land to the imbecility of the true faith.

In Portugal they were burning women and children for having eaten meat on a holy day, and this to please the most merciful God.

In Italy, the nation prostrate covered with swarms of cardinals and bishops and priests and monks and nuns and every representative of holy sloth. The Inquisition there also—while hands that were clasped in prayer or stretched for alms, grasped with eagerness and joy the lever of the rack, or gathered fagots for the holy flame.

In Germany, they were burning women and children charged with having made a compact with the enemy of man.

And in our own fair land, persecuting Quakers, stealing men and women from another shore, stealing children from their mother's breasts, and paying labor with the cruel lash.

Superstition ruled the world!

There is but one use for law, but one excuse for government—the preservation of liberty—to give to each man his own, to secure to the farmer what he produces from the soil, to the mechanic what he invents and makes, to the artist what he creates, to the thinker the right to express his thoughts. Liberty is the breath of progress.

In France the people were the sport of a king's caprice. Everywhere was the shadow of the Bastile. It fell upon the sunniest field, upon the happiest home. With the king walked the headsman; back of the throne was the chamber of torture. The Church appealed to the rack, and Faith relied on the fagot. Science was an outcast, and Philosophy, so-called, was the pander of superstition.

Nobles and priests were sacred. Peasants were vermin. Idleness sat at the banquet, and Industry gathered the crumbs and the crusts.

Voltaire was of the people. In the language of that day, he had no ancestors. His real name was Francois Marie Arouet. His mother was Marguerite d'Aumard. This mother died when he was seven years of age. He had an elder brother, Armand, who was a devotee, very religious and exceedingly disagreeable. This brother used to present offerings to the Church, hoping to make amends for the unbelief of his brother. So far as we know, none of his ancestors were literary people.

The Arouets had never written a line. The Abbe de Chaulieu was his godfather, and, although an abbe, was a Deist who cared nothing about religion except in connection with his salary. Voltaire's father wanted to make a lawyer of him, but he had no taste for law. At the age of ten he entered the college of Louis Le Grand. This was a Jesuit school, and here he remained for seven years, leaving at seventeen, and never attending any other school. According to Voltaire, he learned nothing at this school but a little Greek, a good deal of Latin and a vast amount of nonsense.

In this college of Louis Le Grand they did not teach geography, history, mathematics, or any science. This was a Catholic institution, controled by Jesuits. In that day the religion was defended, was protected or supported by the State. Behind the entire creed were the bayonet, the ax, the wheel, the fagot and the torture chamber.

While Voltaire was attending the college of Louis Le Grande the soldiers of the king were hunting Protestants in the mountains of Cevennes for magistrates to hang on gibbets, to put to torture, to break on the wheel, or to burn at the stake.

At seventeen Voltaire determined to devote his life to lit rature. The father said, speaking of his two sons Armand and Francois, "I have a pair of fools for sons, one in verse and the other in prose."

In 1713 Voltaire, in a small way, became a diplomat. He went to The Hague attached to the French minister, and there he fell in love. The girl's mother objected. Voltaire sent his clothes to the young lady that she might visit him. Everything was discovered and he was dismissed. To this girl he wrote a letter, and in it you will find the keynote of Voltaire: "Do not expose yourself to the fury of your mother. You know what she is capable of. You have experienced it too well. Dissemble; it is your only chance. Tell her that you have forgotten me, that you hate me; then after telling her, love me all the more."

On account of this episode Voltaire was formally disinherited by his father. The father procured an order of arrest and gave his son the choice of going to prison or beyond the seas. He finally consented to become a lawyer, and says: "I have already been a week at work in the office of a solicitor learning the trade of a pettifogger."

About this time he competed for a prize, writing a poem on the King's generosity in building the new choir in the cathedral Notre Dame. He did not win it. After being with the solicitor a little while, he hated the law, began to write poetry and the outlines of tragedy. Great questions were then agitating the public mind, questions that throw a flood of light upon that epoch.

In 1552, Dr. Baius took into his head to sustain a number of propositions touching predestination to the prejudice of the doctrine of free will. The Cordelian monks selected seventy-six of the propositions and denounced them to the Pope as heretical, and from the Pope obtained what was called a Bull. This Bull contained a doubtful passage, the meaning of which was dependent upon the position of a comma. The friends of Dr. Baius wrote to Rome to find where the comma ought to be placed. Rome, busy with other matters, sent as an answer a copy of the Bull in which the doubtful sentence was left without any comma. So the dispute continued.

Then, there was the great controversy between the Jansenists and Molinists. Molini was a Spanish Jesuit, who sustained the doctrine of free will with a subtlety of his own. "man's will is free, but God sees exactly how he will use it." The Presbyterians of our country are still wrestling with this important absurdity.

Jansenius was a French Jesuit who carried the doctrine of predestination to the extreme, asserting that God commands things that are impossible, and that Christ did not die for all.

In 1641 the Jesuits obtained a Bull condemning five propositions of Jansenius. The Jansenists thereupon denied that the five propositions—or any of them—were found in the works of Jansenius.

This question of Jansenism and Molinism occupied France for about two hundred years.

In Voltaire's time the question had finally dwindled down to whether the five propositions condemned by the Papal Bull were in fact in the works of Jansenius. The Jansenists proved that the five propositions were not in his book, because a niece of Pascal had a diseased eye cured by the application of a thorn from the crown of Christ.

The Bull Unigenitus was launched in 1713, and then all the prisons were filled with Jansenists. This great question of predestination and free will, of free moral agency and accountability, and being saved by the grace of God, and damned for the glory of God, have occupied the mind of what we call the civilized world for many centuries. All these questions were argued *pro* and *con* through Switzerland; all of them in Holland for centuries; in Scotland and England and New England, and millions of people are still busy harmonizing foreordination and free will, necessity and morality, predestination and accountability.

Louis XIV. having died, the Regent took possession, and then the prisons were opened. The Regent called for a list of all persons then in the prisons sent there at the will of the King. He found that, as to many prisoners, nobody knew any cause why they had been in prison. They had been forgotten. Many of the prisoners did not know themselves, and could not guess why they had been arrested. One Italian had been in the Bastile thirty-three years without ever knowing why. On his arrival in Paris, thirty-three years before, he was arrested and sent to prison. He had grown old. He had survived his family and friends. When the rest were liberated he asked to remain where he was, and he lived there the rest of his life. The old prisoners were pardoned; but in a little while their places were taken by new ones.

At this time Voltaire was not interested in the great world—knew very little of religion or of government. He was busy writing poetry, busy thinking of comedies and tragedies. He was full of life. All his fancies were winged, like moths.

He was charged with having written some cutting epigrams. He was exiled to Tulle, three hundred miles away. From this place he wrote in the true vein—"I am at a chateau, a place that would be the most agreeable in the world if I had not been exiled to it, and where there is nothing wanting for my perfect happiness except the liberty of leaving. It would be delicious to remain, if I only were allowed to go."

At last the exile was allowed to return. Again he was arrested; this time sent to the Bastile, where he remained for nearly a year. While in prison he changed his name from Francois Marie Arouet to Voltaire, and by that name he has since been known.

Voltaire, as full of life as summer is full of blossom, giving his ideas upon all subjects at the expense of prince and king, was exiled to England. From sunny France he took his way to the mists and fogs of Albion. He became acquainted with the highest and the best in Britain. He met Pope, a most wonderful verbal mechanic, a maker of artificial flowers, very much like natural ones, except that they lack perfume and the seeds of suggestion. He made the acquaintance of Young, who wrote the "Night Thoughts;" Young, a fine old hypocrite with a virtuous imagination, a gentleman who electioneered with the king's mistress that he might be made a bishop. He became acquainted with Chesterfield—all manners, no man; with Thomson, author of "The Seasons," who loved to see the sun rise in bed and visit the country in town; with Swift, whose poisoned arrows were then festering in the flesh of Mr. Bull—Swift, as wicked as he was witty, and as heartless as he was humorous—with Swift, a dean and a devil; with Congreve, whom Addison thought superior to Shakespeare, and who never wrote but one great line, "The cathedral looking tranquillity."

Voltaire began to think, to doubt, to inquire. He studied the history of the Church and of the Creed. He found that the religion of his time rested on the usurpation of the scriptures—the infallibility of the Church—the dreams of insane hermits—the absurdities of the Fathers—the mistakes and falsehoods of saints—the hysteria of nuns—the cunning of priests and the stupidity of the people. He found that the Emperor Constantine, who lifted Christianity into power, murdered his wife Fausta and his eldest son Crispus, the same year that he convened the Council of Nice, to decide whether Christ was a man or the Son of God. The Council decided, in the year 325, that Christ was consubstantial with the Father. He found that the Church was indebted to a husband who assassinated his wife—a father who murdered his son for settling the vexed question of the divinity of the Savior. He found that Theodosius called a council at Constantinople in 381, by which it was decided that the Holy Ghost proceeded from the Father—that Theodosius, the younger, assembled a council at Ephesus in 431, that declared the Virgin Mary to be the mother of God—that the Emperor Marcian called another council at Chalcedon in 451, that decided that Christ had two wills—that Pognatius called another in 680, that declared that Christ had two natures to go with his two wills—and that in 1274, at the Council of Lyons the important fact was found that the Holy Ghost "proceeded," not only from the Father, but also from the Son at the same time.

So, it took about 1,300 years to find out a few things that had been revealed by an infinite God to his infallible Church.

Voltaire found that this insane creed had filled the world with cruelty and fear. He found that vestments were more sacred than virtues—that images and crosses—pieces of old bones and bits of wood were more precious than the rights and lives of men, and that the keepers of these relics were the enemies of the human race.

With all the energy of his nature—with every faculty of his mind—he attacked this "Triumphant Beast."

Voltaire was the apostle of common sense. He knew that there could have been no primitive or first language from which all other languages had been formed. He knew that every language had been influenced by the surroundings of the people. He knew that the language of snow and ice was not the language of palm and flower. He knew also that there had been no miracle in language. He knew that it was impossible that the story of the Tower of Babel should be true. That everything in the whole world had been natural. He was the enemy of alchemy, not only in language but in science. One passage from him is enough to show his philosophy in this regard. He says: "To transmute iron into gold, two things are necessary. First, the annihilation of the iron; second, the creation of gold."

Voltaire gave us the philosophy of history.

Voltaire was a man of humor, of good nature, of cheerfulness. He despised with all his heart the philosophy of Calvin, the creed of the somber, of the severe, of the unnatural. He pitied those who needed the aid of religion to be honest, to be cheerful. He had the courage to enjoy the present and the philosophy to bear what the future might bring. And yet for more than a hundred and fifty years the christian world has fought this man and maligned his memory. In every christian pulpit his name has been pronounced with scorn, and every pulpit has been an arsenal of slander. He is one man of whom no orthodox minister has ever told the truth. He has been denounced equally by Catholics and Protestants.

Priests and ministers, bishops and exhorters, presiding elders and popes have filled the world with slanders, with calumnies about Voltaire. I am amazed that ministers will not or cannot tell the truth about an enemy of the Church. As a matter of fact, for more than one thousand years, almost every pulpit has been a mint in which slanders were coined.

He fought with every weapon that genius could devise or use. He was the greatest of all carica-

turists, and he used this wonderful gift without mercy. For pure crystallized wit, he had no equal. The art of flattery was carried by him to the hight of an exact science. He knew and practiced every subterfuge. He fought the army of hypocrisy and pretense, the army of faith and falsehood.

Voltaire was annoyed by the meaner and baser spirits of his time, by the cringers and crawlers, by the fawners and pretenders, by those who wished to gain the favor of priests, the patronage of nobles. Sometimes he allowed himself to be annoyed by these scorpions; sometimes he attacked them. And, but for these attacks, long ago they would have been forgotten. In the amber of his genius Voltaire preserved these insects, these tarantulas, these scorpions.

It is fashionable to say that he was not profound. This is because he was not stupid. In the presence of absurdity he laughed, and was called irreverent. He thought God would not damn even a priest forever—this was regarded as blasphemy. He endeavored to prevent Christians from murdering each other, and did what he could to civilize the disciples of Christ. Had he founded a sect, obtained control of some country, and burnt a few heretics at slow fires, he would have won the admiration, respect and love of the Christian world. Had he only pretended to believe all the fables of antiquity, had he mumbled Latin prayers, counted beads, crossed himself, devoured now and then the flesh of God, and carried fagots to the feet of Philosophy in the name of Christ, he might have been in Heaven this moment, enjoying a sight of the damned.

If he had only adopted the creed of his time—if he had asserted that a God of infinite power and mercy had created millions and billions of human beings to suffer e ernal pain, and all for the sake of his glorious justice—that he had given his power of attorney to a cunning and cruel Italian pope, authorizing him to save the soul of his mistress and send honest wives to hell—if he had given to the nostrils of this God the odor of burning flesh—the incense of the fagot—if he had filled his ears with the shrieks of the tortured—the music of the rack, he would now be known as Saint Voltaire.

For many years this restless man filled Europe with the product of his brain. Essays, epigr ms, epics, comedies, tragedies, histories, poems. novels, representing every phase and every faculty of the human mind. At the same time engrossed in business, full of speculation, making money like a millionaire, busy with the gossip of courts, and even with the scandals of priests. At the same time alive to all the discoveries of science and the theories of philosophers, and in this Babel never forgetting for one moment to assail the monster of superstition. Sleeping and waking he hated the Church. With the eyes of Argus he watched, and with the arms of Briareus he struck. For sixty years he waged continuous and unrelenting war, sometimes in the open field, sometimes striking from the hedges of opportunity—taking care during all this time to remain independent of all men. He was in the highest sense successful. He lived like a prince, became one of the powers of Europe, and in him, for the first time, literature was crowned.

It has been claimed by the Christian critics that Voltaire was irreverent; that he examined sacred things without solemnity; that he refused to remove his shoes in the presence of the Burning Bush; that he smiled at the Geology of Moses, the astronomical ideas of Joshua, and that the biography of Jonah filled him with laughter. They say that these stories, these sacred impossibilities, these inspired falsehoods, should be read and studied with a believing mind in humbleness of spirit; that they should be examined prayerfully, asking God at the same time to give us strength to triumph over the conclusions of our reason. These critics imagine that a falsehood can be old enough to be venerable, and that to stand covered in its presence is the act of an irreverent scoffer. Voltaire approached the mythology of the Jews precisely as he did the mythology of the Greeks and Romans, or the mythology of the Chinese or the Iroquois Indians. There is nothing in this world too sacred to be investigated, to be understood. The philosopher does not hide. Secresy is not the friend of truth. No man should be reverent at the expense of his reason. Nothing should be worshiped until the reason has been convinced that it is worthy of worship.

Against all miracles, against all holy superstition, against sacred mistakes, he shot the arrows of ridicule.

These arrows, winged by fancy, sharpened by wit, poisoned by truth, always reached the center.

It is claimed by many that anything, the best and holiest, can be ridiculed. As a matter of fact, he who attempts to ridicule the truth ridicules himself. He becomes the food of his own laughter.

The mind of man is many-sided. Truth must be, and is, willing to be tested in every way, tested by all the senses.

But in what way can the absurdity of the "real presence" be answered, except by banter, by raillery, by ridicule, by persiflage? How are you going to convince a man who believes that, when he swallows the sacred wafer, he has eaten the entire Trinity, and that a priest drinking a drop of wine has devoured the Infinite? How are you to reason with a man who believes that, if any of the sacred wafers are left over, they should be put in a secure place, so that mice should not eat God?

What effect will logic have upon a religious gentleman who firmly believes that a God of infinite compassion sent two bears to tear thirty or forty children in pieces for laughing at a bald-headed prophet?

How are such people to be answered? How can they be brought to a sense of their absurdity? They must feel in their flesh the arrows of ridicule.

So Voltaire has been called a mocker.

What did he mock? He mocked kings that were unjust; kings who cared nothing for the sufferings of their subjects. He mocked the titled fools of his day. He mocked the corruption of courts; the meanness, the tyranny and the brutality of judges. He mocked the absurd and cruel laws, the barbarous customs. He mocked popes and cardinals and bishops and priests, and all the hypocrites on the earth. He mocked historians who filled their books with lies and philosophers who defended superstition. He mocked the haters of liberty, the persecutors of their fellowmen He mocked the arrogance, the cruelty, the impudence and unspeakable baseness of his time.

He has been blamed because he used the weapon of ridicule.

Hypocrisy has always hated laughter, and always will Absurdity detests humor, and stupidity despises wit. Voltaire was the master of ridicule. He ridiculed the absurd. the impossible. He ridiculed the mythologies and the miracl s. the stupid lives and lies of the saints. He found pretense and mendacity crowned by credulity. He found the ignorant many controled by the cunning and cruel few. He found the historian, saturated with superstition, filling his volumes with the details of the impossible, and he found the scientists satisfied with "they say."

Voltaire had the instinct of the probable. He knew the law of average, the sea level; he had the idea of proportion, and so he ridiculed the mental monstrosities and deformities—the non sequiturs—of his day. Aristotle said women had more teeth than men. This was repeated again and again by the Catholic scientists of the Eighteenth Century. Voltaire counted the teeth. The rest were satisfied with "they say."

Voltaire, in spite of his surroundings, in spite of almost universal tyranny and oppression, was a believer in God and in what he was pleased to call the religion of Nature. He attacked the creed of his time because it was dishonorable to his God. He thought of the Deity as a father, as the fountain of justice, intelligence, and mercy, and the creed of the Catholic Church made him a monster of cruelty and stupidity. He attacked the Bible with all the weapons at his command. He assailed its geology, its astronomy, its ideas of justice, its laws and customs, its absurd and useless miracles, its foolish wonders, its ignorance on all subjects, its insane prophecies, its cruel threats and its extravagant promises.

At the same time he praised the God of nature, the God who gives us rain and light, and food and flowers, and health and happiness—he who fills the world with youth and beauty.

Attacked on every side, he fought with every weapon that wit, logic, reason, scorn, contempt, laughter, pathos and indignation could sharpen, form, devise or use. He often apologized, and the apology was an insult. He often recanted, and the recantation was a thousand times worse than the thing recanted. He took it back by giving more. In the name of eulogy he flayed his victim. In his praise there was poison. He often advanced by retreating, and asserted by retraction.

He did not intend to give priests the satisfaction of seeing him burn or suffer. Upon this very point of recanting he wrote:

"They say I must retract. Very willingly. I will declare that Pascal is always right. That if St. Luke and St. Mark contradict one another, it is only another proof of the truth of religion to those who know how to understand such things; and that another lovely proof of religion is that it is unintelligible. I will even avow that all priests are gentle and disinterested; that Jesuits are honest people; that monks are neither proud nor given to intrigue, and that their odor is agreeable; that the Holy Inquisition is the triumph of humanity and tolerance. In a word, I will say all that may be desired of me, provided they leave me in repose, and will not persecute a man who has done harm to none."

He gave the best years of his wondrous life to succor the oppressed, to shield the defenseless, to reverse infamous decrees, to rescue the innocent, to reform the laws of France, to do away with torture, to soften the hearts of priests, to enlighten judges, to instruct kings, to civilize the people, and to banish from the heart of man the love and lust of war.

You may think that I have said too much; that I have placed this man too high. Let me tell you what Goethe, the great German, said of this man:

"If you wish depth, genius, imagination, taste, reason, sensibility, philosophy, elevation, originality, nature, intellect, fancy, rectitude, facility, flexibility, precision, art, abundance, variety, fertility, warmth, magic, charm, grace, force, an eagle sweep of vision, vast understanding, instruction rich, tone excellent, urbanity, suavity, delicacy, correctness, purity, cleanness, eloquence, harmony, brilliancy, rapidity, gaiety, pathos, sublimity and universality, perfection indeed, behold Voltaire."

Even Carlyle, that old Scotch terrier, with the growl of a grizzly bear, who attacked shams, as I have sometimes thought, because he hated rivals, was forced to admit that Voltaire gave the death stab to modern superstition.

It is the duty of every man to destroy the superstitions of his time, and yet there are thousands of men and women, fathers and mothers, who repudiate with their whole hearts the creeds of superstition, and still allow their children to be taught these lies. They allow their imaginations to be poisoned with the dogma of eternal pain. They allow arrogant and ignorant parsons, meek and foolish teachers, to sow the seeds of barbarism in the minds of their children—seeds that will fill their lives with fear and pain Nothing can be more important to a human being than to be free and to live without fear.

It is far better to be a mortal free man than an immortal slave.

Fathers and mothers should do their utmost to make their children free. They should teach them to doubt, to investigate, to inquire, and every father and mother should know that by the cradle of every child, as by the cradle of the infant Hercules, crawls the serpent of superstition.

At that time it was contended by the believers in God that the plan, or the scheme of nature, was not cruel; that the lower was sacrificed for the benefit of the higher; that while life lived upon life, while animals lived upon each other, and while man was the king or sovereign of all, still the higher lived upon the lower. Consequently, a lower life was sacrificed that higher life may exist. This reasoning satisfied many. Yet there were thousands that could not see why the lower should be sacrificed, or why all joy should be born of pain. But, since the construction of the microscope, since man has been allowed to look toward the infinitely small, as well as toward the infinitely great, he finds that our fathers were mistaken when they laid down the proposition that only the lower life was sacrificed for the sake of the higher.

Now, we find that the lives of all visible animals are liable to be, and in countless cases are, destroyed by a far lower life; that man himself is destroyed by the microbes, the bacilli, the infinitesimal. We find that for the sake of preserving the yellow-fever germs millions and millions have died, and that whole nations have been decimated for the sake of the little beast that gives us the cholera. We have also found that there are animals, call them what you please, that live on the substance of the human heart, others that prefer the lungs, others again so delicate in their palate that they insist on devouring the optic nerve, and when they have destroyed the sight of one eye have sense enough to bore through the cartilage of the nose to attack the other. Thus we find the other side of this proposition. At first sight the lower seemed to be sacrificed for the sake of the higher, but on closer inspection the highest are sacrificed for the sake of the lowest.

He was a believer in the optimism of Pope—"All partial evil, universal good." This is a very fine philosophy for the fortunate. It suits the rich. It is flattering to kings and priests. It sounds well. It is a fine stone to throw at a beggar. It enables you to bear with great fortitude the misfortunes of others. . . .

It is not the philosophy for those who suffer—for industry clothed in rags, for patriotism in prison, for honesty in want, or for virtuous out-

casts. It is a philosophy of a class, of a few, and of the few who are fortunate; and, when misfortune overtakes them, this philosophy fades and withers.

In 1775 came the earthquake at Lisbon. This frightful disaster became an immense interrogation. The optimist was compelled to ask, "What was my God doing? Why did the Universal Father crush to shapelessness thousands of his poor children, even at the moment when they were upon their knees returning thanks to him?"

What could be done with this horror? If earthquake there must be, why did it not occur in some uninhabited desert, on some wide waste of sea? This frightful fact changed the theology of Voltaire. He became convinced that this is not the best possible of all worlds. He became convinced that evil is evil here, now, and forever.

HIS HUMANITY—JEAN CALAS.

Toulouse was a favored town. It was rich in relics. The people were as ignorant as wooden images, but they had in their possession the dried bodies of seven apostles—the bones of many of the infants slain by Herod—part of a dress of the Virgin Mary, and lots of skulls and skeletons of the infallible idiots known as saints.

In this city the people celebrated every year with great joy two holy events: The expulsion of the Huguenots, and the blessed massacre of St. Bartholomew. The citizens of Toulouse had been educated and civilized by the church.

A few Protestants, mild because in the minority, lived among these jackals and tigers.

One of these Protestants was Jean Calas—a small dealer in dry goods. For forty years he had been in this business, and his character was without a stain. He was honest, kind and agreeable. He had a wife and six children—four sons and two daughters. One of the sons became a Catholic. The eldest son, Marc Antoine, disliked his father's business and studied law. He could not be allowed to practice unless he became a Catholic. He tried to get his license by concealing that he was a Protestant. He was discovered—grew morose. Finally he became discouraged and committed suicide, by hanging himself one evening in his father's store.

The bigots of Toulouse started the story that his parents had killed him to prevent his becoming a Catholic. ROBERT G. INGERSOLL.

(CONCLUDED NEXT WEEK.)

The Freethought Federation of America.

[Headquarters, 345 West Randolph street, Chicago, Ill. S. P. Putnam, president; John R. Charlesworth, secretary; George L. Robertson, treasurer.]

By the time this letter appears in print the excitement of the general public concerning the recent elections, the turmoil of party strife, the anxiety of ballot-stuffers, the importance of ward heelers, will be things of the past, for four more years at least, and I trust that at the polls every man calling himself a Freethinker has used his ballot in a direction to assist the Freethought movement and to let the devotees of faith realize that we hav a natural and just right to hav our opinions respected, and that we do not mean to hav them thrust aside and disregarded with impunity. A true Freethinker must be a just thinker, for Freethought in its most essential characteristic is just thought. Freethought does not consist of mere skepticism in regard to religious dogmas, but it consists of thinking freely upon all subjects; and to think freely, man must divest his mind of all prejudice. He should be just as ready to abandon a conclusion when he perceives it to be false as he is to accept a new truth, however it may clash with his previous convictions. Neither should he accept any statement merely upon authority, for the authority of a church, a college, or a creed does not and cannot add a feather's weight to the authority of a truth. All our authority is but human, and the human mind cannot expand beyond its surroundings. Man can only think about what he knows, and he can only know what he learns. Thus climate and circumstances are the great schoolmasters of the human race. It is these that hav taught us that "it is our emotions and our affections that make life sweet, and to liv, to act, and to do so that our lives may become everlasting monuments of respect to those that come after us."

On Sunday, October 30th, I gave two lectures in Old Alliance, O., in the Independent church. Both lectures were given to large audiences, and in the evening the church was well-nigh filled. A good discussion followed the last lecture, brought on by a sharp criticism thereof by a local physician. The good doctor is an excellent talker, but, doubtless through a life-long study of physics, it is hard for him to break away from anything even pertaining to the name. Consequently his discourse savored too much of meta*physics*, the arguments of which hav been exploded again and again. On the whole, however, the audience was thoroughly and deeply interested in the discussion, which always adds a little excitement to the meeting after a long lecture of an hour or more.

I was very pleased to meet again our old friends, Mr. and Mrs. D. W. Smith, Mr. and Mrs. R. G. Smith, Mr. and Mrs. J. Fitzpatrick, and many others of the host of Freethinkers that reside within this little Ohio town and vicinity. Our friends hav assured me of a hearty welcome on my return from the Pacific coast.

Several members of the church and others among the audience took blank petitions to Congress on the World's Fair, also copies of our constitution, with blanks for signatures of those desirous of becoming members of the Federation. I part from these friends in search of pastures new, to carry on the war of intellect with renewed vigor and greater determination. In common parlance, the Federation is having, just now, what would be called a boom. It is sweeping forward with a mighty rush, and I can truly say that it has exceeded our anticipations in regard to its growth.

Letters of praise, congratulation, and cheer still continue to pour in upon me. From the far Western slopes of the Pacific to the broad, sweeping coast of the Atlantic, from the frosts and snows of the North, the vine-clad hills and blossoms of the sunny South, these letters come. So that, together with my lectures and the distances I must travel to fill my appointments, with the mass of accumulated correspondence I find upon my return, I am continuously kept busy. Therefore I must ask our friends to pardon me upon this account for any delay in answering their letters. The following is one received from the young and thriving state of Idaho:

SHOSHONE, IDA., Sept. 27, 1892.

MR. JOHN R. CHARLESWORTH, Chicago, Ill., *Dear Sir:* Pleased find inclosed $2 to be used by the Freethought Federation, and kindly enroll me as a member of the order, and I hope this new star of Freethought will become a glorious sun that will either Liberalize the church or cause its votaries to slink behind their shrines and hide in shame. Respectfully yours, J. C. MCMURRIN.

Also the letter appended below from an aged but stalwart couple of Freethinkers in Rochester, N. Y.:

ROCHESTER, N. Y., Oct. 24, 1892.

MR. JOHN R. CHARLESWORTH, Secretary Freethought Federation, *Dear Sir:* Inclosed please find a money order on Wells, Fargo & Co. for $2 for the benefit of the Freethought Federation, $1 of which I send and the other $1 my wife sends. We both wish we could do more to help the cause. We take a number of Freethought and Liberal papers and as soon as we hav read them they are sent to friends where we think they will be acceptable in all parts of the country, North, South, East, and West, and with many they hav done good and been fully appreciated. But helping a little now and then financially is all the aid I can giv now, or at any time, as I am prevented from going to see anyone or attending any meeting, lecture, or anything on account of being afflicted from a stroke of paralysis I was taken with in August, 1890, by which I lost the use of my left side and limbs and hav it not nor am likely to hav it. So I cannot go anywhere. Having still the use of my right side and limbs, I go out on a machine called a chirocycle, which I operate with my right arm and guide with my right foot. Being thus afflicted is a very great denial to my feelings, and my wife is denied the pleasure of going much anywhere, as she has to help me a great deal as far as her strength will permit. On account of our opinions and no relations near us, we are to a great extent out of the world. We hav one son whose home at present is in Lead, S. Dak., to whom we send papers regularly. So on the whole we are rather lonesome.

I intend to vote on the 8th of November the People's ticket, and perhaps it will be the last time, as a few days after I will be seventy-nine, and my wife is very near the same age. As long as we liv we will help a little financially as much as we are able, but, our means being limited, cannot do a great deal.

With our best wishes in the cause of humanity, we are,
Yours sincerely, FRANCIS S. AND RUTH BRETTELL.

P.S.—We will endeavor to get some names to the petition and then forward it to you. F. S. B.

Again, from Tennessee, in the genial climate of the South, comes a note of encouragement:

MAYSTON, TENN., Oct. 23, 1892.
(Suburb of Chattanooga).

JOHN R. CHARLESWORTH, 345 West Randolph street, Chicago, Ill., *Dear Sir:* Inclosed find petition for opening the Columbian Fair on Sunday. If I had time I could get several thousand signers in Chattanooga and suburbs. These names are from persons working in the factory of D. M. Steward & Co. Only two or three that I asked hesitated about signing.

That Freethought Federation of America is just the right thing at the right time. Let us crowd it. Our only hope is to make ourselvs felt in the political field. There the weak-kneed ones can exert their power and help to brace up those who hav stood the brunt of the battle till almost overcome. All hail the new move. It comes like a cool breeze to the brow of the fever patient.

Please send me blanks for signatures to the Federation. I think I can get quite a list. I am acquainted with a large number scattered around the city. I want to giv each one a blank and hav them get as many as they can. I will then take a copy of the lists and forward them to you.

I am sure that if we could get the names of all Liberally inclined we would be a majority. There are so many come to me privately and talk, that are afraid to speak their sentiments publicly, and many men are Liberal that we take otherwise, before sounding them, so that if we could get a list of all it would work a revolution in our midst. L. L. GOODWIN.

"Aunt" Elmina has also favored us with a letter of congratulation, and sends a request for blank petitions to Congress, promising to assist us as far as possible in our attempt to repeal that infamous amendment.

The Quaker City has also contributed her quota to our cause, and Ernest Platz addresses us with a very nice letter, inclosing $1 to help us along.

Jos. M. Lydon also sends us the following:

HARRISVILLE, O., Oct. 25, 1892.

JOHN R. CHARLESWORTH, Chicago, Ill.: I herewith send my name as a member of the Freethought Federation, together with a post-office money order for $1 as a donation, hoping to help our noble cause and to down that infamous, licentious-written book called the Bible, written only by hypocrits like the priests of the present day.

If there is any spare literature at any time send a little occasionally. I will be always willing to do my share. I hav been a Liberal twenty years and only taken THE TRUTH SEEKER lately.

I hav several of the best books of the best writers—Ingersoll, Büchner, and Meslier. JOS. M. LYDON.

Another of Idaho's noble sons steps boldly to the front, and sends us the following letter, bespeaking his enthusiasm in the sacred cause of liberty:

GLENNS FERRY, IDA., Oct. 27, 1892.

J. R. CHARLESWORTH, Sec. F. F. of A., *Dear Sir:* I send you eleven names (including my own) of ardent Freethinkers who wish to become members of the young Federation. That is right! Fight them in the legislation halls. I think we hav struck the right thing at last, and wish the Federation success.

Inclosed find express order for $2, one for myself and one for James Stout. CHAS. C. JANNEY.

And again the letter given below will show conclusivly that the Federation has been received with universal favor, as this is a fac-simile of many others:

MILAN, MO., Oct. 17, 1892.

MR. J. R. CHARLESWORTH, Chicago, Ill., *Dear Sir:* I herewith hand you names of some Liberals who desire to be enrolled among the members of the Federation. It does seem to me that you hav struck the keynote, and every thinker I hav mentioned the matter to is in harmony with it. They think when the secretary of an Infidel association can compel the president of the United States to define his position on the Nine Demands, that the morn breaketh. Fraternally, H. T. KNIGHT.

Such letters as these cannot be misunderstood in their meaning and purport, and should be sufficient to show indeed "that the morn really breaketh." And although that morn may be some distance from us to-day, yet by firm resolves, by a determination of purpose, by a combination of effort among all Liberal thinkers, we can hasten its approach, the approach of the day of man's triumph, of man's freedom from the chains of superstition and tyranny.

Let us all unite to feed this ever-increasing, growing, and prosperous country the "daily bread" of knowledge instead of superstition, and soon the bigots shall be made to quail before the gladiators of this "order of merit."

Let us all unite and teach men to rely upon the law alive and beautiful which works within and around us. All men must be believers in it, or else the word "justice" would hav no meaning. Friends, keep up the good fight; strike at the iron while it is still hot, and keep up the striking that it may never grow cool. Send in your names for membership, and above all remember to send us a subscription to help us push the cause along.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

Lectures and Meetings.

S. P. PUTNAM'S lecture appointments:

Round Valley, Cal.,	Nov. 9–14
Independence, Cal.	" 17–20
Stockton, Cal.	" 27

THE Manhattan Liberal Club lectures for November are as follows. The Club meets at 220 E. 15th street:

November 11th, "The True Liberty in Marriage," Ruth Dennis.
November 18th, "The Spirit of Islam," A. L. Rawson.
November 25th, "The Prohibition Craze and Its Results," Henry Nichols.

JOHN R. CHARLESWORTH'S lecture appointments are:

Cincinnati, O.	Nov. 13	Missoula, Mont.	Dec. 27, 28
Centralia, Ill.	" 16, 17	Rosalia, Wash.	" 29–31
Chicago, Ill.	" 27–30	Reardon, Wash.	Jan. 10–12
Menomonie, Wis.	Dec. 1	Seattle, Wash.	" 14, 15
Neilsville, Wis.	" 2, 3	Merced, Cal.	Feb. 19, 20
Crookston, Minn.	" 14, 51	Savannah, Cal.	" 27
Jamestown, Minn	" 18, 19	El Monte, Cal.	" 28, 29
Granite, Mont.	Dec. 25, 26		

Liberals along the line of the Northern Pacific desiring lectures should address him at 345 W. Randolph street, Chicago.

Letters of Friends.

The World's Fair Medal Going.

GUTHRIE CENTER, IA., Oct. 19, 1892.

MR. EDITOR: I will take some of the tracts with the picture of the "leather medal." Long liv THE TRUTH SEEKER.

E. B. RIGLER.

On the Presidential Candidates.

NEW CAMBRIA, KAN., Oct. 19, 292.

MR. EDITOR: I think Secretary Charlesworth is pursuing a wrong course in writing to the candidates of the various parties for president—at least, as far as they hav a record on legislativ or executiv matters. There is this harm in it, the Liberal voter might be governed by their reply, instead of the record, which all candidates should be tested by, and if found guilty we should know them not, because "they hav been weighed in the balance and found wanting," and that of itself is harm enough. Now let us be honest and impartial and make no statements further than the records will bear us out in regard to any of the candidates for the above office. General Weaver was a legislator for a good many years in the national House of Congress, and in all that time there is nothing to show that he favored any of the Comstock laws or any other of the measures that were brought forward from time to time by the bigots. Under President Cleveland's administration there were no laws passed by the bigots, although they worked as zealously to that end as any other time, nor were there any convictions under the Comstock law for him to exercise the pardoning power on. But how was it under President Harrison's administration? It was as if hell had broken loose again. Persecution and prosecution became rife under the Comstock law, and Reid, Harman, Heywood, *et al*, were imprisoned, and although President Harrison was petitioned and prayed to he was as "silent as the hills" or "dumb as an oyster." Then he signed the bill to close the World's Fair on Sunday. Now can any Liberal vote for him unless he is determined to vote for him right or wrong? Can anything he has a mind to say or write blot out his damnable record on the subject that all Liberals should be interested in? Mr. Secretary, count on me to vote against all candidates, from president and Congressman down to state Senator and representativ, that had anything to do, or will hav anything to do, with electing a United States Senator that voted for closing the World's Fair on Sunday, or voted for the passage of the Comstock law or any other measure that was calculated to abridge the freedom of speech, press, and mails.

JOHN W. ABBOTT.

News from a Co-operativ Colony.

TOPOLOBAMPO, SINALOA, MEX., Sept. 29, 1892.

MR. EDITOR: Since my letter of June 11th was published in your columns, I hav received twenty-three letters from inquiring friends, and I wish to say that since that date much permanent work has been done. Water was turned into our big ditch July 3d, and has been pouring through ever since, and if we could hav controled the whole volume we could hav let through ten times as much. The rainfall was very light, as usual, and grass very short. Many horses and cattle died before the rain came to start feed, but where we turned the water on our lands the grass is three and four feet high, and our stock is as fat and sleek as anyone would wish to see. The boat landed us fifty-one tons of wire, and we made forty-two miles of four-wire fence, and cut fourteen miles of lateral ditch, and our people hav begun farming, and I think the prospects are good. We are to reorganize in February, and I would say to friends, Don't be in haste about rushing down here till after the organization takes place, for we are living in temporary houses, with our food mostly shipped from the north. The flooding has made gnats and musketoes more disagreeable than all the plagues of Egypt. I hear no more about our lumber that was coming from Oregon. No work is being done on the railroad yet, or anywhere else at present. We all feel like aking a rest. The health of all our people is good and has been for the last eight months. I believe there are about nine thousand colonists that hav joined, but only about one thousand hav ever been down here, and there are only about three hundred and fifty all told here now. Many hav gone back for their families since the ditch has been completed, and just before, and it is said that at least five hundred, if not a thousand, will come here this fall. Several hav written me for our paper that is printed here. It is $1 a year, cash or credits. Now, if parties wanting it will send $1 to THE TRUTH SEEKER, I will send them the paper for one year and pay for it in credits. I find it very difficult to get greenbacks here to send to THE TRUTH SEEKER. There is no chance to sell our ditch scrip yet, nor will there be till the people begin to flock in from the north.

A. BUTTERFIELD.

A Convert Givs His Experience.

BEEBE, ARK., Oct. 25, 1892.

MR. EDITOR: As the experience of a new-born Liberalist may hav its effect to relieve some other Christ-ridden being, I would like to giv mine. My father was a Thomas Paine follower, and he being a smart, intelligent man, I sometimes asked myself the question why this could be. In his library he left the Life of Paine, which I tried to read, but my mother, who was a devout Christian, destroyed the book for fear that her son might be led to follow the father, as she thought, to hell. Often I thought, Oh, how cruel the decree that my mother would go to heaven and look down into that burning lake and behold the husband she loved so well. But being admonished that this lake should be my portion forever if I did not seek salvation through Jesus Christ, I went to Christ in prayer with all my sins heaped in my brain. I laid my case humbly before his majesty and asked for that gift, that holy something, which the preacher and the Testament told me would send me to that eternal bliss where the joys of heaven would be so great that I would not even hav time to look with pity upon that writhing father who had failed to receive the holy pardon. But alas, poor me! after years of faith, prayer, and belief that Christ was God I found myself just where I started—lost, damned, and ruined. I saw men who testified with great pomp that Jesus had shown himself to them by pardoning their sins, and they knew they were the children of Christ. The brethren took them by the hand and blessed them and called them brother. I knew these men. I heard them lie. I saw them cheat, curse, get drunk, rob the poor widow, and persecute the Infidel because he did not follow this example, and still they are acknowledged Christians. I called a halt. I began to think. I began to realize that I had let some one else do my thinking. I began to investigate. I thought, What a strange God to hav himself murdered and that transaction held up as a beacon-light for man to follow or be damned. I read the Testament and found that its writers did not agree either in the death or resurrection of this God, Son, and Holy Ghost. Being a lawyer, I looked for preponderance of testimony. But I found the evidence I got would not be admissible in man's court. And yet it claimed to come from God. Well, I struck a light which I hope others may find. A lady friend, one of your subscribers, handed me a large bundle of TRUTH SEEKERS and a copy of Thomas Paine's "Age of Reason." This did the work. I am converted, and I stand ready to do my part to help to lift my fellowman out of the mud of superstition. Long liv THE TRUTH SEEKER to wave its banner of human liberty and reason.

G. B. WYATT.

An Examination of the Bible.

Oct. 25, 1892.

MR. EDITOR: I cannot believe to be God's word a book full of legends and myths, which professes to come from ages nineteen hundred to six thousand years back, most of them ages of ignorance, barbarism, and superstition. A story which was not in printed or written form accessible to all, but almost entirely in the hands and control of a wicked and powerful priesthood, who through and by it controled the world's wealth and power, and who therefore had every opportunity and inducement to construct and modify the story to suit their interest and ambition. A book which has no positiv or even plausible evidence to sustain it, and which very few who profess to believe and trust in it can giv their reasons for believing in, farther than that they hav always been so taught and hav never given the evidence for its truth or untruth the candid and unprejudiced study and thought its great importance requires and should receive, and without proof take for granted what the priest and church say. I think if God intended our eternal salvation to depend on our acceptance of certain facts, he would make their demonstration and meaning so positiv and clear we would hav no doubt or mistakes, and not leave us alone to these musty records full of contradictions and which no one clearly understands and but small part of the world believes. Are they to be eternally punished for their honest unbelief, as are those who never heard of it?

I cannot believe such a mixture of goodness and wickedness, cruelty, vulgarity, and absurd nonsense, was inspired by or emanated from a God of infinit wisdom and goodness. And is it not blasphemous to claim that such a being was the author of so enormous a delusion and fraud? Where in all current literature can be found such absurd and indecent readings as are found in it? For a few examples note the following:

Gen. ii, 21; ix, 21–26; xvi, 4–6; xxxviii; vi, 6; xx, 2; xix, 8, 20–38; xvii; xxx, 1–10; iii, xvi. Isa. xxxvi, 12; iii, 17. Ex. xxii, 16–20. Num. xxv; xv, 32–35; v, 30, 31; xxxi, 13–35. Lev. xv, 16–33; xxvi, 28, 29; xxv, 45, 46. Job xl, 17. Judges xix. 2 Sam. xi, 13; xvi. Ruth i, 3; iv. 2 Kings xviii, 27; 1 Kings xi, 3. Hosea xiii, 16. Ezek. xxiii. 1 Tim. ii, 11, 12. Eph. v, 22–24. 2 Peter ii, 5–8. Luke i, 35–41; xii, 27–29; xiii, 28, 29. Mark i, 13–34; xvi, 16. Etc., etc.

How intelligent people can read such nonsense and vile trash as is found in the larger part of the Old Testament and much of the New and call it God's word, and honestly and thoughtfully believe it to be so, is a problem in metaphysics difficult to solve. I would rather say: "O God (if there be one), I am a weak, ignorant creature groping in spiritual darkness. Teach and lead me by nature's light in the way of truth, in the path of true goodness. Gladly and truly would I endeavor to follow it."

TRUTH SEEKER.

Sabbath at the Fair.

LEXINGTON, KY., Oct. 21, 1892.

MR. EDITOR: With regard to the World's Fair I hav only to remark that, although its design is chiefly an exhibition connected with science and the fine arts, the greatest attention will be paid to the wishes of persons attending. Even the Chinese will hav their preferences. As Dickens remarks of a showman, I would say of them, "that being afore the curtain" for some time, they must appreciate the delicious religious quality pertaining to "Melican" human nature. But the most ardent Christians ought to be aware of the fact that even religious zeal must be kept within bounds, or it will degenerate into fanaticism; and then the most strict idea of snaity, as well as sanctity, should pervade the World's Fair, even on Sunday. How delightful, also, will be the divine odor of peace and quiet observable there on every day of the week. Being a locality where decency and elegance will prevail, it is to be presumed that persons imbued with the spirit of true piety would find the very air of the place congenial to their most exalted feelings, their most holy meditations. Christ will be there upon canvas, splendid music will discourse in touching tones melodies causing us to pant for a musical heaven where we will meet Mozart, Handel, and Hadyn. Probably the articles exhibited will be suggestiv of this world rather than the next, and Congressmen are likely to be reminded of the truism that a true statesman is expected to keep the interests of state at all times distinctly in view. Closing the gates on Sunday will therefore expose them to the imputation of being hypocrits, and sentimental tricksters, willing to mix a sentimental element with the gravest and most critical of human affairs. If religion can lord it over such a place for one day, it can for seven; so that the next national purchase may be a box of thumb-screws. The next immigrants who come to stay will be intolerant serpents, undermining and poisoning our liberties, so sacred to us, bought long ago with tears, blood, strife, and agonizing struggle. Americans, are you awake? Will you permit this?

Those who fear the desecration of the Sabbath (though the greatest injury to it would follow a childish closing of gates on that day), let them go home Saturday night. As the Quaker observed when he was serenaded with "Sweet Home," "Go to thy home, thee art not wanted here." Mr. Breckenridge has earned an enviable reputation by opposing the violation of a great principle. A noble statesman and philosopher he appears to be, knowing that a foreign, flimsy idea, mixed with that of a secular and real government, has a tendency to weaken and destroy.

ALHAZA.

Points on Prohibition.

CLIMAX, MINN., Oct. 15, 1892.

MR. EDITOR: In your paper of September 10th appears an article from Albert Sandberg, in which he says that I seem to be rather huffy about the Prohibition party being accused of having gangrene of the liver. I think Mr. Sandberg is a little off the line here, as it was not the party that was accused, but it was the Prohibitionist, and as accusing the Prohibitionist would be a little personal, but accusing the party would not, I answered the article. As for my being a Freethinker, I can say I believe I am, and would like to be so in the widest sense of the word. If I understand the word "Freethinker" right, it is a person who does not take authority, but reasons and thinks for himself on all subjects. Any person can be a Freethinker on one subject and be a bigot on other subjects. A man can be a Freethinker in religion and a bigot in politics or on the customs of society, or *vice versa*. If anyone attacks a Prohibitionist because he is a Prohibitionist I believe I will take issue; but if you attack the Prohibition party because they hav too much religion, I will say you are right. I do not think it is good logic to criticise Baptists or Methodists because they are Prohibitionists. I think this is one of their virtues. But I think they can be very successfully criticised for their religious bigotry.

Now, I do not want to be understood that I think that legal Prohibition is the perfect way of regulating the liquor traffic, but I do believe it is a great deal better than the present license system that makes it a money-making business for the individual and the municipality to create criminals and drunkards. I will admit that there is a little despotism in the Prohibition law, but I think it is a smaller and less felt despotism than we now hav under the abusiv uses and practices of the liquor traffic and the organized capital that the whisky men are using to suppress law and order and the will of the people for the purpose of increasing the sale and the profit on their goods. Mr. Sandberg says he has never met a Prohibitionist that was not a Christian. This may all be, and may be the case in California, although I cannot see why it should be so. Here in this country it is not that way, although the majority of the party are Christians the same as any other political party. North Dakota, which I can stand in my window and look over to, has constitutional Prohibition, and there is no more religion there than in any of the whisky states, and I do not think near so much. I can sit in my window to-day, which is Sunday, and count the smoke of five different steam threshers, running in full blast. The people there will rather save their grain than go to worship. They are Freethinkers enough for this.

Since I hav had this on my shelf I see an answer to me from Mr. Heald, and I can say that we are very much of the same opinion, as he also thinks the saloon is a curse to society, and we only seem to differ in the mode of getting rid of it. He seems to think that removing all license

and making the sale free to everyone would do this. I cannot look at it in this way, as it would not remove the profit for the dealer, and we know by experience that people will do almost anything for the profit or gain if it be legal. The only way to remove the profit to the individual is to make it a national monopoly and sell and manufacture it only by salaried officers appointed by the federal government or elected by the people.

Mr. Heald winds up by saying that "Mr. Steenerson may think I am too radical," and so forth. This, however, is not the case at all; but I think you are a little intolerant by thinking another class of reformers are affected with liver disease because they do not agree with you. I would ascribe intolerance to gall in the blood rather than Prohibition. This word Prohibition may not sound well to you, but it is, however, the fact that we prohibit a good many things that are bad for both the individual and society; and the abusiv use of whisky should be classed among these evils. When you say you do not like the work of these cranks who recognize no other authority than the monster of monsters, who rules only by superstition, ignorance, murder, power, scourge, and Prohibition, I will perfectly agree with you if you remove the last word, "Prohibition," and put "whisky" instead, as whisky and Romanism are generally close friends, and in fact drunkenness can be successfully defended by many parts of the scripture.

Yours for Freethought,

ANDREW STEENERSON.

Incitement to Patriotism and Freedom.

BROOKLYN, N. Y., Oct. 27, 1892.

MR. EDITOR: Inclosed please find my subscription and money for a new subscriber.

I hav long looked upon THE TRUTH SEEKER as the only truly independent paper in the United States, one that dare advocate unpopular truth and defend the human family against those wild animals, the priest and politician. Therewith I send a few thoughts on the subject of the World's Fair being closed on Sunday. Fellow-countrymen, when we look upon that picture, then upon this: When our forefathers were struggling for redress of grievances and were forced to revolt at the tyranny of the mother country, a man by the name of Thomas Paine appeared upon the scene, who was the first to advocate a total separation from the English government and her church, firmly believing that a republic could be erected and last for all time upon the foundation of man's self-government. He laid upon the altar of his ambition all he had—his voice, his pen, his life, fortune, and sacred honor. He lived to see the establishment of his dearest object in life, a free and independent government. He refused offices of honor or emolument. Therefore, dear fellow-countrymen, we must endeavor the best we can, without fear or favor, to promote free thought, free speech, free press, and free religion, to the end that mankind may attain Universal Mental Liberty. This, when enlightened by reason and intelligence, will eventually, as we believe, rid the world of superstition, priestcraft, and theology, and introduce the system of nature which has reference only to humanity, knowledge, science.

Bound to no party, to no sect confined;
This world our home, our brethren all mankind.
Love truth, do good, be just and fair with all,
Exalt the right though every ism fall.

We deal with facts, not fiction; with earth, not heaven.

Ministers of the gospel of Christ! Dear Congressmen and politicians of America! Do not you think you hav amused the world long enough playing the farce of the live jackass kicking the dead lion? Drop the curtain; assume a virtue if you hav it not; practice the morals of humanity and quit lying for Christ's sake.

Sunlight and shadow play upon the hills
And chase each other on the restless waves,
Seeming to follow but their own sweet wills,
Yet to the powers above them faithful slaves—
Reflecting every changing cloud with ease,
Stirred by a leaf, and dancing with the breeze.

O blessed shadows! who so kind as you—
So patient, humble, generous, and good?
Obedient to the sun and ever true;
Your presence beautifies the roughest road,
Lends to the sternest rock a tender grace,
And throws a charm upon the meanest place.

O blessed lights that make the shadows sweet,
That make the world so exquisitly fair!
Life is more full when lights and shadows meet
Than in the midnight gloom or noonday glare,
And human hearts hav little tenderness
Till grief and joy hav met in fond caress.

CHARLES ENOWITZ.

The Savage Notions of Christians.

NEW YORK, N. Y., Nov. 1, 1892.

MR. EDITOR: Riding down Fourth avenue recently a tall, sober-looking man got on the car and sat down near me. He had hardly got his seat when he took from his pocket the following slip:

THE GREAT ELECTION DAY. WHO'S TO BE THE MAN?

The whole place is in an uproar! Nothing but canvassing and election speeches! What excitement! What a great ado! And soon it will be voting day; and then the excitement will reach its hight. Meanwhile the cry is "Who is to be the man?" And, strange to tell, that was just the cry in a certain great city many hundred years ago. It was voting day in Jerusalem. What! you say, you did not know there was any voting day there? Oh, but there was. And what crowds and what excitement there was then! You could hav numbered the people by the thousands—aye, by the *tens of thousands*. It was election day; and there never had been a day like it before; nor has there been a day like it since. The governor of the city presided at the meeting, and took the vote of the people as to whether they were for Barabbas or Christ—Barabbas the murderer, or Christ, Jesus, the Lord and Savior of lost sinners.

"WHO'S TO BE THE MAN."

That was the question. And it was one soon to be settled. "Who are you for?" said the governor. "Are you for Christ?" "No," they cried out at once, "away with this man, and release unto us Barabbas." Their choice is made; *Their vote is recorded*. They hav elected Barabbas. They won't hav Christ. They will hav anybody but him. They will rather hav Barabbas, murderer though he be. And what is to be done with Christ? "Away with Him; crucify Him." And so Barabbas, the people's man, is set free; Christ, the rejected one, is led forth and nailed to the cross on Golgotha's Hill, and hung up between heaven and earth, as if unworthy of a place in either! But God has not forgotten that terrible deed—*the murder of His own Son*. Ah! no. And there is a day coming when the world shall hav to stand before God, and tell Him what they did with His son. And Jerusalem's governor shall hav to say what he did with Christ. And YOU, *reader*, shall hav to answer the question—"*What hav you done with Christ?*" "What!" you say, "*me?*" YES, YOU. The question before you is the very same one Pilate asked: "What shall I do then with Jesus which is called Christ?" *Hav you received Him, or hav you rejected Him?* Remember that this is the question God has in store for you. On the great day that is coming, God will not ask, "Whom did you vote for in this election?" or "What party did you sympathize with?" or "Who was your favorit?" but he will ask, "*What hav you done with my Son?*" You need not say, "I'll be neutral; I'll neither receive nor reject him." Pilate tried that but failed. There was no middle ground. It was simply

CHRIST OR THE WORLD—WHICH?

And that is the question with you, reader.

Does the world think any more of Christ now than 1800 years ago? O, no. Go into that company there, and say, "Let us hav a little talk about Christ;" and they say, "Away with Him; we don't want to hear about Him; we'll talk of anything, anybody, but Him." The vote of the world is still the same. God says, "Seek first the Kingdom of God." But the people say, "No, we must see this election over first. Mr. So-and-So is to be the Man, and he must be put in." God says Christ is to be the Man, and He is to be first; and the world virtually says He must be second this time. What terrible folly! Reader, you may be a voter, although possibly you are not. But no matter. In the midst of all this noise I ask, Are you born again? Is your soul saved? If not, what will this great ado profit you if God were to say, "Thou fool, THIS NIGHT thy soul shall be required of thee!" What then? "Ah! lost forever," you would cry; "and I might hav been saved had I taken God's plan and got CHRIST first!" Then, reader, I beseech you even as you are reading this, to be reconciled unto God.

People say they don't believe in excitement. But look at the great excitement that prevails just now. And if you got only half as much excited about your soul's salvation, the world would say you were getting into "too great a state!" How Satan is blindfolding the people! But don't be deceived, reader. Don't be afraid of getting excited about your soul. *It will be terribly exciting for you to go to hell, for there you must go if you hav not got Christ*—if you are not converted to God. Then don't tarry. Let others get excited about the election, or whatever they like—"Make your calling and election sure." Take the lost sinner's place, and claim the lost sinner's Savior. While others are crying up this one or that one, and wondering who's to be the man, let the language of your soul be—"The Man Christ Jesus for me."

"My heart is fixed, eternal God—
Fixed on Thee;
And my eternal choice is made—
CHRIST FOR ME."

Reaching across the lap of a lady between us he handed it me without a word. I took it and read it. I now send it to you. Perhaps you will print it as a sample of what is going on every day in many places. Many Christians and those who are not Christians, but Liberals, tell us the Radicals are too severe in their denunciations of religion, which, they say, is very much changed and improved. Hell, they tell us, has been given up. Most people say Christ was only a good man, and what is the use of quarreling about these points? It is true hell has been given up by intelligent people, but not by the great masses. And Christ, instead of being a leader and reformer, is still a means of salvation. So long as this is so, and so long as tracts like this are peddled everywhere, there will be destructiv work for somebody to do. When this sort of thing is really given up, then we may disband and go to building up something new and better. JAMES CHANDLER.

Christianity in New Zealand.

NEW ZEALAND, Oct. 25, 1892.

MR. EDITOR: The inclosed cutting is a letter that appeared in one of our morning papers during the week. I send it in hope you will publish it in order to let your readers know the opinion of

AN INTELLIGENT MAORI ON CHRISTIANITY.

To the Editor of the Press, Sir: You published a few days ago the account of what took place at a meeting of Maoris convened by the bishop of Christchurch. I was present at the meeting, and wish you to giv me an opportunity of answering one of the questions put to us by the bishop—namely, "Why is the fire of Christian faith so low amongst the Maori people in my diocese?" I will tell you what I think is the reason. We Maoris are confused and bewildered in our minds by the extraordinary way in which you Pakehas treat your religion. Nobody amongst you seems to be sure whether it means anything or nothing. At the bidding of the early missionaries we substituted what they told us was a TRUE religion for that of our forefathers, which they called FALSE. We accepted the book containing the history and precepts of the "True Religion" as being really the word of God binding upon us his creatures. We offered daily, morning and evening, worship in every pah and village throughout New Zealand. We kept the seventh day holy, abstaining from every kind of work out of respect to the divine command, and for the same reason we abolished slavery and polygamy, though by doing so we completely disorganized our social system and reduced our gentry to poverty, and inflicted much pain on those who were forced to sever one of the tenderest ties of human relationship. Just when we were beginning to train up our children to know and to obey God as manifested in Jesus Christ, Pakehas came in great numbers to this country. They visited our villages, and appeared very friendly, but we noticed that they did not pay the same respect to the Bible as we novices did. They never held any daily public worship, unless a clergyman was present to conduct it. They ridiculed our strict notions about Sabbath-keeping and about the wrongfulness of drunkenness and unchastity, and they gave us generally to understand that all Pakehas but the clergy and a few fanatics held that the people might do just what they liked, as long as they kept out of the grip of the law; that the only being we need fear was the policeman, and the only book we need read, mark, learn, and obey the precepts of was the statute book. On seeking an explanation from our missionary friends of the plain contradiction between their statements and those of their countrymen, we received the same answer which they gave us when we asked them when they began to teach us Christianity, "Why sailor men and Port Jackson men did not honor God and the Bible as they did." They told us not to pay any attention to what such persons said, because they were, like the gentiles of old, unbelievers. Our minds were quieted for a time, and in all earnestness and sincerity we strove to put into practice what we willingly believed were God's commands. But by and by we were still more disturbed and mystified by Pakeha ministers of religion who came amongst us telling us that while the Bible was true, the interpretation put upon its contents by our missionaries was quite wrong. The Roman Catholics told us they alone knew the correct interpretation, and that unless we joined them our souls would be lost. The Baptists followed, who ridiculed our presenting our children to Christ in baptism, and told us that as we had not been immersed we were not baptized Christians at all. Then came the Presbyterians, who said that the office of a bishop was unscriptural, and that in submitting to be confirmed by Bishop Selwyn we had gone through a meaningless ceremony. Lastly came the Plymouth Brethren, who told us that Christ never instituted a visible church or ministry at all, but that everybody ought to be his own minister and make his own creed.

Besides the confusion in our minds caused by the godless example of the majority of Pakehas, and the contradictory teaching given by ministers of religion, we were puzzled by the behavior of the government, which, while professing to be bound by the moral law contained in the Bible, did not hesitate, when we became powerless, to break solemn promises made to us when we were more numerous and strong than the Pakehas. Great was our surprise when the Parliament, composed, not of ignorant, low-born men, but of Pakeha gentlemen, and professing Christians, put the Bible out of the schools, and while directing the teachers to diligently instruct the children of New Zealand in all kinds of knowledge, told them on no account to teach them anything about the Christian religion, anything about God and his laws. My heathen master taught me to fear and reverence the unseen powers, and my parents taught me to order every action of my life in obedience to the will of the Atuas, who would punish me if I offended them. But my children are not taught now in the schools of this Christian country to reverence any being above a policeman, or to fear any judge of their actions above an R. M.

I think when the bishop of Christchurch asked us the other day the question I hav already referred to we might fairly hav asked him to tell us first, "Why the fire of faith burns so low among his own people?" We might hav quoted apt words from that book which English people want everyone but themselvs to take for their rule of life and reverence as the word of the living God, "Physician heal thyself." I do not think the bishop had then seen the following statement reported in the daily newspapers as having been made at a public meeting by one of the most learned and most eloquent of the clergy: "He could not attempt to prove the existence of God, because he knew no more of him than did the pope, or the bishop of Christchurch, or anyone else in the world."

Can ignorant Maoris be blamed for lukewarmness in the service of a God whose existence one of his ordained ministers tells them no man in Christendom can prove? I sometimes think, sir, that my children would hav had a better chance of developing into honorable men and women, and would hav had a better prospect of happiness when the time comes for them to enter the unseen world and meet their maker if, like the first Maori king (Potatau), I had refused to make an open profession of your Pakeha religion till, as he said, "you had settled amongst yourselvs what your religion really is." Better, I think, the real belief in the unseen spiritual world, which sustained my forefathers, than the make-believe which the Pakeha people hav asked us to substitute for it.

Yours, etc., TANGATA MAORI.

Otautahi, Sept. 13, 1892.

The word "Pakeha" is the Maori for "white man."

Freethought has made great headway in New Zealand during the past two years, the latent enthusiasm having been aroused by activ propagandist work carried on by Mr. W. W. Collins, one of the late Charles Bradlaugh's vice-presidents and an authorized lecturer of the National Secular Society of England. Since Mr. Collins left, Mr. Wallace Nelson, another able and eloquent speaker, has occupied our platform with most excellent results. I should be most happy to send you occasionally a report of the progress of our movement, if you think it would prove of interest to your readers. FRANCIS J. QUINN,

Secretary Christchurch Freethought Association.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Little Things.

A traveler through a dusty road
Strewed acorns on the lea,
And one took root and sprouted up,
And grew into a tree.
Love sought its shade at evening time
To breathe its earthly vows,
And age was pleased, in heats of noon,
To bask beneath its boughs;
The dormouse loved its dangling twigs,
The bird sweet music bore;
It stood a glory in its place,
A blessing evermore!

A little spring had lost its way
Amid the grass and fern;
A passing stranger scooped a well,
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did.
But judged that toil might drink.
He passed again, and lo! the well,
By summers never dried,
Had cooled ten thousand parching tongues,
And saved a life beside.

A dreamer dropped a random thought.
'Twas old, and yet was new;
A simple fancy of the brain,
But strong in being true;
It shone upon a genial mind,
And lo! its light became
A lamp of life, a beacon ray,
A monitory flame.
The thought was small, its issue great.
A watch-fire on the hill,
It sheds its radiance far adown,
And cheers the valley still!

A nameless man amid a crowd
That thronged the daily mart
Let fall a word of hope and love,
Unstudied from the heart;
A whisper on the tumult thrown,
A transitory breath,
It raised a brother from the dust,
It saved a soul from death. —*Mackay.*

Three Hundred Years Hence.

"Tell us again, teacher, of those queer people who lived so many years ago."

"What, something more about them? Well, well, you are quite right; they were queer people and no mistake. Now, the ancestors of these people had a great many gods——"

"What were these gods, teacher?"

"They were never anything, my child, but the imaginations of their uncultivated intellects. Now, these gods were of different kinds; some were men, some women, and others the lower animals, just according to the fancy of the people. But each tribe, as a rule, had a particular god of its own, although some tribes, or nations, as they called them, had many gods, big and little."

"But what were these gods to be for?"

"Of that I will tell you some other time. What will amuse you most now, I think, will be the fable of the last god, and that god was worshiped by people even in this part of our planet, many, many years ago. The story runs: that this god was a great and powerful man to whom nothing was impossible, who was never born but always was. He was supposed to liv up in the clouds, in a place called 'heaven,' and had a host of 'angels' with him. These 'angels' were like men and women, only they had wings, were dressed all in white and wore crowns of gold on their heads. The chief occupation of these 'angels' was to play on harps and sing songs praising this God, day and night. Heaven was supposed to be a most beautiful place, and paved with gold. Although this place was supposed to be the abode of every perfection, yet there seems to hav been even there discord. The fable goes, that there was one angel who was not content, but desired to be a god himself. He gathered together other angels who thought as he did, and they fought the other angels, but were defeated and banished to a place called hell. Now, this hell was said to be the very opposit of heaven, being a place of horrible torture, where one burnt in fire and brimstone for ever and ever. The angels who were banished to this place were then called devils, and the chief was named Satan. Hell was supposed to be in the center of this planet; but as this planet was not supposed to hav been in existence then it is a mistake on the part of the story-tellers. It is said that then peace dwelt in heaven, and God said, 'I will make a world,' a planet. So he started to make this planet, with earth, trees, rivers, and everything, including the sun and the moon, and as the people who invented this fable did not know any better, they said that he made our sister planets at the same time. Now, it took this God, to whom nothing was supposed to be impossible, just six days to do all this. And then, although he is said to be all-powerful, he was tired and rested one day, and was very pleased, it is said, with his work.

"Now, my children, what do you think he was supposed to hav made all this with?"

"It's all so funny, teacher, that we'll giv it up."

"Well, out of nothing!"

This caused such a peal of laughter that it was some time before the venerable teacher could continue the story.

"Then, it is said, this God decided to make one man to liv on this planet, and so, taking a little earth—just a handful—he made a full-grown man, and this man was the exact image of God, although, of course, not as powerful, but just like men of to-day. So you see by this how this God of theirs was only a creature of their imagination. They could only think of him as like unto themselvs. Their total ignorance of the different characteristics of men is also portrayed in this part of the legend. This man was called Adam and placed in a large and beautiful garden called Eden, and it is a very strange fact that some believed so fervently in this improbable story that only as far back as three hundred years they tried to discover its exact location. The next thing that this God is said to hav done was to call all the animals to Adam and he named them. You will easily see the absurdity of this. In the first place, how unreasonable to imagin such an assemblage—rats and cats in peaceful company with wolves and alligators, and so we might go on; but I must not weary you with my digressions but continue. Of course Adam was alone, in so far as he had no other animal of his species for company; so God decided to giv him a companion, and it was brought about this way: God had now ceased to make things out of nothing—his stock of nothingness was evidently used up—so he caused Adam to fall into a deep sleep and during this sleep God came down and taking a rib out of Adam's side made a full-grown woman. Why this God, whom, as I hav told you, they believed to be all-powerful and able to make this planet out of nothing, should go to all this trouble the story-tellers fail to enlighten us."

"But, teacher, don't be hard on them, they had no light to spare," exclaimed a bright five-year-old citizen.

"True, true, my child, and that reminds me that we must stop this tale now and get some light ourselvs. We must not waste too much of our time on such foolish stories, for as much as we may laugh at them there is a serious side to it, for those of our ancestors who believed all this were made miserable by it, and our glorious religion of science had a hard struggle to uproot the superstition. But there is a lot more to tell and maybe we can find some time again." THOMAS ROGERS.

Correspondence.

ROCKVILLE, IA., Aug. 7, 1892.

DEAR MISS WIXON: I thought I would write to the Corner for the second time. I would like for the little girls and boys to write to me.

I am ten years old. The grass is green. I guess I will stop for this time.

From your Freethinker,
ROSE ALICE CARLTON.

DANBURY, NEB., Nov. 1, 1892.

DEAR MISS WIXON: This is my second letter to the Corner. Week before last there was not one single letter in the Corner. My little and only brother was so sick last week that we did not think he would liv. We all felt so bad we could hardly stand it. He is better now, but has not walked for over a week. I hav two pets, a bird and kitten; their names are Ted and Nellie. I wish more boys would write to the Corner. I like to read their letters so well. I can help my father do lots of his farmwork. I dragged lots of the corn last spring and mowed pretty near all of the clover hay. I do think it must be more fun to be an Infidel than a Christian, for the latter cannot dance nor hav any fun on the "Lord's day," Sunday. I must close and help sister get dinner, but will write again.

Yours sincerely, INEZ E. P.

PITTSBURGH, PA., Aug. 14, 1892.

MISS SUSAN H. WIXON AND THE CORNERITES: Seeing that communications to the Corner are rather scarce, I thought I would make my *début*. I hav begun to think that interest in the Corner has fallen off a little, because the older members hav ceased to write; the younger ones must bear the burden. I liv in a rather orthodox town, where the Law and Order Society would like to run things to suit itself. Last winter they thought they would stop the Sunday newspapers; but they were left, because, while the papers are still issued, the "Society" has slunk "out of sight." I hav been taking a four years' course at our high school, of which I hav completed two years. I hav not yet decided what profession I shall take up, but I think I could profit by a course in chemistry or electrical engineering.

Several months ago there appeared in the Corner columns a suggestion that a sort of a history club be organized. I would suggest that our organ be the Corner, and that any member wishing to send questions should send them to Miss Wixon, who shall decide which shall be accepted. I would like to hear some suggestions in regard to the organization of such a club, as I think it would be both interesting and instructiv. I hope we can carry out our scheme this time, but to do so successfully the coöperation of all is necessary. A short glance at the columns of other children's papers shows that they hav some such amusement, and we must not be behindhand. So, to set the ball rolling, I will send a short list of questions on general history. Hoping this plan finds favor with the readers of the Corner, I remain, Yours,

JAS. S. DOUTHITT.

1. What is meant by sacred history? Profane history?
2. What is the earliest authentic date in the history of the world?
3. Into what three general divisions has history been divided? What event marks each?
4. When, where, and by whom were cannon first used?
5. Who was Rameses II.? and why was he famous?
6. Who were the Phœnicians?

[The above is a very good idea, and we would like more similar historical questions. Readers of the Corner will please look up the answers to the questions, and send them to the editor of the Corner, when they will be printed and the names also of those who get them correctly. Since our return from Europe the Corner has been somewhat disarranged, and one package of letters and communications designed for this department seems to hav disappeared entirely after mailing. If it does not come to light those who hav sent articles and letters will understand that they hav somehow gone astray in the post-office buildings. We will take this occasion to thank all our friends who hav kindly sent flowers, letters, telegrams, and many good wishes on our safe return from overseas.—ED. C. C.]

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News of the Week.

A PILGRIMAGE of British Catholics to Rome has been arranged for February.

THE church congregations of Long island and Staten island, N. Y., hav been praying for rain for a month.

THE German emperor's baby daughter has been baptized with water brought, as in the case of the baptism of the other imperial princes, from the river Jordan.

THE people of Germany and France are so burdened with military expenses, and harried with fear of war, that a general melancholy prevails, especially in the former nation.

EMPEROR WILLIAM has ordered that a medal commemorating the Luther festival be struck. Catholic papers say that the expense of the medal should fall solely on the Protestants.

AT the Luther celebration William II. drank of the Reformer's cup, and spoke on "the good and beautiful that God almighty procured for us when he gave us the evangelical church."

NORAH FORD died at Red Bank, N. J., on the 4th, from an operation performed to hide the result of criminal intercourse. She said: "Ed. Woodward and I were to hav been married before now, but he was a Protestant and I a Catholic."

THE pope has granted a dispensation for the marriage of Princess Marie, a Protestant, daughter of the duke of Edinburgh, to Crown-prince Ferdinand of Roumania, a Catholic. He requires that the children shall be baptized and educated as Catholics.

A NEW YORK court of appeals has confirmed the judgment of a lower court refusing $400 damages claimed by a German excursion club against a steamboat company for failing to take the club on an excursion. The courts held that a contract to be carried out on Sunday is void.

ON the 31st ult. Dr. G. W. Kelly, a prominent physician of Louisville, Ky., threw his daughter into a well to drown her and shot his sister-in-law. He had for some time been in a nervous excitement, and had hinted at killing his relativs to deliver them from this sin-cursed world.

AT our going to press the presidency is claimed by the Democrats and but faintly disputed by the Republicans. Wisconsin and Illinois, formerly Republican, appear to hav gone Democratic. Indiana seems to hav done likewise. The Democracy has been successful with its candidates for other offices almost everywhere. The People's party won little if anything.

DEMOCRATIC campaign speeches hav contained some accusations of bigotry against the Republican party, such as this by J. Solomon, editor of the New York *Hebrew Standard:* "Who arrests a man for selling a three-cent collar-button on Sunday? The Republican party. Who prevents you from drinking a glass of beer on Sunday when you want to? The Republican party."

THE Chinese in this country hav steadily refused to obey the law passed a half-year ago requiring them to register and provide photographs of themselvs. The San Francisco Chinese paper says: "If the Chinese Registration act is enforced upon Chinese resident in America, China will insist that Americans resident in China shall register and wear tags, under penalty of imprisonment and expulsion, according to the American system."

AN English paper says that the hopes of the Old World were placed on America, but "what men see, instead, looking across the Atlantic, is a host of millionaires, exceeding in number and riches anything the world has ever known before, a ready-made proletariat in the great cities rivaling the lowest slums of the Old World, and a standing bitterness between employers and men for which there is no parallel elsewhere, and which under the slightest friction will flame up into a ferocious civil war."

THE election at Columbus, O., was one of unprecedented excitement, owing to the fact that sectarian issues were involved. Catholic and anti-Catholic animosities engaged press, pulpit, and people. The fact that Foley and Kelley, two Democratic candidates, were Catholics, caused a fight against their election to be made by Protestants. A secret distribution was made to Catholic voters of a twenty-four-page pamphlet exposing the purposes of a nopopery society called the American Protectiv Association, with its ritual and a list of prominent Protestant citizens as its members. Fear is felt that the social and business ruptures which hav begun will extend.

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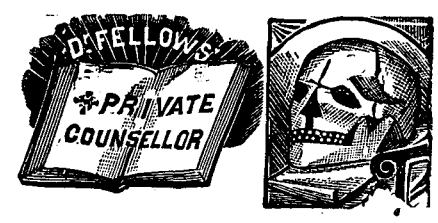
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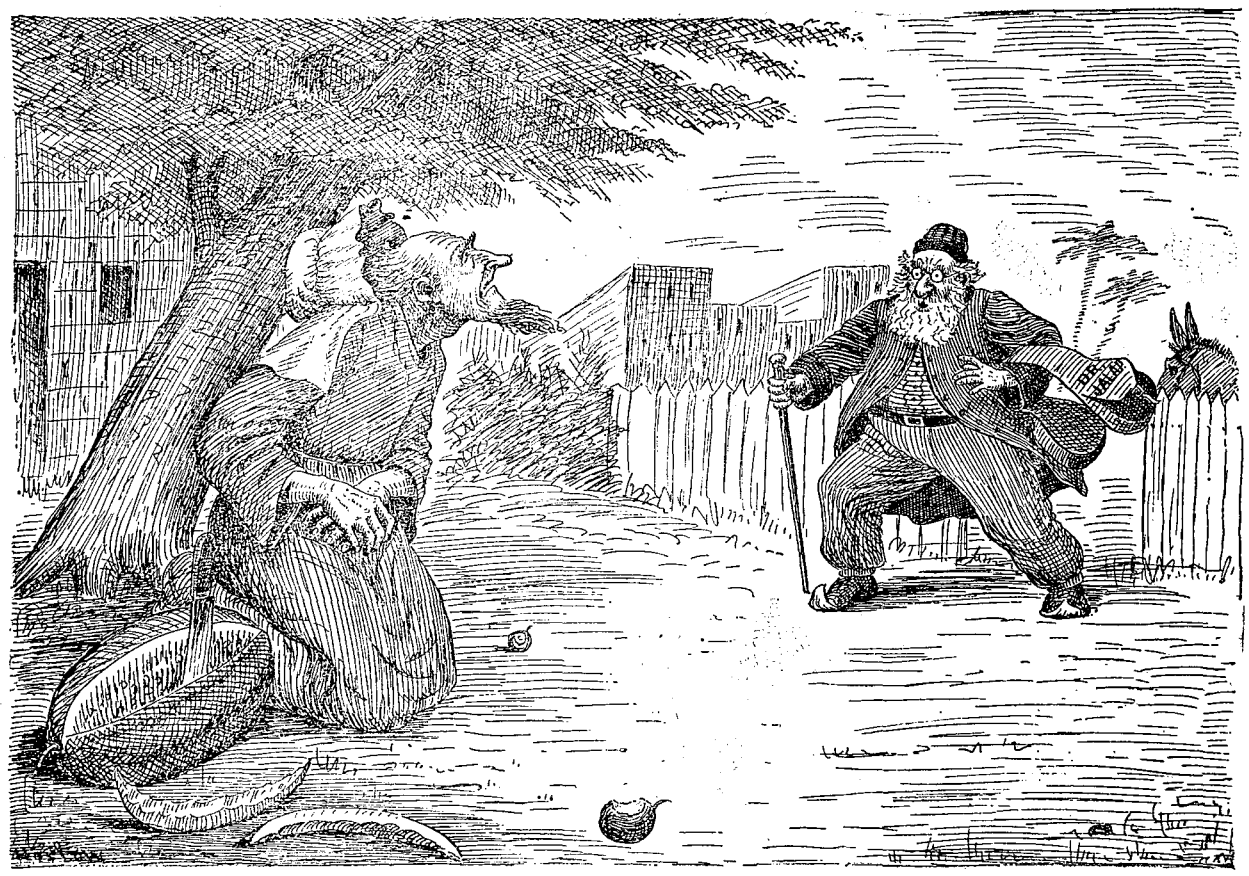
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Petition to Congress to Open the Gates of the World's Columbian Exposition on Sundays.

To the Senate and House of Representatives of the United States, in Congress Assembled:

We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your Honorable Body to repeal that portion of the Act entitled "An Act to aid in carrying out the Act of Congress, approved April 25, 1890, entitled 'An Act to provide for celebrating the four hundredth anniversary of the discovery of America by the holding of an International Exposition in the City of Chicago'"—approved August 5, 1892, which reads as follows: "That it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby, made the duty of the World's Columbian Commission, created by the Act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

Also, to repeal that portion of the Act entitled, "An Act making appropriations for the sundry civil expenses of the Government for the fiscal year ending June 30, 1893, and for other purposes"—approved August 5, 1892, which reads as follows:

"And it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby, made the duty of the World's Columbian Commission, created by Act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

We ask the repeal of these portions of these laws for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago, who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you ought to decide is that of the public welfare.

5 It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

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7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

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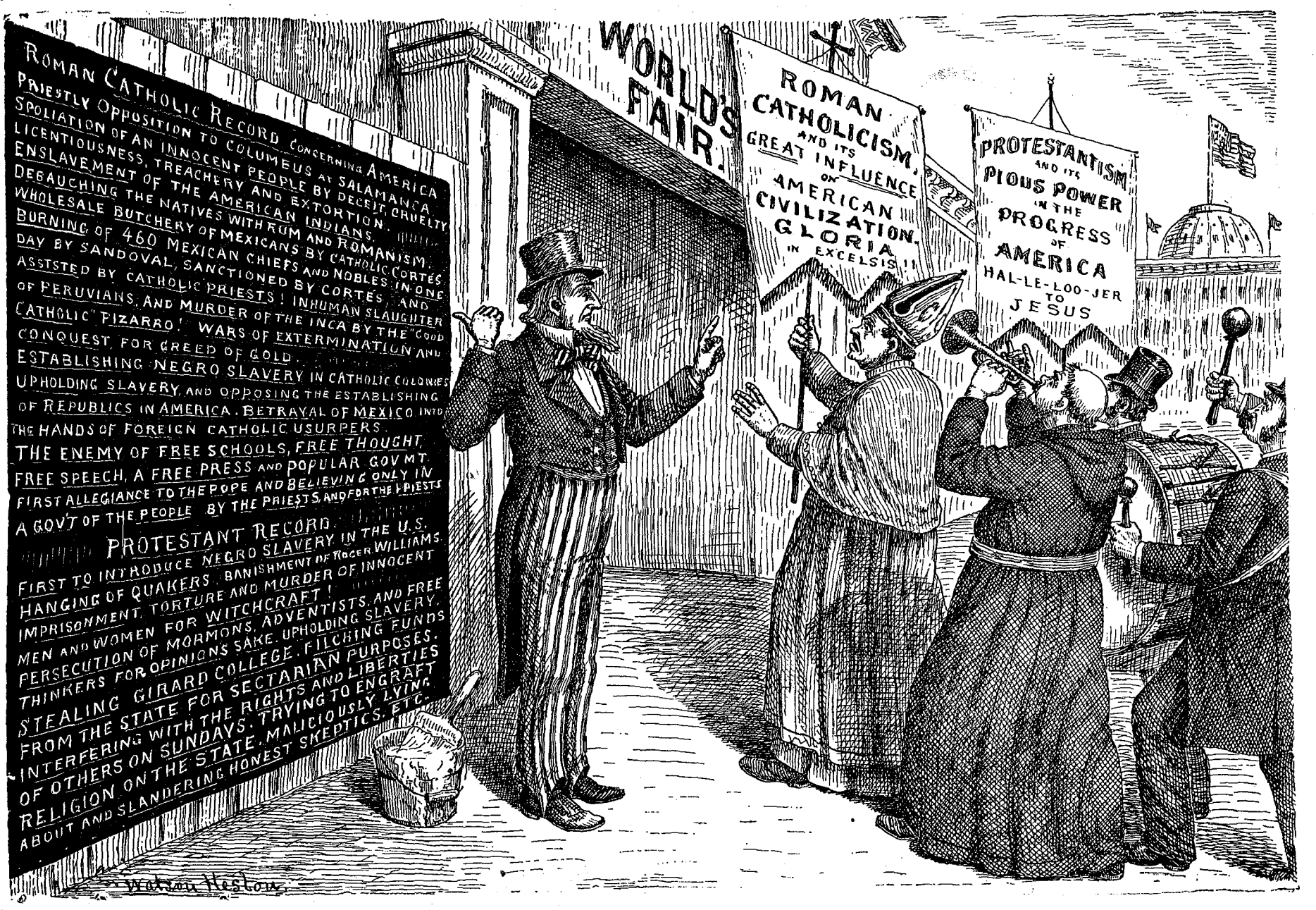
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Religion of the Pig and the Devils.

In China there are being distributed gratuitously large numbers of pamphlets assailing Christianity. These works, says one advertisement of them, "are got up in styles to suit all tastes; in the most scholarly classical and in the familiar mandarin colloquial; in poetry and prose; with illustrations and without." The expense of their production is borne by private individuals and associations. Of one pamphlet alone no fewer than eight hundred thousand copies hav been disbursed. They are sent off by huge boatloads. We will confess that such liberality in the dissemination of Antichristian literature makes our mouth water a little. Would that the Freethinkers of the United States would scatter Infidel works by the eight hundred thousand and the boatload. These Chinese booklets incite to massacre of the Christians:

"However many the devils are they must and shall be utterly exterminated." "Haste to sweep away the heresy and exterminate the devils." "Ten thousand arrows and a thousand swords would not expiate their crimes."

This latter sentence is a perfectly accurate statement. However, as to killing believers in Christ, we cannot, while admitting them to be pernicious creatures, wish to see them treated in this sort. It would be better to civilize them.

One of the books says of the Christians:

"They wish to come to China to build devil churches and practice the devil religion. China has fallen into the foul snare, and, having failed to raise any barrier, the devil rulers dispatch a crowd of devil priests to work upon the people's feelings."

Yes, rulers—one must resist the temptation to say devil rulers—at the solicitation of ecclesiastics hav long made it a practice to send priests to other nations, and soldiers to force the people into conversion if they balk at the priests' arguments. There is cause for indignation here.

"At times they say that Christ the Pig was transformed from the essence or spirit of the Supreme Ruler; at other times that He is His Son."

We felicitate the Mongolian intellect upon this concise and not unclear exposition of a Christian tenet. Certainly no Caucasian has ever got any nearer to a satisfactory conception of just what is meant by that piece of literature about "three almighties" which are "only one almighty" and being "not created but begotten" and "not begotten but proceeding" and the Lord knows what else.

Our celestial colaborer visits no little scorn upon the Christian notion that

"it is enough to worship Jesus, and then there will be such happiness, without beginning or end!"

In view of the misery in which mankind weltered for centuries through faith in the above notion, we think it a meet subject not only for scorn but for sternest hate.

"The Being they worship has been dead for two thousand years."

He is at least dying. His ideal existence in the minds of men, which is the only one that he ever possessed, is undeniably dwindling.

"His spirit has been confined in the darkest perdition; and yet His followers say He has ascended to heaven."

Christ flung threats of perdition about among his opponents pretty carelessly; if there be truth in this "newsy" extract, to the effect that he has himself fallen into that sorry pickle, it exemplifies the saying that He who draweth the sword shall perish by the sword.

"The devil men and children call the Supreme Ruler their Heavenly Father, and the corrupt devil Jesus their Heavenly Elder Brother. And I don't know how much more stuff and nonsense they hav."

You don't know, dear antipode? Would that we did not. Alas, they hav libraries and libraries full.

"At the present time in every province the devil priests dispatch a crowd of Chinese devil sons and devil grandsons belonging to their sect [viz., old and young nativ Christians] who secretly distribute devil books everywhere. Many of these books hav been picked up. Remember, as soon as you hear them spoken about by anyone, go quickly and make search everywhere and seize them. Whenever you see a devil son or a devil grandson praising the devil doctrins, attack him; whenever you see a devil book, burn it. On no account be careless."

Had our almond-eyed agitator's advice been promulgated and acted on in Europe in earlier days, the race might now be enjoying a halcyon and delectable estate instead of tossing as at present in throes barbarian.

"Once allow them to come and incite people to enter the devil sect, and if one man enters it the whole family is led astray; if one family is led astray, so will their immediate neighbors be, their fellow-clansmen, their relativs and friends, and numberless places will be ruined. It is just as it is with opium. If one person smokes, the whole household is certain to do so; if one household smokes, the neighborhood will be sure to do so, and when there are many smokers an opium divan will be opened."

Apt comparison. The writer might hav added that opium was forced upon his people by the same nation which is now essaying to thrust in its devil creeds—or devilish creeds. Few of our readers are unaware that pious England, to please its East India merchants in opium, forced trade in that drug upon the Chinese against the protests of their emperor that it would ruin his subjects.

"In the same way, if the followers of the faith are many, a devil's hall will be built, and what can you do then?"

The writer can see, by gazing upon this American land, what formidable obstacles are these devil's halls, or churches, to the prevalence of truth. In many a town one of these structures, with its clique of unconvinceable blockheads, forms an insuperable barrier to the victory of no few intelligent Freethinkers.

One American journal thinks such sentiments as the above "shockingly blasphemous" and "inconceivably malignant." We, however, fail to find ourselvs disposed to pick any such fault in them. We get along with them very well.

Mexico.

It is instructiv to scrutinize the condition of any country wherein Christianity has enjoyed thorough prevalence for a long time. Such a survey yields us unchallengeable evidence of the effect of that religion when not checked and antidoted by other influences. Mexico is such a land. Up to the rise of Infidelity there in the last few decades Christianity had for many generations permeated and governed the whole of the people's life. The results of this rule are beheld in these observations by the late historian Bancroft:

"As we penetrate the country we are more and more struck with the phenomenon of a republic without a people. There is no middle class. The aristocracy are the nation. The low are very low; they are poor, ignorant, servil, and debased, with neither the hear nor the hope ever to attempt to better their condition. hav never before witnessed such squalid misery and so much of it. It surpasses Europe, and with this difference: In Europe the miserable know they are miserable, here they do not. Sit at the door of your hotel and you will see pass by, as in a procession of the accursed, the withered, the deformed, the lame, and the blind, deep in debasement, their humanity well-nigh hidden in their dingy, dirty raiment, form bent and eyes cast down, as if the light of heaven and the eyes of man were equally painful, hunchbacks and dwarfs, little filthy mothers with little filthy babes, the former but fourteen years old, and grizzly men and women, with tanned and wrinkled skins, bent double and hobbling on canes and crutches. Into such pits of deep abasement does man thrust his fellow-man in the name of civilization. Infinitly happier and better off were the people of this plateau before ever a European saw it."

We will amend Mr. Bancroft by making his sentence read, "Infinitly happier and better off were the people of this plateau before ever a *Christian* saw it," and by saying that "into such pits of deep abasement does man thrust his fellow-man" in the cause, not of civilization, but of Christianity. European civilization does not work such results. Christianity does, invariably. European civilization taken by itself has in a few late years vastly benefited Mexico and every land where it has operated dissociated from religion.

The Tables Turned.

The Paris *Univers* laments that since the French government has undertaken the superintendence of the schools and transferred the teaching of youth from the hands of the Sisters and Christian Brothers to those of lay teachers, a great change has shown itself among the young in many districts. The respect they formerly had for religion has vanished; and, "as in the case of all light-headed youths, their former love has become a hatred, and, braggart-like, shows itself by acts of insolence. Our admirable Sisters," continues the *Univers*, "cannot even escape the insults of the laicist youth, who, not content with despising their religious character, do not even grant them the respect due to their weakness and dignity as women. It is only a few days since one of the Sisters of La Providence was passing along the Rue de la Parme, Dunkirk, when three young ruffians, named Emile Kersemacher, aged sixteen years; Jules Gazet and Auguste Verguin, catching her by the arms shook her violently and addressed her in most vulgar terms. A gentleman named Vandendrieche, who was passing, seeing the assault, became quite indignant and immediately went to the Sister's aid; he was knocked down by the young ruffians, who beat him so badly that he lay unconscious and covered with blood until the police arrived and succored him, at the same time succeeding in arresting the rowdies." On this news the Roman Catholic *Freeman's Journal*, of New York, cries out, "This is indeed strange reading from Catholic France,

and the godless schools stand accountable for it.'

Certainly we ourselvs do not approve of acts of violence such as those above described. It is regrettable that ruffians will attach themselvs to every cause when it reaches a certain degree of popularity, a good cause equally with a bad. But when such misbehaviors do occur, it at least is less depressing when we can reflect that the victims of them are impostors and robbers than when, as in former ages, we find as sufferers the noble and the true.

America's Rank As a Christian Land.

Goldwin Smith, the Canadian observer and writer of note, indites about religion in America as follows: "I hav lived both in a Canadian city and in a country town of the United States. I am much mistaken if society and life are not fully as religious there, under the free system, as they are in England under that of a state church. Unquestionably there is far more respect for religion than there is in France, where, as Lord Selborne reminds us, the church is still established, but where, in a Librarie Anti-Clericale, the most hideous blasphemy is openly sold." Mr. Smith says that "the very aspect of an American town or village, with its spires and steeples 'pointing to heaven,' though perhaps not tapering with consummate grace, proclaims the community religious."

This is but too true. The first glance at each of our towns does only too certainly reveal by its upperched cross, or spire, or other insignia of the house of the Religion of Sorrow, that healthy, natural pagan joy and freedom are not to be found within its melancholy pale. One relieving instance of the contrary has lately blessed the people of New York city. Diana, free and brave goddess of the Greeks, forms the subject of a gilded figure recently exalted high over the edifices in the heart of New York, on the turret of the beautiful Madison Square Garden. Could other pagan deities be thus represented about the city there might arise some hope of a superseding of the lugubrious Christian creed and its emblems of suffering. The pious folk fear as much, and hav already expressed themselvs scandalized by the figure of Diana.

Our Canadian observer continues: "While the choice of a religion is absolutely free, while no man while a candidate for anything is asked to what church he belongs, while members of the same family belong to different churches without domestic friction, to be entirely without a religion is to incur, with most people, a shade of social suspicion. In no reputable society would anything offensiv to religious feeling be endured. All this is spontaneous and has the strength of spontaneity, while the religion of the peasantry in an English country parish is not so certainly spontaneous."

O'ertrue description!

How Nations Become Christian.

The *Jewish Tidings* predicts that within ten years Sunday services will be held in the American synagogs. It says that the Jewish people of this country want to keep Sunday as a religious day, and that "the delay in its universal adoption is due almost entirely to the rabbis—all of whom are not as progressiv and up-to-the-times as they might be."

Here we hav a good example of a particular religion coercing lesser bodies into gradual adoption of its ceremonial, by wrongful use of the power of the state. When the Jews hav kept their own Sabbath, Saturday, they are then compelled by our church-and-state to keep that of the religion which chances to be the most influential in the nation, Christianity. They cannot afford such protracted inactivity, and hence little by little they enter upon conformity with the religion of the despotizers. It is in ways like this that the adherence of total nations to Christianity has been produced in the past. Preachers cite such unanimity as proving the reasonableness of their creed. But that creed was not voluntarily adopted by the judgment of the people; it obtained the backing of the state, and by this means, in the lapse of generations, imperceptibly infused itself into opinion and observance. There are many Jews in this country, many Seventh Day Protestants, and some adherents of every great religion on the globe—Confucianism, Buddhism, Brahmanism, Mohammedanism. Besides, there are the Rationalists. It is a shame that all these should be bayoneted into rendering an unwilling veneration to that faith which happens for the moment to be the most powerful.

The Bible.

The New York *Sun* says:

"The popular reverence for the Bible is strong, and it extends to every copy of the printed Book, and includes even those who reject the supernatural authority of scripture. At least so far as the exhibition of outward and formal respect is concerned, they are all of one mind. The various Bible societies are careful to put copies of the scriptures in the reading-rooms and bedrooms of hotels and upon all ships and steamers. They are never defaced. The most flippant treat the Holy Bible with instinctiv and distinctiv respect. Roysterers do not tear out its leaves to light their cigars. The lewd do not disfigure its pages. Gamblers on Mississippi steamers will gravely and carefully put away the Bible before using a table on which it lies. The Bible is treated as a book apart from all other books, even by men who reject its divine authority altogether. They look upon any misuse of the printed volume as in bad taste, and there is among the usually thoughtless and profane a superstitious feeling which prevents them from doing injury to it. No matter where a Bible is put, it may be assumed that it will be safe from ill usage."

The above is mainly true, and that it is so is an unfortunate thing. Respect should be paid to that which is worthy, and withheld from that which is not. The Bible is not worthy of respect; it has done more harm to man than any million other books in the world put together; it can receive treatment of especial reverence from no really knowing man who at the same time reverences the good of his race. We ourselvs do not treat the Bible "as a book apart from all other books." We use its pages to light cigars far sooner than the leaves of loved Ingersoll or gold-precious Spencer. Which, we suppose, will confirm anew in the minds of the pious that good old doctrin that Infidels are lower than "the most flippant," "the lewd," "roysterers," and "gamblers on Mississippi steamers."

Some Handsome Premiums.

To induce new subscriptions and prompt renewals on the part of our friends we make the following handsome premium offers:

For **$4.50** we will send THE TRUTH SEEKER one year ($3) and a cloth-bound copy of "Bible Myths" ($2.50).

For **$4.50** we will send THE TRUTH SEEKER one year ($3) and "The Freethinker's Pictorial Text-Book" in cloth ($2.50).

For **$4** we will send THE TRUTH SEEKER one year ($3) and "The Freethinker's Pictorial Text-Book" in boards ($2).

For **$4** we will send THE TRUTH SEEKER one year ($3) and a copy of "Old Testament Stories Comically Illustrated" in cloth covers ($1.50).

For **$3.50** we will send THE TRUTH SEEKER one year ($3) and "Old Testament Stories Comically Illustrated" in board covers ($1).

For **$3** we will send THE TRUTH SEEKER one year and 50 cents' worth of any Tracts or Pamphlets advertised in these columns.

This is a splendid opportunity to obtain books which every Liberal desires to hav at an exceedingly low price. Old and new subscribers can avail themselvs of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

New Editions.

A new edition of William Hart's "Candle From Under the Bushel" is just fresh from the press and is No. 23 of The Truth Seeker Library. In this book Mr. Hart asks the clergy just thirteen hundred and six questions, not one of which the preachers can answer satisfactorily. Price, 40 cents.

It is not improbable that Colonel Ingersoll will soon lecture in this city. We hope New Yorkers will giv him as great a reception as did the Chicagoans. When he lectured at the Auditorium in that city there was an audience of a thousand back of him on the platform and six thousand in front.

Our readers are particularly requested not to send orders for THE TRUTH SEEKER and the books advertised by The Truth Seeker Company to anyone but the Company or the undersigned.

E. M. MACDONALD.

Fourteen members of the Seventh Day Advent church at Springville, Tenn., hav been indicted for Sunday labor. Trial on this charge means conviction and possibly a term in the chain-gang. Thus do Christians show their love for one another.

The Rev. Walter S. Rudolph, of Denver, Presbyterian, has been haled before his presbytery charged with repudiating the dogma of eternal punishment. In his defense he admitted his guilt, but held that such a tenet "is not vital to religion." When it comes right down to the bedrock of theology it will be found that nothing is "vital" to religion except a preacher's salary.

As showing the desire of the people of this city for a reputable and pleasurable Sunday resort, the Sunday attendance at the Metropolitan Museum of Art may be taken. From January 3d to October 23d of this year 234,638 visitors were registered by the turnstiles. On the single Sunday, April 3d, there were 17,000 visitors. The average Sunday attendance was more than 5,450.

On pages 744 and 745 of this paper readers will be pleased to see matter denouncing the Sunday closing of the World's Fair, which will at once be reprinted in pamphlet form, with the pictures on the covers. The pamphlet we shall send out at the rates of one dozen for 25 cents, or one hundred for $1.50. True Liberals, procure and distribute these protests against the damnable outrage!

We publish this week the remainder of Colonel Ingersoll's lecture on Voltaire. Our report is accurate, so far as it goes, and is a great deal fuller than any other. It will not be published in book form at present, as Colonel Ingersoll will add to it and hav it printed by Mr. Farrell, of which we will giv due notice We hav only a few extra copies of the issues containing it and those who order first will get them. One copy of both issues **15** cents; three copies of both issues **30** cents, and larger orders at the same rate of **5** cents per copy.

We call attention to the advertisement of books for the Holidays on the second page of this paper. There are many beautiful things connected with the pagan festival in celebration of the returning sun, which the Christians hav adapted to their own use and called Christmas, chief of which is the kindly remembrance of friends with presents, and nothing can be more appropriate for such presents than books which instruct as well as please the eye. A list of such works is what we hav made for the guidance of our readers.

The *Commercial Advertiser* notes the fact that "Colonel Shepard asserts that nearly four hundred thousand Rhode Islanders hav signed petitions demanding the closing of the Columbian Exhibition on the Sunday." The *Advertiser's* only comment is that "Mr. Porter's census givs Rhode Island a population of only 345,506." The *Sentinel* adds that "everybody ought to understand by this time that the number of inhabitants has nothing to do with the number of petitioners for Sunday closing." And the world will learn some time that the pious ones pay the least regard of any to cold truth when they desire to "make a point." The lies they hav told about the number of petitioners for Sunday closing are almost as numerous as the alleged petitioners.

Mr. Putnam intends to return East shortly, and make his headquarters for a time at Washington, where he can best work for the Sunday opening of the World's Fair. We are glad to see that he will hav help in the matter. The Chicago people hav organized an association known as the "World's Fair Sunday-opening Association." Upon its advisory committee are the following gentlemen:

Col. James A. Sexton, postmaster of Chicago; Hempstead Washburne, mayor of Chicago; the Rev. Minot J. Savage, of Boston; the Hon. Frank Hatton, of Washington; Samuel Gompers, of New York, a leader in the labor movement; the Right Rev. Bishop Spalding, of Peoria, Ill., and the Rev. Robert Collyer, of New York. Among its sympathizers, it is claimed, are His Eminence Cardinal Gibbons; the Right Rev. Bishop Potter, of New York; Mrs. John A. Logan; the Rev. David Swing; the Most Rev. Archbishop Brennan, of Dallas, Tex., and the Rev. J. T. Sunderland, of Ann Arbor, Mich. Its object will be to devise all ways and means to induce Congress to revoke its recent action and giv to the Fair an open Sunday. A circular has just been issued setting forth the views of the Association, and urging the people to hav their representativs in Congress work for the repeal of the Sunday-closing clause. There are almost too many clergymen named in connection with this organization for it to be very effectual. They probably want an open Fair so they can preach there to the people they cannot force into their churches.

In the West.

News and Notes.

Conductor J. M. Morris was the first one of the Scofield "boys" to greet me in Pleasant Valley at the junction. Although election fills the air in Utah with a sort of triangular contest, still there was a good attendance at the Freethought lectures, especially on the last evening—Wednesday, November 3d. This was concluded with a dance which was declared to be the best of the season. The flower and the chivalry of Scofield were present, and the merry notes dissipated the mists of superstition. I enjoyed my campaign this time equally with the first. I found the same royal welcome. These mining camps and railroad towns are generally on the front line of progress, and I never fear to go to the remotest point so long as there is pluck and energy to clear the way. Scofield is somewhat of a Mormon stronghold. The bishops lord it still, but their power is departing. Thought is in the air and the Liberals of Scofield are not afraid to speak right out with frontier emphasis. The "wild beast" is in the Mormon missionaries still, for in a recent discourse one of them declared that ninety-nine out of every hundred of the gentile youth were mentally and physically diseased. It is the same old priestly logic, the same old slander, the only defense of the church—the Infidel is bad. But the howls of superstition and bigotry will not keep the sun from shining, nor Freethought from its victory. I am in hopes that Scofield will score a Liberal success in the election now at hand. If not, the day is coming when it will, and the church power receive its death-blow. When the hand of despotism is thus removed Utah will become one of the most brilliant stars in our national constellation.

M. P. Braffit is still at his post and lets no occasion pass by when he can help Freethought. Wright is on the same line, square to the front. Also Donaldson, Patterson, Lewis, Dr. Cunningham, Webb, Strang, Macdonald, Earl, and others. Judge Harkness was off prospecting this time. Lloyd, however, was present, being on a gold hunt before by the waters of the San Rafael, which is one of the most curious portions of Utah, where as yet the foot of man has scarcely trod. Scofield is in pretty lively trim, about one hundred and fifty carloads of coal being shipped every day. The snows are beginning to come and the breath of winter is in the air. This is eight thousand feet high, and the thermometer is sometimes 50° below zero. But it is healthy, and when the summer does come it is perfectly lovely. The hills are soft and shining and the atmosphere is sweet and cool. So long as the pioneer corps remains in Scofield our flag will fly to every breeze, rain or shine, and the "saints" will never hav any "rest" until, like the Arab, they "silently steal away." The glory of civilization is on their track, and they must "get."

Thursday morning I leave Scofield refreshed with the genial companionship, and bright and bracing mountain weather. R. Forrester, United States inspector of mines in Utah, is my fellow-traveler, with T. N. Donaldson and others. As I had to remain nearly all day at Pleasant Valley junction, where there is nothing in particular to attract the attention of the stranger, Mr. Forrester invited me to spend the time with him at Castle Gate, and I gladly accepted his hospitality, and found a goodly welcome at his home, where the frowning rocks on every side, like mighty castle gates, indeed remind one of the vast sweep of ages and the tremendous conflicts on the field of time. Here are the remnants and ruins of immense periods piled high around in strange and desolate splendor. Mr. Forrester has been all over Utah, in its wildest portions, where probably no other human being has been before, and he has studied its formations with wonderful enthusiasm and accuracy. He has many fine specimens, and has forwarded to the Smithsonian Institute a most valuable collection of fossils, etc. He is one of the most expert geologists on the coast, and it is most entertaining and instructiv to listen to his varied experiences in this new and magnificent country, where some of the greatest discoveries are yet to be made, whose antique treasures are among the most interesting on the planet. I must thank both Mr. and Mrs. Forrester for the delightful day which I passed at Castle Gate.

I am up early on Friday morn, before the sun glints the lofty peaks about me, and hie away to Salt Lake. It is a lovely day, and the City of the Saints presents its most enchanting appearance. The temple shines as if Solomon himself were there with his thousand wives. The angel Maroni towers and blows his trumpet as if the day of resurrection were at hand. I hav time to see a few friends at Salt Lake—Mr. and Mrs. H. P. Mason; Dr. and Mrs. Tibbetts; Rev. David Utter, one of the most genial of the cloth; Alex. Rodgers, our sturdy Liberal worker, and others. Since I was here the Rev. Fay Mills has passed by with his revival proceedings, and to cap the climax the fool mayor issued a proclamation to close all business places on one day in order that everybody might hav a chance to go to the anxious seat. I understand the mayor is an unbeliever, and how he could hav been so led astray from his official decorum I do not understand. How the churches do bulldoze, and how quietly the people submit. The schools of San Jose, Cal., were closed for the same purpose. I think it about time for Liberals to do a little vigorous kicking.

From Salt Lake I speed on to Reno, Nev., where I arrive on Sunday noon, having been delayed several hours by an accident on the railroad. All things are ready for a Sunday evening lecture, and the Opera House is well filled. Politics are running high as usual, and the People's party is in the van. However, our Liberal friends here as elsewhere are pretty evenly divided among the Democrats, Republicans, and Third party. Of course each one must decide for himself in this eventful campaign, and the perfect party is by no means in sight. We must be content with less than half a loaf, even with a negativ benefit, in the turmoil of the presidential strife. I must confess, however, to a longing desire to see Wanamaker, the czar of the post-office, knocked out, whatever else may be accomplished. Whenever I see a bigot's head I want to hit it hard, no matter on whose side it is.

It is lovely weather now, and Reno and the plains and hills round about shine with autumn luster. The Liberal friends at Reno are enthusiastic as ever. I am now in the hospitable and elegant home of John Sunderland, where I am penciling these "News and Notes" with pictures and books all about me, a comfortable armchair for my Secular body, the pleasant fire in the stove making soft music, while outside is the glittering sky, the dull gold of the beautiful trees, and the radiant ground checkered with uncounted leaves. These are happy surroundings, and I can ask for nothing better on my varied journey.

Since I was here last summer my old friend Harmon Wright has passed away—eighty-three years of age. He passed away gently, with no fear, having been a true soldier in lifelong battle. He desired that no clergyman should speak at his funeral, and his wishes were faithfully carried out. With simple ceremony he was taken to his eternal rest. No cloud of superstition hovered over the peaceful scene. In nature's bosom our friend has found the goal of human life. Memory will cherish his virtues. Hope will throw its blessed beams over the solemn and beautiful silence.

Judge Young was the first to greet me on my arrival—a worker with the "enthusiasm of humanity," a brave and true Freethinker. Charles E. Jones is "deep in politics," but he does not forget the deeper issues of universal freedom. I was introduced to Newlands, who is making a splendid run for Congress on the People's ticket—a man, I should judge, of broad and humanitarian views. Wald; Greer; Gilson; Wright; Fulton; Stanley; Hagerman and son; Mr. and Mrs. F. M. Toler; Mr. and Mrs. Tolly; Mrs. Sloan; Col. Irish Smith, formerly of Oakland, Cal., and many others of the Liberal people of this place and vicinity giv me a cordial welcome. I had a larger audience than all the churches put together. I feel at home in this mountain town where Freethought by the devotion of its adherents has won a position of power. Mr. John Sunderland and his family are in the ranks with the experience of age and the glorious promis of youth.

Everything is hopeful here. The banners of Freethought float with the sunshine and the blue hills and shining plains. Reno has excellent facilities for education. Its public schools are among the best on the coast. The state university is established here, and is conducted in a most liberal manner. It has sixteen professors, able and energetic in their chosen work. All departments of knowledge are available. Rooms are furnished free to those who hav to depend on themselvs, also a chance to labor so that one can earn a dollar or more per day. Thus the poorest boy can win a first-class education if he will. Nevada can certainly be proud of its liberal educational policy.

Without giving judgment as to the universal aspect of the question, I will say that for Nevada the free coinage of silver would be a vast blessing. Within a stone's throw of Reno are hills loaded with ore which cannot at present be developed. If silver were monetized Nevada would double in population and the hum of industry be heard where now there are only barren lands. Large numbers of miners would be employed. These facts are of interest to the political student, who certainly must study every question for the interest of the whole. It is not simply a question of money, but of industry and development and the prosperity of great sections of the country.

I hav determined to return to Washington in December. I am sure the Liberals will see the necessity of this movement. The question of supreme importance before the country to-day is that of opening the World's Fair on Sunday. It is a question of far-reaching influence. The battle-ground is Washington. A great effort will be made to change the vote of Congress, and Liberals must do their share in a question which so vitally concerns them. I believe we can change the vote. It is necessary to be with Congress and stay with Congress until the question is settled. This is what I intend to do, and I know there are enough Liberals in the country to support the undertaking.

Besides the Congressional work I shall organize Sunday evening meetings. This under any circumstances ought to be done. Liberalism should be an organized power at the political center of the republic. Every Liberal can contribute something to this needed enterprise.

Meantime Mr. Charlesworth will lecture in Washington, Oregon, and California this winter, where I am not to be. I hope the Liberals all along the coast will giv him a hearty welcome. He will do them good with his enthusiasm and boundless energy. Don't fail to arrange for lectures at every possible point.

At Reno, as elsewhere, a large number united with the Freethought Federation. Whatever may be the honest differences of opinion among Liberals, the Federation is now an assured success. I need not answer criticisms. Liberals will judge for themselvs. There is no dictation. The Federation now numbers over three thousand. Such an array of Liberals cannot be ignored or destroyed. The membership is constantly increasing. There will be ten thousand by May next. The attitude of the American Secular Union is the attitude of the Federation; there is no quarrel. Liberals can belong to both and find no discord. The Federation presses forward into an unoccupied field, that is all.

The old work is still necessary, and the Union must still be supported for that work which the Federation does not propose to do. As Mr. Wakeman wisely puts it, the Federation, like the National Defense Association, is not a faction, but a differentiation made absolutely necessary by the new issues which confront it. It is in accordance with the magnificent philosophy of Stephen Pearl Andrews, "Unity in Diversity." So far as the universal Liberal movement is concerned there is harmony, as there is harmony between the infantry, the artillery, and the cavalry, as they advance in varied battle line upon the common enemy. All three national organizations are necessary to the complete triumph of Secular principles.

SAMUEL P. PUTNAM.

Time.

Each moment is a bee that flies
With unreturning wing,
Giving its honey to the wise
And to the fool its sting.

Voltaire.—(Concluded.)

On this frightful charge the father, mother, one son, a servant, and one guest at their house, were arrested.

The dead son was considered a martyr, the church taking possession of the body.

This happened in 1761.

There was what was called a trial. There was no evidence, not the slightest, except hearsay. All the facts were in favor of the accused.

The united strength of the defendants could not have done the deed.

Jean Calas was doomed to torture and to death upon the wheel. This was on the 9th of March, 1762, and the sentence was to be carried out the next day.

On the morning of the 10th the father was taken to the torture-room. The examiner and his assistants were sworn on the cross to administer the torture according to the judgment of the Court.

They bound him by the wrists to an iron ring in the stone wall four feet from the ground, and his feet to another ring in the floor. Then they shortened the ropes and chains until every joint in his arms and legs was dislocated. Then he was questioned. He declared that he was innocent. Then the ropes were again shortened until life fluttered in the torn body; but he remained firm.

This was called the question ordinaire.

Again the magistrates exhorted the victim to confess, and again he refused, saying that there was nothing to confess.

Then came the question extraordinaire.

Into the mouth of the victim was placed a horn holding three pints of water. In this way thirty pints of water were forced into the body of the sufferer. The pain was beyond description, and yet Jean Calas remained firm.

He was then carried to the scaffold in a tumbrel. He was bound to a wooden cross that lay on the scaffold. The executioner then took a bar of iron, broke each leg and each arm in two places, striking eleven blows in all. He was then left to die if he could. He lived for two hours, declaring his innocence to the last. He was slow to die, and so the executioner strangled him. Then his poor lacerated, bleeding and broken body was chained to a stake and burnt.

All this was a spectacle—a festival for the savages of Toulouse. What would they have done if their hearts had not been softened by the glad tidings of great joy—peace on earth and good will to men?

But this was not all. The property of the family was confiscated; the son was released on condition that he become a Catholic; the servant if she would enter a convent. The two daughters were consigned to a convent, and the heart-broken widow was allowed to wander where she would.

Voltaire heard of this case. In a moment his soul was on fire. He took one of the sons under his roof. He wrote a history of the case. He corresponded with kings and queens, with chancellors and lawyers. If money was needed he advanced it. For years he filled Europe with the echoes of the groans of Jean Calas. He succeeded. The horrible judgment was annulled—the poor victim declared innocent and thousands of dollars raised to support the mother and family.

This was the work of Voltaire.

THE SIRVEN FAMILY.

Sirven, a Protestant, lived in Languedoc with his wife and three daughters. The housekeeper of the bishop wanted to make one of the daughters a Catholic.

The law allowed the bishop to take the child of Protestants from their parents for the sake of its soul. This little girl was so taken and placed in a convent. She ran away and came back to her parents. Her poor little body was covered with the marks of the convent whip.

"Suffer little children to come unto me."

The child was out of her mind—suddenly she disappeared, and a few days after her little body was found in a well, three miles from home.

The cry was raised that her folks had murdered her to keep her from becoming a Catholic.

This happened only a little way from the Christian City of Toulouse while Jean Calas was in prison. The Sirvens knew that a trial would end in conviction. They fled. In their absence they were convicted, their property confiscated, the parents sentenced to die by the hangman, the daughters to be under the gallows during the execution of their mother, and then to be exiled.

The family fled in the midst of winter; the married daughter gave birth to a child in the snows of the Alps; the mother died, and, at last reaching Switzerland, the father found himself without means of support.

They went to Voltaire. He espoused their cause. He took care of them, gave them the means to live, and labored to annul the sentence that had been pronounced against them for nine long and weary years. He appealed to kings for money, to Catharine II. of Russia, and to hundreds of others. He was successful. He said of this case: The Sirvens were tried and condemned in two hours in January, 1762, and now in January, 1772, after ten years of effort, they have been restored to their rights.

This was the work of Voltaire. Why should the worshipers of God hate the lovers of men?

THE ESPENASSE CASE.

Espenasse was a Protestant, of good estate. In 1740 he received into his house a Protestant clergyman, to whom he gave supper and lodging.

In a country where priests repeated the parable of the "Good Samaritan," this was a crime.

For this crime Espenasse was tried, convicted and sentenced to the galleys for life.

When he had been imprisoned for twenty-three years his case came to the knowledge of Voltaire, and he was, through the efforts of Voltaire, released and restored to his family.

This was the work of Voltaire. There is not time to tell of the case of General Lally, of the English General Bing, of the niece of Corneille, of the Jesuit Adam, of the writers, dramatists, actors, widows and orphans, for whose benefit he gave his influence, his money and his time. But I will tell another case:

In 1765, at the town of Abbeyville, an old wooden cross on a bridge had been mutilated—whittled with a knife—a terrible crime. Sticks, when crossing each other, were far more sacred than flesh and blood. Two young men were suspected, the Chevalier de la Barre and D'Etallonde. D'Etallonde fled to Prussia and enlisted as a common soldier.

La Barre remained and stood his trial.

He was convicted without the slightest evidence, and he and D'Etallonde were both sentenced:

1st, to endure the torture, ordinary and extraordinary; 2nd, to have their tongues torn out by the roots with pincers of iron; 3d, to have their right hands cut off at the door of the church, and 4th, to be bound to stakes by chains of iron and burnt to death by a slow fire.

"Forgive us our trespasses as we forgive those who trespass against us."

Remembering this, the Judges mitigated the sentence by providing that their heads should be cut off before their bodies were given to the flames.

The case was appealed to Paris; heard by a Court composed of twenty-five Judges, learned in the law, and the judgment was confirmed.

The sentence was carried out on the first day of July, 1766.

When Voltaire heard of this judicial infamy he made up his mind to abandon France. He wished to leave forever a country where such cruelties were possible.

He wrote a pamphlet, giving the history of the case.

He ascertained the whereabouts of D'Etallonde, wrote in his behalf to the king of Prussia; got him released from the Army; took him to his own house; kept him for a year and a half; saw that he was instructed in drawing, mathematics, engineering, and had at last the happiness of seeing him a captain of engineers in the army of Frederick the Great.

Such a man was Voltaire. He was the champion of the oppressed and the helpless. He was the Cæsar to whom the victims of Church and State appealed. He stood for the intellect and heart of his time.

And yet for a hundred and fifty years those who love their enemies have exhausted the vocabulary of hate, the ingenuity of malice and mendacity, in their efforts to save their stupid creeds from the genius of Voltaire.

From a great hight he surveyed the world. His horizon was large. He had some vices—these he shared in common with priests—his virtues were his own.

He was in favor of universal education, of the development of the brain. The church despised him. He wished to put the knowledge of the whole world within the reach of all. Every priest was his enemy. He wished to drive from the gate of Eden the cherubim of superstition so that the children of Adam might return and eat of the fruit of the tree of knowledge. The church opposed this because it had the fruit of the tree of ignorance for sale.

He was one of the foremost friends of the Encyclopedia—of Diderot, and did all in his power to give information to all. So far as principles were concerned he was the greatest lawyer of his time. I do not mean that he knew the terms and decisions, but that he clearly perceived not only what the law should be, but the application and administration. He understood the philosophy of evidence, the difference between suspicion and proof, between belief and knowledge, and he did more to reform the laws of the kingdom and the abuses at Courts than all the lawyers and statesmen of his time.

At school, he read and studied the works of Cicero—the lord of language—probably the greatest orator that has uttered speech, and the words of the Roman remained in his brain. He became, in spite of the spirit of caste, a believer in the equality of men. He said: "Men are born equal."

"Let us respect virtue and merit."

"Let us have it in the heart that men are equal."

He was an abolitionist—the enemy of slavery in all its forms. He did not think that the color of one man gave him the right to steal from another man on account of that man's color. He was the friend of serf and peasant, and did what he could to protect animals, wives and children from the fury of those who loved their neighbors as themselves.

It was Voltaire who sowed the seeds of liberty in the heart and brain of Franklin, of Jefferson and Thomas Paine.

Puffendorf had taken the ground that slavery was, in part, founded on contract.

Voltaire said: "Show me the contract, and if it is signed by the party to be the slave, I may believe you."

He thought it absurd that God should drown the fathers, and then come and die for the children. This is as good as the remark of Diderot: "If Christ had the power to defend himself from the Jews and refused to use it, he was guilty of suicide."

The flame of the fagot does not enlighten the mind.

On being released from the Bastille the Regent said: "Be prudent, and I will take care of you." Voltaire replied: "I shall find it very good if your Majesty should be pleased henceforth to charge yourself with my board, but I beg your Royal Highness not to trouble yourself further about my lodgings."

Voltaire was not a saint. He was educated by the Jesuits. He was never troubled about the salvation of his soul. All the theological disputes excited his laughter, the creeds his pity, and the conduct of bigots his contempt. He was much better than a saint.

Most of the christians in his day kept their religion not for every-day use but for disaster, as ships carry life-boats to be used only in the stress of storm.

Voltaire believed in the religion of humanity—of good and generous deeds. For many centuries the church had painted virtue so ugly, sour and cold, that vice was regarded as beautiful. Voltaire taught the beauty of the useful, the hatefulness and hideousness of superstition.

He was not the greatest of poets, or of dramatists, but he was the greatest man of his time, the greatest friend of freedom and the deadliest foe of superstition.

After the exile of twenty-seven years, occupying during all that time a first place in the civilized world, Voltaire returned to Paris. His journey was a triumphal march. He was received as a conqueror. The Academy, the Immortals, came to meet him—a compliment that had never been paid to royalty. His tragedy of "Irene" was performed. At the theater he was crowned with laurel, covered with flowers; he was intoxicated with perfume and with incense of worship. He was the supreme French poet, standing above them all. Among the literary men of the world he stood first—a monarch by the divine right of genius. There were three mighty forces in France—the throne, the altar and Voltaire.

The king was the enemy of Voltaire. The Court could have nothing to do with him. The Church, malign and morose, was waiting for her revenge, and yet, such was the reputation of this man—such the hold he had upon the people—that he became, in spite of Throne, in spite of Church, the idol of France.

All kinds of criminals except infidels, meet death with reasonable serenity. As a rule, there is nothing in the death of a pirate to cast any discredit on his profession. The murderer upon the scaffold, with a priest on either side, smilingly exhorts the multitude to meet him in heaven. The man who has succeeded in making his home a hell, meets death without a quiver, provided he has never expressed any doubt as to the divinity of Christ, or the eternal "procession" of the Holy Ghost. The king who has waged cruel and useless war, who has filled countries with widows and fatherless children, with the maimed and diseased, and who has succeeded in offering to the Moloch of ambition the best and bravest of his subjects, dies like a saint.

All the believing kings are in heaven—all the doubting philosophers in perdition. All the perse-

cutors sleep in peace, and the ashes of those who burnt their brothers sleep in consecrated ground. Libraries could hardly contain the names of the Christian wretches who have filled the world with violence and death in defense of book and creed, and yet they all die the death of the righteous, and no priest, no minister, describes the agony and fear, the remorse and horror with which their guilty souls were filled in the last moments of their lives. These men have never doubted—they had never thought—they accepted the creed as they did the fashion of their clothes. They were not infidels, they could not be—they had been baptized, they had not denied the divinity of Christ—they had partaken of the "last supper." They respected priests—they admitted that Christ had two natures and the same number of wills; they admitted that the Holy Ghost had "proceeded," and that, according to the multiplication table of heaven, once one is three, and three times one is one, and these things put pillows beneath their heads and covered them with the drapery of peace.

Thus, while kings and priests did nothing worse than to make their fellows wretched, so long as they only butchered and burnt the innocent and helpless, God would maintain the strictest neutrality; but, when some honest man, some great and tender soul, expressed a doubt as to the truth of the Scriptures, or prayed to the wrong God, or to the right one by the wrong name, then the real God leaped like a wounded tiger upon his victim, and from his quivering flesh tore his wretched soul.

There is no recorded instance where the uplifted hand of murder has been paralyzed—no truthful account in all the literature of the world of the innocent child being shielded by God. Thousands of crimes are being committed every day—men are this moment lying in wait for their human prey—wives are whipped and crushed, driven to insanity and death—little children begging for mercy, lifting imploring, tear-filled eyes to the brutal faces of fathers and mothers—sweet girls are deceived, lured, and outraged, but God has no time to prevent these things—no time to defend the good and protect the pure. He is too busy numbering hairs and watching sparrows. He listens for blasphemy; looks for persons who laugh at priests; examines baptismal registers; watches professors in college who begin to doubt the geology of Moses and the astronomy of Joshua. He does not particularly object to stealing, if you won't swear. A great many persons have fallen dead in the act of taking God's name in vain, but millions of men, women, and children have been stolen from their homes and used as beasts of burden but no one engaged in this infamy has ever been touched by the wrathful hand of God.

Now and then a man of genius, of sense, of intellectual honesty, has appeared. Such men have denounced the superstitions of their day. They have pitied the multitude. To see priests devour the substance of the people—priests who made begging one of the learned professions—filled them with loathing and contempt. These men were honest enough to tell their thoughts, brave enough to speak the truth. Then they were denounced, tried, tortured, killed by rack or flame. But some escaped the fury of the fiends who loved their enemies, and died naturally in their beds. It would not do for the Church to admit that they died peacefully. That would show that religion was not essential at the last moment. Superstition gets its power from the terror of death. It would not do to have the common people understand that a man could deny the Bible—refuse to kiss the cross—contend that Humanity was greater than Christ, and then die as sweetly as Torquemada did after pouring molten lead into the ears of an honest man; or as calmly as Calvin after he had burnt Servetus; or as peacefully as King David after advising with his last breath one son to assassinate another.

The Church has taken great pains to show that the last moments of all Infidels (that Christians did not succeed in burning) were infinitely wretched and despairing. It was alleged that words could not paint the horrors that were endured by a dying Infidel. Every good Christian was expected to, and generally did, believe these accounts. They have been told and retold in every pulpit of the world. Protestant ministers have repeated the lies invented by Catholic priests, and Catholics, by a kind of theological comity, have sworn to the lies told by the Protestants. Upon this point they have always stood together, and will as long as the same falsehood can be used by both.

Instead of doing these things, Voltaire willfully closed his eyes to the light of the gospel, examined the Bible for himself, advocated intellectual liberty, struck from the brain the fetters of an arrogant faith, assisted the weak, cried out against the torture of man, appealed to reason, endeavored to establish universal toleration, succored the indigent, and defended the oppressed.

He demonstrated that the origin of all religions is the same, the same mysteries—the same miracles—the same imposture—the same temples and ceremonies—the same kind of founders, apostles and dupes—the same promises and threats—the same pretense of goodness and forgiveness and the practice of the same persecution and murder. He proved that religion made enemies—philosophy friends—and that the rites of Gods were the rights of man.

These were his crimes. Such a man God would not suffer to die in peace. If allowed to meet death with a smile, others might follow his example, until none would be left to light the holy fires of the *auto da fe*. It would not do for so great, so successful an enemy of the Church, to die without leaving some shriek of fear, some shudder of remorse, some ghastly prayer of chattered horror, uttered by lips covered with blood and foam.

For many centuries the theologians have taught that an unbeliever—an infidel—one who spoke or wrote against their creeds, could not meet death with composure; that in his last moments God would fill his conscience with the serpents of remorse.

For a thousand years the clergy have manufactured the facts to fit this theory—this infamous conception of the duty of man and the justice of God.

The theologians have insisted that crimes against men were, and are, as nothing compared with crimes against God.

Upon the death-bed subject the clergy grow eloquent. When describing the shudderings and shrieks of the dying unbeliever, their eyes glitter with delight.

It is a festival.

They are no longer men. They become hyenas. They dig open graves. They devour the dead.

It is a banquet.

Unsatisfied still, they paint the terrors of Hell. They gaze at the souls of the infidels writhing in the coils of the worm that never dies. They see them in flames—in oceans of fire—in gulfs of pain—in abysses of despair. They shout with joy. They applaud.

It is an *auto da fe*, presided over by God.

But let us come back to Voltaire—to the dying philosopher. He was an old man of eighty-four. He had been surrounded by comforts, the luxuries of life. He was a man of great wealth, the richest writer that the world had known. Among the literary men of the earth he stood first. He was an intellectual monarch—one who had built his own throne and had woven the purple of his own power. He was a man of genius. The Catholic God had allowed him the appearance of success. His last years were filled with the intoxication of flattery—of almost worship. He stood at the summit of his age.

The priests became anxious. They began to fear that God would forget, in a multiplicity of business, to make a terrible example of Voltaire.

Toward the last of May, 1778, it was whispered in Paris that Voltaire was dying. Upon the fences of expectation gathered the unclean birds of superstition, impatiently waiting for their prey.

"Two days before his death, his nephew went to seek the Curé of Saint Sulpice and the Abbé Guatier, and brought them into his uncle's sick chamber, who, being informed that they were there, 'Ah, well!' said Voltaire, 'give him my compliments and my thanks.' The Abbé spoke some words to him, exhorting him to patience. The Curé of Saint Sulpice then came forward, having announced himself, and asked of Voltaire, elevating his voice, if he acknowledged the divinity of our Lord Jesus Christ. The sick man pushed one of his hands against the Curé's coif, shoving him back and cried, turning abruptly to the other side, let me die in peace. The Curé seemingly considered his person soiled and his coif dishonored by the touch of a philosopher. He made the nurse give him a little brushing and went out with the Abbé Guatier."

He expired, says Wagnière, on the 30th of May, 1778, at about a quarter-past eleven at night, with the most perfect tranquillity. A few moments before his last breath he took the hand of Morand, his valet de chambre, who was watching by him, pressed it, and said: "Adieu, my dear Morand, I am gone." These were his last words. Like a peaceful river with green and shaded banks he flowed without a murmur into the waveless sea, where life is rest.

From this death, so simple and serene, so kind, so philosophic and tender, so natural and peaceful; from these words so utterly destitute of cant or dramatic touch, all the frightful pictures, all the despairing utterances, have been drawn and made. From these materials, and from these alone, or rather, in spite of these facts, have been constructed by priests and clergymen and their dupes all the shameless lies about the death of this great and wonderful man. A man, compared with whom all of his calumniators, dead and living, were, and are, but dust and vermin.

Let us be honest. Did all the priests of Rome increase the mental wealth of man as much as Bruno? Did all the priests of France do as great a work for the civilization of the world as Voltaire or Diderot? Did all the ministers of Scotland add as much to the sum of human knowledge as David Hume? Have all the clergymen, monks, friars, ministers, priests, bishops, cardinals and popes, from the day of Pentecost to the last election, done as much for human liberty as Thomas Paine?

What would the world be if infidels had never been?

The infidels have been the brave and thoughtful men; the flower of all the world; the pioneers and heralds of the blessed day of liberty and love; the generous spirits of the unworthy past; the seers and prophets of our race; the great chivalric souls, proud victors on the battlefields of thought, the creditors of all the years to be.

Why should it be taken for granted that the men who devoted their lives to the liberation of their fellow-men should have been hissed at in the hour of death by the snakes of conscience, while men who defended slavery—practiced polygamy—justified the stealing of babes from the breasts of mothers, and lashed the naked back of unpaid labor, are supposed to have passed smilingly from earth to the embraces of the angels? Why should we think that the brave thinkers, the investigators, the honest men, must have left the crumbling shore of time in dread and fear, while the instigators of the massacre of St. Bartholomew; the inventors and users of thumb-screws, of iron boots and racks; the burners and tearers of human flesh; the stealers, the whippers and the enslavers of men; the buyers and beaters of maidens, mothers and babes; the founders of the Inquisition; the makers of chains; the builders of dungeons; the calumniators of the living; the slanderers of the dead, and even the murderers of Jesus Christ, all died in the odor of sanctity, with white, forgiven hands folded upon the breasts of peace, while the destroyers of prejudice, the apostles of humanity, the soldiers of liberty, the breakers of fetters, the creators of light, died surrounded by the fierce fiends of God?

In those days the philosophers—that is to say, the thinkers, were not buried in holy ground. It was feared that their principles might contaminate the ashes of the just. And they also feared that on the morning of the Resurrection they might, in a moment of confusion, slip into heaven. Some were burnt, and their ashes scattered; and the bodies of some were thrown naked to beasts, and others buried in unholy earth.

Voltaire knew the history of Adrienne Le Couvreur, a beautiful actress denied burial.

After all, we do feel an interest in what is to become of our bodies. There is a modesty that belongs to death. Upon this subject Voltaire was infinitely sensitive. It was that he might be buried that he went through the farce of confession, of absolution, and of the last sacrament. The priests knew that he was not in earnest, and Voltaire knew that they would not allow him to be buried in any of the cemeteries of Paris.

His death was kept a secret. The Abbé Mignot made arrangements for the burial at Romilli-on-the-Seine, more than 100 miles from Paris. On Sunday evening, on the last day of May, 1778, the body of Voltaire, clad in a dressing-gown, clothed to resemble an invalid, posed to simulate life, was placed in a carriage; at its side, a servant, whose business it was to keep it in position. To this carriage were attached six horses, so that people might think a great lord was going to his estates. Another carriage followed, in which were a grand nephew and two cousins of Voltaire. All night they traveled, and on the following day arrived at the courtyard of the Abbey. The necessary papers were shown, the mass was performed in the presence of the body, and Voltaire found burial. A few moments afterward, the Prior, who, "for charity had given a little earth," received from his Bishop a menacing letter forbidding the burial of Voltaire. It was too late.

Voltaire was dead. The foundations of State and Throne had been sapped. The people were becoming acquainted with the real kings and with the actual priests. Unknown men born in misery and want, men whose fathers and mothers had been pavement for the rich, were rising toward the light, and their shadowy faces were emerging from darkness. Labor and thought became friends. That

is, the gutter and the attic fraternized. The monsters of the Night and the angels of the Dawn—the first thinking of revenge, and the others dreaming of equality, liberty and fraternity.

For four hundred years the Bastille had been the outward symbol of oppression. Within its walls the noblest had perished. It was a perpetual threat. It was the last, and often the first, argument of king and priest. Its dungeons, damp and rayless, its massive towers, its secret cells, its instruments of torture, denied the existence of God.

In 1789, on the 14th of July, the people, the multitude, frenzied by suffering, stormed and captured the Bastille. The battle-cry was "Vive le Voltaire."

In 1791 permission was given to place in the Pantheon the ashes of Voltaire. He had been buried one hundred and ten miles from Paris. Buried by stealth, he was to be removed by a nation. A funeral procession of a hundred miles; every village with its flags and arches in his honor; all the people anxious to honor the philosopher of France—the Savior of Calas—the Destroyer of Superstition.

On reaching Paris the great procession moved along the Rue St. Antoine. Here it paused and for one night upon the ruins of the Bastille rested the body of Voltaire—rested in triumph, in glory—rested on fallen wall and broken arch, on crumbling stone still damp with tears, on rusting chain and bar and useless bolt—above the dungeons dark and deep, where light had faded from the lives of men and hope had died in breaking hearts.

The conqueror resting upon the conquered. Throned upon the Bastille, the fallen fortress of Night, the body of Voltaire, from whose brain had issued the Dawn.

For a moment his ashes must have felt the Promethean fire, and the old smile must have illumined once more the face of death.

The vast multitude bowed in reverence, hushed with love and awe, heard these words uttered by a priest: "God shall be avenged."

The grave of Voltaire was violated. The cry of the priest in 1791, "God shall be avenged," was bearing its fruit. Priests skulking in the shadows with faces sinister as night, ghouls in the name of the Gospel, desecrated the grave. They carried away the ashes of Voltaire.

The tomb is empty. God is avenged.

The world is filled with his fame.

Man has conquered.

What cardinal, what bishop, what priest, raised his voice for the rights of men? What ecclesiastic, what nobleman, took the side of the oppressed—of the peasant? Who denounced the frightful criminal code—the torture of suspected persons? What priest pleaded for the liberty of the citizen? What bishop pitied the victims of the rack? Is there the grave of a priest in France on which a lover of liberty would now drop a flower or a tear? Is there a tomb holding the ashes of a saint from which emerges one ray of light?

If there be another life—a day of judgment, no God can afford to torture in another world the man who abolished torture in this. If God be the keeper of an eternal penitentiary, he should not imprison there the men who broke the chains of slavery here. He cannot afford to make eternal convicts of Franklin, Jefferson, Paine and Voltaire.

A perfect master of the French language, knowing all its moods, tenses and declinations, in fact and in feeling—playing upon it as skillfully as Paganini on his violin, finding expression for every thought and fancy, writing on the most serious subjects with the gayety of a harlequin, plucking jests from the crumbling mouth of death, graceful as the waving of willows, dealing in double meanings that covered the asp with flowers and flattery—master of satire and compliment—mingling them often in the same line—always interested himself, and therefore interesting others—handling thoughts, questions, subjects as a juggler does balls, keeping them in the air with perfect ease—dressing old words in new meanings, charming, grotesque, pathetic, mingling mirth with tears, wit and wisdom, and sometimes wickedness, logic and laughter. With a woman's instinct knowing the sensitiv nerves—just where to touch—hating arrogance of place, the stupidity of the solemn—snatching masks from priest and king, knowing the springs of action and ambition's end—perfectly familiar with the great world—the intimate of kings and their favorites, sympathizing with the oppressed and imprisoned, with the unfortunate and poor, hating tyranny, despising superstition, and loving liberty with all his heart. Such was Voltaire writing "Œdipus" at 17, "Irene" at 83, and crowding between these two tragedies the accomplishment of a thousand lives.

Vive le Voltaire! ROBERT G. INGERSOLL.

THE WORLD'S FAIR
CLOSED on SUNDAYS!

ENLIGHTENED AMERICA RULED BY

BEER, BISHOPS, AND BRIBERY.



THE PEOPLE ASK KNOWLEDGE: THEY ARE GIVEN

RUM AND RELIGION.

WHY THE WORLD'S FAIR SHOULD BE OPEN.

When addressing the Congressional committee about the World's Fair, Director-General Davis told them that the Fair ought certainly to be open on Sunday. Colonel Davis declared, for one thing, that the brewers and distillers would be willing to pay a large bonus to hav the Fair gates closed on Sunday, in anticipation of a heavy trade at the liquor saloons throughout the city.

During the debate over the World's Fair appropriation a few weeks ago, the editor of THE TRUTH SEEKER wrote to Amos J. Cummings, M. C., who was opposing the gift, urging him to work for Sunday opening in connection with the appropriation. He replied:

HOUSE OF REPRESENTATIVS U. S.
WASHINGTON, D. C., Aug. 8, 1892.

DEAR SIR: Certainly, the Fair ought to be open on Sundays, whether the government makes any appropriation or not. That is the one day in the week in which workingmen and their wives and children can visit the Fair without losing time. I did everything I could to hav Congress allow the Fair to be open on Sunday, but was beaten by more than two to one. At all events the decision should hav been left to those in charge of the Fair.

Sunday closing has undoubtedly robbed the Fair of $3,000,000 receipts, and for whose benefit? Men who ought to know say for the benefit of the liquor saloons and theaters, which are always open on Sunday in Chicago. Yours truly, AMOS J. CUMMINGS.

MR. E. M. MACDONALD, N. Y.

There has been a very persistent effort to ridicule the idea that saloon-keepers and their like, and worse, in Chicago, would be friendly to the closing of the Exposition on Sunday, since it would force the crowds of idle strangers into their doors—either front or rear. But such ridicule is very ill timed in view of facts that are abundantly well known as to the use that people shut out from the Exposition made of their Sunday afternoons in Philadelphia.—*Bishop Potter of New York.*

The brewers and saloon men are delighted at the action of Congress in requiring the Exposition to be closed on Sunday, and if necessary they would raise a big amount of cash to have that pernicious piece of legislation enacted. They know that the hordes of people, if debarred from the inspection of exhibits, would seek solace and amusement in the bar-rooms—which will not be closed on Sundays—and augment the revenues of the proprietors by many thousands of dollars. The sporting fraternity, also, advocates the proposition from the same spirit of self-interest that actuates whisky men.—*Washington Post.*

OPINIONS UPON THE SUBJECT.

Of course the Fair is the enemy of the church, and the church ought to have it closed every day as well as on Sunday.

People looking at the Apollo Belvedere will be in danger of forgetting Abraham and Joshua. Those who look at the Venus de Milo will cease for a moment to be a part of hell. Beautiful landscapes will woo the mind from the day of judgment and the contribution-box.

One look at a landscape by Corot will make the average Chicago church-member forget the last sermon he heard. Besides, after looking at the wonderful machinery on the ground, the poor workman who toils all the week will be in danger of putting inventors above parsons, and may think a good manufactory will help a town more than a poor pulpit.

By all means let the Fair be closed on Sunday so that faith and superstition can flourish. Give the world over to creeds and in a few years there will be no Fairs because there will be nothing to show.

That is the gospel according to the Shepard. As a matter of fact, Congress, in its cowardice, deliberately violated the Constitution in order to curry favor with these hidebound bigots. The members of Congress who voted for the Sunday-closing provision did so in open violation of the Constitution and against the best interests of the masses.

Why, it is a notorious fact that more than half the signatures to the petitions were literally forged. Every man, woman, and child whose name had ever appeared on the church rolls were made to appear as signers. Thousands and thousands of them were dead, and most of those who are still living are wishing they were dead.

If the doctrine of these people is correct, people having pictures in their houses should cover them up on Sunday. The women should put their old clothes on statues. Musical instruments should be made dumb.

According to their belief God is a constant violator of the Sabbath, for on Sunday the sun will shine, the grass will grow, the brooks will sing, the birds will warble, the flowers will burst into blossom. Surely that shows that God is not a Christian or he would have stopped all this activity of nature on the Sabbath.

He would have covered the sun with a tarpaulin and cut the clouds square on that day. I want to know what the Sunday-closing people have to offer as a substitute for the beautiful creations of art, of science, and of genius, which may be seen by the working-people at the World's Fair on Sunday.

Do the priests and parsons offer any better attractions? Will the churches contain any such exhibits of the marvelous creations of man, and of the tangible evidences of the world's onward march from barbarism to the highest degree of intelligence and brotherhood of man? I fail to hear a reply.

Colonel Shepard denies the right of the workingman and his wife and children to visit the Fair on Sunday and spend the day in learning the noblest object-lessons in the world.—*Colonel Ingersoll.*

It is proposed by some of the people in Chicago who are interested in the World's Fair to go to the courts and secure a perpetual right to keep the Fair open on Sundays. This is a proper procedure—one which will put an end, we hope, to the annoying controversy. Of course the Fair should be kept open on Sunday. And it will be.—*New York Morning Advertiser.*

Now that Congress has passed the bill appropriating a large sum of money to the Columbian Exposition on condition that the gates be closed on Sunday, we have admitted into our national government the principle of legislation in religious matters, and the principle of religious freedom is set back more than four hundred years. We need not now be surprised at anything in this line.—*Sabbath Recorder* (*Seventh Day Baptist*).

Some of the Catholic journals condemn the proposed closing. The *Catholic Mirror* says: "To close the art and non-mechanical departments on Sunday, which is the only day on which so many thousands will have an opportunity to visit them, would be an injustice and shame. Sabbatarian bigotry, however, is as blind as bigotry in the other forms. Surprising is it that those who are thus acting with the idea of keeping the Sabbath holy, do not see that the course they insist upon will be the very one to embitter thousands against Christianity and religion. Deprived of their rights in this way, they will see in the system which forces this wrong upon them, something odious and intolerable. Sunday closing, as we have already pointed out, will do infinite moral harm to many

visitors to Chicago; for, not being permitted to go to the Fair, they will visit worse places. The saloons and evil resorts will be crowded with persons in search of amusement, and in the low dives of the city a saturnalia of wickedness will reign. The blunder on the part of Congress is to be regretted, and all the more since it was not made from the impulse of principle. The members simply had not the courage to resist the pressure of the fanatical element which urged the Sunday closing, and in yielding must have done so with a secret feeling of shame for their own want of moral fortitude."

The moralist has food for thought in the amendment to the World's Fair bill offered by Senator Quay, closing the Fair on Sundays. The whole world has asked and is asking that the Fair be open on Sundays. Organized labor everywhere in concert has adopted resolutions urging it; everywhere it is signing petitions asking it. The labor world is made up of those who are confined at their task from early morning till late at night. They have no opportunity to visit a picture gallery, to use a reading-room, except Sunday, when such use becomes to them the truest rest, the greatest help. Their earnings at the best are not so great as to permit large savings. Those of them who shall be able to amass sufficient means to see the Fair, can not make the sight a long one; they must crowd into a few days what the more fortunate may give weeks to. To deprive those people of an opportunity to see this vast museum, this great gallery and educational institution on Sunday; to shut them up to the city of Chicago to crowd its hot streets and to find diversion in hot theaters and saloons—with the hundreds of acres of the world's wonder in Jackson park walled in, and they walled out, a sin and wickedness for them to look at and enjoy on that day—is a refinement of cruelty, a sublimity of idiocy, a lunacy of judgment, morals run mad. . . . The fundamental law of this land prohibits, and rightly prohibits, the establishment of any religion, as well that which keeps Friday as a holy day as that which keeps Saturday or Sunday. So it is difficult to see upon what this proposition is based, or why it is sound. The World's Fair stands upon precisely the same ground that the reading-room of a public library stands, or a public art gallery. All over the land bigotry has been finally driven from its guard of the doors of these places, and they are now open and recognized as giving to the cause of good morals and right living a valuable adjunct to the labor of the church in this behalf. We protest against the Senate's action in the name of the toiling millions of this land, in the name of justice, enlightenment, and progress, and urge all who oppose it to continue their protest. It is a protest for liberty.—*Indianapolis News.*

Now that the government of the United States has invaded the domain of religious controversy it will dominate it; inasmuch as it has assumed jurisdiction to settle religious questions by act of Congress and by Supreme Court decision it will surely never yield that jurisdiction. When Constantine had made Rome "Christian" it was only natural that he should seek an authoritative definition of Christianity; and when the council of Nicea had given that definition in the shape of the creed which it adopted, nothing was more natural than that the emperor should require his subjects to subscribe to it. The government of the United States has entered upon the same evil course. The Supreme Court has declared the nation to be Christian. Congress has already taken sides in a religious controversy, and to be consistent must not the government use all the power at its command to enforce that decision and to uphold the Sunday-Sabbath cause which it has espoused? A United States Senator has well said: "The domain which government invades it dominates; the jurisdiction it takes it keeps." This is true whatever the domain or the jurisdiction; and it always has been true.—*The American Sentinel (Seventh Day Adventist).*

Congress has no business to dictate how the citizens of Chicago or the inhabitants of Illinois or the people of any other state shall spend their Sunday. Whether the Columbian Exposition shall be kept open or closed on that day is no concern of the Senate or House at Washington. The Exposition was not got up by the nation and will not be controled by the nation. Its organization and control are local. Its conduct should be left to local hands. Whether it shall be closed one day in seven is for its directors to say.—*New York Herald.*

There would be the greatest injustice in closing the Fair on Sunday, because there are many thousands who can visit it on no other day and whose right to visit it is just as good as that of anybody else. The principle of right under a free government is that no man's conscience shall give law to any other man. Strait-laced philanthropists, cranks, professional canters, and dullards, as well as pious rich people, who have no need for recreation on Sunday, because they have all days in the week for it, have managed to convince themselves that the advocates of a reasonable Sunday are going to keep open the gates of the Exposition unnecessarily and force the poor people against their will into the inclosure. This country is not occupied by poor people who can be forced into anything by way of supposed pleasure. They will go to the Exposition Sundays if they desire to do so and if the Exposition be open on Sundays. If it be open and they do not want to go nobody is going to compel them. But if they want to go the gates should be open, and it ought to be considered whether they ought not to be open free.—*Minneapolis Times.*

The Sabbatarians have made a great noise over the length of their petitions to close the World's Fair on Sundays, and their method of counting signatures, at least in Ohio and Michigan, has been referred to by us. Others are now sharing the opinion expressed that these Sabbatarians are a not particularly honest lot. On the same subject the Jackson, Mich., *Industrial News* says: "Long petitions for closing the World's Fair on Sundays have lately been showered upon Col. John T. Dickinson, secretary of the national commission. It begins to look as though people who are clamoring to have the gates closed on Sunday are stuffing the ballot-boxes. It is considered somewhat peculiar that a number of petitions from several states exceed the total population as shown by the census of 1890. The states in which the petitions seem to have been padded out of all reason are Ohio and Michigan. The tally-sheets in Secretary Dickinson's office show that 4,053,425 citizens of Ohio have signed petitions. The census of 1890 gives Ohio a population of 3,672,316. On the face of the returns it therefore appears that if every man, woman, and child in that state had signed the Sunday-closing petitions, the list would have been swelled nearly four hundred thousand votes. The returns from Michigan are even worse than those from Ohio. Mr. Porter's census-takers found 2,093,889 people in that state, yet the petitions contain 4,050,518 names. This is a sad commentary upon closing the Fair on account of morality when Christian people will resort to such measures."

The following, from the Evening *Sun*, applies as pertinently to the World's Fair as to the Museum of Art, concerning which it was written: "The man excluded from the museum is pushed along the path to the gin-mill. The story is older than English-speaking New York. King James I. of England found that the new Puritan meddling with the old Sunday games was sending his subjects to the alehouse. To-day, as for three centuries, Scotland, the home of the Puritan Sabbath, has been the drunkenest country in Europe on that day. Society has not the moral right to interdict both work and play. That measure is the devil's own device, and one that he has hardly bettered in the whole range of his ingenuity. It is said that the Museum has lost at least one bequest through being open on Sunday. Better that it never receive another bequest than that the thousands who now find sweetness and light within its walls be turned aside into the courses that make for bitterness and gloom. More than the single exhibition is put in issue; a principle is at stake. If the funds be insufficient, as alleged, to keep the Museum of Art open seven days in the week, far better that it should be closed on Monday or Friday or any other day than the one which society has assigned for its highest usefulness by prohibiting labor and providing leisure. . . . Those who do not care to use the museums on Sundays are willing to close them in the faces of those who need and can use them only on that day. It is the old story over again and ever new, of the bear-pit closed, not because it gave pain to the bear, but because it gave pleasure to the spectators. A landowner once cut down a tree that overshadowed the highway because wayfarers were wont to repose themselves in its shade. He would have been one to close art museums on Sundays out of the identical motive, though he would have found another plea, and would have suffered it to impose on himself. . . . As a measure of moral evil, backed by the spirit that now unites the Union League Club and the Philadelphia Gang for a common end, it recalls that other combination pilloried to fame as the coalition of the Puritan and the Blackleg. . . . If the museum is to be closed on one of the free days, it will not be on the people's own day. It must be on one of the week's secular free days."—*New York Evening Sun.*

The New York Board of Women Managers of the Exposition have voted 12 to 1 that it be open Sundays.

From Life.



DROP HIM, SISTER, IF YOU WISH TO GET THERE!

Lectures and Meetings.

S. P. PUTNAM'S lecture appointments:

Round Valley, Cal.,	Nov. 9–14
Independence, Cal.	" 17–20
Stockton, Cal.	" 27

JOHN R. CHARLESWORTH'S lecture appointments are:

Cincinnati, O.	Nov. 13	Missoula, Mont.	Dec. 27, 28
Centralia, Ill.	" 16, 17	Rosalia, Wash.	" 29–31
Chicago, Ill.	" 27–30	Spokane, Wash.	Jan. 1
Menomonie, Wis.	Dec. 1	Reardon, Wash.	" 10–12
Neilsville, Wis.	" 2, 3	Seattle, Wash.	" 14, 15
Janesville, Minn.	" 10, 11	Merced, Cal.	Feb. 19, 20
Crookston, Minn.	" 14, 15	Savannah, Cal.	" 27
Jamestown, Minn	" 18, 19	El Monte, Cal.	" 28, 29
Granite, Mont.	" 25, 26		

Liberals along the line of the Northern Pacific desiring lectures should address him at 345 W. Randolph street, Chicago.

PUBLIC lectures every Sunday at 4 o'clock P.M. at 15 East 59th street: November 20th, Dr. Ward's subject will be "Adam's Ancestors, or Scientific Discoveries Regarding Primitiv Man."

THE Newark Liberal League, 177 Halsey street, corner of Market street.—Sunday afternoon, November 19th, at 3 o'clock, T. B. Wakeman, of New York, on "The Real Origin and the True Value of Christianity."

THE Manhattan Liberal Club lectures for November are as follows. The Club meets at 220 E. 15th street:

November 18th, "The Spirit of Islam," A. L. Rawson.
November 25th, "The Prohibition Craze and Its Results," Henry Nichols.

Some Apocryphal Remarks.

From the New York Herald.

ATTRIBUTED TO JONAH.

When down the whale's capacious maw
Poor Jonah took his flight,
Said he: "Lads, like this miracle,
I'm simply out of sight!"

WHAT DAN SAID.

Said Daniel from the royal cage:
"It's lying down I am;
But see, the animals don't rage,
They know that I'm no lamb!"

SHADRACH, ALLEGED.

When Shadrach and the other two
Were from the furnace raked,
Quoth Shad.: "From this proud moment who
Shall say we're but half baked?"

AND MOSES, TOO.

And Moses, during Egypt's pest,
Once sprung, we're told with glee,
This most unkind and wicked jest:
"There are no flies on me!"

Little Blasphemies.

Jinks: "What's the reason your minister failed to answer his new call?"
Filkins: "I believe it lacked the true metallic ring."

Mrs. Horton: "All sorts of people are allowed to enter heaven. How annoying."
Mrs. Goodun: "True; but I am afraid you will find it very exclusiv."

Mrs. Kingley: "I see your church is going to send away your minister for three months. Isn't that a long time?"
Mrs. Bingo: "Yes. But we need the rest."

Letters of Friends.

Good Propaganda in Nebraska.

MINDEN, NEB., Aug. 29, 1892.

MR. EDITOR: Please find inclosed $2.80 for the Koran and one year's subscription for THE TRUTH SEEKER. The last eight copies of "Old Testament Stories Comically Illustrated" received all right.

Yours respectfully, C. W. GOFF.

From Under the Church Shadows.

Oct. 15, 1892.

MR. EDITOR: I am in possession of one of your pamphlets, and find it full to overflowing with grand truths and philosophical conclusions, and as I am living almost under the shadows of the spires of three churches, and believe and contend that religion is wholly a matter of education, I consider the pamphlet an intellectual feast. I very much regret that I am not able to send for several of your publications, so I might be better prepared to defend my convictions as often as I hav to do it. A READER.

Would Burn This Paper and Its Editor.

MELVIN VILLAGE, N. H., Oct. 16, 1892.

MR. EDITOR: I am very much pleased with your paper, and I hav been trying to get subscribers for it, but hav not met with any success. We are having a howling revival here at present. Everybody here is being converted, and the churches are reaping a rich harvest. Some who hav seen THE TRUTH SEEKER say that it ought to be burnt and the editor with it, and the majority of the people here are of the same mind, so you see it is hard work to enlighten them, as they will not see the light, but will believe all that the ministers tell them.

Wishing you every success, I remain,

Yours truly, MRS. MARY A. HORNE.

A Drop in the Good Bucket.

RIDGWAY, N. Y., Nov. 7, 1892.

MR. EDITOR: Inclosed please find the small contribution of fifty cents for printing leaflets and picture "Beer, Bishops, and Bribery," for which please send me some for distribution when printed. I make some sacrifice to spare even this small sum, and deprive myself of the good things the money would bring in the way of Freethought literature you hav to sell that I wish to read. I hope others who can spare more than I hav, or even less, will be moved to do what they can to scatter the leaflets broadcast. I hope to be able to contribute something more later on.

Yours for freedom and truth,

GEO. L. PRATT.

P.S.—I send same amount by same mail to the Freethought Federation.

G. L. P.

They Must Perish for Lack of Knowledge.

OTTAWA, KAN., Sept. 14, 1892.

MR. EDITOR: In vain hav I tried to get just one subscriber. They are joined to their idols and do not seem to know a good thing when they see it, and must perish for lack of knowledge which THE TRUTH SEEKER would giv. But my skirts are clear. I hav taken THE TRUTH SEEKER so long that I should be very lonesome without it, and must take it on and on, forever perhaps.

The Liberal meeting is going on at Ottawa, but I hav been prevented from attending on account of the weather and sickness in my family. I hav heard there was some disturbance, the brethren probably not liking such performances.

SALEM FOUTS.

Our Family Is Smart—Let It Be Good.

ANTRIM, N. H., Oct. 19, 1892.

MR. EDITOR: I do not want to hav the friends of Freethought get jealous of one another and go to quarreling over everything that one of the brothers or sisters says, for we are a great family of really good folks and I doubt mightily that there is another family that has got as many smart boys and girls in it on this globe as we hav in ours. And many times when I am reading our paper I think how our thoughts are alike. And I hope that some time I shall be able to meet all of my brothers and sisters. For I know there will be no asses amongst them, such as I see get to telling sometimes in our papers about their souls. Oh, it makes me sick to read the twaddle!

Your friend forever, H. B. RALEIGH.

Describes Several Shops for Dealing in Unhealthful Spirit.

BUCKLEY, WASH., Oct. 8, 1892.

MR. EDITOR: Inclosed find $8 for one year's subscription for myself and for two new subscribers. For balance send me "The Age of Reason."

Here is not a fat place for black-coats, but anyhow we hav three churches—one Methodist, one Free Methodist, and one Catholic—where the old superstition is dealt out to hungry souls. We also hav three saloons where those who are thirsty can get what they wish for their body.

I like Watson Heston's drawings in THE TRUTH SEEKER. I should like if he would draw out on one plate the old Jehovah; Jesus, Joseph's son, with brothers and disciples, and some of that time's aristocratic Jews. I should like to hav it framed, too.

Yours for freedom, MARTIN GRAN.

From a Russian Friend.

MINNESOTA LAKE, MINN., Oct. 8, 1892.

MR. EDITOR: Find inclosed a check of $5, to pay for my paper, and two Picture Books, as I want them to show my Christian friends what work we are doing and make them try to think for themselvs, as books contain more than I can write.

A few weeks ago I had the pleasure to hear in Mapleton Mr. Putnam, when I bought a Bible Picture Book. Well, I hope to see him again and hear his logic. All that we want is an army of men to blow the trumpet of progress and truth. I tell you, friend, the people are getting more Liberal. The churches are falling rapidly; it does not take a very heavy push to make them go.

I hope to see the time when we will be able to lift our head in politics, and here is one sure vote for R. G. Ingersoll!

Yours for liberty, E. S. GLICK.

An Activ Campaigner.

AUBURN, CAL., Oct. 19, 1892.

MR. EDITOR: In THE TRUTH SEEKER of October 8th, on page 649, appears an item from a Denver paper saying a man was killed by lightning for saying there was no God. This is all a lie. No such thing ever occurred. It was a lie got up by hypocrits and sky-pilots. I saw the same in another paper, and made it my business to investigate the matter, and found it all a dirty lie.

We are still keeping up the war on superstition. THE TRUTH SEEKER, with books and tracts, are passed around and sent by mail. We hav sent copies of THE TRUTH SEEKER to Pennsylvania, Minnesota, Michigan, and to remote parts of California, and where men are not able to subscribe for it I furnish them with an occasional copy. We hav worked hard to get a new subscriber, but it is hard to do.

Long liv THE TRUTH SEEKER and Heston.

O. D. STORRS.

The Latest Christian Lie.

DE RUYTER, N. Y., Oct. 29, 1892.

MR. EDITOR: I chanced to attend church the other Sunday and heard the latest slander on the noble Ingersoll. The elder was telling how all the scientists, and Infidels even, were coming to acknowledge the existence of a supreme being, and said that even the great skeptic Bob Ingersoll had prayed to almighty God. He went on to relate that at the recent funeral of a little nephew Ingersoll called on God to heal the wounds he had made. None but the immediate family were present, but so unexpected a thing reached the outside world, and to a reporter who sought the colonel and asked why such a prayer, the great Infidel placed a hand to his face and in a tragic whisper said, "Notoriety!" What a big, yet what a weak and silly, lie! Please drop me a line about it.

Keep the good cause moving! I would that I could contribute, but am badly in debt. Yours, W. W. AMES.

[Indeed a big and silly lie.—ED. T. S.]

A Freethinker's Serene Old Age.

BRAYTON, N. Y., Oct. 9, 1892.

MR. EDITOR: You will herein find $3 to renew my subscription for THE TRUTH SEEKER one year more. Perhaps this will be the last, as my years now number seventy-eight almost, and my eyes are getting dim; but the cause that I hav kept from my youth up is gaining. and growing better and plainer as time flits away—which will soon leave only a name behind to tell our career through this mundane sphere. But I feel prepared to go when called for by the great god of Nature. I hav made my will, and got up my headstones, and on them is my epitaph in these words of my own composition:

This silent dust forever must
To mother earth be wed,
The most sublime through endless time
Remain in ashes dead.

To those who stay I here would say:
Giv little heed to bliss
In worlds of night "far out of sight,"
But make the best of this.

ASA W. BRAYTON.

The Tranquillity of Philosophers.

YPSILANTI, MICH., Nov. 6, 1892.

MR. EDITOR: Last week we buried Farmer Green, who has been a constant reader of your paper ever since I hav taken it. He was an Atheist in good and regular standing, having quite a Freethought library, which was thoroughly read. He was able to tell why he was an Atheist. We hav been in the habit of exchanging books. His experience and mine through life having been very similar, there grew up a strong attachment between us. After he was aware that he was dying he sent for me. I hurried to his bedside. He smiled; reached out his hand to mine, which he held for some time; said he wanted to go, as it was all right. His son-in-law told me he had been perfectly astonished at his calmness at the thought of death. He had never manifested the least anxiety or fear at its approach; was ready to meet it, even anxious to do so, although he believed that when he died he died entirely. He formerly had been a church-member as well as myself. He was a temperate, moral man; a kind husband; an indulgent father, and an honest, industrious man. So we go, one after another. So be it. It's all right. J. P. DICKINSON.

Barbarous Powwows.

SPRINGWATER, N. Y., Oct. 25, 1892.

MR. EDITOR: I wish to thank you for your efforts in behalf of liberty, particularly in the agitation against Sunday closing of the World's Fair. I wrote a letter of protest to the *World*. I would like to be enrolled as a member of the Freethought Federation of America. In sentiment and heart I am a Liberal; reverses hav forbidden contribution to the propaganda fund.

I know all the persecutions attending one who dares to be a Freethinker and fearlessly giv utterance to the truth in an orthodox community. I chanced to fall into a meeting of the Epworth League. Bless me, I was carried back thirty years to backwoods schoolhouse meetings! I was astonished to learn that the religious drivel of bygone years still had place. One after another would rise and mumble the old, old cant of "I feel the Lord has blessed my soul," etc. Poor fools, or I should say, deluded mortals! I attended service twice and listened to a hell-fire, God-and-devil sermon—how the "brazen serpent was lifted up in the wilderness," etc. Why, the Methodist church in this village is fifty years behind the age. Everybody so far met is under the ban of orthodoxy. The dominie could not speak well of George Eliot "because she separated from a former husband by divorce." He did admit her brilliancy of intellect.

GRACE L. PARKHURST.

The Brooklyn Ninny.

NEW YORK, Oct. 5, 1892.

MR. EDITOR: I see by the report that the mountebank Talmage returned from his trip to Europe last week, and preached his first sermon at the church in Brooklyn. In his discourse he said: "In all questions between the scientific explorer and the inspired writer, the skeptics giv the preference to the geologist. These men—these spiders I will say—suck poison out of the sweetest flowers, and if they can find some bad trait of character in a man of God, these carrion crows caw and flap their wings over the carcass. They cannot understand how the whale swallowed Jonah or the dumb ass spake. They themselvs prove the thing possible by their own utterance." He also said: "There are enormous Presbyterians, or fierce Baptists, or violent Methodists—they cut the Bible to suit their creed. What do they care about the religion of Jesus Christ? I hav more admiration for a man who goes forth with his fists to get the championship than I hav for these theological pugilists who make our theological magazines ring with their warcry."

One will think Brother Talmage has run foul of a snag since he has been absent. He appears to hav no faith in anybody but himself, the poor, self-conceited mountebank. He should be indicted for slander. He never will be any better until he reads "The Age of Reason" carefully. It is as much an inspired book as the Bible—if not more so, for it has truth and common sense to back it.

S. R. THORNE.

Summary of the Economic Situation.

CALISTOGA, CAL., Oct. 7, 1892.

MR. EDITOR: I inclose a money order to renew my subscription and for the new Bible Picture Book. Times are so hard I am sorry I cannot do more for the cause. I believe the Freethought Federation is a move in the right direction, as we will never be respected until we show our power at the ballot-box. We may send petition after petition, only to be dumped in the waste-baskets of our misrepresentativs. We hav too long allowed ourselvs to be led by the nose and voted like a lot of sheep for the two old parties. We hav sent a lot of scheming politicians, corporation lawyers, bankers, and millionaires to Congress and our legislatures until they hav well-nigh fastened the chains of perpetual slavery upon us. Our lands hav been stolen from us by corporations and foreign potentates; our finances are controled by shylocks and bankers; our commerce is controled by heartless monopolies and merciless syndicates, and our people are being fast reduced to a state of slavery and serfdom but little above that of the paupers of Europe. The ballot-box is our only remedy, and if the people will rise in their own interest they can sweep their oppressors from our land, and unless they do so soon it will be too late. I remain,

Yours for liberty and reform,

R. F. GRIGSBY.

Liberals Go To Church Because There Is No Other Place To Go To Sundays.

BONNEY, MICH., Nov. 3, 1892.

MR. EDITOR: I hav not troubled you in some time, so will giv you a little news from this place.

There is a Baptist church here with sixty five members, and of that number there are only sixteen males and two of those are objects of charity. But still they raise a salary of $300 and a donation yearly for a sky-pilot. So you may well imagin that a good share of the church expense is kept up by non-members.

There is enough of a Liberal element here to keep up a good strong organization if one could only be started. Mr. J. T. Townley, in THE TRUTH SEEKER of October 22d, states the difficulties very clearly of such organizations, especially in rural districts such as this. A good many Freethinkers go to church and take their families because there is no other place to go on Sundays.

I am the only one here at present who takes a Liberal paper. I hav been advised not to talk my views on religious matters for fear it would hurt my business. But I told the party that gave me the *kind* advice that if any of my Christian customers

did not want to trade with me on account of my belief, or rather my unbelief, I could not help it, for I am not going to giv up principle for policy. So when they tread on my toes they hear from me.

Inclosed please find an order for a few of your publications and money for same.

I hav to-day sent my name to Mr. Charlesworth as a member of the Federation, and hope Liberals will unite to defeat further religious legislation.

Yours for liberty,

H. W. GILLETT.

"Most Liberals Feel Good."

STODDARD, NEB., Oct. 10, 1892.

MR. EDITOR: Believing that our cause is the cause of enlightenment, and therefore the cause of humanity, I write to tell you that we hav just been treated to two lectures from Mrs. Mattie P. Krekel, of Kansas City, and feel better, stronger, and prouder. Most Liberals feel good, but they feel better after an intellectual feast; they feel stronger after finding out how many in a priest-ridden town really lean to the side of Liberalism after all; and they feel prouder since listening to Mrs. Krekel, remembering that their mothers were women.

Mrs. Krekel spoke on "The Evolution of Morals," and showed conclusivly that the path of progress had been by way of Secularism and not by way of the church. She is a fine reasoner, expressing herself in a clear-cut, unmistakable manner, yet glowing often into fervent eloquence when depicting the wrongs that hav blocked and are still blocking the way of human progress. The people here are just now much absorbed in politics. The money question is to them one of deep interest, and they hav about seen through that humbug the tariff. But, all things considered, Mrs. Krekel's coming among them was a success, and we hope to hav her here again before very long. She has just finished an extended trip on the Pacific coast, going up into British Columbia even to talk to the miners; and she goes from here to South Dakota, where she has been asked to speak on many different subjects, all bearing on Liberalism.

Most sincerely yours, EMILY BURTON.

Catholics.

NEWARK, N. J., Oct. 24, 1892.

MR. EDITOR: Kindly compare the truth and a published lie. History brands this banner a lie:

After them came five thousand boys out of the various parochial schools, all well drilled and all uniformed diversely from the coats of the Manhattan College mounted aides to the Zouave dress of St. Peter's drum corps. Emblems were plenty among the Catholic schoolboys, and not the least striking was that of the cross in which the Catholic protectory lads marched around a banner inscribed:

THE CATHOLIC CHURCH,
THE DEFENDER OF THE FAMILY
AND
CIVILIZER OF NATIONS.

The inclosed truth, the Jesuits' oath, should be published, as it might open the eyes of blindly led Catholics and ignorant Protestants. Let this Catholic church get power, then good-bye TRUTH SEEKER.

Publish the truth if the heavens fall.

Very respectfully, A FREETHINKER.

THE JESUITS' OATH.

I, ——, now, in the presence of Almighty God, the Blessed Virgin Mary, the Blessed Michael the Archangel, the Blessed John the Baptist, the Holy Apostles, St. Peter and St. Paul, and the saints and sacred hosts of heaven, and to you, my Ghostly Father, do declare from my heart, without mental reservation, that the Pope is Christ's Vicar-General, and is the true and only head of the Universal Church throughout the earth, and that, by virtue of the keys and binding and loosing, given to his Holiness by Jesus Christ, he has the power to depose heretical Kings, Princes, States, Commonwealths, and Governments, all being illegal without his sacred confirmation, and that they may be safely destroyed.

Therefore, to the utmost of my power, I will defend this doctrin and his Holiness's rights and customs against all usurpers of heretical or Protestant authority whatsoever, especially against the now-pretended authority and church in England and all its adherents, and opposing the sacred mother church of Rome.

I do renounce and disown my allegiance as due to any heretical King, Prince, or any State named Protestant, or to any of their inferior magistrates or affairs. I do further declare the doctrin of the Church of England, of the Calvinists, Huguenots, and other Protestants to be damnable, and those to be damned who will not forsake the same.

I do further declare that I will help, assist, and advise all or any of his Holiness's agents in any place wherever I be, and do the utmost to extirpate the heretical Protestant doctrin, and to destroy all their pretended power, legal or otherwise.

I do further promis and declare, notwithstanding that I am dispensed with, to assume my religion heretical for the propagation of the mother church's interest; to keep secret and private all her agents' counsel, as they intrust me, and not to divulge, directly or indirectly, but execute all which shall be proposed, given in charge, or discovered unto me by you, my Ghostly Father, or by any of this convent.

In testimony whereof I take this most holy and blessed sacrament of the Eucharist, and witness the same further with my hand and seal in the face of this holy convent.

Hav Inquisition Instruments at the Fair.

LAMPASAS, TEX., Oct. 10, 1892.

MR. EDITOR: Inclosed I send you my subscription to THE TRUTH SEEKER. Send the Picture Book for the other $1. Allow me to say a few words to the friends in the "Letters of Friends" columns. In regard to THE TRUTH SEEKER itself I will say that it suits me to a *T* as it goes. I find no fault with it, for I see no whipping the devil around the stump in it, and there is no whipping the devil around the stump in myself. I always strike square for the head of the nail and hit hard. I would like, though, for the friends to be a little more amicable and allow one another to state their honest thoughts in a friendly, dispassionate way, leaving out all harsh and cutting words. I would never like to see the church point her bloody finger at us and sneer, "See how beautiful it is when brethren dwell together in unity." We know the church is very quick at pointing out the splinter in others' eyes, but the beam in her own never worries her.

It appears to me that the Liberals of the United States hav too many irons in the fire—more than we can attend to. I am glad that the discussion in regard to starting a secret society has died out, and this removes one evil. It appears to me that the World's Fair ought to engage our whole and undivided attention until finally settled. Let us try and remove the stain upon our country that our Congress has placed upon it, in making this Fair a narrow-minded Christian affair instead of the grand Fair that it was intended to be—a Fair that would allow all religions to stand on an equal footing before the world. Congress, by giving preference to a Christian religion, has dragged our country in the mud of the religious slough of strife and hatred, and the people of other races and religions can no more look to this country as an impartial government in regard to religious matters.

Then, what are we, as Liberals, going to exhibit? In the first place, I think, as some others hav said, that a collection of the tools that Christian love invented, when the world's inventors had yet to be born, would make a good showing. Could we not hire that collection of somebody's in England for the occasion? It would be an eye-opener before which even the brazen church would stand ashamed. Hav this collection in a room by itself; the room itself ornamented with such pictures as Giordano Bruno at the stake; Galileo on his knees; Torquemada condemning Jews and heretics to the stake, by Kaulbach (said picture by itself caused a mighty rumpus at its exhibition in Germany years ago). Then in comparison let us exhibit a few scientific inventions—a phonograph, for instance. Seeing the inventions of the Dark Ages, and comparing them with the modern improvements and the progress of the world at present compared to the stagnation of medieval times, ought surely to raise a light in everybody that is capable of seeing. For seeing will convert where all argument would fail. To such an exhibition, or something similar, I would gladly giv $10, about as much as I can raise in my present condition and position. Will not somebody break the ice in this direction?

Allow me to ask, Would it not be better to assist the Secular Union rather than start a new organization with the same end in view?

My best respects to all the friends.

A. SCHUBERT.

What Clergyman Will Answer?

WICHITA, KAN., Oct. 22, 1892.

MR. EDITOR: I chanced to get a copy of your paper, and it recalls olden times. When D. M. Bennett started to publish it I was one of his subscribers. But it has been many years since I saw a copy. I hav been in the Rockies for twelve years, and a part of that time at the altitude of eternal snow. My nerves gave way, and I was forced to seek a lower level, hence I came to Wichita, where drunkenness, theology, and Prohibition reign supreme. We hav been having a series of theological meetings here, and being a stranger, I hav attended them. The clergy preach hell in its hottest form, and try thereby to frighten men and women from their evil ways, but it does not work even here among the ignorant. No, hell has lost its terror. During my attendance to these meetings I hav had some opportunities to converse with the clergy and apply such questions as these: Did you ever observe that all so-called Infidels are temperate men? Did it ever strike you that the Infidel, if good, is of necessity the best man in the world, because he is good for the sake of right alone, without fear of punishment or hope of reward? Don't you think it very fortunate that Mother Eve ate the apple and thus brought death into the world and prevented an overpopulation? Do you realize that mankind would hav covered the earth to the depth of forty-five miles had she not made this transgression? Are you aware of the fact that you hav no good man or woman in your churches except those who were good before they joined? Did anybody ever tell you that Thomas Paine and Jesus Christ were identical, except Christ was put to death, while Paine only suffered persecution and was allowed to die a natural death, each being a reformer and creating great revolutions in matters of religion? Are you religious because your parents were? Why don't you believe the world is square because your forefathers did? Does age prove the truth of an assertion? Do you believe in witchcraft? Your parents did. In your prayer do you hope to influence an unchangeable God? Do you truly believe that a God of *infinit* love will punish his creatures for expressing their true convictions? Can you explain why a just man should suffer eternal damnation? Do you know that a man must believe according to evidence, apparent or real? Do you believe that God has caused me to propound these questions that he may hav the pleasure of damning me for it?

But they hav not given answers that were satisfactory. Hence I send them to you, being confident that you are a philosophic man, and perhaps can help me out on them.

In conclusion, I will say that just as soon as I become permanently located I will send in my subscription for your paper.

I remain, Truly thine, C. JONES.

Freethought Agitation at Gillespieville, O.

GILLESPIEVILLE, O., Nov. 1, 1892.

MR. EDITOR: At the G. A. R. Hall on the 24th and 25th of October, 1892, the citizens of Gillespieville and vicinity had the honor of being present at the Freethought lectures delivered by John R. Charlesworth, secretary of the Freethought Federation of America.

Mr. Charlesworth's discourses were: First, "The Depressiv Influence of the Bible on Morality;" second, "Life, Death, and Immortality." Many were unable to procure seats, there being present between two and three hundred people.

Mr. Charlesworth is a fluent, eloquent speaker; and for two hours, amid laughter and applause, held the undivided attention of his audience. When closing he invited criticisms on the topics discussed. Mr. David Clymer, a prominent Christian, of Vigo, O., immediately accepted the challenge. To use Mr. Clymer's own slang expression, he "came to size up" the man, born in England, educated in London, a citizen of New York city, and an experienced orator. We had previously given Mr. Clymer credit for having more mother-wit than to compromise himself in such a deplorable manner; but verily there is no accounting for the lengths self-conceit will take one.

Dr. Evans, a Liberal, of Richmondale, O., was highly amused by acting as second to Mr. Clymer, administering the smelling-salts when our Hercules ignominiously downed his antagonist, which occurred the first round. After considerable rubbing and encouragement, Dr. Evans succeeded in getting his man on his feet again, but he returned not so valiantly as at the first onset. Another engagement ensued, in which Mr. Clymer's helmet was thrown down, his visor displaced, his shield utterly crushed. But his spirit was indomitable. He returned, wounded and bleeding, to the third attack; but the audience entered a protest, that Mr. Charlesworth should not annihilate his antagonist then and there.

The second night, when closing, Mr. Charlesworth again invited criticism. Where was Mr. Clymer? The echoes answered, Where? It was at last whispered around the room that a burnt child dreads the fire. Mr. Clymer had learned something by experience the evening before, and had wisely remained at home.

We hav for the last fortnight been enjoying a few free exhibitions given by our Christian friends. A Quaker sister, one of the Lord's chosen, arose in God's sanctuary last Sabbath and maligned us in a most unseemly manner. Now, if we were a Christian we would retaliate, but being a Liberal, the fluid that flows in our veins is not vitriol, but warm human blood. We hav only the deepest pity for our deluded sister who is still bowing down to idols in true heathen fashion, still groping in the black darkness of ignorance and superstition, surrounded by a halo of false modesty and questionable respectability.

Others of the sweet sisters, whose private lives will not bear too close scrutiny, hav expressed themselvs properly shocked by our stepping out of the ranks of conservatism and taking a stand for truth and progression. They hav no reason to be either shocked or surprised. We never belonged in their ranks. We were never one of the Lord's chosen. We are not longing for the respectability they value above sense and reason.

Now, ere we close, a word to you, my TRUTH SEEKER friends, who hav so loyally supported our cause and assisted so cheerfully in our life-work. Permit us to say with our pen what we failed to say with our lips on the occasion of our meeting. Thank you for the honor of your presence, men, women, children, all. We were delighted to see the young so well represented in our ranks. It shows a spirit of progression. Let the rising generation adopt our principles. Then adieu to the world-renowned dogmas of superstition.

Especially are we proud of our Freethought ladies who hav shown their Christian sisters they were not cowards and cringing slaves enfolded in a cloak of superstition and holy hypocrisy, fearing the light of truth and reason to illumin their pathway, lest it expose the tyrannies, frauds, and fallacies of which their holy, inspired religion consists.

We also wish to thank the trustees of the G. A. R. Hall. They showed themselvs gentlemen, as well as men of sense and reason.

On the evening of our last entertainment many of our friends came to us with kindly offers of support and assistance. We thank them truly and will be happy to accept their aid. Permit us to add, we solicit information through the mails on the subject of Freethought. We wish to learn of our friends. Let me implore you, Freethinkers, to fight ignorance, superstition, and bigotry till the last enemy disappears from our paths, and harmony, truth, and reason take their place.

HERRISSA MARIE CRYDER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Vanished.

Bring flowers of bright and varied hue—
Bring lilies fair and pansies too;
For these sweet blossoms symbolize
Our vanished friend, so true and wise.

With ivy green and eglantine
Her precious memory we entwine;
With words of love that burn and breathe
We weave for her a laurel wreath.

Softly, O summer sun and skies,
Caress the spot where low she lies;
And gently may the evening breeze
Float far abroad her melodies.

In sweet accord her minstrelsy
Was one with bird and flower and bee;
Her cheering songs to age and youth
Still palpitate with love and truth.

And though her voice is strangely hushed,
Her heart like rose in silence crushed,
Yet the bright influence of her ways
Sheds perfume sweet upon these days.

To her we cannot say farewell,
For with us still she seems to dwell;
In work and thought and tender word
Her spirit still is felt and heard.

S. H. W.

Talks on Political Economy.

Ringing peals of girlish laughter, joyous shouts from fresh young voices, and breezy flutterings of muslin and lace, all proclaimed the joyous news that a holiday had been granted the pupils of Madam Hauton's seminary.

It was examination time, that trial which is so sure to precede the joyous weeks of a vacation, so dear to the heart of every pupil of every school. It was no less dear to these young ladies than it is to the little struggler of a public school. For it meant life-long freedom (from school disciplin anyway) to the graduates. And the majority were going to graduate.

Apart from the rest, and together as usual, strolled our two young friends, Isabella and Ethel. They were to graduate, and thoughts of the coming separation made both girls thoughtful and sad. Isabella was the first to break the silence as she said musingly and regretfully: "No more talks on political economy. Will you forget all that we hav said, and forget me too, Ethel?"

"Forget each old, familiar face,
Each long-remembered spot?
When these things are forgot by me,
Then thou shalt be forgot!"

quoted Ethel, reassuringly. "I can not forget you if we correspond as you suggested." "True," answered her friend, still in a sentimental mood. "But after a while the correspondence will lag, and finally cease altogether. Other friends will come with new and more diverting conversation, until gradually all memories of our pleasant talks will fade away, and lose themselvs in the hazy mist of things that were." Absorbed in her own contemplativ thoughts, Isabella did not see the humorous twinkle in her friend's eye as she bent attentivly over a rose bush. "I think my memory will prove as faithful as yours," she remarked slyly, "since your attention is so likely to be claimed first." "At least we might hav one more talk, and arrive at some conclusion, if possible," said Isabella, beginning to look around her and giving no sign of having heard Ethel's remark, except a little hightened color. "Let us go down to our old nook, if it is not already occupied." Arriving at their accustomed place and finding it vacant, the two girls seated themselvs comfortably, preparatory to opening the conversation. But Isabella did not seem inclined to start it, and Ethel, growing impatient at the long silence, tapped her foot and said:

"We hav discussed the various principles of this study, political economy, and now the question presents itself as to its practical utility. Is it really beneficial? Hav its authors established any truth that can be demonstrated? Is it not in fact something like the 'science of theology' that divides itself into 'schools of thought?'"

"There is no doubt much truth in this assertion," said Isabella somewhat indifferently. "But I look for the harmonizing of these schools. I believe that the time is coming when political text-books will be introduced into our public schools." "Of course that would be instructiv," agreed Ethel. "But which theory will be accepted first? Will the admirers of Carey and Bowen supply the text-books? Or the works of Wayland and Perry supply the schools? Or the disciples of Greeley and Thompson introduce their theory? The very name political economy is suggestiv of so much diversity of opinion as to debar it from all exact sciences. It is based upon a theory of a natural order, and the same trouble visits it that plagues theology. The student is forever justifying the laws and customs of man to the result of natural law. Injustice is just as natural as justice. Disease is just as natural as health. The study of economy to be of any benefit must discard its gods, its heroes, and pet theories. Its aim should be to study theories and be bound to none. The only use for all authorities is to aid the mind in the investigation. Reason should never bow to 'great men.'" "We shall hav to 'agree to disagree,'" laughed Isabella. "The girls are collecting for a game of tennis. Let's go and join them, Ethel." Absorbed as they were in the fascinating game, political economy was soon forgotten.

IDA BALLOU.

Legend.—(Continued.)

Said Seth: "Poor, blind Nature is always repeating herself. Humility is safer than luxurious high development, from which there is a constant tendency to fall. A kind heart is a noble thing, benevolence being mostly imaginary. The most pious people are the greatest abusers of the poor. The pious and wealthy Mrs. Scald helps the indigent very little, but on condition that they believe in election and total depravity. She takes a malicious interest in poor Mrs. Beck, believing all the lies of her enemies, loving fiction better than truth. She abuses without helping her, leaving that for Infidels and Spiritualists to do, then she will make her exit like a flying grasshopper. You know how the dragon-fly will cause feeble insects to shriek with terror as he enters their humble bower. Mrs. Beck is broken down with hard work, but Mrs. Scald insults her brutally because she has not a fine dress. Such rich ladies believe in women's rights, and wish to vote and hold office."

Let me giv the news of the week. A robin's nest of young birds saved from injury by a judge. A good boy who fed a starving horse. How much better than coarse rudeness on the street. I, myself, rescued a poor butterfly in imminent danger.

Freedom helps the mind, but not always the heart. Oh, what shall reclaim the greedy soul of luxury and cause us all to share what we hav with lone, suffering friends?

ALHAZA.

P.S.—We will think of a brutal Christian woman, and then of the beautiful adaptiv habits of a climbing plant, which throws out a shoot where it is needed, thus displaying its taste for progress and improvement. Though we are despised for poverty, let us do all the good we can, and liv on, patiently and hopefully. A.

Grains of Gold.

Rank and riches are chains of gold, but still they are chains.

As tears soften the heart, so does rain soften the earth, that good may come.

Be always frank and true; spurn every kind of affectation and disguise. Hav the courage to confess your ignorance and awkwardness, and confide your faults and follies to but few.

Too much reading and too much meditation may produce the effect of a lamp inverted, which is extinguished by the excess of the oil whose office it is to feed it.

Sympathy is a skittish and perverse nymph; demand too much of her and she givs nothing. When a soldier has lost his arm, if he were to go whining about the world lamenting over it, everyone would despise him; but if he holds his tongue, and carries his sleeve carelessly, all the girls are in love with him.—*Jean Ingelow.*

Wit undirected by benevolence generally falls into personal satire, the keenest instrument of unkindness. It is so easy to laugh at the expense of our friends and neighbors—they furnish such ready materials for our wit—that all the moral forces should be arrayed against the propensity, and its earliest indications checked.

Correspondence.

SHERMAN, MICH., Aug. 5, 1892.

MISS WIXON AND CHILDREN OF THE CORNER, *Dear Friends:* I wonder if you hav not forgotten ever hearing, or rather reading, my name? I am afraid you hav, so think it time for me to write and remind you of my existence.

It is raining really hard this morning, and I guess my father, who has gone huckleberrying, wishes he had taken warning from the dismal-looking clouds and remained at home.

The huckleberries we hav here grow on bushes that do not average over six inches in hight. They seem to be quite plentiful this year.

I intended to write a letter to you last winter to tell you about our pretty things. You ought to see our cedar swamps in winter. It is a sight well worth seeing—the great green branches bent down under their weight of snow, and everything seeming to be green and white, and where the sun shines flecked with gold and silver. Yes, it is all very pretty, but I do not like to liv in the cedar swamps, in winter at least; it is so dreary and lonesome. Two years ago last winter I stayed three weeks in our "camp" and got very lonesome though there was a crowd around me all the time. One thing that can be seen almost anywhere here in winter, and which probably most of you children from the North hav seen, is the "snow caps." We had no such things when in southern Michigan, though. Snow caps are nothing more or less than snow piled high on stumps and fence-posts. They looked funny enough to us when we first came here. But, for all the pretty things to be seen in winter, I think there are prettier things in summer, for there is the multitude of flowers! And in summer you can go into the woods. We hav woods within twenty rods of our house one way, and within thirty another, and both east and west there are woods in plain sight. Yet amongst our nearly five hundred acres of land a good share of it is cleared.

We hav a large barn, which is now crammed full of hay—*i.e.*, the haymows are—and one stable, and then we hav as much more about three miles north of here on a place called the renting lot, of which grandpa has the management. They think we will hav three hundred bushels of wheat off about eleven acres of ground. So from all this you can see how nicely things are flourishing around here. My father has thirty-six acres of corn which is also looking very nicely. He raises a great deal of corn which, before it gets ripe enough to husk, he runs through a cutting machine and puts into his silos, from which he feeds it out to the cattle in winter. It seems to me it must be first cousin to that mixture so well liked by the Dutch and which is called "sauerkrout." Do the cattle like ensilage? Well, if you could see them eat it you would think so. But perhaps you hav seen silos and ensilage, Miss Wixon? Maybe some of the children hav not, though.

Well, I did intend to tell you about our butter, but will not this time as this letter is getting rather long. Please permit me to subscribe myself, as ever,

Your Freethinker friend,
AURORA SOUTHWICK.



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News of the Week.

THE Freethinker Renan has received, both at his public funeral and since, honors second only to those paid Victor Hugo.

GEO. H. BELL, the inventor, in reply to his wife's suit for divorce says that he did not treat her unkindly, but she ridiculed him when he prayed.

LIEUTENANT TOTTEN says that the late eclipse shows that "it behooves all who call themselvs Christians to set their houses in order ere it is too late."

REV. MATTHEW SMALL, of Edinburgh, Ind., has denounced W. B. Owen, school superintendent, as an Infidel, and in a sermon asked his congregation to cease sending their children to the school.

REV. MR. JONESON, a leading colored preacher of New Jersey, before the election issued a circular saying: "Negroes, look to your own interests. We should not vote like slaves. Hold out for $25 before you vote."

THE proposal to hold a Catholic congress at Leipzic has met the wildest opposition from anti-Catholic organizations. A Protestant procession marching with banners denouncing the proposal was attacked and the police had to interfere.

NOT only the next president but both houses of Congress will be Democratic. The Democrats carried states which were generally expected to be Republican, as Illinois, Indiana, and Wisconsin. The People's party seems to hav carried Idaho, Kansas, Nebraska, Colorado, and Nevada.

"THE gifts of God to our people during the past year," says President Harrison in a proclamation, "hav been so abundant and so special that the spirit of devout thanksgiving awaits not a call, but only the appointment of a day when it may hav a common expression." The president accordingly appoints November 24th.

IN London the lord mayor's show, or procession at the inauguration of the lord mayor, took place on the 9th with no other demonstration against Knill, the Catholic installed, than hooting. The Anti-popery Association had received from the police a denial of their request to follow with cars representing Catholic methods of converting heretics—Inquisition scenes, Huguenot massacres, etc.

THE pope has caused a report to be made to him of the Chicago fêtes, and the receptions to Monsignor Satolli, the papal delegate. He has been greatly pleased by the honors rendered by America to his representativ, and also with the speech of Mr. Chauncey M. Depew, the prayer of Monsignor Ireland, and the medal struck by order of the committee on the occasion. Referring to the event he said: "The United States form a great people, to whom the future belongs."

AMONG the causes to which the Republican defeat is imputed are protection; the "Force" bill; the new ballot laws by which vote-buyers cannot insure the casting of the vote paid for; Reid's unpopularity with workingmen because he long "ratted" his printing office; the Democratic position for, and the Republican against, the right of Illinois and Wisconsin Catholics and Lutherans to send their children to private parochial schools in which foreign languages are used.

IN Paris, at the office of the Carmaux Mining Co., where a strike is being desperately waged, police found a bomb and had a porter of the firm carry it to the police station, where it exploded and killed the porter and four policemen. The whole people hav been excited into indignation against Anarchism, and may overthrow the ministry, whom they accuse of overleniency to Anarchists of late. The Anarchists hav announced that they hav been quiet only because the warm weather rendered their explosivs dangerous to themselvs, but will do terrible things this winter.

THE executiv committee of the New York Museum of Art has reported: "The most obvious step in the direction of economy is to repeal the resolution which authorized the opening of the museum on Sunday, and not open it on that day again until a suitable fund has been provided. The results of the experiment thus far hav been a loss of over four hundred and six annual members and the $4,060 we were annually receiving from them. We hav lost the sympathy and favor of an important portion of the public. We know of large bequests that hav been revoked on account of our opening on Sunday, and we hav reason to apprehend the loss of others. This opening of the museum on Sunday may continue to prove of great advantage to the general public, but so far we hav received but little to counterbalance the pecuniary losses already sustained."

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, *at the price named.*

"The Pilgrimage of a Pilgrim Eighty Years," by John Atwood, Boston, Mass. This is a cloth-bound volume of over 200 pages. Religion and a thousand other as extensiv themes are treated in a style which we wish we were not obliged to call rambling and eccentric. Its price, like many a one of its passages, remains to us a mystery.

Mrs. Carrica le Favre, a professor of Delsartean physical culture, in an 86-page book assumes to lead us on "The Royal Road to Beauty, Health, and Higher Development." Vegetarianism appears to her about the most expeditiv crutch, or walking-stick, on this pleasing path. Drugs and cosmetics fail of favor. New York: Fowler & Wells. Price, 25 cents.

Lizzie Magie, a young lady whose name is more or less known to Freethinkers, has written a booklet entitled, "My Betrothed, and Other Poems." A frontispiece portrait of the author depicts a countenance pretty, passionate, interested. In the poems, fancy's wilding sprays and sentiment's gentle-winding tendrils half hide and half reveal trunks of philosophy's stanch grain. Perhaps the price is 25 cents; perhaps it is more.

"Short Talks on Character-building," by G. T. Howerton, contains many miscellaneous suggestions of value on the conduct of life and the upbuilding of a robust mental and moral constitution. The composition and preservation of character certainly cannot receive too much attention. This work abounds with reference to phrenology and physiognomy. We regret that it contains a little nonsense, viz., Christianity. New York: Fowler & Wells Co. Pp. 228; profusely illus.; price, $1.

"The Religion of Humanity: Philosophy of Life," is a small book written by J. Leon Benwell and published by H. L. Green. The author cleverly analyzes religion, and finally advocates these principles: 1. The divinity of humanity; 2. The humanity of divinity; 3. Personal accountability to evolve the higher nature from the lower; 4. The need of unceasingly working to make all bad things good and all good things better; 5. The especial responsibility of the rich, high-placed, and able. Price, 15 cents.

A first-class publishing house allying itself with a third-class writer is the uncheerful sight which now meets us. The admirable Century Co. we find publishing the wabbly, wandering reasonings of Rev. Dr. Buckley, editor of the *Christian Advocate*, on "Faith Healing, Christian Science, and Kindred Phenomena," including Dreams, Somnambulism, Presentiments, Spiritualism, Apparitions, Astrology, Animal Magnetism, Witchcraft, Mind Cure, etc. In the days when the clergy were in the joyous habit of suppressing the works of all other explicators than themselvs, perchance we should rather hav read an ecclesiastic's theories on these things than no one's, but just now we shall prefer the treatises of our many modern scientific inquirers to those of a wooden-headed old Methodist who starts out with the affirmation that Christ's cures of the sick were genuinly miraculous. Pp. 300; price, $1.25.

"The Step-by-Step Primer, in Burnz' Pronouncing Print," is the title of a new instruction book in reading for children. It is issued by Burnz & Co., 24 Clinton place, New York. Price, 25 cents. The plan of teaching is unlike that of any book for children previously published. The type is large and clear and the pictures are numerous. Its use will insure clear and correct pronunciation. The introduction says: "The Step-by-Step Primer is so arranged that a little child or a foreigner can learn to read from it easily, through analogy and by the use of reason. The pronunciation of each word is shown on the printed face *without at all changing the common spelling*. It takes as a basis the Anglo-American alphabet of forty-two letters, or combinations of letters, each of which denotes an elementary sound of the language. There are no new letters, but the long vowel sounds are denoted by the marked letters found in Webster's dictionary. An unmarked vowel letter always stands for the short sound. When letters in a printed word are silent—that is, really useless—they are put in hair-line type. If a letter is perversely used, its true sound is indicated by a small type placed below. By these devices the exact pronunciation of words is made apparent to the eye, while the spelling remains unchanged." In this primer directions are given how to place the organs of speech in position to produce exact sounds, so that it is adapted for training foreigners into an accurate enunciation of English. The pronouncing print would be just the type with which to prepare simple books of conversation and reading matter. Mrs. Eliza B. Burnz, the author of pronouncing print, has been an excellent teacher of phonography and phonetics for twenty-two years, before which she was a teacher of other branches in public and private schools. The devices employed in this new print are shown in the following specimen:

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It is time for a renewal of that high praise which we hav always accorded the *Popular Science Monthly*. Its November number is filled with treatises as seductiv as a romance, as plain as a primer, and as profound as the lowest mental subsoil that modern science furrows. The titles of these articles read thus: "Eurasia," by Sara Jeannette Duncan. "The Natural or Scientific Method in Education," by Wesley Mills, M.A., M.D. (illustrated). "On Posture and Its Indications," by T. Lauder Brunton, F.R.S. (illustrated). "The Problems of Comparativ Psychology," by Prof. Joseph Jastrow, Ph.D. "The Synthesis of Living Beings," by M. Armand Sabatier. "Economical Trees," by Frederick Le Roy Sargent (illustrated). "The Latest Arithmetical Prodigy," by M. Alfred Binet. "Reasoning Animals," by Allen Pringle. "Color in Flowering Plants," by Alice Carter. "Modern Nervousness and Its Cure," by Herr Dr. Bilsinger. "The First German Papermaker," by Eduard Grosse (illustrated). "Are Business Profits too Large?" by J. B. Mann. "The Scientific Societies of Italy," by Dr. W. C. Cahall. "Sketch of Henry Walter Bates" (with portrait). Correspondence: The Abandonment of Penikese, Hole or Holl? Editor's Table: Evolution in Politics, Prevention of Cholera Epidemics. Literary Notices. Popular Miscellany. Notes. The treatis on "The Synthesis of Living Beings" starts off in this interesting way: "If it is true that crude or dead matter and living matter are not separated by any impassable gulf, it seems reasonable to think that the resources of our laboratories, of which the power is increasing every day, will be able at some time to prove themselvs capable of producing living matter from mineral. I propose to discuss the legitimacy of this hope." We will giv one more bit of an extract, this time from "Are Business Profits Too Large?" As we print so much for the new labor doctrins and against the established and conservativ system, we will this time like a good and faithful truth seeker do something toward restoring a fair balance by selecting a passage adverse to the former and favorable to the latter: "Attempts at coöperation thus far hav generally shown a strong if not fatal tendency to failure because of the difficulty of commanding the requisit skill and faithfulness in management. Co-operators are not willing to pay the price for service which their business needs in order to succeed. They always stand on the theory that the men who conduct great enterprises get too much for doing the business and the operativs too little. In course of time, and usually not very long time, their scheme goes down. This is because in the nature of things no hired person on a salary of fixed amount will all the time keep his wits alive and study into the small hours of the night devising ways and means to make money for other people. They propose in their constitution to take from capital and skill a portion of the profit that has usually been accorded to them and giv it to labor; but after thousands of experiments during forty or more years of good business in this country there is hardly a single case of such undoubted success as to warrant the assertion that demonstration of feasibility has been attained. The combined skill of all the coöperators in half a century has produced no concern of magnitude. The almost uniform failures seem to prove that great management must hav great compensation, and in endeavoring to get the skill without the pay the co-operators' dream has come to naught." This magazine is published at $5 a year, or 50 cents a number.

B. O. Fenton, of Bundysburg, O., an attentiv reader of Freethought literature, sends us for publication the following opinion on a certain book:

THE BIBLE ANALYZED.

"Even if nothing worse than wasted mental effort could be laid to the charge of theology, that alone ought to be sufficient to banish it from the earth as one of the worst enemies of mankind" (Lydia M. Child).

"There are no convocations in which I feel greater interest than in those striving to free the human mind from theological superstitions" (Elizabeth C. Stanton).

"Much dearer be the things which come through hard distress" (Herbert Spencer).

These words of Mr. Spencer are in the highest and broadest sense applicable to the production of the work under consideration, which was written among the greatest disadvantages and lack of the comforts of life ("The harder the conflict the more glorious the victory," says Paine), with the exalted hope of its being instrumental in freeing the minds of many from the thralldom of superstition. It is a handsomely bound volume of 821 pages, with a fine steel portrait of the author—who sleeps beneath the quiet stars that wheel in the boundless ocean of space. Its object is to plainly show the absurdness of divine inspiration. This is so plainly done that all who read the work with superstition's bandages removed from their eyes cannot help realize the undeniable fact that the Bible is a jumble of contradictions and absurdities from Genesis to Revelation, realizing the fact that

"Errors like straws upon the surface flow;
He who would search for pearls must dive below."

He labored to widen the mental horizon of man. His luminous mind was formed of love for research, of comprehensiv observation, and of minute attention. The demoralizing influence of Christianity is without a parallel in the annals of history. Bronson C. Keeler in his great work, "A Short History of the Bible," well says: "The Bible did not form the beliefs, the beliefs formed the Bible." Let that never be forgotten. It is final, all in all. The author, Col. John R. Kelso, was not such a scriptarian or Bible mythologist as Bishop Colenso, whose works are turgid, tough, abstruse, quite the reverse. Hear yc Aristotle: "He who would be a leader must think as wise people do, but speak as common people do." Hume said: "A wise man proportions his belief to the evidence." In answer to the question why he gave up Christianity the great Darwin said: "It is not supported by evidence." This work will greatly assist those that hav not already learned that fact to a clearer realization of Darwin's words. If Jesus Christ ever lived and uttered the words, or any part of the words, attributed to him in the New Testament, I desire to know who has kept those words and handed them down to the writers of the four gospels. For it is a conceded fact that none of the gospels were written for at least eighty years after he lived, if he ever lived. More than a generation of years (seventy) had elapsed before a pen was raised to preserve what we now hear claimed by some, desired by others, to be the real utterances and doings, etc., of Jesus Christ. History is nearly silent on this person. Notwithstanding that fact, priestcraft has so thoroughly duped the human race that millions believe in contravention to the wise words of Hume and Darwin as given above. The author, Mr. Kelso, was a soldier in the late Rebellion and fought to sustain the Union. He was also in former years a Methodist minister. His eyes became opened to the errors of the claim that the Bible was inspired, and being an honest man he maintained the views his reason and conscience said were right, with such a persistency of zeal and versatility of skill that none can attribute anything but honesty in his aim and purpose. All Freethinkers of every shade of thought should own a copy of the hero's work, for sale at THE TRUTH SEEKER office at the price of $3.

"Shall those who liv by faith alone,
Whose lives float on in daily crime,
Shall they by prayer for guilt atone,
And liv beyond the bounds of time?"

He says: "That which is true can bear any amount of fair investigation." Certainly, but the divine claim for the Bible being false, it cannot stand when subjected to an impartial analysis. Therefore priestcraft's claim must and shall inevitably go down. This book is a weapon in that direction.

BIBLE STUDIES: Essays on Phallic Worship and Other Curious Rites and Customs. By J. M. Wheeler. London: Progressiv Publishing Co. Cloth; pp. 136; illus.; price, $1.

This is a scholarly and soundly reasoned book. We recommend its purchase by all who would read the Bible understandingly. It shows how largely phallic worship, or worship of the organs and acts of generation, prevailed among the ancient Jews and other peoples. Thus when read in the light of this work many passages in the Bible otherwise unintelligible, or purposely obscured by shamed orthodox, become comprehensible. A preface by the author's friend Mr. G. W. Foote contains the following: "During the sixteen years of my friend's collaboration with me in many enterprises for the spread of Freethought and the destruction of superstition, he has written a vast variety of articles, all possessing distinctiv merit, and some extremely valuable. From these he and I hav made the following selection. The articles included deal with the Bible from a special standpoint; the standpoint of an Evolutionist, who reads the Jewish scriptures in the light of anthropology, and finds infinit illustrations in them of the savage origin of religion. Literary and scientific criticism of the Old Testament hav their numerous votaries. Mr. Wheeler's mind is given to a different study of the older half of the Bible. He is bent on showing what it really contains; what religious ideas, rites, and customs prevailed among the ancient Jews and find expression in their scriptures. . . . Many readers will be astonished at what Mr. Wheeler tells them. We hav read the Bible, they will say, and never saw these things. That is because they read it without knowledge, or without attention. Reading is not done with the eyes only, but also with the brain; and the same sentences will make various impressions, according as the brain is rich or poor in facts and principles." Further aid to an understanding of what the book is will be found in a glance over its chapter titles: Phallic Worship Among the Jews, Circumcision, Moses at the Inn, The Brazen Serpent, Religion and Magic, Taboos, Blood Rites, Scapegoats, Trial by Ordeal, Bible Witchcraft, Saul's Spiritualist Séance at Endor, Sacrifices, Passover, The Evolution of Jahveh, Joshua and the Sun, Hebrew Prophets, Old Testament Marriage, Song of Solomon, Sacred Seven.

The Agnostic Annual

—FOR—

1893

Edited by CHARLES A. WATTS

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[THE present] Sunday is the fit conclusion of an ill-spent week, and not the fresh and brave beginning of a new one.—*Thoreau.*

IT [the belief in the devil] inspired every imaginary species of fraud and imposition on the part of cunning mountebanks, while it darkened the vision of the less penetrating multitude, and caused them to sink into sullen submission to every spiritual autocrat who assumed to overpower and control them.—*Henry Frank.*

THE savage is certain of those things that cannot be known. He is acquainted with origin and destiny, and knows everything except that which is useful. The civilized man, having outgrown the ignorance, the arrogance, and the provincialism of savagery, abandons the vain search for final causes, for the nature and origin of things.—*Ingersoll.*

WHAT constitutes a state?
Not high-raised battlements or labored mound;
Thick wall, or moated gate;
. . . . . .
No, men, high-minded men;
Men who their duties know,
But know their rights, and knowing dare maintain.—*Sir William Jones.*

EVOLUTION is manifest in speech and in human language. The origin of speech dates from the time of the development of the organs of the throat. Animals hav the power of communicating ideas to each other, and we can observe the dawnings of speech in their cries. Our domestic dogs are descended from wolves and jackals, and hav learned to bark in four or five distinct tones. In language we find the same law of Evolution that governs physical forms. There are rudimentary words and letters—remains of ancestral forms; variations constantly occur, and a struggle for existence goes on between words, and also between various languages. The survival of the fittest perhaps will be evidenced in the future universality of the English tongue.—*Robt. C. Adams.*

LET us see what view was taken of the claim that there is design in nature by the unsophisticated mind of an adept of the most Freethinking and most widely diffused religious system in the world, which is Buddhism. When a Christian missionary said to the late king of Siam, Maha Moughut, who himself wrote on theology, that the Most High let fall the rain in order that men might cultivate their fields, he answered: "But the rain falls irregularly; in some places there is too much of it, and in others too little. A great part of it falls into the sea and on mountain ranges. Sometimes the water carries away towns, while at other times there is not even enough to make rice grow. Many parts of the earth are utterly barren and unfitted for the support of human life." Upon being told that God had created the earth for man and man's good, he pointed out that there were hidden reefs on which ships foundered, and fiery mountains which only brought destruction on man. He spoke of diseases and epidemics, and hearing that these were intended by God to punish men for their sins, he replied that epidemics were caused by foul and poisonous air, and that the rich could escape from the punishment by leaving the infected places.—*Büchner.*

THE sovereign is called a tyrant who knows no laws but his caprice; who takes the property of his subjects; and who afterward enlists them to go and take that of his neighbors. We distinguish the tyranny of one and that of many. The tyranny of several, is that of a body which would invade the rights of other bodies, and which would exercise despotism by favor of laws which it corrupts. Under what tyranny should you like best to liv? Under none: but if I must choose, I should less detest the tyranny of a single one than that of many. A despot always has some good moments; an assemblage of despots, never. If a tyrant does me an injustice, I can disarm him through his mistress, his confessor, or his page; but a company of tyrants is inaccessible to all seductions. When they are not unjust they are harsh, and they never dispense favors. If I hav but one despot, I am at liberty to set myself against a wall when I see him pass, to prostrate myself, or to strike my forehead against the ground, according to the custom of the country, but if there is a company of a hundred tyrants, I am liable to repeat this ceremony a hundred times a day, which is very tiresome to those who hav not supple joints. If I hav a farm in the neighborhood of one of our lords, I am crushed; if I complain against a relation of the relations of any one of our lords, I am ruined. How must I act? I fear that in this world we are reduced to being either the anvil or the hammer; happy at least is he who escapes this alternativ.—*Voltaire.*

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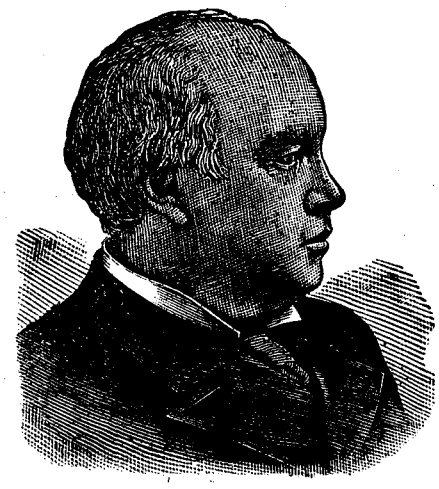
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Petition to Congress to Open the Gates of the World's Columbian Exposition on Sundays.

To the Senate and House of Representatives of the United States, in Congress Assembled:

We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your Honorable Body to repeal that portion of the Act entitled "An Act to aid in carrying out the Act of Congress, approved April 25, 1890, entitled 'An Act to provide for celebrating the four hundredth anniversary of the discovery of America by the holding of an International Exposition in the City of Chicago'"—approved August 5, 1892, which reads as follows: "That it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby, made the duty of the World's Columbian Commission, created by the Act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

Also, to repeal that portion of the Act entitled, "An Act making appropriations for the sundry civil expenses of the Government for the fiscal year ending June 30, 1893, and for other purposes"—approved August 5, 1892, which reads as follows:

"And it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby, made the duty of the World's Columbian Commission, created by Act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

We ask the repeal of these portions of these laws for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago, who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you ought to decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Design Argument.

"CONCORDIA, KAN.

"TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In the last previous issue of THE TRUTH SEEKER, September 24th, the following old chestnut is alluded to: 'All the works of nature indicate design; hence there must hav been a designer; hence—God.' The Editor amplifies upon the time-worn argument and does it full justice. Now, I beg to say that I am not one of the Jewish-God-believers—not a God-believer at all, perhaps. Oft in my youthful days I hav tried to allure my Christian opponent into this cause-and-effect argument to spring that unanswerable query: 'Well, then, this God is a most magnificent effect—please explain the moving cause of his existence.' But after forty that argument became unsatisfactory. Can we account for all the phenomena of nature, and the many *apparent* results of design (at least) on the hypotheses of adaptation and evolution? It may be that we can—yet I doubt it.

"The Editor alludes to the old, old story of the watch found ticking in the road (made old because we hav all listened to it from the pulpit many times). The finder says, 'There must hav been a designer'—and no one disputes a proposition so rational; the designer found, he adds: 'And this grand and complex being, this watchmaker, must hav had a maker.' 'Yes, the maker is God.' 'Well, who designed God?' The suppressed premis of the enthymeme is patent and need not be repeated. My criticism (rather my difficulty) can be expressed briefly. The inference is that, since having found God as the ultimate architect leaves the difficulty where we found it, we may as well cancel *that* discovery also, since the new cause is also an equally unaccountable effect. My difficulty is as follows: Where then shall we rest in the inquiry? If we stop at man, why do so? Why not stop at the watch, and say it is a mere adaptation of springs and wheels—possibly a mere gradual evolution from some tiny crystal? When, however, one calls attention to the result of this fine complexity of mechanism, why may I not be content to say, 'But, my dear sir, if this thing had a designer, then the designer had one,' etc., and where shall we stop? No, no, let us be content to say, 'This machine is the result of circumstances and has no maker.' May it not be wiser to say, 'This watch must hav had a designer; the maker must hav had a designer—and somewhere the intelligence must be eternal?'—for, can we conceive of the origin of intelligence? Can we conceive of its utter annihilation? If No to these, then we hav material from which to formulate a very fair kind of a God.

"B. R. ANDERSON."

Answering the inquiry of so acute and alert a thinker is less a task than a pleasure. Another glance or two at the subject will hardly fail of bringing him where stand all genuin reasoners who hav given the matter adequate attention.

You seem to us, dear sir, to hav fallen into error in the following way. In the first part of our "Design" article we *temporarily conceded* a certain Christian claim to be true, for the purpose of showing that even if it were so it would not serve Christians' purposes, as it would necessitate an infinit series of designers. In the latter part of our article we retracted that concession and pronounced the claim baseless. You hav given that Christian claim lodgment in your mind, but chanced to overlook its confutation. We will reproduce both the Christian claim and the confutation. The first, the claim, read thus: "We find a watch and we say: So curious and wonderful a thing must hav had a maker. We find the watchmaker and we say: So curious and wonderful a thing as man must hav had a maker. . . . It is the wonder of the thing that . . . suggests the necessity of a creator." The confutation, or denial, read thus: "The fact that any object is constituted in a highly complicated manner does not tend to prove that it was designed. The reason why we believe on finding a watch that it was designed is not, as has been commonly held, its complication and co-adaptation. The reason why we believe it had a designer is solely that we hav had a previous experience of such mechanisms being designed by men."

Thus, the fact that a thing is curious, or wonderful, or highly complicated, or co-adapted, does *not* suggest the necessity of a designer. The reason that many think so is, they hav been taught thus by ecclesiastics. These persons hav always chosen whatever is complicated, or mysterious, to be cited as instances of God's operations. They chose this class of objects because the real and natural cause was in these cases difficult of comprehension or undiscovered. Hence they had an opportunity to assign as the cause a fictitious being created by their own imagination. Their object was to draw fees for the exercise of their pretended influence over this pretended causer. Where knowledge ends God begins. Many classes of phenomena that once seemed complicated and obscure beyond human comprehension hav been explained and simplified. As each of these classes has been explained ecclesiastics hav withdrawn their claim that there was divine authorship of that one class, but hav still insisted on divine authorship of each as yet unexplained class. Astronomy, meteorology, and disease hav successivly passed out of the region of mystery and hence of divine authorship or superintendence. Eclipses and comets, lightnings and drouths, small-pox and cholera, hav ceased to evidence a designer or superintender. Now, biology, the science of life, and psychology, the science of mind, are daily being developed in the same manner, and if the workings of life and mind seem to you so complex, or exceptionally co-adapted, or singular in any way, that they must hav originated otherwise than from the operation of the simple elementary forces of the universe, then we recommend you to look up the late progress made in bringing them under natural law, and you will find a call for a designer no longer. Darwin, Spencer, Haeckel, Bain, Mill, and Büchner will meet the purpose.

You say:

"Can we account for all the phenomena of nature, and the many *apparent* results of design (at least), on the hypotheses of adaptation and evolution? . . . I doubt it."

Our answer is, we can. In fact, there are no suggestions of design that, to the eye of *reason*, are so much as *apparent*, or *seeming*. That to which suggestions of design are apparent is not unsophisticated reason, but a compound of egotistic feeling with reason, the latter long perverted by the theological atmosphere. Our human egotism has ever been a weak victim of the temptation to consider man's welfare the chief end of some sympathizing creator, and hence has influenced the intellect into believing in such a creator. Our egotism has always desired to see in nature's doings a purpose to sustain and comfort man—to see an aim at man's benefit in the fruiting of the plant and the usableness of the beast—and hence has seduced his intellect into seeing this pleasing thing. The human spirit has ever revolted at viewing itself as the child of harsh and unsolicitous earth to which it must finally return, and hence has persuaded itself that it is the offspring of a loving Great Soul who assuredly will not permit it to perish.

To the thorough Christian there are many results of design not merely *apparent* but unchallengeable; to the inquirer like yourself who has nearly reached the end of the path of knowledge there seem to linger some *apparent*, *seeming*, *possible*, or *quasi* results of design; to one who has paid yet more attention to the matter there are not even *apparent* ones.

You continue:

"The finder [of the watch] says, 'There must hav been a designer;' and no one disputes a proposition so rational."

If you mean, as we believe you do, that the finder should infer a designer because the watch is complex, curious, co-adapted, exhibits a subserviency of numerous means to one end, we "dispute the proposition" and declare it not "rational." Pretty much everything in the universe is as *complex* as a watch when looked on from certain viewpoints. Many vegetable growths and other objects are as *curious* as a watch and yet hav never suggested design. The watch's parts being *co-adapted* does not tend in the least to show design; everything in the universe is co-adapted to everything else. And everything exhibits a subserviency to one end of means *numerous* beyond the conception of the human intellect; the poise of a grain of sand on an ant-hill in your dooryard is the result of an inconceivable number of past events, and of the simultaneous operation on it of the gravitativ force of every other grain on the earth, to say nothing of other forces; to the production of the exquisit pattern of a crystal there go many more minutely nice arrangements than to the construction of a watch.

This custom of saying that we credit a watch with a designer because it is "wonderful," or "complex," etc., is due to those unsuppressible fallacy-mongers the theologians. When a person incautiously accepts this proposition he is started on a wrong path that will lead him many a sad mile astray. Sorry are the tangles and scrapes in which this start will involve seekers. It sends the Christian along till he finds himself passing his uncreated God, when he abandons his straightforward course and scurries off across-lots till he has reached that irresistibly seductiv individual; while forthright reasoners like yourself are soon brought up aghast at such an undertaking as making a greeting, and paying such respects as even a decent civility requires, to an infinit succession of gods.

The solution of the difficulty is here: The finder of a watch infers a designer not because it is "complex," etc., but because he has had experience of constructions very similar and always found them to hav been made by designers. To this may be added the ancillary consideration, that he knows

of a purpose, viz., the registry of time, which would motiv certain designers, men, to the making of such an instrument. If this finder be a person of ordinary information who has known of watches he has then known other individuals of the very species to which the watch belongs, and need make a leap of inference but very slight. If he has never heard of watches but has had experience of other man-made apparatuses he knows, though not the very same class, or species, at least a class near enough, the genus of human apparatuses in general, and need make a leap of inference but little longer. In this latter case he recognizes in the watch metals and glass of a quality which he has experienced only in the works of men, and numeral characters which he has experienced only in such works; and in addition he perceives the capacity of the instrument for measuring time, a function which he knows would naturally be desired and attempted to be secured by men.

But a person who had had no experience of human apparatuses, and metals and glass, and numerals, and of the measurement of time, *would not* find in a watch evidences of an intelligent designer; and with this flat denial we will leave the shades of Butler and Paley to tussle.

"My difficulty is as follows: Where then shall we rest in the inquiry?"

After affirming that the watch had a designer, viz., man.

"If we stop at man, why do so?"

Because, while we know of classes of designed objects bearing an analogy to the watch, and therefore may draw the induction that the watch was designed also, we know of no classes of designed objects bearing an analogy to man.

We will try still another form of presentation. Experience has justified us in affirming that—

All instruments made of tempered metals and refined glass, bearing notation, and measuring time, were designed;

Now, this watch is made of tempered metals and refined glass, bears notation, and measures time;

Hence, this watch was designed.

Now, you, Mr. Anderson, perhaps were on the point of saying:

The capacity to use design is always conferred by another designer;

A part of this watchmaker consists of the capacity to use design;

Hence, a part of this watchmaker is conferred by another designer.

Here the major premis is an assumption, without sanction from experience. It even involves the supposition of a previously unheard-of factor; viz., a designer of the intelligence of the human race. It is a canon of logic not to attribute an effect to an agent specially conceived for the purpose till the effect has unsuccessfully been attributed in turn to each "agent or agency already known to exist, and seen to be sufficient to account for the effect if its presence be admitted." How wide of the mark, then, to attribute the production of mind to a being conjured up for the purpose, whose existence we hav never had any reason to suspect—whom intuition, history, revelation, all fail to disclose—rather than ascribe it to those agents which we do know to exist, the elements or forces of nature.

We will go yet farther and say that evolutionary history *proves* man's faculty of design, with all his other mental functions, to hav grown out of the substances and forces of the natural universe.

"May it not be wiser to say, . . . intelligence must be eternal?—for, can we conceive of the origin of intelligence? Can we conceive of its utter annihilation? If No to these, then we hav material from which to formulate a very fair kind of a God."

We should say that "No to these" would afford grounds for supposing the eternal existence, if of anything, then of a nondescript *something*, but hardly of a "very fair kind of a God." This is what it would afford grounds for at the most, while much more probably—but we will show that we, at least, are not without a faculty of design, by sapiently shunning an entrance, after already filling one page with this article, upon an argument on the Impossibility of the Inconceivable.

To the Friends of The Truth Seeker.

You are hereby appealed to on behalf of this paper. We find on taking charge of the "business end" of THE TRUTH SEEKER that there are many outstanding financial obligations which need to be canceled at once. We owe a good deal of money to paper manufacturers, printers, and so forth, and it troubles us.

We find also that there are many subscribers in arrears, and while that wouldn't trouble us if our bank account were fat, it does seriously incommode us at present. We beg to ask them to send what is due as soon as they possibly can. Two or three dollars is not much to each one, but the aggregate is a large sum, and we need it.

We also hope that every reader will take an interest in increasing the circulation of THE TRUTH SEEKER, and for that purpose we make a liberal offer in an advertisement on the second page of this issue. And we again call attention to the handsome premium offers of books sent in connection with subscriptions. The paper ought to hav a much greater circulation, as nothing helps the Liberal cause along more than good reading which can be handed around the neighborhood. We shall endeavor to make THE TRUTH SEEKER worthy of all efforts in its behalf, and we hope thereby to increase the influence of Freethought, and make mental liberty in this country something less like a dream than it is at present.

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Our readers will be glad to know that Prof. Felix L. Oswald has agreed to furnish regular contributions for these columns. He will write concerning Science and Progress—short notes with humorous comments, showing how far behind the age the church has lagged. Professor Oswald has published a great many books on hygiene and travel, and is a regular contributor to the *Popular Science Monthly*, *International Review*, *North American Review*, the *Forum*, and *Lippincott's Magazine*. His "Bible of Nature" was written for THE TRUTH SEEKER, and we also publish "The Secret of the East," one of the liveliest attacks Buddhistic asceticism, under the name of Christianity, ever sustained. Dr. Oswald is as epigrammatic as Emerson, as spicy as Montaigne, as caustic as Heine, and one of the most uncompromising Freethinkers in the country.

The Seattle *Post-Intelligencer* reports: "The Washington Secular Union, through its secretary, C. B. Reynolds, a noted Freethinker, has sent to this city confidential circulars asking votes for F. T. Read and Mr. Teat, Populist candidates for supreme judge and attorney-general respectivly, stating as a reason that they are avowed Freethinkers. This circular also advises members of the organization to vote for Thomas Carroll, Democratic candidate for Congress, because of the pledges he has made to the organization. These circulars are manifolded on letterheads of the Union and signed by Reynolds by order of the Washington Secular Union executiv committee, and in addition to these recommendations instructions are given voters to vote against any amendment to the constitution." That seems to be doing on our side about what the Catholics and Protestants are doing on their side; and, under the circumstances, considering the avowed purpose of the church folks in Washington to repeal the constitutional provisions under which the Bible is excluded from the public schools, seems to hav been about the right thing to do.

The Freethinkers of France and Spain must still bear the civic disabilities which the Christians hav always attached to independence of thought. Recently at the assize court, Rheims, M. Vernouille, member of a Freethought League, was fined five hundred francs for refusing to take the oath as a juryman in consequence of his non-belief in God. At the evening sitting he was again called upon, and again refused, and this time was fined one thousand francs. And the recent Freethought congress at Madrid was closed by order of the government. M. le Lubez, who attended the congress as a delegate, writes to the *National Reformer* that the first two sessions of the congress were well attended, and that the speeches were earnest and able. Then he says: "The third *séance* was equally a most brilliant one, but even more full. But it was our last there. The government sent written notice that no further meeting should take place. On the 15th I went to the bureau of the Conseil l'organization, where I called each day, and was informed that at 12 noon that council would appear at the door of the theater to protest. I went there and found members who apologized to the delegates, who, they said, must be shocked at such a reception—doors closed. I said: 'We are much pleased with the reception which we hav received from the Spanish people and from the delegates, who hav spoken to us in fraternal terms worthy of Freethinkers. As to the government, it has behaved as master, and fitly so (*il a agi en maître, et bien agi*). *Vive le roi.*' Being questioned, I said that those who would hav a king should obey him. The protests in the Liberal press were numerous. I said I would not protest against the laws of a country not mine."

Vermont has a Sunday law upon her statute books which can be drawn tighter than a miser's purse-strings or through which a coach and four can be driven, according to the opinions of the judge before whom an alleged offender may be brought. It reads thus:

"Any person who between 12 o'clock Saturday night and sunset on the following Sunday exercises any business or employment except such only as works of necessity and charity, or is present at any public assembly except such as is held for social and religious worship and moral instruction, or travels, except from necessity or charity, or visits from house to house, except from motivs of humanity or charity, or for moral or religious edification, or holds or resorts to any ball or dance, or uses or exercises any game, sport or play, or resorts to any tavern, inn, or house of entertainment for amusement or recreation, shall be fined not more than two dollars."

An amendment to be brought before the next legislature is to raise the fine to twenty dollars, which will make the indefinitness of the statute worse. A Liberal judge would rule most acts to be of necessity, charity, or humanity, while a Vermont Puritan would force everyone to go to church or stay rigidly in the house. It is this leaving definitions to the judges which makes these restrictiv acts peculiarly infamous.

We hav a few sample pages of "The Freethinker's Pictorial Text-Book" which we will send to anyone who desires it. This book is now in the fourth thousand, and a new edition is on the press. Sent promptly on receipt of $2 for board-covered copies; $2.50 in cloth with gold side stamp. "Old

Testament Stories Comically Illustrated" has been in print but a few months, but the book-binders are working on the third thousand. Each of these books is of the convincing order, because Christians cannot get around the facts and arguments it contains, supported as they are by pictures which tell the story even to him who will not read. If those of our friends who possess these books will show them to their Liberal friends and mention the large discount made on them when ordered with THE TRUTH SEEKER for a year we think they will hav no difficulty in getting a new subscriber.

Attention is called to the list of Saladin's works (W. Stewart Ross's) advertised on page 760, a large consignment of which we hav just received from England. Saladin is one of the most brilliant and sharpest writers in the Freethought ranks. We can conscientiously recommend "God and his Book," "Woman: Her Glory, Her Shame, and Her God," "Did Jesus Christ Rise From the Dead?" "The Confessional," and "Christianity and the Slave Trade," as being books that every Freethinker can study and use with advantage in his controversies with church-members. The others are of a more general literary character but each bears evidence that its author is a man of great genius wholly free from Christian superstition. It will please us greatly to circulate them widely in this country.

We also call attention to the advertisement of books for the holidays on page 766 of this paper. There are many beautiful things connected with the pagan festival in celebration of the returning sun, which the Christians hav adapted to their own use and called Christmas, chief of which is the kindly remembrance of friends with presents, and nothing can be more appropriate for such presents than books which instruct as well as please the eye. A list of such works is what we hav made for the guidance of our readers.

The new Sunday laws in Germany went partly into effect on July 1st, and do not appear to be giving satisfaction. Their intention was to reduce the hours of labor on Sunday to a minimum and to secure a larger church attendance of working people, but the church authorities in Berlin are already admitting that the laws hav not increased the number of Sunday worshipers, though they hav the number of Sunday tipplers.

The Leaflet advocating the Sunday opening of the World's Fair ought to be scattered by the thousands. In December or January we shall send them to Congressmen and to others who may be influenced by argument. We need money to do this, and those who can afford to aid are requested to do so. The price of the Leaflets is 25 cents per dozen; $1.50 per hundred. Anyone who will distribute five hundred or a thousand can obtain them at special rates.

Mrs. L. D. White, since the resignation of Lois Waisbrooker in September, and during the imprisonment of Moses Harman, is acting as manager and editor of *Lucifer*.

The *Investigator* calls Chauncey Depew "New York's foremost orator." Our Yankee friends ought to know by this time that Colonel Ingersoll livs in this town.

In the West.

News and Notes.

I am in such a remote part of the world that I must begin to write my "News and Notes" in season, or I shall get left as I did at Golden Pond, and the readers of THE TRUTH SEEKER will not know my whereabouts. The mails are rather uncertain when one is off the line of railroads, and even the railroads are slow, for the trains run only three times a week in this country. It is a roundabout journey from Reno, Nev., to Inyo county, Cal. Bishop is 225 miles from Reno and Round Valley is 16 miles from Bishop. It takes two days to go from Reno to Bishop. There is no regular passenger train. The passenger is simply attached to the freight, and we go at freight speed, but not at freight rates. It costs nearly ten cents a mile for transportation.

I leave Reno early on Tuesday morning and by way of Carson and Mound Station strike the narrow-gage for Inyo. From Mound Station a wonderfully mountainous country is seen on every side. Among the mountains and over broad plains we take our way. The engin puffs leisurely along and we stop an hour or so at each station, but fortunately the stations are far apart in this thinly inhabited land, where the sage-brush triumphantly reigns and the wild Indian still roves bedecked with brilliant colors. It is election day and the immense commotion throughout the republic only givs occasional signs along our arid journey. The polling booth is sometimes at the depot; and no beer can be had for love or money to cool the thirsty lip. I cannot vote—and cold water is the only beverage in sight. This is disfranchisement in a double sense. There is not much sovereignty in spending election day among barren hills and plains and still waters. It is a lovely day, however. The atmosphere is perfectly enchanting. It shines like liquid gold and flows and streams away over the vast sceneries as if Cleopatra's jewel were melting in the radiance. The sky is like a polished dome. Every cloud is dissipated, and the perfect blue appears in mirror-like expanse. So I enjoy the solitude and beautiful pictures as they mingle in the vast extent, and care not how indolently the iron horse thunders forward. In the afternoon we trail alongside an immense sheet of water, spread at the foot of the mountains. It is named Lake Walker. It is thirty miles in extent. Not a ripple is seen upon its surface. It is like glass. I understand the Indians own this lake, and the white man cannot fish in its placid depths, which is something of an aggravation to those who love the sport. In the evening about 8 o'clock we roll into Bellville, a railroad town, with not enough voters, however, to make a precinct—not ten voters—and those who exercise the right of franchise hav to go to Soda Springs, twelve miles away. We get occasional telegraph dispatches as to the result of the national election. I hear that Cleveland has carried New York, New Jersey, Indiana, and Illinois, and up to date I do not know whether these reports are true or not or who is elected president, but I feel that the country is safe whatever happens, and if Cleveland goes in, there is one sublime consolation, Wanamaker goes out. It looks as if a mighty political revolution has swept over the country. What it means I cannot really tell. I hope it is for a diminution of church power in politics. It looks somewhat that way. It must be admitted by those who hav studied the situation that the party in power by its representativs has been to a certain extent for ecclesiastical legislation. I hope for something better in view of these tremendous changes. We are breaking away from the old moorings, and the people are in the process of education. There never was a better time for Liberalism to assert its powers, to fling its flag upon the political field. This is a noble opportunity for agitation and enlightenment. Parties' ties are sundered. There will be new formations, new issues, new questions, a grander opening for progress.

Wednesday morning I leave Bellville. Slowly we climb and wind our way among the White mountains, which stretch to Mexico. It is a delightful journey, for splendid prospects open on every hand, constantly changing. The railroad twists and turns like the folds of a serpent. At one place the tracks are only seventy feet apart and yet it is a mile from one point to the other by rail. Mount Montgomery towers near by, thirteen thousand feet high. From the bosom of the hills we creep into the broad valley extending between the White mountains and the Sierras. In the early afternoon I arrive at Bishop. This is a town of about five hundred inhabitants, the largest in Inyo county. It is in Owen's Valley. A fine agricultural county is about it. Bishop is six miles from the railroad. It was formerly called "Gospel Swamp," from the fact that it was supposed that the churches had a kind of monopoly. The Methodists hav built an academy, and about two months ago there was a conference and Bishop Vincent was present, and as no Freethought lecturer was ever in this country, the clergy appeared to be in the swim. The Baptists hav also a church at Bishop. However, judging by the reception I hav had so far, the Liberals are in the majority. I lectured in Spencer's Hall on Wednesday evening. It was nearly full, and my address, "The Demands of Liberalism," was received with great approval. I hav found nowhere more enthusiastic supporters than here. I lecture again on Friday and Sunday next and look for crowded houses. Freethought is triumphant. "Gospel Swamp" is no more. I shall hav much to say about Bishop and the friends I meet here, in my next letter. It is one of the liveliest points on the route.

Thursday morning, with John E. Jones, Jr., I travel to Round valley. This valley is about five miles long and from two to three miles wide. It lies snugly at the foot of the mighty Sierras. Mt. Tom, thirteen thousand feet high, towers over it in majestic splendor, crowned with eternal snows. For hundreds and hundreds of miles away roll the enormous mountains to San Bernardino. In their bosom are vast lakes, natural reservoirs—eight thousand and ten thousand feet above the level of the sea—and from these through springs in the rocky clefts three beautiful rivulets flow into Round valley, while into Long valley, Owen's valley, etc, dash other perpetual streams from the chambers of these everlasting hills.

Round Valley is one of the prettiest places in California, and to-day in the golden sunshine at the home of John E. Jones it presen's a glittering scene of loveliness and grandeur. The house is built on an elevation and from it the whole valley can be seen with its farmhouses, its groves, its fields, its wandering herds of cattle, flocks of sheep, and bands of horses quietly feeding in the shining pastures. It is like a picture of Arcadia, this gem of a valley beneath the cloudless blue. Resplendent with luminous cliffs and masses of snow, the mountains on every side lift their jeweled walls from ten to thirteen thousand feet in hight. Here is nature's wildness, and human comfort and repose. The whistle of the locomotiv is never heard, nor the click of the telegraph. I could not get farther away from the hum and clash of civilization and yet more enjoy its delightful calm and leisure. While I look upon elevations where the foot of man has never trod, where nature reigns in undisturbed serenity and magnificence, near around me are books and pictures, art and culture, and the glory of Freethinking humanity.

My friend John E. Jones, Sr., now seventy years of age, came here twenty-eight years ago. It was a wild country then. The Indians roamed over it and claimed dominion. For three months Jones had not a particle of bread or meat or potatoes to eat. He was obliged to liv on pine nuts and tasboose. Tasboose is a kind of grass nut, or root. The pine nuts are found on the pine trees. These constituted the main food of the Indians at that time. In spite of all these difficulties and sufferings Jones remained in the valley until the period of prosperity came, and won a home where there is beauty and plenty. By his own energy he has from small and rude beginnings built one of the best flour mills in the county. He has the latest improved machinery, with twenty-seven horse-power from the mountain stream which plunges by his home, with thirty-seven feet fall. The Cambrian mills produce as fine a quality of flour as any in the country.

Jones was formerly a Mormon missionary, intensely in earnest, thoroughly believing in the gospel of the Latter Day Saints, and traveling thousands of miles for the sake of winning converts to the church and filling its treasury. In 1857 he came from Wales to this country, and was in Utah for several years. When he experienced the inside of Mormonism he did not like it and became a rebel. He was with the Morrisites in Weber valley and a cannon ball plowed its way between his legs, but he escaped unhurt, while many were killed in that short but terrific slaughter. From Mormonism he passed into Liberalism, and for years he has been one of the most earnest and generous supporters of our cause, and through his efforts and determination I hav made this campaign in Inyo county, which promises to be so successful. I lectured last evening in the schoolhouse at Round Valley, and it was crowded to its utmost capacity. This is the first time Freethought has been given from the platform, and I must confess that I am surprised at the enthusiasm with which it is received. The fires hav been smoldering for a long time. Now they blaze forth. SAMUEL P. PUTNAM.

Round Valley, Nov. 10, 1892.

A Good Memory.

From the Ironclad Age.

Mr. E. M. Macdonald is now the business manager of THE TRUTH SEEKER. Mr. Macdonald has very ably edited this Freethought paper since the death of its founder, D. M. Bennett, and there is no doubt that he will prove equally successful in the execution of his new duties, or rather his old ones, for if memory serves us right he was business manager for a number of years prior to Mr. Bennett's death.

Please renew your subscription and obtain another subscriber.

English Notes.

DEAR TRUTH SEEKERS: When a man begins to plow his field it is only the commencement of a big work. The plowing, sowing, and a multitude of other performances hav to be gone through before the harvest is reaped, but at harvest time the fruit of all the labor comes merrily with a hop, skip, and a jump, and all at once. It looks almost as though that is the program of Freethought work. We hav sown in sorrow, watching for the harvest, and hoping almost against hope that our labor would be rewarded with success. Who does not know the bitter disappointments the leaders of our movement hav had to experience? Beaten on all sides by the purveyors of superstition, they hav stuck to their guns whilst the faint-hearted hav said that their labor was all in vain. Those who should hav joined in the struggle hav stood aloof when trouble loomed in the distance. Others, less cowardly, marched onward against the skirmishers but remembered other engagements when they discovered themselvs in force. A noble few were stanch to their principles and fought all along the line, working with one hand at their daily toil and wielding a sword in the other. Thanks to this self-denying few, Christianity bids fair to succumb; and its preparations to yield do not come from one side or two, but from all sides.

And how do they come? Well, in England it is in this wise. The church has hitherto posed as the doer of all charity. Hospitals, asylums, and benevolent societies hav all been the offspring of that great mother. If you would only believe the priests and upholders of the superstition, not a good thing in the whole world but we hav to thank the church for giving it to us. One can easily see what a strong wall this argument was to batter against. The thoughtless, seeing the clergy so much mixed up in things, thought they were justified in their boasting; whilst the poor Secularist who disputed the point was yelled at as a maniac and hissed as an opponent to the well-being of the people. All that prejudice could do was done in support of the powers ecclesiastical.

Somehow or other, our views of the story are beginning to gain ground. The seed, sown so patiently during the spring-time of our movement, has long shown evidence of life, and here and there fields of promising corn hav dotted the country; but where we least looked for it, corn has been sown by other hands resulting in a rich harvest of precious corn. Even now, Mr. Stead, of *Pall Mall Gazette* fame, is stumping the country endeavoring to secularize the institutions already referred to above. The stanch supporter of the Salvation Army and of his holiness the pope of Rome is thus standing godfather to the Secularists. The keynote of his new mission is a Civic church, the details of which scheme, as expounded in Rochdale, I am about to giv you.

Mr. Stead commenced an earnest and at times vigorous speech by remarking that the mayor had not quite apprehended the message he wished to deliver that day. The spirit of the remarks was all right, but he wished it to be distinctly understood that he did not in the least limit his field to Christian men or Christian women. If they wished to get Christ's work done in Rochdale they would hav to be a great deal more particular about the willingness of the people that would help them than in troubling themselvs as to whether those people were connected with any denomination. And therefore he did not appeal to those who were labeled Christians particularly, but to everyon , whether Atheist, Agnostic, or whatever he might call himself, who was willing to assist in doing Christ's work, but might not, perhaps, call it that.

What was aimed at, was that there should be a church of Rochdale as clear and definit as there was a municipality of Rochdale, and that church should include amongst its members those who were willing to sacrifice more time, take more trouble, and spend more money if need be than they had hitherto done to save their fellow-men. It was immaterial whether it was through their municipality, their school board, their board of guardians, their coöperativ societies, or through any other institution that they sought to do the work required, so long as there was time and trouble taken in order to help somebody else. And when they did that, and when they were willing to labor hard to promote something in which they had no personal gain, they would hav a right to reckon on those persons as members of the living church in the town of Rochdale. (Applause.) He did not ask them to join together in order that by helping and working for the object in view they would be satisfying themselvs that they would be saved in the next world; he asked them to leave that an open question—for the Lord would know his own—and endeavor in the mean time to make Rochdale more of a heaven than it was at present. (Applause.) Proceeding to giv his audience some idea of the church he sought to establish, Mr. Stead remarked that if they were going to hav a church that was to be a reality, they would hav to establish it where it could be found when it was wanted. He thought that a church whose representativs could not be found by a postman was not a church that could be of great use to them. Where was there in all Rochdale a man who stood for the organized or unorganized Christianity of the town—a man who, as the mayor answered for all things municipal, could answer for all spiritual and altruistic work? He reminded them that in order to carry out their simple, ordinary, every-day secular work of laying their drains, removing manure, supplying them with gas and other things, they needed a common center, and they also needed a man in the person of their mayor who was responsible for seeing that that work was properly carried out. But had they such a center for their religious work? Or had they some one to stand for them as the mayor stood for the town? If they had in Rochdale they were more highly favored than those in other towns. Some might say that the vicar of the parish was the natural person for such a position. In that case let them hav the vicar, and let them ask the vicar to undertake the responsibility that lay upon the church of Rochdale. But the vicar would be the first to tell them that he had his own church and his own parish to look after, and that the burden of looking after the whole town would be too much for his shoulders. The collectiv evils of the town could only be met by the collectiv efforts of the whole Christian people, using that term to include Atheists, who did Christ's work now and again. As an illustration, Mr. Stead remarked that there was no drain in the most miserable part of the town but if stopped for twenty-four hours would put in motion the representativs of that part of the town, and they in turn had the power to use the whole of the executiv forces of the administration of the town, and even go to the extent of laying a rate, if that was needed, to get the drain unstopped. But when they had a drain stopped in the moral and spiritual world there was no person to whom they could appeal in the name of all organized efforts in the town. They ought to bring the same common sense to bear on those great problems of carrying out their great altruistic work as they did on questions affecting municipal government. It was only by collectiv action that they could hope to be as successful with their spiritual work as they were with their secular undertakings. The mayor, backed up by the law, represented "thou must," but a church, such as he proposed, which would not depend on law but on conscience and common sense, would represent "thou ought." (Hear, hear.) The way he proposed they should begin was that those who were in favor of such a church being established, and were willing to assist it by every means in their power, should send in their names, and afterward meet together to discuss the lines on which they should carry out their object. For instance, there were in Rochdale certain agencies at work for the public good. First and foremost these agencies included the churches and chapels of the town, then came the municipal administration—the town council, the school board, the board of guardians, the members of which were giving time and labor in endeavoring to make human life safe and existence tolerable in the town—and then their great coöperativ and friendly societies and kindred institutions, all of which might form amongst them what he should like to call "the representativ council of the civic church of Rochdale." He did not think they would call it that, for in most towns they would call it anything but that. At Glasgow, a federalized association of that character, which formed about the most hopeful and promising experiment of the kind in the United Kingdom, was called the Association for Improving the Condition of the People; while others, as at Brighton, were called civic centers. Personally, he should like, for the sake of historic and traditional continuity, to retain the word "church," but they might call the center what they liked. The chairman of the federation would practically be the civic bishop of the church.

As a matter of fact the whole idea of a "church" has been tabooed by the reverend and other worthies who attended the subsequent meeting. True, a society on these lines has been formed. The mayor has taken his place at the head; committees on various social questions hav been nominated; religious questions hav been excluded; and the clergy hav had to climb down to take their place amongst Atheists and heretics, admitting that Christianity has not been able to grasp the difficulties of modern life and seeking the improvement of society by purely secular views administered by a purely secular body.

Mr. Stead is now one of the most famous religious cranks of the day in England and Rochdale is a very important town in the North of England. We Secularists are naturally elated that the clergy should thus be brought to their knees and made to acknowledge that their fetich religion has had its day. Yours fraternally, SAM STANDRING.

Priest and Dupe.

Some years ago a member of Congress commenced his maiden speech with the declaration that mankind is composed of two unequal classes—viz., the humbuggers and the humbugged. It would be as true and more specific to say that mankind is composed mainly of priests and their dupes.

To say "the priest is the most useless thing on earth" does not cover the case; for he is the greatest evil on earth. All nations from time immemorial hav been afflicted by his presence and pretensions. He is a natural product of ignorance and credulity. In the most primitiv society, if some one of more acute sight can see farther than others, or with more sensitiv ear can sooner announce approaching danger, or can discover the cause and remedy of some fellow's stomach-ache, he is at once made a medicin man or priest to propitiate unfriendly spirits. This medicin man may really fancy that he has some influence with unseen forces, and therefore feel a responsibility. The sense of responsibility induces dreams and visions of and about spirit realms which he relates from time to time to the credulous barbarians. He gradually gains confidence and credence, and is soon found holding familiar converse with some great unseen spirit and receiving from it divine instructions.

But the revelations and commands made by different gods to prophets and priests at different times and different places differ widely, in fact, disagree materially, in respect to things both seen and unseen. The sunny god of the Chinese, the abstract god of the Hindoo, and the dignified god of the Greek, present striking contrasts to the cruel God of the Jew and Christian, and the nearly-as-bad god of the Mohammedan. These gods differ in character as do the different races of mankind. Each god is believed by its devotees to be an almighty, and yet is despised by the devotees of all others.

But though the gods differ, the priest, from the rising of the sun to the going down thereof throughout all generations, is the same character—an almost universal human parasite riding his dupes with spook spurs. And he claims this action to be his divine right and duty.

Sometimes the functions of priest and chief are combined in one person; but when they are separate the chief or king is generally subordinate to the priest; for the priest assumes and is believed to possess influence with supernatural powers to send weal or woe. In ancient Egypt the priest could and did cause a king to kill himself to avert something worse from the gods. The Bible givs numerous instances of kings being dethroned by or playing second fiddle to the priest. And since our gospel of peace was revealed, the priest has been generally superior to king when the functions are not united as they now are in England, Russia, China, etc. In 1077 Pope Gregory VII. excommunicated Henry IV., emperor of Germany, and kept him standing barefoot for three days and nights outside the papal gates begging pardon. A year or two ago a contention arose between the king of Siam and the Shinto high priest. The devotees sided with the priest, the king was banished, and the priest took his place. And there is not a monarch on earth to-day who could successfully cope with the pope of Rome for supremacy. These facts go to show that superstitious people hav less fear of visible than of imaginary, invisible powers.

That barbarians should reverence priest and fetich seems natural enough; that educated folks in this comparativly free land should remain subject to priest and charm is astonishing to one who uses reason; for facts and common sense tell them that the prayers of all the priests on earth combined never brought needed rain or averted a deluge.

The priest is an obstacle to human improvement. So long as he can make his dupes believe that their God sends wars and plagues among men, they will not do much to prevent them. So long as they believe human deformities to be the work of an overruling providence they will not know the true causes. So long as they believe their days to be numbered, they will not learn why it is that even here in the front rank of Christendom a majority die young if not in infancy.

The priest is expensiv and he is very numerous. It is safe to say that in the United States alone he numbers fully one hundred thousand. Taking $1,000 as the average salary or income, we find the snug annual sum of $100,000,000, exclusiv of presents at entertainments, marriages, baptisms, etc., and privilege of kissing brides, mothers, and babies. And the dupes provide it all.

Without building roads, digging canals, or tanning hides, the priest gets good living. In Mosaic times he had not only the best roasting pieces of the fat lambs and veals, while only the poorer parts were wasted on the altar, but he bagged the pelts also (Lev. vii, 8).

All the way down through the centuries of ignorance, superstition, and misery the priest is represented as being in a kind of stall-fed condition. Our own historian Abbott, in his "History of the French Revolution," says that "at that time *nine-tenths* of the peasant farmer's produce were exacted by church and state." The peasants rebelled—killed somebody—and the priest has howled about it ever since. Scott, in one of his novels, describes a friar priest in time of scarcity as having secreted in a wood preserve a larder well stocked with ale and venison. And during the present great famin in Russia, where many thousands are perishing from hunger, no intimation is given that any priest is losing flesh.

Noticing one day, in a market on upper Eighth avenue, two order-baskets filled with turkeys, chickens, and prime roasts, "Good godfrey," I inquired, "where is all that a-going?" "To the Paulist fathers," was the whispered reply. On the following Sunday the Paulists' dupes were instructed to contribute to the fund for local missions.

As one on emerging from a lonely wood in which the howl of a wolf has been heard breathes freer, so will the dupe breathe more freely when he gets rid of the parasitic priest with his spook spurs.

L. G. Reed.

Kill the Bible by Ridicule.

To the Editor of The Truth Seeker, *Sir:* A few weeks ago you published an article from a correspondent who disapproved of your Bible pictures on the ground that ridicule was not a proper means to use. I ask the liberty to express a different opinion.

I believe that ridicule is as good and proper in its place as the most candid argument, and hav never yet seen any other book that was open to or deserved one-half as much ridicule as the Bible. It is a man-made book; no god had anything to do with its inspiration, and most of it was written by very ignorant men.

Take for example the story that God brought the animals he had made to Adam to see what he would call them. There were Adam and Eve but two days old; had never had a mother; had never heard a word spoken by human lips, and as far as language was concerned could only grunt like a couple of young pigs.

Think of an all-wise being bringing animals to be named to a man who could not speak a single word.

Laugh and grow fat
Whene'er you read that,
And make other people laugh, too;
And perhaps you may shame
Some priest-ridden dame
And teach her to think, "Is it true?"
When she reads that old hullabaloo,
That awful old hullabaloo.

I hav shamed scores of people out of the Bible, and out of the church, by ridiculing the ridiculous passages of that old book, and am doing the same now. I hav sold nine copies of your Bible Picture Book and should hav sold more if I had been able to travel about the city. In selling it I recommend it as the best book we hav, because it is killing off the Bible, which is the worst book published.

There are thousands of people who can be ridiculed and shamed out of their errors when they could not be reasoned or argued out of them, therefore I say to you, go on with your pictures and kill off the Bible as fast as you can. That book has done more harm in the world than all other books ever published. Eight words of the Bible, "Thou shalt not suffer a witch to liv," caused seventy thousand honest old women and innocent young girls to be hanged or burnt as witches when there never was a witch on earth. The Bible has caused some millions of the best people of their time to be put to death by the most excruciating tortures men could devise. It is a man-made book, written by ignorant men. Each writer gave the Bible and its God a patch of his own character, and their God is a very imperfect being. They tell us he made an angel in heaven, but in a little while that angel rebelled and was cast out into the earth and became a devil, and with the help of a snake outwitted God and got all the human race away from him and got them doomed to an endless hell. They tell us that after God had finished his work here on earth he looked upon it and pronounced it very good, but in a little time he found man so imperfect that it repented God that he had made him, and grieved him to the heart. This shows that the Bible God is only a man-made myth, for if he had been a perfect being he would hav made a perfect angel and a perfect man.

But enough for the present. J. Hacker.

Vineland, N. J., Oct. 21, 1892.

The Clergy Might Well Take It to Themselvs.

It is related that in the canton of Berne, in Switzerland, it had been customary, from time immemorial, to keep a bear at the public expense, and the people had been taught to believe that if they had not a bear they should all be undone. It happened some years ago that the bear then in being was taken sick and died too suddenly to hav his place immediately supplied with another. During the interregnum the people discovered that the corn grew and the vintage flourished, and the sun and moon continued to rise and set, and everything went on as before, and taking courage from the circumstances, they resolved not to keep any more bears, for, said they, "a bear's a very voracious, expensiv animal, and we were obliged to pull out his claws lest he should hurt the citizens."

The story of the bear of Berne was related in some of the French newspapers at the time of the flight of Louis XVI., and the application of it to monarchy could not be mistaken in France; but it seems that the aristocracy of Berne applied it to themselvs, and hav since prohibited the reading of French newspapers (Paine's Rights of Man, Part ii, note).

Positivism in France.

From the Popular Science Monthly.

Most of our readers are probably aware that the name "Positivism" was given by the French philosopher, Auguste Comte, to a system of thought and life which he professed to hav founded on the unmistakable teachings of science. According to his view, the world had passed through the stages of intellectual childhood (theology) and adolescence (metaphysics,) and had entered upon its maturity, the distinguishing mark of which would be the acceptance and systematic application of duly verified scientific truth. That Comte was a powerful thinker, with an altogether singular faculty for generalization, no one has ever been disposed to deny; and, although the scientific world in general has stood aloof from his system of thought as something too finished and definitiv, and therefore too restrictiv, for such an era of intellectual growth and expansion as the present, it has watched, not without sympathy, the efforts of his avowed followers to uphold the claims of science to a controling voice in human affairs, and to promote the higher intellectual and moral life of society by means of popular lectures of a superior character. On the other hand, Positivism has earned the hatred of the ecclesiastical foes of modern thought by the absoluteness of its rejection of their claims and pretensions. It is, therefore, an event of no ordinary importance that the leader of Positivism in France, the man whom Auguste Comte designated as his successor, should hav been selected by the minister of public instruction to fill the newly created chair of the general history of the sciences at the Collége de France, the most distinguished educational institution in the country. The chair was created, it is generally understood, with the express intention of offering it to M. Lafitte; and when the appointment was made it was greeted with almost unanimous approval by the press. Ecclesiastical journals, like the *Univers*, of course objected, and the minister of public instruction had to answer some interpellations in the legislature; but, on the whole, the government had every reason to congratulate itself on the effect produced on the public mind. Some of the comments of the Paris press are indeed very striking, showing a freedom in the expression of opinion to which in this country or in England the public is scarcely accustomed. "In these days of mystical reaction," says one paper (*La Justice*), "it was a very suitable thing to take strong ground for the Positiv and scientific spirit, and to proclaim in clear and lofty tones the one true religion, that which exalts the claims of humanity and of social duty." In defending his appointment in the senate, the minister of public instruction, after dwelling upon the intellectual qualifications of his nominee, paid the following tribute to his character: "Truly, if there is among us a modest man, a simple man, a man who has never courted notoriety, and who has reached his seventieth year without ever having asked anything of his country, it is M. Lafitte; and, for that reason this modest and conscientious scholar, this *savant*, whose whole life has been devoted to disinterested study, appeared to us to present the moral as well as the intellectual characteristics necessary for the high dignity of a professor in the Collége de France." Again, speaking of Positivism as a system, he observed: "This Positivist doctrin, that people talk about and that some execrate, is an extremely tolerant doctrin; you may say that tolerance lies at its very base. Its absolute rule is to proceed by means of observation and experiment; to limit its conclusions and affirmations to what is revealed by these special scientific methods; and as regards what lies beyond verification, to treat with respect every belief and every hypothesis. Positivism is, therefore, from the philosophical point of view what the unsectarian, or lay state is from the political point of view; and I did not, therefore, think that M. Lafitte's profession of this doctrin should alarm or disturb men's consciences in this country, or prevent me from nominating him to a chair of which he was worthy."

These are notable words to hav been spoken by a responsible minister in a country in which not long ago ecclesiasticism was so powerful. It is not necessary to hav adopted, or to approve of, the peculiarities which mark Positivism in its intellectual and especially in its practical aspects, in order to rejoice that its most eminent teacher should hav an opportunity of exhibiting its broader principles from the vantage-ground now afforded him, and of thus challenging for them, more openly than ever before, the criticism of the philosophical world. As to the action of the French government, we can only applaud the determination it shows to place competently represented systems of thought upon a footing of perfect equality.

Religious Impudence.

M. M. Trumbull in the Open Court.

I once knew a dancing-master whose care it was to explain to his pupils what was "etiquettical" in a ball-room. He gave me many valuable hints in deportment, and I try to observe them as closely as I can. Lately I hav been reading a little book which tells me what is and what is not "the correct thing" to do in a great variety of social situations, but I hav not been able to find anything in it on the subject of theological politeness; and this is the more curious because a code of etiquet is needed in the sectarian world. Men who are too well bred to intrude upon my private affairs, and who literally do not care whether I go to bodily ruin or not, will stop me on the street in amiable anxiety about my soul, and tell me how to save it. Is that politeness or presumption? In the language of the dancing-master, is it "etiquettical?" The reason why I ask is that the point has lately been raised in reference to the action of Professor Huxley, who, careless of his own spiritual welfare, indignantly tore up a tract which a disburser handed him in Barmouth, in Wales. It was not the gratuitous impudence of the evangelist that irritated the professor so much as the accompanying question, "Hav you got your soul saved?" The religious papers are unanimously of opinion that Professor Huxley was guilty of Agnostic rudeness in tearing up the tract, and that the colporteur was theologically polite in accosting him on the street, thrusting a tract into his hand, and asking about his soul. They do not allow that a man is entitled to privacy in spiritual as well as in temporal affairs; and they forget that an impertinence offered recklessly, whether it be taken as an insult or not, *is* an insult, and that the man who offers it must expect rebuke. Professor Huxley himself, describing the affair, and referring to the question, "Hav you got your soul saved?" says, "I hav sufficient respect for genuin religion to be revolted by blasphemous impertinences, so I answered somewhat sternly, 'That is my business.' And concluding the paper to be a tract, a form of literature I do not affect, I tore it up and threw it away. On reflection, I do not see what other course I could properly hav taken." Many a time I hav had a like experience; and once a holy person, who was very well aware of my peculiar views, accosted me and inquired about my soul. He gave the question a pungent flavor by a little pious vitriol administered in this agreeable form: "Your hair is a-getting white, and a-blossoming for the grave; and it's time for you to be a-thinking of your soul." I think there ought to be a book on religious etiquet. M. M. Trumbull.

Darwinian Astronomy.

From the Galveston Daily News.

Perhaps all the civilized planets formerly had tails when they were in their cometic or monkey state.

The Freethought Federation of America.

[Headquarters, 345 West Randolph street, Chicago, Ill. S. P. Putnam, president; John R. Charlesworth, secretary; George L. Robertson, treasurer.]

No political campaign in the history of the United States could exceed the one through which we hav just passed in the disgraceful exhibition of religious discord, religious rancor, and religious hatred. Never hav the passions of the devotees of superstitious faith been aroused to a greater degree than in the city of Columbus, O., during the recent political contest. Catholic has been cursing Protestant, and Protestant anathematizing Catholic. Each sect has resorted to the most vile and desperate schemes to secure political preference and to manipulate the avenues of government. The pulpit, which has never been very clean, has been reduced to the level of a common political pothouse and turned into a veritable political hell. The bitterness and intensity with which these opposing sects conducted the struggle for supremacy stands as a silent and significant witness of the farce of the union of the Christian church.

The first serious outbreak commenced on the 21st of October last, when the Roman Catholics turned out a parade nearly fifteen thousand strong, to the consternation of their enemies. It was the Columbian celebration services, and the vast array of pomp and vanity on the part of the Catholic church was, as the bishop himself declared, to show conclusivly the genuinness of the fealty of the Roman Catholic church to American institutions, and the patriotism and loyalty of her subjects to the American government. But the boasted loyalty, etc., of this ecclesiastico-political machine to the United States is brought down lower than a comedy, for in order to swell their numbers in the parade, the Roman Catholic bishop had ordered the imposition of a fine, in the sum of $5, upon each and every one that should fail to take part therein.

The outcome of the religious feud now existing in Columbus is that the secular government has been called upon to interfere, in suit for slander in the sum of $50,000, instituted by Father Eis, a Roman Catholic prelate, against Rev. Mr. Van Pelt, of the Methodist Episcopal church, and two other prominent citizens of Columbus. It is expected that a prolonged and bitter struggle will ensue, the termination of which it is difficult to prognosticate upon.

Since writing my last letter, I hav lectured once more in the city of Columbus and also in Massillon. My audiences were not very large in either place, doubtless owing to political excitement. My second audience in the latter place was a considerable improvement upon the first, for the result of the elections being known, public fervor had somewhat abated and the people again took up their interest in every-day life. My thanks are due to Mr. and Mrs. W. S. Moke, Mr. and Mrs. Joseph Hunt, both of whom entertained me right nobly and tried their utmost to make my stay among them as pleasant as possible. Several names were taken upon the lists of the Federation, and several petitions to Congress are circulated through the town to open the gates of the Fair. I hav never entertained any serious thoughts that the Fair would be closed on Sundays, notwithstanding the closing clause passed by Congress; and now the following item clipped from the Ohio *State Journal* fills me with greater hope than ever:

> At the regular meeting of the World's Fair directors this afternoon a resolution was passed favoring the opening of the World's Fair gates on Sunday, provided the machinery be not run. The directors declare that as all the nations of the earth hav been invited to attend the Fair it would be highly discourteous and inhospitable to inform them that they cannot do on Sunday what they could were they at home.
>
> "The closing of the gates on Sunday," says the resolution, "means that thousands of artisans and mechanics to whom the exhibition will be of inestimable advantage will not be able to attend it." The directors say: "We are in favor of allowing every nation to hold within the ground such religious services as it may desire on Sunday." They also think it desirable that the gates should be open to allow visitors from different portions of the Union to meet socially at their state buildings.

But still we must not relax our efforts to induce Congress to repeal the clause, and hav these gates opened by the statutory laws of the land. Let every Freethinker do his utmost to assist President Putnam in his labors at Washington to this end.

Our numbers are still rapidly increasing. We are already close upon the two thousand mark, and with the names that President Putnam has secured, it is probable that we hav passed it, and are on the way to reach three thousand.

The Quaker city again sends a word of cheer backed up and encouraged by financial aid.

Illinois once more contributes her quota, and states what it desires to see done:

VIENNA, ILL., Oct. 26, 1892.

MR. JOHN R. CHARLESWORTH, *Dear Sir:* We herewith send you $2 for the cause of Secularism *vs.* churchianity.

We want all done that can be done *versus* the present administration, because of its pandering to churches.

We are in favor of giving the churches the protection that the Constitution guarantees to them, but no more.

JOHN S. CRUM,
B. STURDEVANT.

Texas also sends us a good word with promis of assistance.

And Colorado, not wishing to be outdone, sends us a letter of confidence in the new movement.

The letters I hav received show conclusivly that the Federation has achieved a remarkable numerical success. And we mean to push onward again until our strength can be measured on a par with the devotees of faith, and to bring the Federation to such a pinnacle of success that it shall become a factor in the political problems of the day. Higher and higher we intend to climb—to carry our banner, the banner of human liberty, far above the groundworks of the enemy, and to place it in a haven of safety where it shall be free from the vicious attacks of ignorance and credulity.

We hav had considerable printing done in the form of constitutions, petitions, and Freethought political campaign documents. This has of a necessity involved us in a little debt, which must be paid before we can draw up other documents for the press. So once more I appeal to every Freethinker to send us a donation to assist in defraying expenses.

And now the usual period of thanksgiving is drawing near, and the president of the United States has issued his time-honored (?) proclamation to the people that they shall congregate in the churches and chapels to pray and sing in praise for the benefits and privileges conferred during the past year.

Upon reviewing the history of our land for the last twelve months we witness many incidents and calamities that would seem to rather merit our curses than our praise. Let the Homestead workers and Buffalo toilers speak out. For what must they be thankful? Let us be thankful that, even if Harrison did sign the bill to close the Fair on Sundays, our chances are rapidly increasing toward securing the repeal of that law. Must we be thankful that the Roman Catholic vote has triumphed and succeeded in returning its candidate to power? Must we be thankful that Congress has made an increased number of appropriations out of public funds to institutions of a sectarian character? But Freethinkers hav something to be thankful for, and that is the organization of the Federation; for by it we may be able ere another four years hav passed to boldly declare our position upon the political issues of the day and enforce a stoppage of religious legislation. And, friends, this is greatly needed, for, in addition to what I hav stated in the beginning of this letter concerning the approaching crisis in religious matters, certain events hav come to light since the election that fully corroborate my statements and should stir the heart of every Freethinker to renewed earnestness and vigor in this great fight for human liberty. An encyclical is being distributed broadcast throughout the country, purporting to hav emanated from the pope of Rome, wherein it is stated explicitly that "subjects of every rank and condition in the United States, and every individual who has taken an oath of loyalty to the United States in any way whatever, may be absolved from said oath, also from all duty, fidelity, and obedience, on or about September 5, 1893, at the convening of the Roman Catholic congress at Chicago, Ill." Whether this is authentic or not I cannot say, but still it is just what Rome would do if she dared.

But our Federation is growing. Hope is now our strength, and work the means by which we mean to triumph. Success is the star that leads us on to victory. Already I see its glimmering light beckoning us on with renewed vigor and fresh courage. The Federation is now placed beyond all possible chance of failure, and we shall strive yet to increase its strength, that church rule and priestly domination shall hav no place in this fair land of ours.

On Sunday last I lectured before the Ohio Liberal Society of Cincinnati, where I was greeted by an immense throng; the hall was well-nigh filled almost an hour before the time announced for the lecture.

The Freethinkers in this Ohio city are doing a grand and noble work, meeting with success after success, and they hav received such a quota of that that they dared not advertise my lecture for fear of being compelled to turn too many people away. George Light is still at the head and has been elected its president, which brings to mind the force of the first line in that hymn, "Lead, kindly Light." Andrew Hogg is again its secretary, and Messrs. Silverman and Allen hav charge of the finances.

This society has conducted a vigorous campaign since its organization. It has accomplished grand results, and it has a good balance of cash on hand for future work. Our friends here gave me an enthusiastic reception and expressed a wish that I should visit them again immediately upon my return from the coast.

Tuesday morning I leave the beautiful state of Ohio behind me, with all its pleasant associations and remembrances that hav formed during the past year. Many valued friendships and lasting friends hav been made since my advent into this state and I could scarcely leave without a tinge of regret.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

Items of Foreign News Interesting to Freethinkers.

The French Freethought Federation will hold its annual congress next month.

There is a movement on foot tending to the formation of a Scandinavian Freethought Federation, comprising Denmark, Norway, and Sweden.

Las Dominicales of September 30th announces the adhesion in one week of fifty-eight new societies to the International Freethought Federation.

The editor of the Danish Freethought journal, *Tänk Selø*, has been indicted for publishing a translation of Victor E. Lennstrand's article, "The Ascension of Christ."

Henry V. Berghell, the ex-Unitarian lecturer and Freethought exile, has left Minnesota for the Pacific coast, to engage in journalism, and, we may presume, study Theosophy.

The pious Catholics of Eickel, Westphalia, hav boycotted a certain Protestant brewer because at the recent visit of the Catholic bishop he failed to hoist the flag on his brewery.

The Freethinkers of Vienna, Austria, celebrated on October 1st the twenty-fourth anniversary of the uninterrupted existence of their society. The success of this society is mainly due to the efforts and energy of our friend Edward Schwella.

A recent decision of the Russian holy synod declares that "married Hebrews who hav entered the Greek Catholic church may, with the permission of the bishop, marry another woman if wife No. 1 has not been baptized in the only true faith."

"THE TRUTH SEEKER is the only American Freethought journal which represents the International Freethought Federation in the United States and Canada, and which contains a special column devoted to foreign news," says our contemporary *Las Dominicales*, Madrid.

We hereby inform our readers that our supply of publications from the Cometée d' Etudes Morales is exhausted, but as soon as new ones arrive we will notify. There are more French people reading THE TRUTH SEEKER than we supposed. We hav received twenty-three letters within eight days of the publication of our notice.

If, as we expect, the cholera should show itself next year here in the United States, we advise our readers, upon the authority of *Norddeutche Katholic*, to use the following remedy: Take the Lord's sacrament often, and then in penitent mind be present daily at morning and forenoon mass, and pray to Holy Joseph and Holy Rochus, the saints preventing epidemics.

According to the *Observatore Romano*, the official papal organ, the pope is not alone the spiritual head of all Catholics, but is likewise their infallible secular judge and monarch, whose decrees stand above those of the state. The Scarlet Lady begins to show her horns. It behooves Freethinkers to organize. Send in your names and coins to the Freethought Federation of America.

In Argenteuil, Trier, Kóln, and Rome there is preserved the whole and genuin coat of Jesus. The old genuin coat is to be put on exhibition in Argenteuil next year; while a new genuin coat (now being made to order and 1.45 meters long) will be shown in Trier, Aug. 10, 1893, as the only genuin coat, which was brought by Charlemagne to his sister, abbess of the Argenteuil cloister, from the Holy Land. Whether the Kóln and Rome only

genuin coats will likewise be exhibited we cannot tell at the time of this writing.

We are the recipient of a Franco-German religious sheet, called the *Rose of the Month.* It is the organ of a Catholic Franco-German prayer society, which sends its supplication to Our Lady of the Holiest of Hearts (Mamma Mary, we suppose). It contains the information that in 1876 there were published in it 55,564 notices of thanks for prayers answered by Mrs. Holy Ghost. It is to be regretted that the paper does not giv the number of prayers not answered.

In Saxony, Germany, the police are to notify the nearest minister if a child has not been baptized. In the same country there are being organized societies for young people which instruct them in the "near coming of Christ." There is a union of state and church in Saxony. The way to prevent such a union here in the United States is to subscribe for THE TRUTH SEEKER and distribute the same among your many friends, to organize and join the F reethought Federation of America.

At the recent Orientalist congress Prof. Max Müller, of Oxford, stated in a lecture on the "Age of Languages," that in the year 2000 B.C. Sanscrit and Zend had reached their full development, that it has taken more than one thousand years for French and Italian to differentiate to their present status, and that at least ten thousand years must hav passed to cause the division of the old Aryan language into six languages: Kelt, Teutonic, Slavonic, Greek, Latin, and Indo-Iranic. And yet we are asked to believe in five thousand years and a Babel tower.

Only a few years ago Victor E. Lennstrand and others were imprisoned and fined for speaking against Christianity, but times hav changed. On Nov. 25, 1888, Mr. Lennstrand notified the mayor of the city of Lund that he wished to deliver a lectur e. Permission was denied him, not alone to do this, but even to read passages of the Bible. Mr. Lennstrand brought a suit against the city, and last month the mayor was fined ninety crowns and different aldermen sums varying from twenty to eighty crowns. It took a long time for justice to assert herself, but she came at last. The decision is decidedly a victory for Freethought.

Politics in Germany is at the boiling-point. A new *Culturkampf* (battle between two kinds of intellectual development) is at hand. The Liberal party is divided into factions, yet strong enough to prevent the passage of the new army bill which entails an additional yearly expense of over one million marks. The government has made overtures to the Catholic party, as its vote secured means passage of the bill in question. But the church will not direct her minions to vote for the government measure unless certain concessions are made, among which are the readmittance of Jesuits to Germany, and parochial schools without state supervision. We should not be surprised to see the present emperor undertake a "pilgrimage to Canossa," and then alas for intellectual liberty in Germany.

At the recent annual congress held in Stockholm by the Swedish Freethought Federation, only a few societies sent their representativs, and in spite of the decided progress of Freethought sentiment in Sweden, we can but help noticing a considerable falling-off in that enthusiasm which pervaded the Federation during that time when our esteemed friend, Capt. Otto Thomson, was member of the general committee. *Fritänkaren* has now thirty-five hundred subscribers, and can pay its own way. A motion was made to guarantee Mr. Lennstrand a yearly salary. This we think is but right, for our friend, like Captain Thomson, has deposited on the altar of Freethought not alone his worldly goods but even his time and health. Swedish Freethinkers cannot be too liberal to their two apostles, Lennstrand and Thomson.

A Sunday in Boston.

I had "a call to preach" in Boston last Sunday, and, like the man in the moon, went down at noon, on Saturday, visited that emporium of celestial literature the *Banner of Light* bookstore at the back end of Bosworth street, and bought some TRUTH SEEKERS. This was the only place where I could find them in the city; why are they not more widely on sale at the news-stands? I am sure there would be a demand for them if they were shown to the public. I find many old Freethinkers who do not know that there is such a paper, or that there ever was a Freethought paper or society in the world. Is it any wonder that self-seeking superstition rules when truth keeps herself in a corner?

Sunday morning the streets were filled with not the most intelligent crowds, wending their way through the rain to the various be-crossed Christ saloons to eat little cracker-Gods. As I was bound for a reading-room the rain began to be too generous for the good of my Sunday-go-to-meeting headgear as I fronted one of these wide-open faith-houses, and I dodged in to dodge out of the shower. The inside fixings looked very fine, very foolish, and very costly, while the people appeared very tired, very timid, and very troubled. If they were the children of God, he doesn't take so good care of his own as they do of him. The man in the monkey-jacket at the bench of images and candles lighted to help the sun, went through many pantomimes, and the only cheerful sound was the uncertain voices of a hundred or two children singing something that I could not hear. Whilst there I saw one man beg a pinch of snuff of another man at prayer, sneeze, and pass out, and whilst passing the doorkeeper, who was on one knee counting prayers on a string of beads, he, the suppliant doorkeeper, made signs to the passer, who had taken a chew off a plug, and he cut another piece, and the prayer, with a "God bless you!" tucked it between his teeth. I hav not much opinion of tobacco, but doubtless it is as happifying and less harmful than anything else to be had in that Saint Noll's Museum.

As I passed on, I read on the bulletin of the People's church that the pastor, Emory J. Haynes, would preach on "Who Will See God." Being curious to know, or rather to know how he thought he knew, I entered and hearkened to the godly gabble, which was to this purport:

"In the gospel credited to Mark, Jesus is represented to hav said, 'Blessed are the pure in heart, for they shall see God.' God is not to be seen by the eye, by the brain, by the intellect, but by the character, hence the expression, 'The pure in heart shall see God.' We shall see God by being like him. Religion is the recognization of the relation of the finite to the infinit. One may be moral and benevolent without being religious. Philanthropy is all right so far as it goes, but it is not religion; it does not work for the glory of God, which is the only true aim. The pure in heart seek to see God that they may learn how to do good. It is from those who hav seen God that hav come all our institutions for the benefit of man."

My comment is, if it takes a good man to see God, then it was not the sight of God which made him a good man. The best institution there is for the benefit of man is the government of the United States as it was designed to be by those who left God out to put man in. And those who are making the most mischief in our godless government, which they own is the best the sun ever shone upon, are the ones who are trying to put God in the Constitution and shut man out of the World's Fair on God's day, and out of everything but the penitentiary for telling the truth at any time.

In the afternoon some of the best-looking people in Boston disregarded the weather to come to Paine Memorial and patiently listen to my painful discourse on "God and the Bible" as displayed by Geo. H. Emerson, D.D., editor of the Universalist *Christian Leader.* The lecture is to be printed in the Boston *Investigator*, and I will put it in book shape if desired, and repeat it—or any other lecture when called for—at a reasonable price.

I see there is a proposition for Freethinkers to buy the Paine farm and keep it as a memorial to the Author-Hero of the Revolution and Morning Star of the Age of Reason. Let them do so by all means, and open a school on it where the young can get a decent education without having to go to a minister mill, or seminary of superstition.

Heston's medal for asinin Congressmen is immense. There should be an appropriation made to furnish a leather one for each priest-guided and saloon-ruled misrepresentativ who voted to padlock the World's Fair on Sunday. A people who will stand such imposition as theirs ought to lose their franchise and call themselvs cattle.

Petitions to Congress and to presidents regarding matters of constitutional right of the people do not appear to me to be the appropriate measure. What hav we votes for but to speak what we want, and if we cannot elect legislators of our own mind how can we expect that any others will heed our request? To be sure, in the Columbian show business there is not time to make a new Congress, but the asses who violated the Constitution to please the parsons should be made to know that it will be remembered at the polls by others than churchmen.

I do not count on the Charlesworth-Putnam party as the coming great party, but if it can help get the idea of Secular government into the heads of the people, all right. It will be a bad day when political lines are solely drawn on religious questions. If the Secular Union had been a success the Federation of Freethought would not hav been thought of, so the American Secular Union need not complain, but come to time.

JOHN PRESCOTT GUILD.

Tyngsboro, Mass., Oct. 23.

Lectures and Meetings.

S. P. PUTNAM'S lecture appointments:

Stockton, Cal. ..... Nov. 27

JOHN R. CHARLESWORTH'S lecture appointments are:

Chicago, Ill.	Nov. 27-30	Rosalia, Wash.	Dec. 29-31
Menomonie, Wis.	Dec. 1	Spokane, Wash.	Jan. 1
Neilsville, Wis.	" 2, 3	Palouse City, "	" 3-5
Janesville, Minn.	" 10, 11	Oregon State Secular Convention	" 8
Crookston, Minn.	" 14, 15	Grass Valley, Cal.	Feb. 2-3
Jamestown, Minn	" 18, 19	Tucson, Ariz	Mar. 23-26
Granite, Mont.	" 25, 26		
Missoula, Mont.	" 27, 28		

Liberals along the line of the Northern Pacific desiring lectures should address him at 345 W. Randolph street, Chicago.

W. F. JAMIESON now livs in his old home, Albion, Mich., after an absence of eleven years. Here is a Methodist college, with more than five hundred students. It is a beautiful city, and a stronghold of religion. Liberals are so scarce there that he and his wife are boarding with a Methodist family with the Methodist minister at the head of the table.

THE last Manhattan Liberal Club lecture for November is as follows. The Club meets at 220 E. 15th street:

November 25th, "The Prohibition Craze and Its Results," Henry Nichols.

The Century When Christianity Reigned.

From Chauncey Depew's Columbian Expostition Address.

Absolutism in the state, and bigoted intolerance in the church, shackled popular unrest, and imprisoned thought and enterprise in the fifteenth century. The divine right of kings stamped out the faintest glimmer of revolt against tyranny; and the problems of science, whether of the skies or of the earth, whether of astronomy or geography, were solved or submerged by ecclesiastical decrees. The dungeon was ready for the philosopher who proclaimed the truths of the solar system, or the navigator who would prove the sphericity of the earth. An English Gladstone, or a French Gambetta, or a German Bismarck, or an Italian Garibaldi, or a Spanish Castelar, would hav been thought monsters, and their deaths at the stake, or on the scaffold, and under the anathemas of the church, would hav received the praise and approval of kings and nobles, of priests and peoples. Reason had no seat in spiritual or temporal realms. Punishment was the incentiv to patriotism, and piety was held possible by torture. Confessions of faith extorted from the writhing victim on the rack were believed efficacious in saving his soul from fires eternal beyond the grave. For all that humanity to-day cherishes as its best heritage and choicest gifts, there was neither thought nor hope.

Let Them Fight It Out Themselvs.

From the New York Sun.

They were two muscular, sun-browned sons of Erin enjoying their schooners of mixed ale in a Third avenue liquor saloon after a hard day's toil. Their mortar-spattered clothing and lime-eaten boots indicated that their calling was that of mason's helpers. They were talking of walking delegates and the possibility of more strikes in the building trades when a poke-bonneted Salvation Army lassie entered the saloon and importuned its patrons to buy the *War Cry*, the army's official organ. Approaching Pat and his friend, she thrust a paper between the two and asked:

"Hav a *War Cry*, sir?"

Pat put his half-drained schooner of mixed ale on the bar and inquired dryly, "War, is it? Who's the war betune?"

"Between God and the devil, sir," promptly replied the paper-vendor.

"Sure, then, let them fight it out betune themselvs. I'll hav nothin' to do wid it," and Paddy resumed his ale and his interrupted conversation with his friend, and the S. A. girl left the place with a full stock of the *War Cry*.

In the Front Rank of Liberal Journals.

From the Denison, Tex., Gazetteer.

Mr. E. M. Macdonald, who has, since the death of D. M. Bennett, been the editor of THE TRUTH SEEKER, the New York Freethought journal, has become the business as well as editorial manager. This is the largest journal of the kind published in America, and under the editorial management of Mr. Macdonald commands an influence second to no similar paper in the world.

Where to Draw the Line.

From the Kansas City Times.

The prominent citizen walked out to his barn the other morning under an umbrella and said to his old darky hostler:

"Well, Samson, aren't you praying for this rain to stop?"

"No, indeed, sah, it's no use prayin' to de Lord to stop de rain when de wind am in de east."

No Patriarch Had a Chance.

From the Minneapolis Journal.

No patriarch ever accused Noah of not knowing enough to go in when it rained.

Letters of Friends.

Good!

PHILADELPHIA, PA., Nov. 14, 1892.

MR. EDITOR: Please find inclosed $1 to be used in buying a crowbar to open the door of the Chicago Exposition, if it should become necessary. F. C. M.

We Are Happy to Hav Pleased.

YANKTON, S. D., Nov. 10, 1892.

MR. EDITOR: I would not do without THE TRUTH SEEKER for anything. Keep on sending it. It is more interesting every week. I think the pictures, or cartoons, are fine. MERTON HIMES.

A True Helper.

DIVIDE, MONT., Oct. 28, 1892.

MR. EDITOR: Find inclosed $6.50. I hav got you a new subscriber, the first one for me; and I hav been a subscriber to THE TRUTH SEEKER since the time D. M. Bennett was sent to prison for selling "Cupid's Yokes"—about sixteen or seventeen years. I hav not seen a copy of my paper since last June one year. I hav not been at Basin, and hav not asked to hav the address changed, but some one has read it, so it will do some good. Will you please send me catalog of TRUTH SEEKER books and tracts and oblige,

Yours respectfully, J. B. THOMSON.

The Pamphlets for Opening the Fair Sundays.

EL MONTE, CAL., Oct. 30, 1892.

MR. EDITOR: Inclosed find $3; $1.50 apply to my subscriptiou and $1.50 for the Member of Congress leaflets, and I will post them in every nook and corner. I will paste a few on the churches' doors, as we hav three God-houses. Eye-openers are those leaflets! I do not see why every Liberal does not contribute toward something that will be as effectiv as the Member of Congress picture leaflets. Heston is worth his weight in gold as a Liberal artist. Christians look at the pictures if they will not read.

Yours for Universal Mental Liberty,

W. H. BAKER.

The Greek and the Roman Catholic Church.

SANDUSKY, O., Oct. 20, 1892.

MR. EDITOR: I would like you to explain in your next paper, in what respect the Roman and Greek Catholic churches differ. GEO. BAKER.

[Of the Greek Catholic church the full title is the *Holy Oriental* (or *Eastern*) *Orthodox Catholic Apostolic church.* The words *Holy Catholic Apostolic* are derived from the Nicene creed, and are also claimed by the Roman church in an exclusiv sense. *Oriental* or *Eastern* designates the origin and geographical territory. The greatest stress is laid on the title *Orthodox*, and a special festival is devoted to its celebration—viz., "Orthodoxy Sunday," at the beginning of Lent, when a dramatic representation of the old ecumenical councils is given in the churches, and anathemas are pronounced against heresies. The popular designation *Greek* church, though not strictly correct, refers to the prevailing nationality and language in which most of its creeds, liturgies, and theological and ascetic literature are composed and its worship mainly conducted. The Greek church embraces, however, also the Russian and other Slavonic nationalities. It has its seat in western Asia and eastern Europe, chiefly in Turkey, Greece, Russia, and some parts of Austria. The numerical strength of the Greek church is estimated at one hundred millions. This church is divided into three great branches: 1. The Orthodox church in Turkey, under the patriarch of Constantinople, with the subordinate patriarchates of Alexandria, Jerusalem, and Antioch. Constantinople, the city of the first Christian emperor (New Rome), though now in the hands of the Turk, is still the natural center of the whole Greek church, and some hope that it may become for the Eastern world, at some future day, in Christian hands what Gregory Nazianzen eloquently described it to be in the fourth century, "the eye of the world, the strongest by sea and land, the bond of union between east and west, to which the most distant extremes from all sides come together, and to which they look up as to a common center and emporium of faith." 2. The Orthodox church in Russia, under the permanent holy synod of St. Petersburg and the czar, whose dominion now stretches in unbroken line across the two continents of Europe and Asia. The czar is the personal, as Constantinople is the local, center of the whole Greek church, and he keeps a lustful eye on the city of the Bosphorus as his future capital, where at no distant day there must be a tremendous reckoning with Mohammedanism. 3. The national church of the kingdom of Greece, which since 1833 is governed likewise by a permanent holy synod, but less dependent upon the state than the Russian church. The Greek Catholic church is the oldest in Christendom. She still occupies the sacred territory of primitiv Christianity, and claims most of the apostolic sees, as Jerusalem, Antioch, Ephesus. From the old Greeks she inherited the language and certain national traits of character, while she incorporated into herself also much of Jewish and Oriental piety. She produced the first Christian literature, apologies of the Christian faith, refutations of heretics, commentaries of the Bible, sermons, homilies, and ascetic treatises. The great majority of the early fathers, like the Apostles themselvs, used the Greek language. Polycarp, Ignatius, Clement of Alexandria, Origen, Eusebius, Athanasius, Basil, Gregory of Nazianzen, Gregory of Nyssa, Chrysostom, Cyril of Jerusalem, and Cyril of Alexandria, the first Christian emperors from Constantine the Great, together with a host of martyrs and confessors, belong to the Greek communion. She elaborated the ecumenical dogmas of the trinity and Christology, and ruled the first seven ecumenical councils, which were all held in Constantinople or its immediate neighborhood (Nicæa, Chalcedon, Ephesus). In doctrin and theology the Greek church is substantially agreed with the Roman, but upon the whole more simple and less developed, though in some respects more subtle and metaphysical. The only serious doctrinal difference is that on the procession of the Holy Ghost. She adheres to the theology of the fathers, and ignores the succeeding scholastic theology of the schoolmen, who completed the Roman system. As to government, the Greek church is a patriarchal oligarchy, in distinction from the papal monarchy. The episcopal hierarchy is retained, the papacy rejected. The Vatican decrees of 1870 hav intensified the separation between the two churches. Centralization is unknown in the East. The patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem are equal in rights, though the first has a primacy of honor. The Eastern hierarchy resembles the Jewish type. The Greek priest within the veil of the sanctuary is concealed from the eyes of the people, but in social respects he is nearer the people than the Romish priest. He is allowed, even compelled, to marry once, but forbidden to marry twice. Celibacy is confined to bishops and monks. Absolution is given only in the form of a prayer, "May the Lord absolve thee!" instead of the positiv form, "I absolve thee." The confessional exists, but in a milder form, with less influence and abuse, than in Romanism. The laity are more independent, and the Russian czar, like the Byzantine emperor of old, is the head of the church in his dominion. As to the Greek *cultus*, it is much like the Roman Catholic, with the celebration of the sacrifice of the mass as its center, with an equal and even greater neglect of the sermon, and is addressed more to the senses and imagination than to the intellect and the heart. It is strongly Oriental, unintelligibly symbolical and mystical, and excessivly formalistic. The Greeks reject organs, musical instruments, and sculpture, and make less use of the fine arts in their churches than the Romanists; but they hav even a more complicated system of ritualism, with gorgeous display, semi-barbaric pomp, and endless changes of sacerdotal dress, crossings, gestures, genuflexions, prostrations, washings, processions, which absorb the attention of the senses. The most characteristic features of the Greek worship, as distinct from the Roman, are: the threefold immersion in baptism, with the repudiation of any other mode as essentially invalid; the simultaneous performance of the act of confirmation and the act of baptism, which in the West hav been separated; the anointing with oil in cases of dangerous illness, which Rome has changed into extreme unction of the dying; infant communion, which the Latin church has not only abandoned, but forbidden; the communion under two kinds; the use of leavened instead of unleavened bread in the eucharist; the standing and eastward posture in prayer; the stricter separation of the sexes; the use of the screen or veil before the altar, and the withdrawal of the performance of the mysteries from the eyes of the people. The worship of the saints, relics, flat images, and the cross is carried as far as, or even farther than, in the Roman church, but statues, bas-reliefs, and crucifixes are forbidden. The ruder the art the more intense is the superstition. In Russia especially, the veneration of pictures is carried to the utmost extent, and takes the place of the Protestant veneration for the Bible. The picture with the lamp burning before it is found and worshiped in the corner (the sacred place) of every room, in the street, over gateways, in offices, taverns, steamers, railway and telegraph stations, in the knapsack of every soldier—not as a work of art, but as an emblem, a lesson of instruction, an aid to devotion. In morals the Greek Catholics are behind even the Roman. In Russia there is a total divorce between religion and morality. The towns are adorned with churches and convents; every public event is celebrated by the building of a church; every house has an altar and sacred pictures; every child his guardian angel and baptismal cross; a Russian fasts every Wednesday and Friday, prays early and late, regularly attends mass, confesses his sins, pays devout respect to sacred places and things, makes pilgrimages to the tombs and shrines of saints, and has the phrase *Slava Boga* ("Glory to God") continually on his lips. And yet even the priests are grossly intemperate, and public officials even to the highest dignitaries are open to bribery. Concerning the extent of the canon of the scriptures the Eastern church stands midway between the Roman and the Protestant view concerning the Jewish Apocrypha. The "Orthodox Confession" repeatedly quotes the Apocrypha as authority, and the Synod of Jerusalem mentions several Apocryphal books—the Wisdom of Solomon, Judith, Tobit, the History of Bel and the Dragon, the History of Susannah, the Maccabees, and the Wisdom of Sirach—as parts of the holy scriptures. As to the *circulation* of the scriptures among the laity, it is not encouraged, and certain portions, especially of the Old Testament, are declared to be unfit for general use. But the Greek church has never expressly forbidden the reading of the Bible to the people, like the Roman; and the Orthodox church of Russia has always had a popular version of the Bible, first in the old Slavic, and now in modern. We turn now to the Roman Catholic church, which is that body of Christians which acknowledges the authority of the pope of Rome. It styles itself the *Holy, Catholic, Apostolic, and Roman church.* It is the largest and most powerful denomination of Christians, numbering two hundred million souls, or one-half of the Christian population of the globe. The Roman church is scattered all over the world. The metropolitan position of the city which for so many centuries had been the mistress of the world, Rome, and the supposed martyrdom of Peter and Paul, the Apostles, after closing their labors there, together with the widespread belief that Christ (Matt. xvi, 18) has instituted a perpetual primacy of the church in the person of Peter and his successors in office, supposed to be the bishops of Rome, are the chief causes of the rapid growth of that congregation to the highest influence. It inherited the ambition and prestige of empire, and simply substituted the cross for the sword as the symbol of power. The Roman church is an absolute monarchy, which culminates in the pope. The people are excluded from all participation even in temporal matters; they must obey the priests, as the priests must obey their bishop, and the bishops the pope, who claims to be the universal bishop, the successor of Peter, the vicar of Christ, and the visible representativ of almighty God upon earth. This system is the growth of ages, and has only reached its maturity in the Vatican council. The claim of the bishop of Rome to universal dominion over the Christian church, and even over the temporal kingdoms professing the Catholic faith, goes back to the days of Leo I. (440-461), and was renewed from time to time, by Nicholas I., Gregory VII., Innocent III., and Boniface VIII. But this claim was always resisted by the Greek church, which claimed equal rights for the Eastern patriarchs, and by the German emperors and other princes who were jealous of their sovereignty. The papal syllabus of 1864 reasserted the most extravagant claims of the medieval papacy and threatened the sovereignty of the state and the peace of modern society. The Roman church accompanies its members from the cradle to the grave, receiving them into life by baptism, dismissing them into the other world by extreme unction, and consecrating all their important acts by the sacramental mysteries and blessings. Its worship is the most elaborate system of ritualism, unless we except the Greek and Russian service. It is chiefly addressed to the eye and the ear. It draws all the fine arts into its service. Gothic cathedrals, altars, crucifixes, madonnas, pictures, statues, and relics of saints, rich decorations, solemn processions, operatic music, combine to lend their great attractions for the common people and for cultured persons of prevailing esthetic tastes, especially among the Latin races. Catholic worship is the same all over the world, even in language, the Latin being its sacred organ, and the vernacular being used only for sermons, which are subordinate. Its throne is the altar, not the pulpit—which usually stands away off in a corner. It centers in the mass.—ED. T. S.]

We Desire That Some One Answer This.

VALE, MD., Nov. 4, 1892.

MR. EDITOR: While reading your bright and pugnacious paper—some recent numbers of which hav been kindly sent me by a Liberal friend of mine—I am forcibly reminded of the modern scientist who, it is alleged, as the result of his investigations into natural phenomena "politely bows God out of his own universe." But the almighty does not receive even this scant courtesy at the hands of some of your contributors, by whom he is unceremoniously hustled and even kicked out of that same universe; and by the back door at that!

Now, I am a lover of freedom, and a firm believer in free thought, free speech, free trade, free land, and free men; and when occasion seems to require it, am not very much averse even to a free fight. But I am also a lover of fair play, and I want to see justice done to all sides. It seems to me that in your iconoclastic zeal you illustrate the proneness of human nature to go to extremes; and that while diligently and enthusiastically engaged in exterminating the tares of prejudice, bigotry, superstition, misconception, and misrepresentation with which the field of human thought has been so thickly sown by the arch-enemy—a work in which I heartily sympathize with you—you are in danger of uprooting the wheat also.

For the little tin God of orthodoxy I hav but little sympathy or respect, and you might continue to batter away at him to the end of the chapter without disconcerting me a particle or calling forth any remonstrance on my part. But when you question the existence of the deity in any form, and even deny the possibility of such existence—a denial by no means easy to verify, by the way—it seems to me you are treading on hazardous, not to say untenable, ground, and hindering, if not imperiling, the very cause of truth and humanity you claim to hav most at heart.

The arguments advanced by your paper are not new to me. I hav frequently met and combated them, with more or less success according to circumstances. For I hav read Infidel books, heard Infidel lectures, and lectured and debated on Freethought platforms, while Liberals of every shade of liberality and skepticism hav been among my intimate acquaint-

ances. I hav found them, as a rule, Liberal in nature as well as in name, fair-minded and willing to discuss all topics temperately and rationally. Wherefore I hav no hesitation in asking your permission to call the attention of your readers and contributors, through the columns of THE TRUTH SEEKER, to certain considerations which it seems to me are persistently overlooked by all whom I hav ever known to argue this question on the negativ side.

The champions of Freethought, I hav observed, never dread or avoid debate with any defender of orthodoxy, nor hav they cause to fear aught from such an encounter. For orthodoxy is so burdened with gross literalisms and perverted conceptions of God and his word, and so honeycombed with absurdities, that it is vulnerable in every part and invincible in none. Hence an easy victory is assured to Rationalism in every contest. But in the name of that truth and human welfare which I believe we all honestly seek and desire, I ask you to discuss these vital questions with me on the broad, firm ground of unbiased reason and logical common sense.

The existence of a supreme being may, I think, be inferred and affirmed, if not confirmed and established, by the threefold logic of nature, experience, and history, as well as by the deductions of pure reason and reflection. Let us briefly consider these in order.

We learn from daily experience, as well as from the teachings of science, that the source and support of the teeming life and activity with which this wonderful planet of ours is filled to overflowing, lie not in the compass of the globe itself, but are lodged in another body, vastly superior in size and power, and at an immense distance from it. For we know that if the sun should withdraw the light and heat of his rays for a season, all vegetable and animal life would cease to exist on this earth. Now, we know, also, that a singular unity of design runs through nature, and that in all her endless combinations the whole is usually mirrored in its parts, which are often so many reproductions of the whole on a smaller scale. It is this unity that makes analogy possible.

If the universe were self-derived, self-centered, self-sustained, self-developed, and self-governed—as is claimed—it seems logical to infer that, according to this law of analogy in its construction, each planet, being an epitome of the universe, would contain within itself everything needful to the maintenance and development of its varied activities—that the vitally necessary properties of light and heat would be self-derived. And so it might easily hav been, for any reason we can allege to the contrary. But nature has not so ordained it; but compels us, whether we will or no, to "look up" to a higher source for the origin of all our material blessings and even of life itself. Is it so irrational or illogical to infer that nature herself may in turn look up to a source above and beyond herself for the power that sustains and the law that directs her varied manifestations?

So much for the logic of nature, which may be elaborated indefinitly without exhausting the subject. But I hav time now only for the briefest hints.

When the skeptic has satisfactorily reasoned God out of the universe, the next thing he usually does—having lost his heavenly father—is to throw himself into the arms of Nature, "the universal Mother of us all," to seek in her embrace consolation for his orphaned soul. This Nature—which, by the way, is as pure an abstraction, as undemonstrable an entity, as God himself—he not only personifies in thought and speech, but unconsciously and instinctivly clothes with the essential attributes of personality, *e. g.* purpose and motiv, intelligence and beneficence, and these in a supreme degree—deifies her, in short; thus setting up a feminin god in the place of the masculin one he has just deposed; and thereby adding another to the long list of evidences of the indispensable necessity to the human soul of a deity of some sort to reverence and adore. For if the Atheistical scientist does not worship Nature in the true sense, then there is no such thing as worship in any sense. So much for the logic of human conduct, personal experience, and the irrepressible intuitions of the human mind.

Tradition and history add their concurrent testimony; for both declare that in some form or other, as an influence or an inspiration, God has never been absent from human affairs since mankind began to hav a history. In every land and tongue God has been acknowledged in some form and under some name or other, benignant or terrible according to the character of his worshipers and the idea they were capable of forming of his nature; but whether in a single or multiple form, as a hideous monster or as "the one altogether lovely," God is always present, always supernatural, invisible, all-powerful. What a colossal mistake Nature has made if this universal craving of the human mind, shared alike by skeptic and believer, has no warrant for its existence, is wholly meaningless! And if so, what a hopeless anomaly it is, without parallel in the realm of phenomena!

In an incipient pucker, the evolutionist sees not only the desire for an organ hitherto unpossessed, but its potential existence and the prophecy of its eventual attainment with a field for its use. In the well-developed yearning of the human soul for the deity, the skeptic sees—only baseless and useless superstition! But is he logical?

So much for the evidence of history and tradition. Let us turn now to the other side of the question and see what we can make of it. Granted, for the sake of argument, that there is no God, and never was—that the supernatural has no existence, and never could hav—what then? Why, we are at once brought face to face with a most awkward and startling dilemma that I wonder Freethinkers can so persistently overlook. Whatever service the devil or the deity may or may not hav rendered mankind, they hav certainly been most useful and indispensable scapegoats to bear the burden of humanity's superfluous sins. But what the dickens are we going to do for a substitute if neither the devil nor the deity be longer available, since they hav both been conclusivly reasoned out of existence? Will not humanity hav to stagger under a tremendous load of "original sin?" In such case, *original* indeed, since there is no devil to suggest or incite, and no God to share the responsibility of the sin as the creator of the sinner?

When the skeptic has succeeded in dethroning and annihilating God, the next thing he usually does is to install man in the vacant place of the deposed deity. So the next step to writing god with a small *g* seems to be naturally and inevitably to write Man with a big *M*. For you see, man is so bent on having a god of some kind, that sooner than go without one he will deify himself. But I warn him, in the name of history and experience, that he will find but sorry material there to make a god of. Can humanity contemplate without a blush the blackened record of its disgraceful past—for which it has now, remember, only itself to blame? Is not the first, last, and most persistent characteristic of human nature that forces itself upon our attention its inherent and ineradicable "cussedness"—to use no more opprobrious a term? Hav we not here indeed a worthy candidate for divine honors?

The saddest of all sad thoughts, to my mind, is the reflection that the most grievous misery, the most awful and intolerable agony, torture, grief, and despair, that much-suffering humanity has ever endured, hav been the work not of accident, not of wild and savage beasts, or of the insensate elements, but hav been the deliberate infliction of human hands—the work of those who were of kindred flesh and blood to their writhing, quivering victims. At the very thought of the atrocities that worse than savage men hav inflicted upon their fellow-beings, the heart turns sick with loathing; the recital of them chills the blood and makes the flesh to creep, while the sight of them would cause the sensitiv beholder to swoon or die outright of concentrated horror. No, not the malice of the devil, nor the vengeance of the almighty, but *man's inhumanity to man*, has made, and still makes, countless thousands mourn. May we not well ask, Of what substance are we made that human nature could be capable of such inhuman horrors?

For, consider, who were the tyrants who hav devastated the earth and made millions groan under intolerable burdens and yet more intolerable bondage? Were they not *men*, born of women, of like passions with ourselvs—very bone and flesh of our common humanity? And who were the priests who hav held the world in mental and spiritual bondage more abhorrent still, making merchandise not only of the bodies but of the souls of their victims—who were they but *men*—men, every mother's son of them? Whence hav originated kingcraft and priestcraft, tyranny and superstition, intolerance and bigotry, and all the foul brood of kindred evils that hav wrought havoc in the earth since the first page of recorded history? Whence but from the bosom of much-vaunted humanity? You cannot overdraw or exaggerate the awful picture of human crime and cruelty. You may dip your brush in the blackest pitch that ever seethed and bubbled in the sulphurous depths of the lowest hell and it will be none too dark to paint the dismal record.

And is it from this reeking sink of corruption that we are to look for saving, purifying, redeeming influences to emanate? Can the same spring send forth sweet and bitter waters? Do men gather grapes from thorns or figs from thistles? I know there is another side to the picture. Human nature does not always present itself to us in such revolting guise. But experience shows us that evil dwells potentially even in the best of men—that the victims of one generation may be the oppressors of the next; and at all times when we compare the number of the pure-hearted, generous, fair-minded, gentle, enlightened people in the world with the venal, mercenary, thoughtless, intolerant, imbruted masses, and realize how hopelessly the former are in the minority, the outlook is disheartening for the redemption of the race if it must be the unaided work of these alone. They are, indeed, the salt of the earth; but is not a deal of salt needed to sweeten such a mass of corruption?

"In knowledge lies our hope of salvation," says the scientist. "Sweep away the clouds of ignorance, superstition, and bigotry, and let in the light of truth," says the Liberal, "for the truth shall make you free. Let men learn and obey the laws of nature, if they would lead truly human lives. In freedom and rationality and intelligent obedience to the laws of their being lies the hope of humanity." This, if I understand right, is the Freethinker's plan of salvation—immeasurably superior, it must be confessed, to the so-called "gospel plan." Law is his Lord and his Redeemer. And thus, again, after having ceremoniously bowed the almighty out of the front door, or ignominiously kicked him out of the back door, man is constrained, after all, to reinstate him under the majestic name of Law, the Lord of all things, who can never be dispensed with; for a universe without a sovereign ruler is an inconceivable impossibility.

"All right," says the Atheist; "if you will only abandon your absurd, impossible personal God and worship Law and Reason as I do, I am with you. Our quarrel is ended, for we occupy precisely the same platform." Wait a minute, brother Atheist, let us first consider what is this Law, natural or spiritual?—from which we rightly or wrongly hope so much; and what warrant we hav for our expectation. Law possesses, as we know, one, at least, of the attributes of the almighty—it is all-powerful. No law of nature can be broken or annulled; none can even be transgressed with impunity. It is also omnipresent: wherever being or existence is, there also we find Law. And it is likewise immutable: the laws of gravitation, of magnetic attraction or repulsion, of growth and development, or of decay and death, are "the same yesterday, to-day, and forever."

But is this all? Is Law simply a force? and a blind force at that? Is there no purpose in its workings? no certainty in its effects, save the certainty of destruction to the transgressor? no benefit in its requirements? Does it pursue its relentless course heedless of weal or woe, a hard, inflexible, pitiless Necessity? Then is our last state worse than the first; then is freedom but a mocking delusion; for then are we the victims of a hopeless bondage worse than Egyptian servitude. For the worst human tyrant has his moments of relenting, and may be induced now and then to spare a victim; but when was inflexible, insensate Law ever known to yield to tears or entreaties? If this be so, then has Freethought but enhanced our misery by arousing us to a realization of our condition only to show us its utter hopelessness.

To be intelligible to our reason, Law must bear the stamp of rationality, coherency, design; to enlist our interest it must manifest a purpose, and that a clearly beneficent one; to command our allegiance it must be not only unerring, but immutable and invincible. Now when we hav got along so far, when we hav discovered unerring intelligence, undoubted beneficence, and invincible power controling and directing the universe—without all of which it would be speedily resolved into chaos—we need not look much further to find and recognize our God.

"But these are purely abstract qualities, and do not necessarily imply a personal deity," objects the Atheist.

True, my friend, but neither you nor I nor anyone else ever knew wisdom, intelligence, knowledge, affection, or benevolence disassociated from a being or personality of some sort. And having always found these qualities in their imperfect or limited manifestations inseparably connected with an imperfect, because finite, personality, we are logically justified—reasoning from the known to the unknown—in assuming that the same qualities in a perfect and infinit degree can exist only in connection with a perfect and infinit personality, which I call God. For these three attributes of wisdom, love, and power are all essential elements of personality and when combined giv us personality as the inevitable result.

To sum up: the universe bears throughout evidence of intelligent design and adaptation—if not, it were a waste of time for us to study its laws; of beneficent purpose—otherwise it were not to our advantage to obey its laws; and power to operate—else were it idle to try to understand and obey laws that after all could not be enforced. Now, design invariably implies a designer; intelligence cannot exist apart from a being who is intelligent, or benevolence apart from a being who is benevolent; and while we often find great power associated with inanimate things that are devoid of anything like personality, yet when intelligently controled and directed it implies a powerful personality behind it.

How will it injure mankind to look up through the blinding mists and fogs of their own folly and ignorance to an Infinit Wisdom that never errs, to permit their hard, cold, selfish, merciless hearts to be warmed, vivified, and humanized by the sunshine of an Infinit Love that never faileth, and to link their feeble efforts toward well-doing with an Infinit Power "mighty to save," and that is able to subdue all things to itself, even to the lowest depths of the most thoroughly depraved human heart?

This view of the question, I am well aware, revives old problems, chief among which is the presence of evil in a universe created and controled by Perfect Wisdom and Goodness, and the deliverance of the race from its present deplorable condition, never so fully realized and deplored as in this age of rational investigation. For my own part, I see but one way out of the dilemma—which I fully appreciate; and I will be glad to discuss it later on with anyone disposed to investigate the subject. For the present, I hav said enough, I hope, to prove that all the argument and all the logic are not on the negativ side of the question at issue between us; and that one may entertain firm convictions on the positiv side of that question without being necessarily a bigot, a hypocrit, or a fool.

Yours for truth, progress, and humanity,

A. AUGUSTA CHAPMAN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Old-Fashioned Games.

In playing the following games, a syllable is addressed to each player by the reciter, and the one to whom falls the last word is counted out, and so on until all are "out," when some forfeit is decreed each one, to bring them in again.

"Intery, mintery, cutery corn,
Apple-seed and apple-thorn;
Wire, brier, limber lock,
Five mice in a flock,
Sit and sing by a spring—
O-u-t spells out."

"Onery, twoery, hickory, Ann,
Fillason, follason, Nicholas John;
Queevy, quovy, Irish Mary,
Stringalum, strangalum buck."

"Onery, twoery, ickery, see,
Huckabone, cruckabone, tillabon-e-e;
Ram, pang. muski dam,
Striddledum, straddledum, twenty-one."

"Ikkamy, dukkamy, aligar, mole,
Dick slew alliga'stum;
Hikka, pukka, Peter's grin,
Fitz William."

"Onery, twoery, tickery, tee,
Alible, lackible, lee;
First you pump the American line.
Humbley, bumbley, twenty-nine."

"One's all, two's all, zick a zall zee,
Hurl-a-moo, crack-a-moo, peneral-e-e;
Pim, pom, musque don,
Strig-a-lum, strag-a-lum, twenty-one."

"Eeny, meeny, kitie, ki-nan,
Who shall be the soldier's man;
To drive the horse, to beat the drum;
Tell me when the enemies come;
O-u-t spells rottoma, bottoma, dish-cloth,
O-u-t spells out."

"Aner, mayna, dickery, dick,
Delia, dolia, dominick;
Hitecher, pitecher, dominicker,
Hi, pon, tusk."

"Crickety, crackety, too.
This is for you;
Wickery, mickery, lick,
Ickery, thickery dick."

Charming Manners.

Who does not recognize the charm and beauty of good manners? They attract and please, giving warmth, pleasure, ease, and comfort to all. Like a sunrise in a morning in May they diffuse light and pleasure over the world. Good manners, when not artificial and used to hide the evil in people, express the gentle nature of the individual, the qualities of honesty, virtue, self-respect, kindness, and generosity.

Anger, animosity, gossip, scandal, selfishness, violent language, are all foreign to good manners, and should never be indulged. Thoughtfulness for others, the endeavors to make others happy and at ease, are first steps to grace of manners. In fact, the whole matter of fine manners may be resolved into the doing unto others as we would wish others to do to us. The practice of this is always resultant in graceful manners, as

Politeness is to do and say
The kindest things in the kindest way.

S. H. W.

Correspondence.

ATCHISON, KAN., Oct. 20, 1892.

MISS SUSAN H. WIXON, *Esteemed Friend:* I received your very kind and welcome letter some time ago, and should hav made an acknowledgment ere this, but for the fact that I hav been too busy to attend to my correspondence at all. I thank you most heartily for the clay from the grave of that brave-hearted woman, Ernestine L. Rose. I shall always retain it as a memento of her busy life in behalf of humanity. Mrs. Rose should be honored by every Freethinker in this world.

I extend to you my heartiest congratulations on your safe return home, and the assurance that the Freethinkers of this country gladly welcome you back to the land of your birth—the land for which you hav put forth your foremost efforts in trying to help save her from the poisonous influences of priestcraft, and the blighting curse of superstition. Your articles in the Corner, describing your voyage across the ocean, and the wonderful sights in the Old World, are read with much interest. I hope you will publish a book describing your tour.

Well, since I last wrote to you and the Cornerites, we hav removed to the city of Atchison. Although it was hard to giv up the exhilarating conditions of country life, yet we like our new home and surroundings very much, even much more than we anticipated. Atchison is a picturesque city located in the great Western Bend of the Missouri river. It has a population of about twenty-three thousand. It has electric lights, gas, city water works, a paid fire department, three lines of street railway, the largest lumber yards in the United States, the largest foundry and flouring mills in the state, the largest drug house west of St. Louis, four large elevators, eight banks, six large public school buildings, besides Mount St. Scholastica Academy, St. Benedict's College, St. Louis College, Midland College, and a splendid commercial college.

Atchison is the railroad center of Kansas. It has thirteen railroads. Seventy-eight passenger trains arrive and depart from its Union depot each twenty-four hours. The wholesale merchants of Atchison in 1888 did a jobbing trade of over $80,000,000. It is the only city in Kansas that manufactures vitrified paving brick.

Atchison has about fifteen churches, but nevertheless it has many avowed Freethinkers. We are thinking of organizing a Freethought society. I believe that if some good Freethought lecturer would come this way and giv several lectures, the city would not hav use for so many churches. I believe we could easily raise the necessary funds to defray the expenses of a lecture, and I think we could, by proper advertising, insure a large audience.

I am working on the *Daily Champion*. It is a splendid newspaper, and is a credit to Atchison (not because I am working on it, but because it is edited by Lieut.-Gov. A. J. Felt, one of the ablest men in Kansas). Atchison has two other good newspapers, the *Globe* and *Patriot*. Hon. E. W. Howe, of the *Globe*, is a great novelist. His "Story of a Country Town" is considered one of the best novels of the age. Mr. Howe is a man of heavy build, a well-developed head, and a smooth face, which resembles that of Colonel Ingersoll very much. He has a twinkle in his eye which foretells of the wit and genius of his fertil brain. The witticisms that appear in his paper are quoted in papers all over the country. It is hard to pick up a paper without finding something from the Atchison *Globe*. Suffice to say, Mr. Howe is a Freethinker. Mr. S. F. Stambaugh, of the *Patriot*, is a smooth writer and an able journalist. I hav worked for him, and I consider him one of the most genial men I ever met. I know not what Mr. Stambaugh's religion is, but he must be an ardent admirer of Colonel Ingersoll, as he publishes a great many quotations from the great orator.

To-morrow is Columbus day, and Atchison is anticipating one of the biggest celebrations ever held in the city. The schools will each render a splendid program, and there will be speaking by good orators and a grand procession. There will also be various other demonstrations.

Atchison is the home of Hon. John J. Ingalls, one of the ablest men in America. He has just returned from a foreign tour, and on his return home he was given a grand reception in the elegant and spacious parlors of the Byram Hotel, where hundreds of people assembled to welcome their honored fellow-citizen to his home again. Senator Ingalls is fondly attached to Atchison. In a recent interview with a Kansas City *Star* reporter, he said: "To me Atchison is the dearest spot on earth. Here I was married, here my children hav been born, here my dead are buried, and here I shall be buried when it comes my time."

I am circulating a petition in this country to keep the gates of the World's Fair open on Sunday. I am getting quite a number of signers.

As this letter is getting rather lengthy, I will write no more at present. With best wishes to you and my Corner friends, I remain, Sincerely,

GEORGE J. REMSBURG.

LEWISPORT, KY., Sept. 20, 1892.

MISS S. H. WIXON: Thanks for your letters learning us how to liv by showing us the pitfalls of others away over the ocean. I often say to my young friends who hav no time to read ancient history, "Subscribe for a live Freethought paper or magazine and you will become learned at your leisure; besides, you will feel you are in the natural line with yourself."

A few days ago my little granddaughter said, "Grandpa, cool my 'tato." "Who gave you this potato?" "My sweet mamma. She is not mad." Now, this baby is twenty-three months old. This led me to think at what age I was when I noticed that my dear mother's face was looking sad on Sunday when the Presbyterian preachers came around with their long faces and doleful talk. Lydia's mother does not get mad at her, nor does she trouble herself about the cruel religion that my dear mother had, sixty or more years ago, which made her miserable. If we believe this religion we are bound to be miserable. If we pretend to believe it and do not, we are out of line with the world as it should be. And every step on the wrong road leads us away from the right place.

These preachers seemed to think sadness a virtue. But long years ago I learned that money and good living were their principal virtues. I find that the fate of rich Dives, who fared sumptuously every day, does not prevent the clergy or Christians generally from enjoying as many comforts as they can get. Jesus said, "Blessed are the poor." This is not so much a consolation to the poor as it is to the rich, who grind the poor to compete individually with each other, and collectivly to be tyrannized over by the collectivity of the rich in church and state.

I said to a clergyman: "It seems to me your class do not believe in equal human liberty and comforts as essentially necessary to the happiness of all mankind." He replied: "I believe in what you don't." "What is that?" said I. "Free will." "Why, my dear sir, you condemn free thought and preach that free will is a crime. What would the world be if every fool or villain should hav his own way? Freethought, with the privilege of expression, is education; education is civility."

I hope the coming children will not be taught that it is the proper thing to die or liv on the goodness of anybody, even a Jesus. Truth is the only real satisfaction.

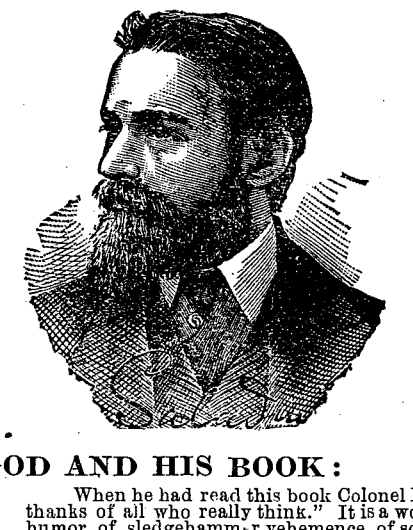
I just nursed our little Lydia to sleep by singing, "O baby!" Oh, how we do love her! They say she was born wicked, when she knows nothing but love. And fear—what a shame that we hav a class who must preach a falsehood so cruel to fill their pockets and cormorant stomachs! Nature feeds all mankind on what they eat, even falsehood. It seems to me that many people are above or afraid of sympathy as not manly. Not long ago I was consulted by a rich friend as to a little business. I advised him to leniency to his debtor. He said that was not business. Is business a villain? If so, let us hav less of it and more sympathy for man, woman, and child. GEORGE SMITH.

P.S.—My neighbor and Freethinker friend, Mrs. Johnson, who lost a little daughter seven years old about the time you lost a niece, wants to know if you hav another niece. This child was her only daughter. She has one son older. She seems to identify your niece and her child together. She seems lonely. Write her a letter or answer the same in the Children's Corner and oblige

MRS. JOHNSON.

[No other niece has come into the heart and home of the editor of the Corner. We miss little Susie from day to day. We shall always miss her. Her death shattered many bright hopes and brilliant expectations. But we love all children for her dear sake, as well as for their own worthiness. We assure Mrs. Johnson of our tender sympathy in her bereavement. We know what it is to see the vacant chair, to listen in vain for the merry prattle of a childish voice. Yet those who die young escape many trials and many heartaches. They are safe.—ED. C. C.]

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News of the Week.

CASES of cholera are still appearing in Russia, France, and Holland.

A DREAM has caused Priest Kohn, of St. Louis, to change to Methodism.

SPIRITUALIST SLADE has become insane. The doctors allege dissipation as the cause.

PROF. ANDREW D. WHITE, the American minister to Russia, has been received by the czar.

THE Black Death has appeared in Persia and southwestern Russia in the tracks of the cholera.

MARIE SOUBIROUX, who witnessed the first miraculous apparition at Lourdes, France, in 1858, has died.

AT Chicago on the 20th Herman Seigler killed his wife's parents. He says that the Lord directed the deed.

AT the refusal of the Belgian parliament to grant universal suffrage, mobs attempted destruction of a royal palace.

CATHOLICS resent the celebrations of Luther, saying that the chief motiv of that personage in leaving and fighting the church was his craving to marry.

THE neglect of the British cabinet to attend the banquet of the Catholic lord mayor Knill is attributed to a desire to please the Nonconforming and Low church people.

AT a woman's rights meeting in France a lady said: "Everyone is talking of arbitration just now; but no one dreams of naming the being who ought to be the supreme arbitrator—woman!"

A COMET is visible. It is disputed whether it is nearing or receding from us. It is possible that it may strike the earth. If it even passes through the earth's atmosphere its gases will prove fatal to all life.

POSTMASTER-GENERAL WANAMAKER delivered a religious exhortation at New York last week saying: "Blessed Bible! Oh, how much may we find in this blessed Book that will be helpful to us at every moment."

AT Hennessy, Okl., Christian Scientists said at a meeting that if one had faith he could pick up a rattlesnake without harm. The next day a convert named Southers picked one up, was bit, refused medical aid, and died.

THE Children's Society of England in a report says that "the society's work has rendered it clear that education, rank, and practice of religious rites are fully compatible with even fervor and devotion in cruelty to children."

GEORGE H. BELL, the pious inventor, in a reply to his wife's suit for divorce says that when he proposed to refer their inharmony to Rev. Dr. Boyd she cried, "The church folks the devil! I will not hav them meddling with my affairs."

IN Germany Catholics and Lutherans are holding meetings demanding the expulsion of Professor Harnack from his post of professor of theology in the Berlin University. He had written a pamphlet denying and ridiculing the doctrin of the immaculate conception.

IN Newark, N. J., Rev. Dr. Brady and Rev. Dr. Crowe are waging a verbal war on each other in their pulpits. The quarrel started over Moses. Dr. Brady calls Crowe an Antichrist. He says: "If any man or men want to see me privately on an affair of honor, my address is 28 Franklin street." There are rumors of a duel.

IN the suit of an Alleghany county, N. Y., man for divorce, the principal charge is that his wife taxed him with mentioning in prayer only his children by a former marriage and not hers, and as he did not deny it ordered him to include the latter, and at his refusal seized his hair with both hands and pulled him to the floor and held him till he prayed as bid.

PRESIDENT HARRISON'S Thanksgiving proclamation says that God "has stayed the pestilence at our door; he has awakened a deeper reverence for law; he has blessed our schools and is bringing forward a patriotic and God-fearing generation to execute his great and benevolent designs for our country; he has given us great increase in material wealth; he has given his grace to the sorrowing."

THE Toledo superintendent of schools recently made charges that the American Protectiv Association, through Dr. Cott, board of education member, had tried to compel him to dismiss Catholic and Hebrew teachers, and had tried to make the examination papers so that Catholics would not pass, however well qualified. This brings the religious war at Toledo to a focus, and the matter will go into the criminal court.

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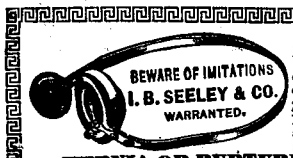
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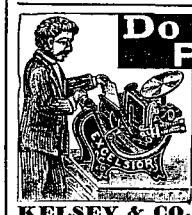
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New Publications.

Unless otherwise specified, all publications noticed here can be had of The Truth Seeker Company, *at the price named.*

Essays Upon Some Controverted Questions. By Thomas H. Huxley, F.R.S. New York: Appleton & Co. Cloth; pp. 490; price, $2.

This volume is composed of articles reprinted from the two English magazines, the *Nineteenth Century* and the *Fortnightly Review*. In these pieces Professor Huxley has from time to time attacked and exploded such of the false assertions of Christians as he found attracting too much the attention of the public and deceiving that o'ergullible body. As Huxley is admittedly the most competent authority of the day in general physical science, his championing of our Antichristian cause has been very grateful to us and won him high thanks. A few among the titles of his articles are: "Mr. Gladstone and Genesis," "The Evolution of Theology," "Science and Morals," "Science and Pseudo-Science," "Agnosticism," "The Value of Witness to the Miraculous," "Agnosticism and Christianity," "The Lights of the Church and the Light of Science," "Illustrations of Mr. Gladstone's Controversial Methods." The volume will be found highly instructiv. To many it will be, besides instructiv, pleasing; it will be this to those who hav leisure for diffuse treatment of subjects; who hav had a certain grounding in history and physical science; who like their information at first hand, and who are alive to the preciousness and charm of that rare quality, cautiousness and nice accuracy in assertion. To others, however, the volume will be less pleasing. For the treatment is too detailed for those who run in this dispatchful American world to read; the sentences are long, the words many, and the phrasing is often technical when it could as easily hav been popular. Nevertheless, thanks to our powerful champion! Behold him, for a specimen, overtilting Superstition's slender hero Gladstone: "The first chapter of Genesis teaches the supernatural creation of the present forms of life; modern science teaches that they hav come about by evolution. The first chapter of Genesis teaches the successiv origin—firstly, of all the plants, secondly, of all the aquatic and aërial animals, thirdly, of all the terrestrial animals, which now exist—during distinct intervals of time; modern science teaches that, throughout all the duration of an immensely long past, so far as we hay any adequate knowledge of it (that is as far back as the Silurian epoch), plants, aquatic, aërial, and terrestrial animals hav coexisted; that the earliest known are unlike those which at present exist; and that the modern species hav come into existence as the last terms of a series, the members of which hav appeared one after another. Thus, far from confirming the account in Genesis, the results of modern science, so far as they go, are in principle, as in detail, hopelessly discordant with it."

Handbook of Scientific Agnosticism. By Richard Bithell, B.Sc., Ph.D. London: Watts & Co. Cloth; pp 64; price, $1.

The title of this book sufficiently explains its nature. We will add that its merit is considerable. The author had before written two books developing his personal views on Agnosticism and kindred topics, and eventually concluded that it would fill a popular need to issue a work embodying such views as are not merely personal to himself but are held by the generality of Agnostics. He says in his preface:

"As the work was passing through the press it was subjected to the revision of a committee; and, as this committee was responsible to a large extent for the opinions herein recorded, it has exercised its right, as well as discharged its duty, by amending sundry modes of expression, or by the excision of passages which it thought would not meet with the approval of Agnostics generally."

The first chapter is devoted to Definition of Terms; the second to Vulgar Agnosticism; the third to Inchoate or Pre-Scientific Agnosticism. This early history of Agnosticism is interesting. The term "Agnostic" is of very recent origin, but, remarks Mr. Bithell, in the time of the sagacious philosopher Locke, two centuries ago, we find "a phraseology coming into use which clearly foreshadowed the progress of the Agnostic idea. The word itself was not used; still less did anyone call himself by that name. As to the scientific method of research adopted and inculcated by modern Agnostics, it was not so much as formulated till after the lapse of many years. . . . John Locke relates how, when discoursing with a few friends on some scientific subject, they 'found themselvs quickly at a stand, by the difficulties that arose on every side. After we had for a while puzzled ourselvs, without coming any nearer to a resolution of those doubts that perplexed us, it came into my thoughts that we took a wrong course, and that, before we set ourselvs upon inquiries of that nature, it was necessary to examin our own abilities, and see what objects our understandings were fitted or not fitted to deal with.' The result of this conviction upon Locke was the production of his celebrated 'Essay Concerning Human Understanding,' wherein the limitations of the human faculties were roughly outlined and very strongly insisted on. Hume profited by this warning, and undertook an essay bearing almost the same title ('An Inquiry Concerning Human Understanding') as Locke's. In the section treating of the idea of Necessary Connection we find him meeting with questions that 'must forever escape our most diligent inquiry;' facts that are in the 'last degree mysterious and unintelligible;' animal powers operating in such a manner as is 'wholly beyond our comprehension;' events effected by an energy which is 'unknown and inconceivable.' . . . The result was a clearer perception of the limitations under which the human mind must necessarily work and a more definit tracing of the line between what we hav the power of knowing and what, from the very nature of the case, cannot possibly be known. This change was brought about by the more diligent study of the phenomena of consciousness, a human faculty much talked about by all sorts and conditions of men, but mostly with a very inadequate idea of its importance or its functions." We must content ourselvs with mentioning merely the titles of Mr. Bithell's remaining chapters: Scientific Agnosticism, Part II—The Fundamental Postulates of Agnosticism—Feeling and Sensation, Consciousness, Knowledge, Relativity, Belief, Faith; Part III—The Agnostic Method and Its Applications—Physical Science, Physiology, Psychology, Metaphysics, History, Theology.

Autumn. From the Journal of Henry D. Thoreau. Edited by H. G. O. Blake. Boston: Houghton, Mifflin & Co. Cloth; pp. 470; price, $1.50.

Sundry of our readers hav perchance done us the honor to retain in their memories something of our late sketch of that strange character, Henry Thoreau. He was, they may recall, a highly original individual. He was self-balanced and self-dependent. He scorned the traditionist and the formulist, and fled far from convention and pretense. He loved equally the observation of every-day nature about him and the most wingy and sky-aspiring flights of transcendental meditation. Besides his other writings, he kept a Journal from which gleanings hav been published under the titles of "Winter," "Spring," and "Summer." Now a new volume, "Autumn," has been added. It consists of observations of nature's ongoings as he marked them day by day, with which are interspersed musings the loftiest and judgments the most piercing.

Thoreau loves simpleness and veracity. We Freethinkers and Agnostics all know how many loose habits of exaggerating, or asserting before proof, or speaking cant instead of our plain thought, must be got rid of on the road from popular Christianity and worldliness to the life of the simple seeker of truth. So we sympathize with Thoreau's remark:

"How much forbearance, aye, sacrifice and loss, goes to every accomplishment! I am thinking by what long disciplin and at what cost, a man learns to speak simply at last."

The perfecting of self, the upbuilding of one's own character, is to Thoreau of incomparably greater value than the winning of the applause of worldlings. In this strain he says:

"It is to be remembered that by good deeds or words you encourage yourself, who always hav need to witness or hear them."

Thoreau ever counsels to originality, to an utter disregard of the world's canons and customs. Of his incitements in this direction this is a sample:

"Say the thing with which you labor. It is a waste of time for the writer to use his talents merely. Be faithful to your genius. Write in the strain that interests you most. Consult not the popular taste."

To the moderatists and cagelings of orthodoxy, the truth-avoiders and truth-hiders, our writer thunders thus:

"Preaching? lecturing? Who are ye that ask for these things? What do you want to hear, ye puling infants? A trumpet sound that would train you up to manhood? or a nurse's lullaby? The preachers and lecturers deal with men of straw, as they are men of straw themselvs. Why, a free-spoken men, of sound lungs, cannot draw a long breath, without causing your rotten institutions to come toppling down, by the vacuum he makes. Your church is a baby-house made of blocks, and so of the state. It would be a relief to breathe one's self occasionally, among men. Freedom of speech! It hath not entered into your hearts to conceive what these words mean. The church, the state, the school, the magazine, think they are liberal and free! It is the freedom of a prison yard. What is it you tolerate, you church to-day? Not truth, but a life-long hypocrisy. The voice that goes up from the monthly concerts is not so brave and cheery as that which rises from the frog-ponds of the land. Look at your editors of popular magazines. I hav dealt with two or three of the most liberal of them. They are afraid to print a *whole* sentence, a *sound* sentence, a free-spoken sentence. We want to get 30,000 subscribers, and will do anything to get them. They consult the D.D.'s and all the letters of the alphabet, before printing a sentence."

A reflection out of the line of the foregoing, and which may seem empty enough to some but will hit a chord in certain ponderers, shall form our closing excerpt from that fit Freethinker's ideal, Thoreau:

"Wonderful, wonderful is our life, and that of our companions. That there should be such a thing as a brute animal, not human! that it should attain to a sort of society with our race! Think of cats, for instance; they are neither Chinese nor Tartars, they neither go to school, nor read the Testament. Yet how near they come to doing so, how much they are like us who do so."

We hail with no little pleasure the Agnostic Annual for 1893. The Agnostic Annual issues each autumn in London, England, from the neat-executing printing-house of W. Stewart & Co. In it every year a troop of the ablest pioneers of progress strike vigorous blows ahead at the huge front of the Unsolved and Unascertained, while their axes fail not of plentiful back-swings against the drag and cumbrance of Christianity. The table of contents this time sets forth the following tempting array: "The Moral Sanction," Leslie Stephen; "Reverent Agnosticism," Amos Waters; "The Mother Nature: A Poem," Gerald Massey; "Dogmatism in Theology," Alfred Momerie, M.A., LL.D.; "Sermons on the Mount," Samuel Laing; "The City of the Dead," W. Stewart Ross (Saladin); "On the Duty of Honesty in our Convictions," C. E. Plumptre; "Scientific Religion," R. Bithel, B.Sc., Ph.D.; "The Blight of Superstition," Charles Watts; "Anthropology and Orthodoxy," Edward Clodd; "The Disappearance of the Nether World," F. J. Gould; "Religious Ideas: their Origin and Development," Frederick Millar; "Signals with Mars: A Poem," G. H. Martin; "Materialism and Idealism Harmonized," Lucian Armstrong. In accordance with the use of the story-paper publishers, we shall print here the first twenty lines of the opening article, by

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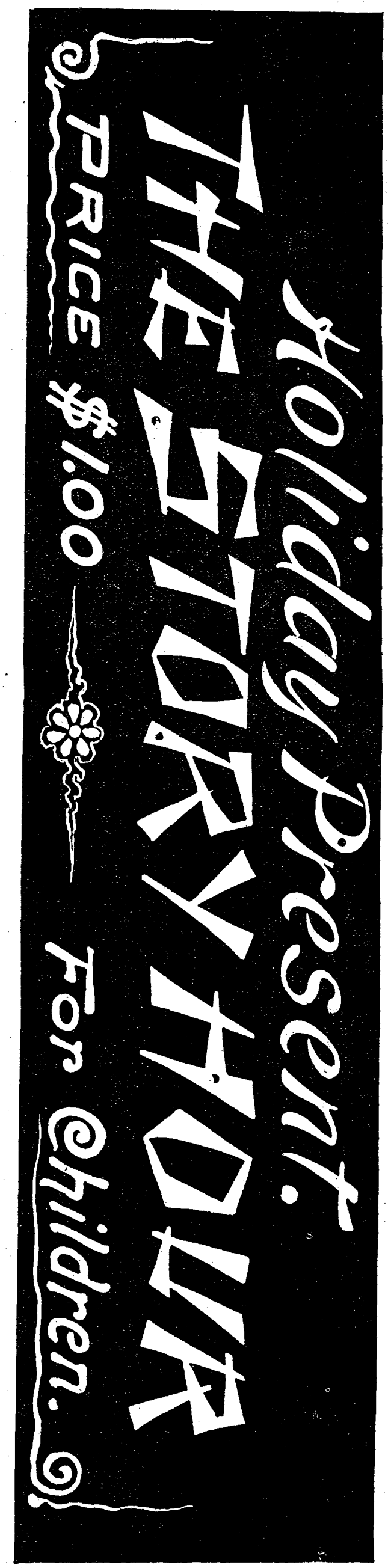
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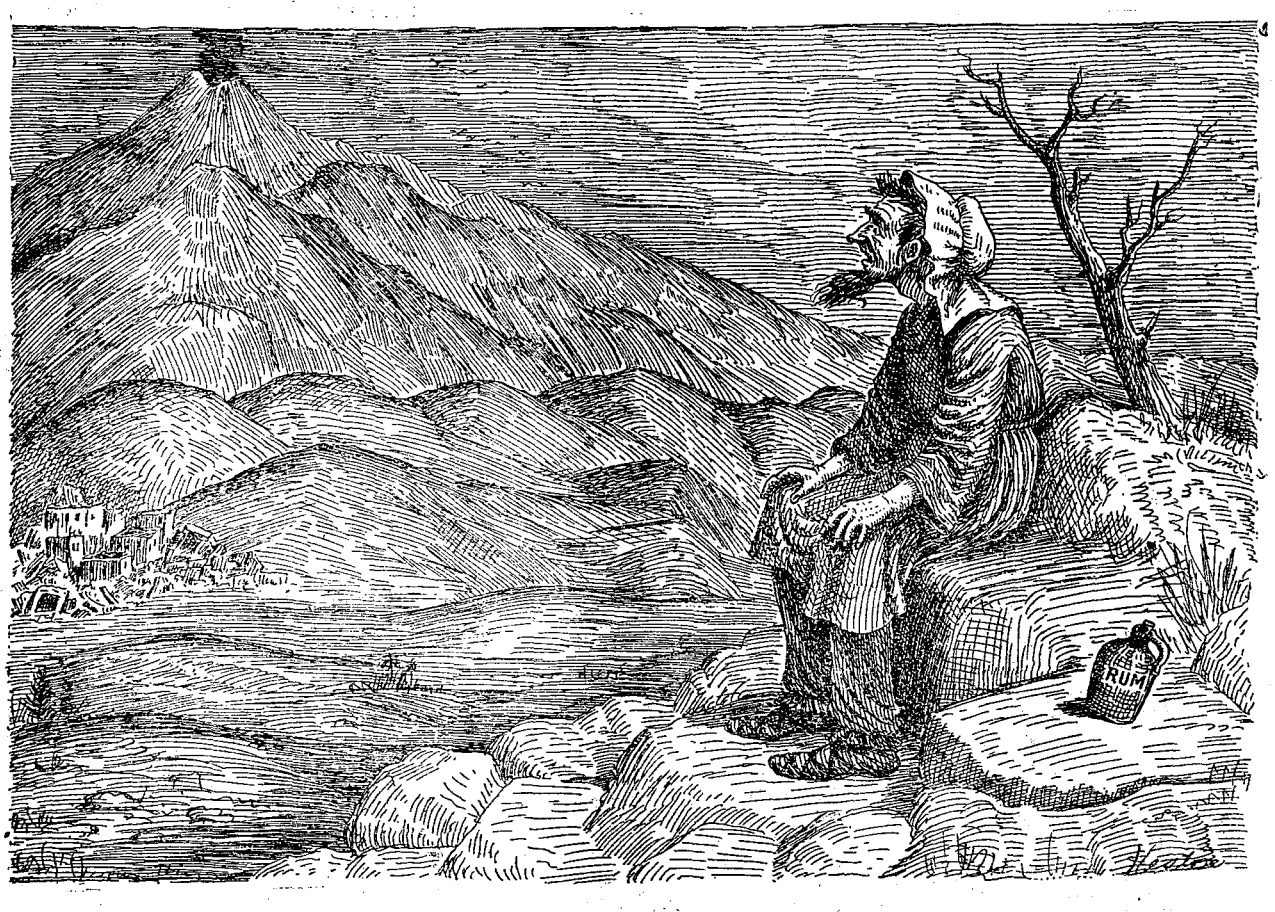
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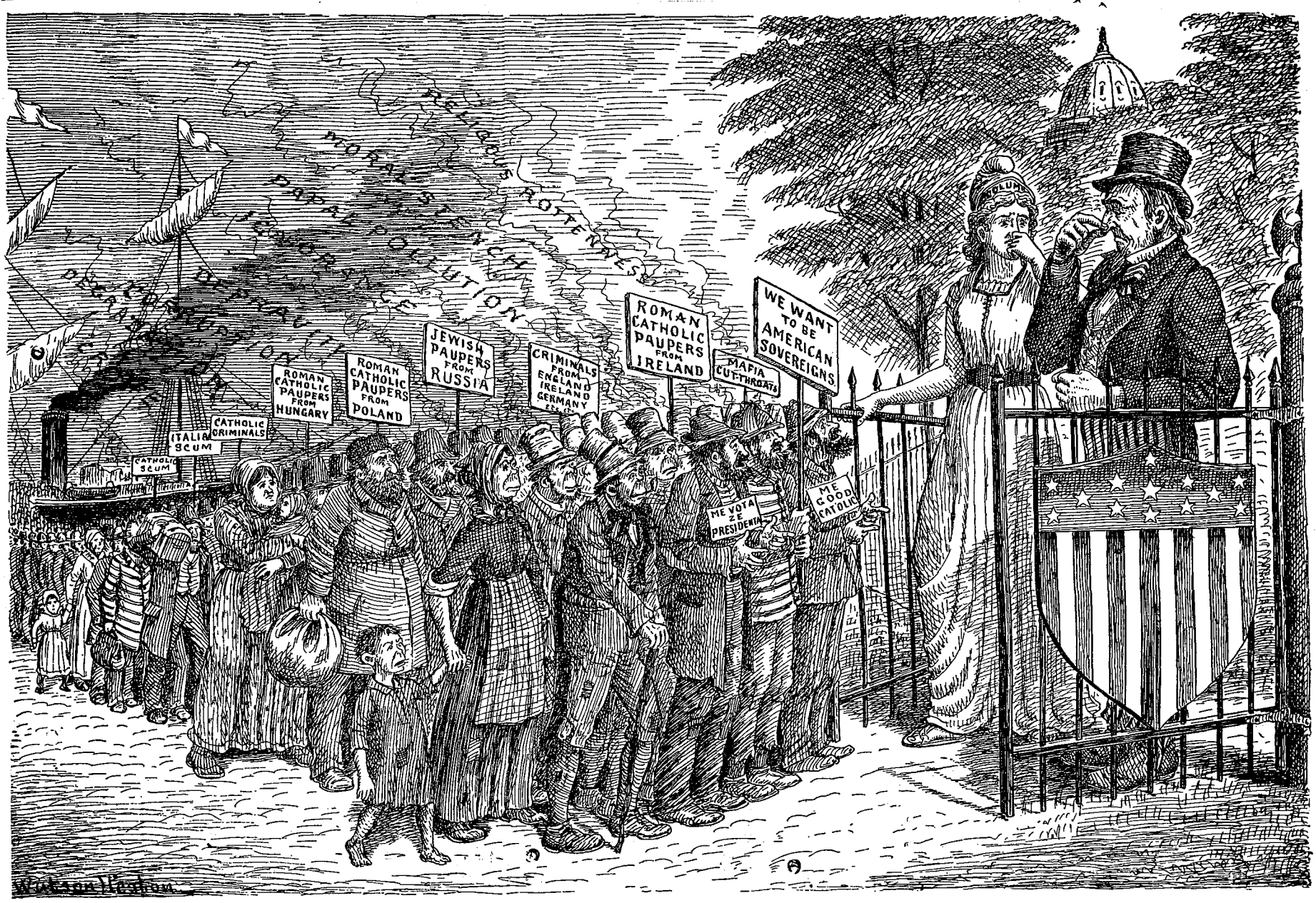
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Russia.

Russia is the most Christian nation of Europe and she is also the most miserable one. Thus she affords the Freethinker an excellent citation when he is met by Christians with the assertion that their religion promotes civilization and well-being. Every Christian making this assertion should be pointedly informed that the nation most thoroughly permeated with Christianity, and most devoid of science and Freethought, is the most unprosperous, backward, afflicted, and woe-stricken.

That Russia is the most thoroughly Christian country is not in doubt. Spain, Portugal, and Ireland are lands strong in the faith, but they do not equal Russia's completeness of orthodoxy. In them there is a certain amount of Antichristian speech and printing, and the doctrins of modern science which make against religion are more or less current; but in Russia there is no public expression of Infidelity, and science is practically nonexistent.

One of the latest advices of misfortune from Holy Russia is this printed in the London *Daily News:*

"The general and steadily increasing commercial depression in Russia adds extra gloom, writes our Odessa correspondent, to the darkening advent of winter in that empire. The national grain export industry languishes. One of the largest foreign houses engaged in the export of Russian grain announces its intention of suspending further operations in that country. Within the last few days eight firms in Odessa hav been gazetted bankrupts."

The cause of this business stagnation is partly the expulsion of the Jews. Some of these were financiers whose advances of cash kept industry moving. Then, the expulsion angered the great Jewish money-men not only of Russia but of all European countries, and they now refuse funds to the czar's government and to all enterprises connected therewith. This, we say, is part of the cause, and another factor is the exhaustion resulting on the famin and epidemics. We may go on to add that the extraordinary dishonesty of Russian merchants has long been inducing foreigners to contemplate ceasing to deal with them.

Under the ruinous effects of the late famin and epidemics, the peasantry, already behind with their taxes, hav fallen into hopeless arrears. Such taxes as are past can never be collected, and indeed it is being found impossible to secure more than a part of present levies, and this is accomplished only by employing in many cases cruel inflictions extending to the use of the knout and worse instruments of torture.

This diminution of tax receipts has resulted in a great distress of the national treasury. A report says:

"While M. Witte, with a sorely straitened exchequer under his control, is striving to obtain a foreign loan, the value of the credit ruble is falling . . . Russia, whose chronic affliction is a depleted treasury, has decided to raise the excise duty on brandy, tobacco, beer, petroleum, and various other articles, while extra taxes of several kinds will be levied directly. The Russian peasants are already taxed past the limit of endurance, and it is doubtful if the government can devise any system which will yield more revenue. . . . The Russian has not shown much financial aptitude. There has never been a time when the empire was not entangled in debt."

This financial embarrassment of the government, however, is productiv of one good effect. For Russia, being the most of all nations under the operation of the religion of peace, is consequently the one most desirous of war, and her poverty is a fortunate thing in that it compels her to restrain her Christian bloodthirst. A communication says:

"As the money from the tax will be wanted to increase the army, it is just as well that it cannot be obtained. It is conceded that if the huge empire of the czar had unlimited financial resources the chances of an early war would be greatly increased. The poverty of the czar's exchequer has always hindered the march of the Russian armies which, in the dreams of the Slav, are to some day sweep around the earth. It takes money to fight the Germans, or the Austrians, or the English, and the deficit in Russian finances forces the czar's armies to lie idle. The poverty of Russia is the salvation of Europe."

That these blessed poor who shall see the kingdom of God are thus by chance held off from their less ferocious if less pious neighbors, is a thing for which we are devoutly thankful. Their armies aggregate about nine million men, or nearly twice those of any other European nation. Yes, it is to be hoped that these godly Muscovites who hav each his guardian angel and baptismal cross, each his altar and saints' pictures in his house, who fast twice a week, pray every other hour, and hav the exclamation "Glory to God" continually on their lips, may by poverty or some other impediment long be withheld from "sweeping around the earth" with fire and sword.

Another evil is heralded by Count Tolstoi. This personage, in the *Russian Gazette*, calls attention to the continued miserable condition of the peasantry in regard to the necessaries of daily life. He says that famin again threatens the district in which he resides. The rye harvest is as bad as it was in 1891. Oats are an utter failure. There is a complete dearth of material for fires. The people are exhausted by last winter's miseries. The outlook, Count Tolstoi declares, is as black as possible.

To this we are obliged to add the calamity of the cholera, which disease continues to ravage this land of many priests and few physicians. The cases of this dread plague were last week 3,313 in eighteen reported districts alone.

To the calendar of epidemics already endured in succession by the Russians—viz., influenza or grip, typhus, and cholera—a fourth seems about to be added in the shape of the Black Death. This disease is known to hav appeared near the borders of Russia, and there seems no reason to suppose that it will not enter that nation as the cholera has so regularly been doing. The Black Death is the most fatal of all epidemic diseases. The mortality varies from sixty to ninety per cent of those attacked, and occasionally every person affected dies. Not only human beings suffer, but rats, cats, dogs, cattle, and other animals become victims of the pestilence. Death sometimes take place in a few hours. Among the symptoms which hav contributed to its various designations are enlargement and suppuration of glands and the formation of carbuncles, whence the name "bubo-plague;" and hemorrhagic spots and petechiæ under the skin, rendering the body quite dark or black, whence the origin of the phrase "Black Death." Like the cholera and small-pox and several other contagious diseases, it haunts the habitations of the poor, the shiftless, and the squalid. This and its kindred plagues find the suiting conditions for their riot among the peoples who apply holy water to their heads but no unholy fluid to the rest of their bodies, cleanse their souls with the blood of the Lamb but forget to clean their houses and streets, are particular about getting the right sort of communion wafers but careless as to the freshness of their other eating, and make a great to-do over the choice of their water of life but stick not at sewage in the rest of their beverage. Under the Christian domination of a few centuries back the Black Death frequently desolated Europe. Once it swept off twenty-five millions on the Continent. In 1664 it killed one-sixth of the populace of London. In 1721 one-third of the population of Toulon, France, perished. The nations in which sanitation has in a measure supplanted sanctity hav of late escaped it. However, it may with the aid of the Holy Land of the Czar contrive to penetrate all of our nations with the opening of the spring.

We will insert here a late incident in Russia which is a ridiculous instance of the severity of the press censorship. An Odessa shopkeeper hung in his window this printed notice: "Umbrellas and seasonable goods in great variety and at moderate prices." He was arrested, and, under the laws forbidding printed matter which has not been submitted to the government censor for approval, sentenced to pay a fine of three roubles or undergo three days' imprisonment.

Perhaps the most hopeless piece of news of all is one communicated by Harold Frederic, the distinguished correspondent of the New York *Times* and some London papers. This piece of news is that the Russian government has resolved upon a return to the extreme of superstitious barbarism and despotism in which she labored prior to the last half-century. It is known that within the last two generations the influence of a solitary Freethinker or two, like the novelist Tourgeneff, together with the penetration of some slight glimmerings of Western light, hav induced certain ameliorations of the condition of the people and an appreciable relaxation of despotism. But now, says Mr. Frederic, the whole of this work is to be undone. These few faint steps of progress, taken but desultorily, at the instance of a few persons and against the wishes of the main part of the prelates and aristocracy, are to be retraced. The infectiv character even of a few germs of knowledge and liberty has alarmed ecclesiastic and noble, and a desperate reaction has set in. Its first step we are witnessing in the anti-Semite persecution. This reaction, Mr. Frederic goes on to say, does not alone concern the Jews. The whole social structure is involved. Corporal punishment has already been reëstablished, and the old landlord magistrates once more exist. Other signs equally grim point to the prevailing desire to "get Russia back into her Asiatic shell." The whole

tendency finds itself summarized in the words of Aksakoff, "*Para domoi*," which mean, literally, "It is time to go home." Mr. Frederic further translates them as meaning that "it was time to giv over the pretense of opening Western Europe; that it was time to throw to the winds the effort to appear civilized; that it was time to turn the clock back again to the starting-point of Peter the Great, to undo all that his German successors had done in imitation of Occidental models, to frankly relapse into Slavonic barbarism."

Every one of the evils noted above could be immediately removed by the application of the principles for which THE TRUTH SEEKER labors—free examination of religion and government, free investigation of science and all subjects of whatever nature, and free speech upon them all.

It is to be kept in view that the abuses which are seen at their extreme in Russia exist in greater or less degree in all lands. They exist in this nation. They would by the Christian and bigoted part of our people quickly be brought to the Russian pitch of monstrousness were it not for the counter-endeavors of the votaries of science and Liberalism. Imperativ, then, is our duty to work, unceasingly work.

To the Friends of The Truth Seeker.

We regret to hav to again appeal to you on behalf of this paper. We find on taking charge of the "business end" of THE TRUTH SEEKER that there are many outstanding financial obligations which need to be canceled at once. We owe a good deal of money to paper manufacturers, printers, and so forth, and it troubles us.

We find also that there are many subscribers in arrears, and while that wouldn't trouble us if our bank account were fat, it does seriously incommode us at present. We beg to ask them to send what is due as soon as they possibly can. Two or three dollars is not much to each one, but the aggregate is a large sum, and we need it.

We also hope that every reader will take an interest in increasing the circulation of THE TRUTH SEEKER, and for that purpose we make a liberal offer in an advertisement on the second page of this issue. And we again call attention to the handsome premium offers of books sent in connection with subscriptions. The paper ought to hav a much greater circulation, as nothing helps the Liberal cause along more than good reading which can be handed around the neighborhood. We shall endeavor to make THE TRUTH SEEKER worthy of all efforts in its behalf, and we hope thereby to increase the influence of Freethought, and make mental liberty in this country something less like a dream than it is at present.

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How the Christians Uphold Liberty.

On the 14th ult. the police of this city haled two women and fourteen men before a police magistrate charged with having violated the Sunday law by sewing in a tailor shop on the Sunday previous. They were discharged with "an admonitory lecture for having violated the Sabbath law." These were all Hebrews who had observed Saturday.

A Methodist minister down in Maryland has had a Seventh Day Adventist arrested for husking corn on Sunday. The reason for this exhibition of Christian love is that the Methodist has lost a number of his congregation by the organization of an Adventist church in his neighborhood.

The police of Austria are closing up the Methodist churches and missions, and when asked for the reason of this restraint answer that the Methodist religion is not recognized in Austria. The courts of appeal, when resorted to by these persecuted people, declared that the meetings of the Methodists were too large to be tolerated under the right of private worship. Baron Gautsch, the Austrian minister of education, when appealed to, decided, on the other hand, that the Methodist body was too small to entitle it to state recognition.

And so it goes. Any Christian sect having the power will suppress every other sect every time.

To Try for Justice.

Some, at least, of the people of Ohio are waking up to the monstrous injustice perpetrated upon the people by the selfish laws exempting the churches from paying their honest debts to the state. We say this because the Cleveland *World* reports that a suit is about to be begun in Cuyahoga county courts to test the constitutionality of this exemption law. It will be in the form of a mandamus against the county auditor to require him to place upon the tax duplicate all real estate and chattel property belonging to the religious corporations in the county.

Like other states Ohio exempts church property under a clause in her statutes providing that all houses used exclusivly for public worship, with the grounds attached to them, and books and furniture therein—in other words, the parsonage—shall be exempt. But some lawyers to whom the matter has been submitted by some taxpayers giv it as their opinion—and in this they are undoubtedly right—that the exemption of church property is in contravention of the part of section 3 of the Bill of Rights, which provides "that no man shall be compelled to attend, erect, or support any place of worship or to maintain any ministry against his consent, and that no preference shall be given by law to any religious society or mode of worship." One of these legal gentlemen said to a Cleveland *World* reporter who spoke to him upon the subject: "The result of exemption of church property from taxation is that every taxpayer in the county is compelled to pay for the support of the churches, because he must help to make up that portion of the expense of government which is not assessed against the churches." Another attorney said that the prohibition against any preference being given to any religious society was clearly disregarded when all religious societies were given a freedom from taxes which is not allowed to other societies. "You might as well exempt the Masonic temple and Knights of Pythias armory from taxation as a matter of equity," he added. "If that were done, however, there would be no constitutional objection as there is in the case of churches."

In Cleveland there are over two hundred churches, and the taxable valuation is roughly placed at ten millions. This would add about three hundred thousand dollars to the revenue, and the movers in the matter will claim that this is the amount the people are forced to contribute, in contravention of the constitution, to support the churches.

This suit ought to be pushed vigorously, for it will be interesting to know how the courts will decide upon the claim which has been made continuously by the Freethinkers that by church exemption they are forced to help support institutions in which they not only do not believe, but which they regard as a positiv detriment to the welfare of society. As Freethinkers are the best of citizens and stanchest supporters of the republic, this tax imposition is peculiarly an outrage upon them. Each religious sect has the consolation of knowing that if it is robbed by another sect, it also robs in turn. But the Freethinkers are the prey of all.

The Doctors Disagree.

Bishop Potter is a doctor of divinity and so is the Rev. James Buckley. In a recent issue of a magazine Bishop Potter wrote:

"Let the Columbian Exposition proclaim by the hush of all its varied traffic and machinery—no wheel turning, no engin moving, no booth nor counter open to buyer or seller, no sign nor sound of business through all its long avenues, and, better still, by its doors closed till the morning hours of every Sunday are ended—that the American people believe in a day of rest. But if there be those who would later seek its precincts to look, it may be, more closely at the handiwork of man, to study the progress of the race in the story of its artistic and industrial and mechanical achievements, and to recognize thus, it may easily be, in the study of such achievements, with Job, that 'there is a spirit in man, and that the inspiration of the almighty giveth him understanding'—that certainly can be no unworthy use of some hours of our America's rest day."

In the latest *Christian Advocate* the Methodist doctor commented:

"This looks plausible; but we ask by what authority, if his principle be true at all, does he propose to keep the building closed till the morning hours of every Sunday are ended? Why should the government or the managers of the Exposition presume to determin this point? Shall the people be compelled to go to church? or, if they will not, shall they be kept shut out if such opening as this be in harmony with the legal observance of the American Sabbath? In the latter part of what is quoted he givs up the whole argument so far as the *workingman* is concerned. *He* is not to be permitted to see a wheel turning or an engin moving; but the place is to be kept open, we suppose, with a charge at the door and a retinue of servants, in the afternoon, simply to allow this."

We agree with both of these distinguished doctors. We think the World's Fair should be kept open, but we think that Mr. Buckley is the more logical. There is no better reason for keeping the doors shut while the Christians are praying than for keeping them shut all day. The churches should not be considered at all in the matter. It is none of their business. Let them open their doors when they please and allow the Fair folks to do the same. The preachers are not our masters, though they think they are, and we must confess with some show of reason owing to the superstitious pusillanimity of the populace.

The article of Mr. Richard B. Westbrook, D.D., in the *Investigator* commending the Congressional Sunday closing of the World's Fair and urging Liberals to work for the Protestant amendment against *sectarian* appropriations meets with the approval of the *Christian Statesman*, the organ of the God-in-the-Constitution party. We congratulate the ex-president of the American Secular Union upon having at last found a proper resting-place among his friends.

Professor Briggs has been again on trial before the authorities of his church, for heresy, with what result is not known at this writing. On another page we reprint a little tract called "The New Theology in the Nursery." This tract was printed by the thousands and sent to every Presbyterian clergyman in the country with the hope of influencing Presbyterian sentiment against Professor Briggs. It is a satire by an "old school," or orthodox, churchman on the upholders of the new theology which the higher criticism has produced. Liberals can readily see fun in it, because it destroys the logic of the new theology as the new theology destroys the basis of the old Presbyterian creeds. And it shows, too, how the brethren conduct their family fights, for it was published anonymously and circulated stealthily. It is supposed to hav been written by a clergyman of the name of Covington, though where he livs we do not know.

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E. M. MACDONALD.

In the West.

News and Notes.

It is gorgeous weather in this valley. There is not a cloud in the sky. The atmosphere flows warm and brilliant, and if I were a "saint" I might believe that the mountains round about were the very gates of heaven, so gloriously do they shine. Rain and snow are in the East, but here it is like "eternal spring." Some day this valley will be a garden of delight. An English syndicate has bought up about four thousand acres of land, for the purpose of colonization. A large number of workmen are busy making ditches. There is plenty of water in the mountains, and in no place in California can irrigation be more successfully carried on. This is an excellent fruit section. Vineyards and orchards will cover its bosom. It is a fine stock country. Large herds of cattle and bands of horses are grazing in the ample pastures. Almost every mineral is to be found in this country, and miners are constantly prospecting among the hills, and new discoveries are made. When the railroad is pushed through from Keeler to Mojava it will open this great valley to further prosperity. A few years will make a wonderful change. It seems out of the world now; but it is sure to be spanned by railroads and brought into connection with the markets of the East and West. It is from four thousand to six thousand feet high in the valley. There is but little snow during the winter comparativly, and take it all in all the climate is favorable to health as well as to wealth and progress. There is delightful fishing and hunting in the mountains. A hundred streams and lakes sparkle there, fed by the everlasting snows, with wild and beautiful scenery about, and peaks that pierce the sky with blazing fronts, the loftiest upon the continent. In one point, simply by wheeling about, thirteen lakes can be noted in limpid splendor contrasting with the precipitous rocks.

On Friday, November 11th, my friend John E. Jones and myself started out on a tour through this valley, and quite an extensiv campaign we hav made of it. On Friday evening I lectured again at Bishop to a crowded house. On Saturday with horse and buggy we went our way to Big Pine, seventeen miles distant. It was a delightful journey in the beautiful afternoon. I gave my address in the schoolhouse, and every seat was occupied. Big Pine has a couple of hundred inhabitants and a good territory is about it. I found some activ Freethinkers here—Mr. Spencer and others—and enjoyed the occasion in every way. The people are hospitable and the Christians took things calmly. The Good Templars adjourned their regular meeting to our benefit, for which favor I extend to them my hearty thanks. There is not much bigotry in this valley, even in the churches. The mountain air is too exhilarating, the skies are too lovely, and the sunshine too splendid to allow the spirit of intoleration to prevail. There is a deal of heresy here even among the clergymen. One of them declared that the story of the garden of Eden was a myth, and smiled sarcastically at the narration of Jonah and the whale. It was not worth while to speak his convictions on that point. Really I find but little opposition so far as the ideas of Freethought are concerned. The church, as usual, claims them all—only Christianity is better, because it has something besides, namely, hell and heaven. That is the main difference. Take away heaven and hell and the Christian religion might be a very decent affair. It would then depend upon humanity, and might succeed as a sociable institution.

Sunday morning we leave the bright little hamlet of Big Pine with many good wishes of its residents, and pursue our Pilgrim's way again to Bishop. Sunday evening the hall is once more full, a greater number than before being present. I understand that none were present at the church meeting, and so the minister came to the Freethought lecture. I never had a better audience—more appreciativ of the points made for Liberal thought.

On Monday Jones and I take a farther range and go by railroad fifty miles to Independence, the county seat of Inyo. I lecture for three evenings—Monday, Tuesday and Wednesday—in the courthouse, and large audiences are present. The Liberal element of Independence is stalwart indeed, and our reception was all that heart could wish. The officials of this county are broad-minded men. Although the county is Republican by one hundred and twenty majority, both organizations are represented, and the good Democrat is elected to office as well as the good Republican. Party ties are not very strict, even in a presidential year. Politics are wonderfully mixed all around, I find. Even this Republican county elected a Democratic assemblyman, who will help to send a Democratic Senator to Congress. I hope a better man than Fenton, the present Senator, will be elected. I understand that Fenton voted to close the World's Fair on Sunday with the flimsy pretext that it was for the benefit of the working people. I rejoice, therefore, that such a fool Senator is to be unceremoniously kicked out, as he deserves to be, and I hope for better things.

Independence is a neat little town of perhaps five hundred people, but it is quite lively and metropolitan. All sorts of characters are here from all parts of the world—men of varied experience, of intelligence, of grit, thoroughgoing rustlers who make their own way and ask no favors. You couldn't find in San Francisco a better quality of life than in this mountain town. You meet men of the world, and not the staid and venerable population of a New England village, the majority of whom hav never been outside the precincts of their nativ state. Almost all the men and women you meet here hav been educated by travel. I couldn't hav passed the time in a big city with more vivacity than I did in this frontier village, where human nature is presented in such interesting and checkered lights. Independence was nearly destroyed by fire a few months since, but it has been rebuilt with remarkable rapidity and looks as prosperous as ever. There was a little ripple of discussion at my second lecture in this place. A young man by the name of White Smith, who claims to be a universal genius, a student of encyclopedic information, who sits up until 4 o'clock in the morning reading theology, philosophy, and history, who knows more law than any judge and more medicin than any doctor, and at the same time is a horny-handed granger "with the hayseed in his hair"—this *enfant terrible*, with notes of multitudinous array and "words of learned length and thundering sound," essayed to answer my lecture on "Freethought and Morality." He occupied a whole half-hour, but never touched the subject presented. He talked all around the subject with an essay evidently prepared beforehand without any reference to my particular line of thought. He showed a good deal of erudition, but no more logic than a child. I could not get him to make a single distinction. He seemed incapable of definitions. The audience was evidently amused at the drift of his remarks. It was trying to catch a point, but no points were made. Finally, as it was getting late, Mr. Smith concluded, but desired another hour in which to finish his argument. Whether he will ever hav a chance to do so is a question, for according to the way he was going it would take until the final judgment for him to reach the real matter under debate. As a curiosity, however, his discourse was a great success. I was interested in the mass of learning he displayed, but the helter-skelter manner in which it was poured forth reminds one of Southey's description of "How the water comes down at Lodore." The best way for Smith to do is to quit reading, and classify his knowledge. "Reading," says Bacon, "makes a full man." But there is such a thing as too much fullness and hence intellectual dyspepsia.

On Thursday morning, November 11th, Jones and myself return to Bishop and giv two more lectures Thursday and Friday evenings to full houses, making ten lectures in all throughout this valley. It was one of the best campaigns I hav ever made. Over two hundred names hav been added to the roll of the Federation, and twenty names to THE TRUTH SEEKER list, and quite a number of its veteran subscribers hav met me at various points and given a hearty greeting and support.

Judge George M. Gill; P. W. Forbes, district attorney; Sheriff John S. Gorman; Wm. F. Mattack; Bertrand Rhine; J. C. Rorper; Postmaster J. J. Moore, and many others are among the friends at Independence whose generous hospitality made my visit most delightful. My labor was mingled with the zest of intellectual companionship. Judge Gill is a man of brave and noble spirit, who in despite of physical suffering maintains the splendid courage of his convictions. He could only come to the lectures by being brought in a chair. He cannot walk, but he was at all three of the lectures at Independence, and he does not thank the "Lord" at all for his afflictions. We must submit to nature whether nature is right or wrong—for we cannot help ourselvs—but to believe that a God, of his own free will, having the power to do differently, thus curses humanity, is more than Judge Gill is willing to do. Such a God would deserve the detestation of every honest mind. I admire Judge Gill for his "grit" and that the fearless brain can thus master the weakness of the body.

My comrade John E. Jones enjoyed this campaign with all the poetic enthusiasm of a Welshman who traces his ancestry back to immemorial years. Adam, I believe, was a Welshman, and the Welsh language is the original language. I guess it is, for it is about the "rockiest" language I ever struck; but for all that, it flows along like a cataract, with the music of a cataract, and its thunder, too, at times. It has a marvelous power, and I do not wonder that the song and the eloquence of Wales is so masterful that it can stir the heart like a trumpet with words that seem to flow from the infinit past, ancient as the oaks under which druids performed their mystic rites and hailed the glorious sun with solemn and resounding melodies.

I think I hav met every nationality while I hav traversed Inyo county. The Celtic imagination is here; and bluff John Bull; and the Yankee; and the Israelite, with an eye to business, yet with open hand and unsuperstitious brain; the swarthy Mexican; the gorgeous-colored aborigine; the "celestial;" the learned and solid German; the child of "sunny France," and those who hav listened to the winds and waves of the cold North sea, or who first saw the light of day along the shores of the Mediterranean. Besides these there are "the nativ sons of the golden West." Variety is the spice of life and there is plenty of spice in this remote region. It is a typical Western and Californian country. I like this bright and versatil community.

I enjoyed a visit to the home of Captain Walters, who once navigated the great Pacific, but finds here a gentle harbor amidst fruits and flowers where storms are scarcely ever felt. Miss Lena and Miss Annie, his daughters, and his wife are stanch Freethinkers. His sister, seventy-three years of age, has just come over from "Fatherland" and seems to enjoy with a child's delight this new and wonderful land, so far away from the home where she has lived for nearly three-quarters of a century.

Mr. and Mrs. Horton, Postmaster Blaisdell, A. J. Shepley, Mr. and Mrs. Roberts, Thomas Williams, J. N. Kellogg, Mr. Olds, of Round Valley and vicinity, are among the friends who gave a generous welcome.

I was surprised to meet my old comrade of southern California, H. L. Shaug, who is up in these mountains "prospecting." I hope he will find "millions in it," for Freethought will never suffer while Shaug has a dollar to spare. I was glad to meet him again, for we hav campaigned together in sun and storm.

At Bishop I must count my allies by the score—Dr. J. S. McQueen; O. H. Hill, "mine jolly landlord;" John Clark; J. R. Brought; John Black; Charles Levy; T. S. A. Conley; Attorney J. L. Lewis, who introduced me to the people of Bishop at my first lecture; A. J. Murphy, who, like Goldsmith's Traveler, has seen almost all the world and spoken the speech of many a land; E. W. Flannigan; John Stoutenborough and family, who helped to gem the hours with music's happy flight; Louis Minzinger; J. F. Jones, of Benton, on THE TRUTH SEEKER list; J. E. Dunlap; Dr. Chapman. Well, I couldn't begin to mention them all, for about one hundred names are placed upon the roll of the Federation. I must thank all these friends, so many that I cannot speak of them by name, for their splendid welcome. I did not anticipate so popular an approval of Freethought. Evidently it has been in the air for some time, and now in this golden autumn weather when everything is so auspicious, nothing but splendor from vale to mountain top, the intellectual life finds genial expression in harmony with nature's most perfect season.

The Rev. Mr. Logan was invited to speak at my lectures, but he declined to do so. There was quite a call for him at the last meeting, but he only rose to say that he would reply to my lectures on Sunday evening and correct the impression I had made. This was hardly fair, for I should hav no chance to correct him, as undoubtedly he would need correction however honest he might be in his criticisms of Freethought. I think the reverend gentleman should hav met me face to face, then both sides would hav been fairly presented. I should certainly hav staid and listened to my opponent and answered him if other engagements had not prevented. I guess the Rev. Mr. Logan thought that "discretion was the better part of valor." However, if he does not toe the mark in fair and square fashion I shall follow him in judgment through the press if not upon the platform. They say he is a pretty good sort of fellow, so I hope for an honest discussion.

SAMUEL P. PUTNAM.

Bishop, Cal., Nov. 19, 1892.

Please renew your subscription and obtain another subscriber.

Items of Foreign News Interesting to Freethinkers.

According to the last census made in New Zealand the number of Freethinkers is twenty-six thousand, twenty thousand of whom are male.

French Freethought societies to the number of two hundred and four belong to the International Federation, and all were represented at the late congress.

Over two thousand persons accompanied the remains of Citizen Decamp to their final resting-place in one of the graveyards of Montpellier, France. Speeches were made at the grave by various prominent Freethinkers.

Among the distinguished Freethinkers who sent telegrams of fraternal greeting to the congress we must mention Dr. Ludwig Büchner, president of the German Freethought Federation and author of "Force and Matter."

A Danish Freethought paper of the "family paper" order has seen the light of day in San Francisco. Its name is *Lanternen* (the Lantern), and we wish it success. Price, $1 a year. It is ably edited by Mr. P. Freese.

We are the recipient of *Onállás* (Independence), a weekly Hungarian paper published at Hazleton, Pa. We mention this only out of courtesy to our Hungarian subscribers, as the only thing we can say about said paper is that it is a Republican paper with no Freethought tendencies whatever.

The French Freethought Federation held its annual congress at Salle de l'Ermitage, 29 rue de Jussieu, on Wednesday, November 20th. The main work of the congress was the discussion and subsequent adoption of means whereby the political influence of Freethought can be extended.

The well-known Capucine, Father Aurelianus, is driving devils out of Lohr-am-Main, Germany. The reverend devil-chaser does not recall to the memory of his congregation the fact that this city has an old reputation for "casting out devils." In the year 1628 alone fifty-two witches were burnt to death.

The notorious thief and bank-robber, George Bidwell, who defrauded the Bank of England of $5,000,000, is traveling over this country lecturing on the influence of Christianity on honesty in business. His lectures are given under the auspices of the Young Men's Christian Association. Comment is unnecessary.

To those of our German subscribers who enjoy poetry we commend the *Freidenker Almanach* for the year 1893. It contains no less than fourteen poems, besides innumerable quotations from the poets distributed among the various articles. The best article is decidedly the one by C. Hermann Boppe, "Woman in the Republic of the Future."

According to *Las Dominicales* of October 16th, the latest number of that journal we hav received, the international Freethought congress was a great success. Three public meetings were held at Theater Principe Alfonso, at the first of which there presided the venerable Antonio Machado; at the second, Mr. Leon Furnemont; at the third, the well-known French journalist, Augusto Bourieret.

We are pleased to call the attention of our Spanish-American friends to a new Liberal Spanish publication, *El Pensamiento Contemporáneo* (Contemporaneous Thought). This publication, which is edited by Antonio Llano, appears monthly, and is on the same plan as the *Arena* or the *North American Review*. It is an excellent publication, and contains articles from well-known writers like St. George Mivart, Romanes, R. G. Ingersoll, Herbert Spencer, John Fiske, Felix Oswald, Professor Sayce, Max Nordau, and others. Price, $3 a year.

In a recent number of *Fritänkaren* Victor E. Lennstrand sends out a call for financial help. He states that if the necessary sum is not forthcoming he will hav to giv up his vocation as a lecturer. We hope that the money will come, though judging from the situation of Freethought in Sweden at the present time we think the call comes too late. The various unions belonging to the state Federation are getting weaker and weaker. Internal strife, petty jealousies, apathy, discontent with the work of the central committee, all hav combined in making organized Freethought in Sweden a shadow of its former self. What is needed is a man of will and determination, who is not alone a stanch Freethinker, but also an organizer and business man. Such a man the Swedish Freethinkers possessed in the person of the badly treated Freethought martyr, Capt. Otto Thomson.

The Episcopalian Litany Hymn

AS IT SHOULD BE SUNG BY A FRIDAY MORNING CONGREGATION OF WOMEN.

Savior, when we kneel to thee
Through the lengthy litany,
When we all pretend to pray,
This is what we really say:
"Look at Susie Sparker's dress,
'Tis the old one turned, I guess."
"How I wish that Dr. B——
Would get through the litany."

Help we ask through nights and days,
While we're thinking of our "stays;"
When we all responses say,
What we whisper is, "O May, May!
There's a man across the aisle.
Had I better risk a smile?"
Fine old flirting there can be
While we say the litany.

Soon we all our sins confess—
Then's the time to smooth your dress—
Next there comes the silent prayer—
First-class chance for maidens fair
Just to peep at Tom or Dick,
Surely not a naughty trick.
Yet we're glad as glad can be
When we're through the litany.

W. M.

Our London Letter.

The "Agnostic Annual," edited by Mr. C. A. Watts, and which you hav for sale, has made its tenth appearance, and contains the usual high-class articles on Agnosticism, by old and new writers, though all of them are well-known names, and all are so excellent that it is well-nigh impossible to make any particular selection in point of superiority. It is such a welcome and first-class publication that it is a pity the editor cannot see his way to produce a monthly magazine on the same lines.

The editor of the *Review of Reviews* is the most prominent faddist of the present time, and though he appears to mean well, goes about his work in such a remarkable manner that scarcely anyone takes him seriously. He appears to want now to pose as a modern messiah and entirely reorganize Christianity; he does not see that the present system of religion is so utterly rotten that it must be swept away, and his scheme of a modern church which will combine a theater and public house in each building, if ever initiated will scarcely hav much of a run. He evidently sees that Atheists possess the greatest collectiv intelligence, and proposes that they should combine with him in doing "Christ's work," but the invitation is one scarcely to be accepted by Atheists, who can work more effectually and effectivly than if they were handicapped with Mr. Stead as a leader.

Miss Marryat's work, "There Is No Death," has caused considerable newspaper discussion. It is certainly a curious compilation of Spiritualistic stories, and only shows what utter supernatural nonsense an intelligent person can believe—though, as she is a Roman Catholic to begin with, it is not very remarkable that she should go a step farther and take in any absurdities that the mediums like to tell her or show her.

A certain Jesuit named Clark has made it his business to attack Theosophy, and as a result has brought the foremost champion of that cult upon him in the person of Mrs. Besant, and no stronger opponent could hav been put forward to confute him. To the discomfiture of the Romish party she quoted from an authoritativ work for children on the torture of hell, and although this book is still sold by Roman Catholic booksellers, a Catholic is so ignorant of its existence or so impudent as to deny in a daily paper that such is the teaching of his church—but a denial like this is perfectly allowable, as all lies for the glory of the church are meritorious. It, however, goes to show what these people will do to gain converts and acquire power—which they seem to be doing to a great extent in this country; in fact, we are being overrun with Jesuits, Jews, and destitute Germans; the refuse of other countries are welcomed by the ruling powers with open arms.

A newspaper reader has taken the trouble to note all the cases he has seen reported of the clergy who hav committed various criminal and social offenses, and has counted as many as 629 during one year; and it must be remembered that these are only such as hav come under his notice casually and by no means represent every instance where a clergyman has made himself amenable to the law, or has managed to square matters outside a police court; and in face of these cases we are asked to believe that the disreputable gang of parsons are the salt of the earth, and if it were not for them earth would be a pandemonium. All the men above mentioned were members of the Church of England as by law established, and are supported out of the taxes. When they hav served their terms of imprisonment or been whitewashed they will in nearly every case be restored to favor and be regarded as martyrs by their foolish congregations.

Bitterness of spirit is still prevailing at the Tabernacle, and the Spurgeon and Pierson factions are imbued with the Holy Ghost or the devil, according to which party makes the accusation. This state of affairs ought to open the eyes of the worshipers of the dead idol, but is not likely to make them wiser; they will only split and one party will open an opposition gospel-shop, and each of them will deal only in the genuin unadulterated article, all for the glory of God. It is an amusing spectacle to Atheists, and does not tend to set them longing to "repent and be converted." J. D.

Spiritualism.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As no man's opinion ever destroyed a fact or impaired the truth, free discussion and the honest expression of candid thoughts can do no harm nor work any injury to "eternal verities." Fair and open discussion is more beneficial to truth than to error, and only those who realize the weakness of their claims and the lack of evidence to sustain their assertions ever oppose investigation and debate. The truth is, and should be, the most fearless thing on earth, for nothing can destroy it, and all attempts so to do must invariably strengthen its standing and reveal its indestructibility. The most timid and terror-stricken opponents of discussion are found among Christians; and religions of all kinds not only prefer the absence of debate but seek to enforce it. Spiritualism, unlike Christianity, is so confident of its claims, because based upon phenomena, that it invites investigation and discussion anywhere and at all times. Your impartial columns hav given evidence of this fact for years, and many are the individual expressions *pro* and *con* that hav been presented to your readers. The article by J. H. Cook in your issue of October 15th is one incentiv that leads me to set the pen in motion to-day, for, like him, I hav been a believer in Spiritualism, but am such no longer.

The origin of my belief was due to the incident of birth, the same as most religious convictions are established; for my parents were converts to Spiritualism in my childhood days, and parents, as everyone knows, do much to mold the mind of their progeny. Having the mind turned in that direction when young, led me for nearly thirty years to cling to that wide-spread delusion that a dead man yields up an invisible something, endowed with consciousness, that time can never destroy.

Observation, reading, and reflection hav driven me out of that belief, and to-day I stand with that large and growing class of people who believe that the human mind is dependent on the physical body for its existence, and the destruction of that body means the annihilation of mind and consciousness. It is useless to deny that mysterious phenomena are common and prevalent, but hypnotism will explain nine-tenths of the genuin mysterious manifestations credited to "spirits;" and no doubt future discoveries will reveal causes for the other tenth without getting outside of visible and tangible matter to find them.

Back of every mystery the Christian places God, and the Spiritualist locates a human spirit, but it requires the imagination to see either one, and credulity is essential to belief in both cases.

While Spiritualism makes great claims, it has accomplished mighty little, and the principal credit to which it is entitled rests on its opposition to Christian superstition and the effort to comfort sorrowing minds with a pleasant belief in another life where better conditions prevail than those now endured. But Spiritualism has never revealed a scientific fact or presented any knowledge before unknown to mortal man. It has never given us any information regarding the North pole or the interior of Africa, and only as men of flesh and blood hav pushed forward to make discoveries has anything been learned of either place. When that great Spiritualist and prominent scientist, William Denton, died on a remote island in the Pacific ocean, though Boston has hundreds of mediums for spirit communication, not a word was known or heard of his death until steamships, telegraph lines, and ocean cables conveyed the news to his home in Massachusetts. Since his death was revealed by such means, communications from his "spirit" hav been quite frequent; but why he could not reveal his death in advance of the steamship and telegraph

report of that event, still remains a mystery, if Spiritualism is true. Spiritualism never reveals anything that somebody in the flesh doesn't know, and right here I want to make an important point. It is a well-known fact that many people hav been buried alive while in a comatose condition resembling death. But how was this revealed? Did spirits tell us about it and warn the world against such possibilities in the future? No, never! and the way such discoveries were made was by disinterring the dead. It has been estimated from such cases revealed by accidental discovery, that one person in every five thousand meets the awful fate of premature burial; and yet "spirits" hav never mentioned such things or raised a warning voice. Why? Because "spirits" hav no existence, in my opinion, and that reason is the only satisfactory one that can be given; for what spirit possessing human feeling and sympathy would see a living person entombed alive when by controling their medium they could reveal the fact and prevent the occurrence? Among my acquaintances is a "spirit medium" and a firm believer in Spiritualism; yet this person is so terrified over the thought of being buried in a trance condition that sleepless nights and awful worriment are the result; and a promis has been exacted from relativs that a vital organ shall be removed when death occurs before burial. What faith and confidence such people must hav in "spirit controls" and "spirit friends!" Some months ago a medium died in a neighboring town, and by her dying request her body was cremated to prevent the possibility of premature burial. What do these facts show? They show that faith and confidence in spirits who promis to protect their medium, is about as strong as the Christian's faith in God's power to answer prayer; for when the cholera comes to our shores, as illustrated by Heston, science is preferred to faith and prayer as a protector. Again I repeat that Spiritualism has done mighty little for the world, and that little is embodied in its efforts to free the mind from orthodox teachings; but "cold Materialism" has done a similar work, and is entitled to just as much credit on that point. But which is doing the most for humanity to-day, Spiritualism or Materialism? I assert that Materialism is, for all scientific discoveries to benefit the world and improve conditions result from it, and Spiritualism finds little to do outside of leading people to sing the sweet by and by and to meditate on the joys of an imaginary world that adorns the invisible regions of space. It amounts to nothing only as an amusement for leisure time, for there is neither profit or benefit to be derived from Spiritual theories and the conflicting reports that come to us from so-called spirit sources. Mediums excite curiosity without gratifying it, and the more *séances* one attends the sooner he will be disgusted with mediums and mediumship; and I giv it as my private opinion publicly expressed, that the fool and his money are separated without a satisfactory equivalent when he consults a medium to commune with the dead.

I speak from years of experience and not as a novice, for trying to eat soup with a fork is a satisfactory proceeding compared with getting information of any kind from a spirit medium. Spiritualism is a mild form of superstition based on unaccountable phenomena; but it does not and can not demonstrate the continuity of human consciousness after the destruction of the physical body. Prof. John Fiske declares that "such a belief has never been one that could be maintained on scientific grounds," and affirms his opinion that the belief in a continuation of consciousness after death has visibly weakened during the present century among thinking people. There is no doubt of it, and the tendency of the age where people *do* think is to accept the idea that death ends all.

If we lay hope and sentiment aside we find very little that creates an idea of immortal consciousness; and knowing what a persistent and almost invariable liar hope is, its testimony should be taken like a politician's promis before election, and no attention paid to it. Fatalism is the only rational belief in the world; and we are the creatures of blind fate from start to finish.

While evolution demonstrates the unfoldment of consciousness and the development of intelligence, there is nothing to show that the forces of nature were ever working systematically for such results. "The purposeless play of events" constantly going on in nature reveals no cause behind them but that of fate or inevitable necessity; and barring a few unexplained phenomena pointed out by Spiritualists, there is nothing to show that nature has any secret or invisible realms, where consciousness, which is a product of tangible matter, exists in an immortal state without a visible or tangible organization. Life from start to finish is a contest with the forces of nature, and, as the blind forces which create and destroy life hav no more regard for a man than a mouse *now*, it is absurdity itself to claim that they will hav when the physical body is destroyed, and existence, so far as we can see, has been exterminated.

Reason has never discovered any object or purpose for consciousness in man or beast, and what life amounts to, viewed in any form or shape, has always, and does now, puzzle the most philosophical minds. The only rational view of the so-called soul is found in the words of Zeno: "The soul of man is a spark of the vital flame, the general vital principle. Like heat it passes from one to another, and is finally reabsorbed in the universal principle from which it came. Hence we must not expect annihilation but reunion; and as the tired man looks forward to the insensibility of sleep, so the philosopher, weary of the world, should look forward to extinction." Exactly, and whether it is hoped or desired, mortal man will probably revert to the unconscious elements from which he came.

Los Angeles, Cal. C. SEVERANCE.

A Nun, a Milkman, and a Monk.

Translated from the German.

A nun sat in her quiet cell,
For in her sphere it was thought well
To do so, if she pleases.
The milkman brisk, on business bent,
Touched quick her latch and in he went,
When she exclaimed, "My Jesus!"

While she thus on her savior called,
Some fellow 'neath the table crawled,
With scarce a moment's warning.
"Go!" cried the nun, in fervent tone,
"Go! leave me with my God alone;
I want no milk this morning."

Abashed, confused, the milkman stood,
For in his vision flashed a hood
Most monkishly serene.
In confidence he tells his wife,
"Our Lord God looks, as true as life,
Just like a Capuchin!"

Gladdens, Pa. M. L. TAUBER.

Science and Progress.

A CENTENNIAL CLOCK.

A Genoese watchmaker has constructed a timepiece that will run for a month and show the progress of Columbus from Port Palos to San Salvador, the landing of the Spaniards, the dances of the nativs, and the return of the triumphant discoverers. The motions of the figures are said to be wonderfully life-like, but unless those dances can be stopped on Sunday, the Chicago Sabbath Association will probably confiscate the whole apparatus.

AMERICAN ENTERPRISE.

The editor of the New York campaign organ who persists in prefacing his organ music with daily extracts from scripture is now reaping the international fruits of his enterprise. An English contemporary hopes that the publishers of the pious periodical will soon add a premium of Sunday-school tracts, and a German reviewer fears that some Yankee rival of the ingenious editor will before long offer to treat his subscribers to free baptism or a bottle of unction oil.

WONDROUS DISCOVERIES.

A clerical sensation-monger not long ago claimed to hav identified the site of the earthly paradise with some building lots in a southern suburb of St. Louis, Mo. (probably in the neighborhood of the Carondelet distilleries), and added the information that within a month the whole country would discuss his announcement. The only adequate reply was a dispatch from Edmondson county, Ky., where a geological investigator claimed to hav discovered the entrance of the orthodox hades.

FRENCH FREETHINKERS.

The French apostles of Rationalism hav evidently reached a stage of tolerance that enables them to connive at a good deal of mutual banter. When Renan published his "Life of St. Paul" Victor Hugo advised him to add a life of St. Peter and commend all his friends to the mercy of the celestial janitor. "If Hugo ever gets into heaven," said Renan, "his first impulse will be to compliment the Lord on his success in creating an author of his talents."

THE AGE OF PHOTOGRAPHY.

The French-African expedition recently captured the camping outfit of the king of Dahomey, and among a large assortment of dirk-knives and grease-pots were surprised to find a package of photographs, representing the despot in full gala dress, grasping an instrument resembling a meat-ax, used, perhaps, on the occasion of the festival when 1,225 slaves were butchered in honor of the king's birthday. If those portraits and a few autographs could be distributed among the Brooklyn representativs of Christian civilization, czar-worshiper Talmage would probably inform the public that the countenance of the African potentate is "beaming with the evidence of a superb benevolence."

TRIUMPHS OF SCIENCE.

An Austrian chemist announces his discovery of a process for constructing a barometer in the shape of a picture, painted in colors (probably litmus blue) "which upon the approach of rainy weather will cause clouds to appear over the mountains." Oriental landscapes will hereafter be painted in such a manner that when a cloud comes on Anthony Comstock's brow the water-nymphs will all appear in bathing suits. F. L. OSWALD.

Found in a Mound Near Oak Mills, Kan.

George J. Remsburg in Daily Champion.

The writer, in company with J. King and C. A. Bruner, of Oak Mills, explored another mound about a mile south of that place yesterday. The mound was located on the bend of a large bluff overlooking the Missouri river and is as picturesque a spot as can be found in Kansas. When the aborigines occupied the place the main channel of the river lashed its muddy current against the base of the bluff, but it has since changed its course and is now about a quarter of a mile to the east. There is now a broad, sandy bottom between the bluff and the river channel covered with a thick growth of willow and cottonwood timber.

Along the bottom next to the bluff the Missouri Pacific railway winds its graceful curve. How weird and wonderful it seems to look around and note the great changes that hav occurred since the noble red man of the forest stood here upon this bank "amid the beneficent fruition of nature" and declared by his firm and resolute countenance that he was the rightful possessor of the soil.

On the west side of the bluff is a small stream flowing from the northwest. Another stream flowing from the west unites with this one, and empties into the river. Old settlers say that a fine spring once flowed from beneath this bluff, but it has of late years entirely disappeared. Just across the creek bottom directly opposit to this bluff another stupendous bluff rears its head. We doubt if there is a loftier ascent in the state. The hill slopes gradually from the creek-bed on the north, and is at least a quarter of a mile stretch from the base to the summit. On the east side facing the river it is very abrupt. Leading all the way up this gradual slope on the north is an old trail over which many a beaded moccasin has glided to and from the hunting-grounds and neighboring villages. On reaching the top of the hill this trail leads off across the country in a southwesterly direction. We found on the summit of this bluff a small knoll on which nothing was growing except a tuft of buffalo grass. This place was evidently used by the Indians as a lookout spot or signal station, for it is very high, and commands an excellent view in all directions.

Having given a description of the surrounding country, we will now proceed to describe the mound. Although it contained nothing of special value, it is, nevertheless, interesting in itself, because it is dissimilar to any mound heretofore explored in this county. It is not a burial mound, such as those examined by the writer, on Owl creek, about a year ago, but is the ruins of an old lodge. The mound was not very high, there being only a slight elevation of the ground. At each corner was a large slab of yellow sandstone which was carried from the base of the hill. These slabs formed an inclosure of about twelve by fifteen feet. Several white oaks, one of them measuring about eight inches in diameter, were growing in the inclosure. We commenced excavating near the center, and after penetrating about seven inches of black loam or soil, we struck a bed, or pit, of charcoal and burnt earth to a depth of about one foot. This burnt substance was intermixed with fragments of pottery, chips of flint, and bones of animals. We unearthed a piece of sandstone with grooves passing through it. These grooves were about as large as a lead pencil, and I think that this stone was used for polishing arrow-shafts. We also found an unfinished arrow-point and a very fine flint scraper. This scraper is in the common type found at old village sites, being a flaked flint, wrought off at one extremity to a convex edge. These scrapers were used in scraping hides, wood, etc.

The pit described above covered a space of three feet and four inches by five feet and seven inches. We made no excavations outside of this pit, as our time was quite limited, but further explorations will be arranged for at some future time. A great many arrow-points hav been picked up in the fields near this place, and on the slope within close proximity of the mound there are the remains of an old aboriginal workshop where the patient, skilful hand of the aboriginal sculptor, or

lapidary, wrought out these tiny little darts of death and destruction.

The New Theology in the Nursery.

Mrs. Martineau Kuenen (who has been attending various inaugural and other addresses at Presbyterian seminaries and churches): Now, Johnny, as it is raining to-day, you need not go out to Sunday-school at Dr. Westminster's church. I will giv you a lesson at home.

Johnny: Mamma, shall I say my catechism?

Mrs. M. K.: I think not. You know they are revising the Standards, and are going to let down the tender grass for the lambs of the flock.* But tell me, Johnny, what is it which teaches us how to be saved, and about heaven and God?

Johnny: The Bible.

Mrs. M. K.: Yes; but there is something else.

Johnny: I don't know of anything else.

Mrs. M. K.: There is the Church, you know; and the Reason.†

Johnny: Do you mean the Presbyterian church, mamma?

Mrs. M. K.: Well, not exactly. You see, the Presbyterian church sometimes disapproves of my good friend Professor Barkis. By church, I mean Institutional Christianity.†

Johnny: Oh, I understand.

Mrs. M. K.: You hav heard of Cardinal Newman, Johnny; he was a representativ Christian, living in or near the world's metropolis; but he could not find God through the Bible,† striving never so hard, but he became a Roman Catholic and found God in that way.

Johnny: Then, if you can't find out how to be saved, and can't find God in the Bible, you must become a Roman Catholic?

Mrs. M. K.; Yes, it is a matter of temperament and environment, which way to God men may pursue.‡

Johnny: But suppose you can't find God in the Bible or in the church, then what do you do?

Mrs. M. K.: I am glad you hav asked that question, my child. You can find God through the Reason, and become a representativ Christian.

Johnny: What is the Reason, mamma?

Mrs. M. K.: Oh, I don't know exactly. It embraces the Metaphysical Categories.§

Johnny: What are they, mamma?

Mrs. M. K.: They are the Holy of Holies of Nature,§ my dear son, and then we hav the Conscience and Religious Feeling.§

Johnny: Are they better than the Bible and the church?

Mrs. M. K.: The Bible is infallible, but the majority of the Christian world would not assign a higher place to representativ Christians who hav found God through the Bible.

Johnny: Mamma, what kind of temperament and environment hav I got? Must I find God through the Bible? I think perhaps I had better find him through the Reason, if that is the Holy of Holies of Nature.

Mrs. M. K.: Never mind about that just now. Tell me, does your teacher at Sunday-school tell you anything about God?

Johnny: Oh, yes; I know the answer to the question in the catechism: "What is God?"

Mrs. M. K.: But we need a new doctrin of God.‖ You know Professor Barkis tells us that God is love.‖ I must ask your teacher to read his Inaugural Address.

Johnny: Does God love sin, mamma?

Mrs. M. K.: I am not talking about that; but listen to the new doctrin of God. I am surprised that your teacher should not hav seen it (reading). . . . "Irregularities, breaks, misfits, broken joints, deformities, mutilations, abortions, collisions, discords, imperfections all the way along and God back of it all, pushing on His way. . . . Ah, brethren, God's thoughts are not as our thoughts. His ways are not as our ways. The designs by which He works are not patterns for patent office purposes, not pieces of dilettante china decorations, nor esthetic models of wax-work. . . . Flaws? Yes; but look at the Plan, massiv with the lines and curves of the Infinit and the Eternal. . . . Frictions? Yes; but look at the matchless correlations of energy, the action and interactions of endlessly articulated forces that determin the balancing of the dewdrops, and swing Jupiters and suns and systems along their vast and mighty courses. Discords? Yes; but listen to the Eternal Anthem that rings from star to star, and ravishes the eternities."*

Johnny: Mamma, is that out of the Bible?

Mrs. M. K.: Not exactly, dear; that is part of the new doctrin of God. It is by Dr. Heavens. It doesn't repel me as much as the answer in the Catechism which you hav learned at Sunday-school.

Johnny: Is every word in the Bible true, mamma?

Mrs. M. K.: Oh, no, Johnny. One of the barriers to the Bible is the belief that it is all true.† But only the essentials are true.‡

Johnny: Teacher says that the Bible is the word of God, and that whatever the word of God says must be true.

Mrs. M. K.: That is a ghost of modern Evangelicalism to frighten children.§ God inspired only the concept.‖

Johnny: Is the concept the same thing as a Metaphysical Category?

Mrs. M. K.: I will hav to ask Professor Barkis about that. You see, he has been very much misunderstood. But when you get older, you will learn all about such things.

Johnny: Mamma, what a wise man Moses must hav been to hav written about the creation, and all those things in Exodus and Deuteronomy!

Mrs. M. K.: Moses didn't write those books. Those were written by Elohists and a number of other men.

Johnny: Did not Moses write Exodus?

Mrs. M. K.: No, that was written by P and JE.¶ Moses may hav been the Redactor of part of the books.

Johnny: What is a Redactor?

Mrs. M. K.: A Redactor is a man who puts books written by other men together, so as to pretend that he wrote them himself.

Johnny: Next to Moses, I think Isaiah was one of the best men in the Old Testament.

Mrs. M. K. (laughing heartily): Which Isaiah do you mean?

Johnny: I mean Isaiah the Prophet.

Mrs. M. K.: Oh, you foolish boy; we don't know that Isaiah wrote half of the book which bears his name.**

Johnny: Teacher says that Jesus said that Moses wrote the Law, and that the Law was the same as the five books of Moses.

Mrs. M. K.: Oh, that is a circumstantial. Jesus was speaking so as to suit himself to his hearers.

Johnny: Is it right to say what is not true, so as to suit your teachings to your hearers?

Mrs. M. K.: I hav told you, Johnny, that these are circumstantials, not essentials.

Johnny: Then some of the circumstantials in the Bible are not true.

Mrs. M. K.: It is not a pleasant task to point out the errors in the Sacred Scriptures.††

Johnny: I thought you said just now that it was infallible.

Mrs. M. K.: Only as a rule of faith and practice. It is not infallible when it contains fibs (laughing to herself).

Johnny: What is faith, mamma?

Mrs. M. K.: Oh, that is a doctrinal question. You must not ask me about dogma. Faith is belief.

Johnny: Then if the Bible is an infallible rule of belief, I ought to believe whatever it tells me.

Mrs. M. K.: Oh, no. That is a question for Christian Consciousness to decide.

Johnny: Whose Christian Consciousness?

Mrs. M. K.: Dear Professor Barkis's Christian Consciousness.

Johnny: Mamma, tell me about Daniel in the lions' den.

Mrs. M. K.: Oh, Johnny, that is a circumstantial. Professor Browning has shown that the book of Daniel is full of untruths.

Johnny: Is the story about Jonah and the whale a circumstantial, too?

Mrs. M. K.: Of course. Everything in the Bible which is not a theophany, is a circumstantial.

Johnny: Are the Psalms of King David theophanies or circumstantials?

Mrs. M. K.: Oh, you silly boy. Moses did not write the Pentateuch. David wrote only a few of the Psalms. Isaiah did not write one-half of the book which bears his name. Solomon did not write Proverbs or Ecclesiastes. The names of the mass of Old Testament authors are lost in oblivion.*

Johnny: Why, mamma, you are not leaving me any Bible.

Mrs. M. K.: If that is destroying the Bible the Bible is destroyed already.*

Johnny: Then read me something in the New Testament. That is truer than the Old. Read to me about the raising of Lazarus.

Mrs. M. K.: Let me see, that is in the Gospel according to St. John. Well, it is not yet quite settled that John did not write that, so I suppose I may read it. But remember, Johnny, if it were possible to resolve all the miracles of the Old Testament into extraordinary acts of Divine Providence, using the forces and forms of nature in accordance with the laws of nature; and if we could explain all the miracles of Jesus, . . . from His use of mind cure or hypnotism or any other occult power—still I claim that nothing essential would be lost from the miracles of the Bible.†

Johnny: Were the Apostles hypnotized?

Mrs. M. K.: I hav not taken a brief† to tell you about that.

Johnny: Was Adam a good man, mamma?

Mrs. M. K.: Yes. He was created sinless, but was not possessed of that moral excellence which comes only through disciplin and heavenly training.‡

Johnny: The catechism says that he was created after the image of God.

Mrs. M. K.: Yes; but the Elohist had a very imperfect idea of God. As I hav told you, we need a new doctrin of God.

Johnny: Was Adam as good as my papa?

Mrs. M. K.: No; your papa, whose temptations hav been a means of grace, has made his progress by the curved lines of sin, not by the straight line of obedience.§

Johnny: How did the prophets know so much about the messiah, mamma?

Mrs. M. K.: Many of these predictions hav been reversed by history; and the great body of the messianic predictions has not only never been fulfilled, but cannot now be fulfilled, for the reason that its own time is passed forever.‖

Johnny: But Jesus Christ said they would be all fulfilled, didn't He?

Mrs. M. K.: Yes, child; but God recalled his decree.¶

Johnny: Is recalling His decree, the same as breaking His promis?

Mrs. M. K.: That is part of the "new doctrin of God."

Johnny: I suppose that my little sister Jennie looks down from heaven and wonders that we are puzzled by all these things.

Mrs. M. K.: Hush, Johnny! Jennie is not in heaven. You are neglecting those vast periods of time which elapse between death and judgment.** Jennie is in the Middle State. It is a heavenly university.††

Johnny: Is that an essential or a circumstantial?

Mrs. M. K.: That is an essential. We don't go at first to heaven or hell. We go to the Middle State. The bugbear of a judgment immediately after death should be banished from the world.‡‡

Johnny: Then Jesus did not die to save us from punishment.

Mrs. M. K.: Yes; but the whole race of Man is redeemed.§§ Think of the heathen who hav never heard of Christ. They would hav to be punished for rejecting Him.

Johnny: Then I will spend my next allowance on candy.

Mrs. M. K.: That will be enough for to-day. I must see about that Sunday-school teacher. I think he must be a traditionalist.

Johnny: Mamma, if I don't giv any more money for the redeemed heathen, I shall hav more to spend on the Fourth of July.

Mrs. M. K.: To be sure, and I will take you to see the fireworks; but before that Professor Barkis is going to blow the breastworks of traditionalism to atoms.¶¶ I will take you to that.

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* PROOF-TEXTS: Report on Revision to the General Assembly, 1891.

† PROOF-TEXTS: Inaugural Address by Prof. C. A. Briggs (pp. 24, f. f.).

‡ Ib. (pp. 26, 28).

§ Ib. (pp. 26, 28).

‖ Ib. (pp. 46, 47, 48).

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* PROOF-TEXTS: Biblical Scholarship and Inspiration, by Prof. L. J. Evans (pp. 14,15).

† PROOF-TEXTS: Inaugural Address by Prof. C. A. Briggs (p. 34).

‡ Ib. (p. 36).

§ Ib. (p. 35).

‖ Ib. (p. 32).

¶ PROOF-TEXTS: Introduction to the Literature of the Old Testament by Prof. G. R. Driver. Edited by Professor Briggs (p. 20).

** PROOF-TEXTS: Inaugural Address by Prof. C. A. Briggs (p. 33).

†† Ib. (p. 34).

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* PROOF-TEXTS: Inaugural Address by Prof. C. A. Briggs (p. 33).

† Ib., 2d Ed. (p. 95).

‡ Ib. (p. 37).

§ Ib., 1st Ed. (p. 50).

‖ Ib. (p. 38).

¶ Ib. (p. 39).

** Ib. (pp. 53, 54).

†† Ib., 2d Ed. (p. 109).

‡‡ Ib., 2d Ed. (p. 54).

§§ Ib., 1st Ed. (p. 55).

¶¶ Ib. (p. 41).

Johnny: Mamma. Shall I put the Bible carefully on the table again?

Mrs. M. K.: Oh, no; put it on the shelf with those novels. The Bible as a book is paper, print, and binding—nothing more.*

Johnny: Papa says he carried one in his pocket all through the war.

Mrs. M. K.: What nonsense. It has no magical virtue in it, and no halo inclosing it. It will not stop a bullet any better than a mass-book.† Next Sunday I will tell you all about the historical errors in the Bible. You mustn't go back to that traditionalistic Sunday-school again. And now let us go down and hear Dr. Madison Park preach on the immorality of the patriarchs. It is sure to be instructiv.

*PROOF-TEXTS: Inaugural Address by Prof. C. A. Briggs (p. 30).

†Ib. (p. 55).

The Freethought Federation of America.

[Headquarters, 345 West Randolph street, Chicago, Ill. S. P. Putnam, president; John R. Charlesworth, secretary; George L. Robertson, treasurer.]

The direct results of the continuous agitations of Freethought and Freethinkers in general, are becoming too apparent to escape unnoticed. On every hand ancient conditions of thought are trembling upon the verge of dissolution. The old orthodox beliefs of our progenitors hav undergone such radical changes that the orthodoxy of our day is scarcely distinguishable from the heterodoxy of half a generation ago. Christianity is becoming more and more secularized in order to meet the secular requirements of the age, engendered by the progressiv temper of mankind. The gradual progress of secular institutions, even in connection with the church, may be distinctly traced from period to period, and as a result of the Freethought propaganda, our churches are compelled to cast aside much of their supernaturalistic doctrin, and confine themselvs to the secular and social subjects that are agitating the public mind.

These circumstances foster within our hearts a hope for the future welfare of man, a future in which work shall be man's only worship—when work shall take the place of prayer, and teaching that of preaching.

We hav also great hopes that in the immediate future, perhaps ere another year has passed away, our first Demand may become a law in one or more of the states in our republic.

Two of our state assemblies, more especially, will hav to discuss during the ensuing term the question of an equal taxation of church property with all other property—viz., those of Ohio and Oregon.

I hav received information from an authentic source that within the next few months a measure will be drafted and presented to the Ohio legislature upon this subject. The measure will be supported and backed up by the American Protectiv Association, which is a Protestant organization with an activ membership numbering thousands. And we hope that when such a measure shall be brought before the assembly every Freethinker will be on hand to do his share toward trying to make it a law of the state. Write a personal letter to the member of your district urging him to vote in favor of such a bill, and lead him to understand that if he does not then you will comply with Article V of our constitution, and will refuse to vote for him should he again be a candidate for reëlection. This is where the power of the Federation can be brought into useful operation and where it can make itself felt. To show that this is not a mere hobby or even a castle in the air to be destroyed by the first gust of wind that comes, I quote the following letter from an enthusiastic worker in the Federation from Cleveland, O.:

CLEVELAND, O., Nov. 19, 1892.

MR. JOHN R. CHARLESWORTH, Sec. F. F. A., *My Dear Sir:* Press of work about election time has left me little time to attend to Sunday opening petitions. I inclose a few names which I hav picked up while at work about the court-house. You will notice that the last name is that of a judge of our court of common pleas, who is a Liberal and is willing to allow the fact to become known. I intend forcing agitation of Sunday laws and taxation of church property, the first by introduction of a bill to repeal all laws against Sunday amusements, and the second by suit to contest the constitutionality of the law exempting church property from taxation. In this way will try to keep up a little "campaign of education." I think I can rely upon one of our legislators to introduce bill to repeal Sunday laws. It will be defeated, of course, but not until I hav found an opportunity to get a few ideas in print. I am advised by good constitutional lawyers that the law exempting church property is in contravention of Bill of Rights. Local events hav made taxation questions of much interest and time is ripe for agitation.

Three of my friends hav petitions to repeal Sunday closing condition, but they are slow in bringing them in. One of them has over fifty signatures and the others hav started. ALBERT TALCOT HOLMES.

I might say that the foregoing is independent of the measure intended by the American Protectiv Association, but we hav hopes that out of the two some good may be accomplished in that direction. A similar measure is to be prepared and presented to the state legislature of Oregon, and I express a fervent wish that the other states will soon fall into line.

I would also address a few words to the members of the Federation and all Freethinkers of every shade of opinion throughout the country. Do not relax your efforts to assist in the opening of the World's Fair on Sunday. From the letters I hav received during the past week, many are inclined to think that further activity in this direction is not needed, in consequence of the action recently taken by the board of directors. Remember, that the opening of the Fair has by no means been decided. The directors are handicapped by the late enactment of Congress, and cannot act in contravention of the law, as declared by that body, unless such action could be declared unconstitutional by the Supreme Court of the United States. As the law stands at present, the Fair *will* be closed on Sunday, and all our efforts must be directed upon the attempt we shall make to induce Congress to repeal the law, a law which they had no constitutional right to pass, despite the milk-and-water arguments of R. B. Westbrook, D.D., to the contrary. Congress, as such, had no rights invested in them to interfere with the opening or closing of the Fair, nor hav they now, other than to take such action as is necessary to retrieve themselvs and redress the evils they hav done. And even if the board of directors could act contrary to law, as declared by the House of Congress, and so open the Fair, it would still be our duty to try and enforce the repeal of the obnoxious closing clause, for the sake of a national principle involved therein. Therefore I urge every member of the Federation to renew your exertions in this direction, circulate petitions wherever you can, secure all the signatures possible and send them to me addressed to the headquarters of the Federation. If you hav not sufficient blanks for that purpose, do not hesitate to address your applications to me for what you may require. Every mail brings me a large batch of such petitions, the signatures of which reach a grand total of almost ten thousand. We still desire more, because we wish, by their aid, to show Congress that in demanding the repeal of the closing clause we are acting in harmonious relation to the wishes of the people, unlike a minority, who happen to be powerful because they are organized against us. Since my last letter I hav lectured in Litchfield, Ill., chiefly through the efforts of D. M. Reynolds, who came down to Centralia to see me, and took me back with him for the express purpose of lecturing in that town. I was favored with a very good audience, despite the short notice of the lecture, and I hope to be with them again in the spring. From here I went on to Springfield, where I gave a lecture on Sunday, November 20th, in the Universalist church. The arrangements were made by Mrs. Helen Cellar, whose enthusiasm knows no bounds, and is ever ready to do her part in the grand cause of human liberty. There are quite a number of good and activ Freethinkers in this city, many of whom hav signed our constitution and helped to swell the ever-increasing ranks of the Federation. I was pleased to meet here with Mr. and Mrs. Kelly, Mr. and Mrs. Walker, Mr. and Mrs. Waesenbacher, Mrs. Gray and Miss Gray, Mr. Kusomcul, and several others. I urged upon them the necessity of immediate organization, and it is very probable that an effectiv organization may soon be established here.

Next day I arrived in Chicago, where a mass of mail matter had accumulated which it occupied two or three days' hard work to cope with. Among them were several complimentary communications and donations of our friends. First and foremost was Dr. E. B. Foote, of New York city, author of "Plain Home Talk" and other medical works, whose efforts in our cause are now well known to all Liberals. With the letter Dr. Foote sends us a check for $25 to help us in our work. Dr. E. B. Foote, Jr., also sends us a nice letter, inclosing a check for $5. Besides these Dr. L. Z. Coman, of Boulder, Col., sends us an order for $9, and other donations hav been received this week as follows: J. A. Munn, Idaho Springs, Col., $2.50; J. W. Miller, Idaho Springs, Col., $2.49; Wm. Case, Lafayette, Ind., $1; Lewis Welly, Nickerson, Kan., $0.36; Wm. Raishleigh, Simmler, Cal., $1. Total for the week, $46.35.

If such financial assistance will continue to be given us we can assure our friends that the trust and confidence bestowed in us shall not be misplaced. We hav a large quantity of Freethought campaign literature in the press and by such help we shall soon hav it all in circulation, and our wish is to flood the country with it. We can do it if you will help us, and without your help we can do nothing. A fund will be required to assist President Putnam in his work at Washington, whence he will shortly return from the Pacific coast; and I therefore appeal to our friends for that financial help that we must hav to make our work successful. Then awake, Freethinkers, rouse ye and join the glorious procession of freedom's sons and daughters, until the cry of Liberty shall resound in every church corridor, stifling the curses and anathemas of her votaries; until the flag of freedom shall be unfurled from every corner of our fair land, and when the opinions of the superstitious past shall no longer be forced upon us, but relegated to that obscurity and oblivion from which they sprang. JOHN R. CHARLESWORTH,

Sec. Freethought Federation of America.

Publisher's Notes.

We hav a few sample copies of "The Freethinker's Pictorial Text-Book" which we will send to anyone who desires it. This book is now in the fourth thousand, and a new edition is on the press. Sent promptly on receipt of $2 for board-covered copies; $2.50 in cloth with gold side stamp. "Old Testament Stories Comically Illustrated" has been in print but a few months, but the book-binders are working on the third thousand. Each of these books is of the convincing order, because Christians cannot get around the facts and arguments it contains, supported as they are by pictures which tell the story even to him who will not read. If those of our friends who possess these books will show them to their Liberal friends and mention the large discount made on them when ordered with THE TRUTH SEEKER for a year we think they will hav no difficulty in getting a new subscriber.

We also call attention to the advertisement of books for the holidays on page 782 of this paper. There are many beautiful things connected with the pagan festival in celebration of the returning sun, which the Christians hav adapted to their own use and called Christmas, chief of which is the kindly remembrance of friends with presents, and nothing can be more appropriate for such presents than books which instruct as well as please the eye. A list of such works is what we hav made for the guidance of our readers.

And attention is again called to the list of Saladin's works advertised on page 780, a large consignment of which we hav just received from England. Saladin is one of the most brilliant and sharpest writers in the Freethought ranks. We can conscientiously recommend "God and his Book," "Woman: Her Glory, Her Shame, and Her God," "Did Jesus Christ Rise From the Dead?" "The Confessional," and "Christianity and the Slave Trade," as being books that every Freethinker can study and use with advantage in his controversies with church-members. The others are of a more general literary character but each bears evidence that its author is a man of great genius wholly free from Christian superstition. It will please us greatly to circulate them widely in this country.

The Leaflet advocating the Sunday opening of the World's Fair ought to be scattered by the thousands. In December or January we shall send them to Congressmen and to others who may be influenced by argument. We need money to do this, and those who can afford to aid are requested to do so. The price of the Leaflets is 25 cents per dozen; $1.50 per hundred. Anyone who will distribute five hundred or a thousand can obtain them at special rates.

Lectures and Meetings.

JOHN R. CHARLESWORTH's lecture appointments are:

Janesville, Minn.	Dec. 10, 11	Palouse City,	Jan. 2, 3, 4
Crookston, Minn.	" 14, 15	Oregon State Secular Convention	" 8
Jamestown, Minn	" 18, 19	Forest Grove, Ore.	" 27–29
Granite, Mont.	" 25, 26	Silverton,	" " 30, 31
Missoula, Mont.	" 27, 28	"	" Feb. 1
Rosalia, Wash.	" 29–31	Grass Valley, Cal.	" 2–3
Spokane, Wash.	Jan. 1	Tucson, Ariz	Mar. 23–26

Liberals along the line of the Northern Pacific desiring lectures should address him at 345 W. Randolph street, Chicago.

AT the Liberal Club next Friday, Dec. 2, 1892—"Machinery the Main Cause of Progress," by Starr H. Nichols.

Church Insurance.

Elder Berry: "Joblots proposes to fill the church by giving those who attend a policy covering any accident during the service."

Dr. Thirdly: "How could one meet with an accident in church?"

Elder Berry: "One might fall off the seat while he was asleep."

Letters of Friends.

To Keep Our Servants From Tyrannizing Us.

MARION, O., Nov. 15, 1892.

MR. EDITOR: Please find inclosed $2 to assist in defraying expenses in getting up leaflets to pray our servants, the Congressmen of the United States, to do justice to the majority of the people who sent them there. FRANK EVERLY.

We Are Outrivaled by Another Publisher, viz., God.

IRISH RIPPLE, PA., Oct. 31, 1892.

MR. EDITOR: Some one no doubt has told you to send your paper to our address. I will now ask you as a favor to send no more. We hav no use for anything of the kind. We can select our own reading matter and pay for the same. Send no more, as they are consumed by fire as soon as they are received. We hav the Word of GOD to go by; we will study *that* for *ourselvs*. Hoping to hear from you no more, MRS. STAFFORD.

[If Mrs. Stafford will *not* read, we can, of course, do little to enlighten her. Perhaps, however, as she grows older she will lose some of her prejudice.—ED. T. S.]

Columbus.

GALVESTON, TEX., Nov. 15, 1892.

MR. EDITOR: I read in the June *Century* an article by Emilio Castelar on Christopher Columbus, which for Catholic impudence beats God one. I will quote. He says: "As we hav already seen, the Ultramontane school of Europe proposed to recognize the Columbian discovery as a miracle and to enroll its author in the celestial court. But the loves of Christopher Columbus and Beatrice Enriquez Arana disturbed them in this purpose, being clearly unsanctified by the sacraments of the church and illegitimate under the civil laws. Scarce knowing how to extricate themselvs from this untoward strait, they married the long-dead lovers, who in their lives had neither cared to marry nor been able to wed; and so they made them lawful husband and wife." 'Tis to be hoped they will not make a saint out of him till after his honeymoon.

We would rather miss a meal at any time than our TRUTH SEEKER. We distribute them right and left. And my husband never fails to drive home a Freethought wedge when opportunity offers. I hav no Freethought woman acquaintances, so you may know with what zest I enjoy your paper.

Wishing you success, I am,

Yours truly, SARAH E. WILEY.

They Believe in Organization.

NOVELTY, CAL., Nov. 3, 1892.

MR. EDITOR: Inclosed find $1, for which send to the inclosed address "Spiritualism Sustained," by Colonel Kelso; $1 for THE TRUTH SEEKER Literature Fund to print Heston's cartoon on the World's Fair, etc. (send me fifty or so when printed); $5.50, with the inclosed letter, to John R. Charlesworth.

Hoping to hear of greater success for Freethought, I am,

Yours to down orthodoxy,

H. DANNENBRINK.

NOVELTY, CAL., Nov. 3, E.C. 292.

MR. JOHN R. CHARLESWORTH, *Dear Sir:* We desire to be enrolled as members of the Freethought Federation of America. We sincerely hope the Federation may be more successful than the old American Secular Union, which since Stevens's time has accomplished nothing and is with no hope for the future. We say, keep the sectarian hands out of the treasury, both state and national, forever.

Inclosed find the following donations: H. Dannenbrink, Novelty, Cal., $1; H. Bridger, Novelty, Cal., $0.50; Simon Barcendun, Novelty, Cal., $1; A. Dannenbrink, Novelty, Cal., $1; P. Rostetter, Novelty, Cal., $1; Barney Andrews, Novelty, Cal., $1; A. E. Heggland, Coleridge, Cal., $1; R. Junkans, Novelty, Cal., $1.

H. DANNENBRINK.
H. BRIDGER.
SIMON BARCENDUN.
A. DANNENBRINK.
P. ROSTETTER.
BARNEY ANDREWS.
A. E. HEGGLAND.
R. JUNKANS.

Shame On the Sunday Despots.

NEW YORK, Oct. 24, 1892.

MR. EDITOR: The narrow, contracted minds of the board of trustees and commissioners of the Central park museum shown in their contemplating shutting up the house on Sunday from the poor workingman and his family, will be noted and condemned by all Liberal and sensible people on the globe.

As has been suggested by a number of considerate men, if we are so scant of funds, close the museum one day and evening of the week and keep it open on Sunday.

Where do those men get their power to shut up the people's place of amusement on a day on which the heathen celebrated their god, the sun? Should these fanatics examin history they will find no cause to deprive people of their enjoyment.

I can but notice the able caricature in last week's TRUTH SEEKER by that able, deep-thinking man Watson Heston. Every time he plays it is a trump card and wins the trick. Keep it up.

S. R. THORNE.

Church News.

PHŒNIX, ARIZ., Nov. 10, 1892.

MR. EDITOR: Whilst passing through New Mexico on my way to this town a few weeks since, I met on the train a gentleman from Denver, who had formerly lived in Lincoln, Neb. It had been the home of his youth; and, consequently, when his mother died and left him a small sum of money, his inclination was to invest it there where he was known of everyone. She had been a "Christian" woman, and as she had also been a good mother this son grown had respected her convictions and thus allowed himself to be led into the fold. His inheritance of a few hundred dollars he invested in a confectioner's stand. A short time thereafter one of the props of the church appealed to him for a contribution, and as he had no ready funds, offered to take his note for $50—probably representing a quarter of his capital invested. The note came due, and as the young man could not meet it, the church sold him out, broke up his business, and drove him forth a wanderer to another state.

A cut in your paper, where the priest is picking the pocket of a worshiper at the shrine, reminded me of the incident I here relate, as told to me by the victim himself. MARY S. PUTNAM, M.D.

Discrepant Chapters of Genesis.

STAMFORD, CONN., Nov. 15, 1892.

MR. EDITOR: Your correspondent of November 12th, Thomas Rogers, hits very forcibly in many of his remarks in reference to God's works as related in Gen. i—what an immense amount of reality he brought forth out of nothing. But I think he is a little off on his man creation. On the sixth day "God said, Let us make man in our own image. In his own image made he him, male and female made he them." Nothing is mentioned of what they were made of—whether of nothing, "a little earth," or anything else; therefore we may be justified in coming to a conclusion from surrounding circumstances that he took the remnants of nothing that were left after all other things were produced, amalgamated them together, and from the combination produced man. This would account for the great diversity there is in human characters; as there is not an animal, a reptil, a bird, a fish, a plant, or an insect but some one of the human issue will typify it.

As to the man made from the dust of the earth, the woman from his rib, the garden of Eden, etc., this was none of the works of God. That account is in the second chapter, and is attributed to the Lord God, who appears to be a very different one from the personage presented in the first chapter. When we read the Lord God found there was no man to till the ground, we are led to wonder what became of the one made in God's own image. G. W. GORUM.

Praise God From Whom——

RUSSELL, PA., Nov. 18, 1892.

MR. EDITOR: As God is the author of all things, evil as well as good, and in view of the calamities that hav occurred in the last few years, I feel it our duty to praise him for the evil he has afflicted us with, hence the following, which I think would hav been appropriate to sing as the closing exercises of thanks service:

Praise God from whom all cyclones blow!
Praise him when rivers overflow.
Praise him who whirls down house and steeple,
Who sinks the ship and drowns the people.

Praise God for the Johnstown flood—
Praise him for scenes of death and blood;
Praise him who the thousands drowned
And saved an image safe and sound.

Praise God when tidal waves do come;
Praise him for millions' damage done.
Praise him when hurricanes do sweep
Swift destruction on the deep.

Praise God for floods in far Japan;
Praise him for desolation wan,
Praise him who crumbles mountains down
And buries thousands 'neath the ground.

Praise God for Dakota's drouth;
Praise him for floods in the Sunny South.
Praise him who sends the killing frost,
And for the Louisville holocaust.

Praise God for pestilence and woe,
For railroad wreck and avalanche of snow.
Praise him for preachers who 'neath church steeple
Teach delusion and rob the people.

Praise God for war, for strife and pain,
For earthquake shock and tyrant's reign.
Praise him for gibbet, block, and prison pen,
Then all will say a loud Amen!

During His Lifetime Is When His Monument Should Be Erected.

NEW YORK, N. Y., Nov. 9, 1892.

MR. EDITOR:

"Art is long, and time is fleeting,
And our hearts like muffled drums are beating
Funeral marches to the grave."

The man in my judgment who has done more to Liberalize and Secularize the youthful mind of the Americans than any other person is Robert G. Ingersoll. To mark the epoch in which this great man lived I think a monument should be erected to him and to the age of Liberalism in which he has lived. Of all the men who hav attacked the dogmas, fanaticism, and superstitions of the modern churches, Colonel Ingersoll stands forth as the champion of champions. By the power of his genius and his eloquence he has convinced hundreds of thousands of the doctrins advocated by the pioneers in the cause of Liberalism. I am willing to contribute $100 toward a bronze statue of Robert G. Ingersoll to be erected in the city of Washington.

The Greeks deemed it the greatest honor that could be paid to any man to erect a statue to him during his lifetime.

The admirers of Ingersoll may be numbered by millions in the United States alone, while in Europe there are immense numbers. His books hav been translated into all modern languages. They are doing a silent work that will be felt for centuries to come. The names of Ingersoll and Paine will be felt and liv to the remote ages. They are the American patriots *par excellence*. When other men whose names are now on every tongue are lost and forgotten, the name of Ingersoll will be a household word, while his birthday will be honored as Thomas Paine's 29th of January is now remembered wherever the language in which he wrote is spoken.

Let us hav a monument to Ingersoll, and let the great genius be present at its inauguration as was Professor Morse when his monument was unveiled in Central park. WILSON MACDONALD.

Use Politics and Organization.

CLEVELAND, O., Nov. 15, 1892.

MR. EDITOR: I hav sent to Mr. Charlesworth about two hundred signatures for the Sunday opening petition, including many professional men and prominent business men of this city. I hav additional petitions in circulation. I hav interviewed candidates for Congress, and am happy to say that two Cleveland men who will sit in the House next spring hav promised to vote for repeal of the obnoxious condition. Parts of this city are in two Congressional districts. Hon. L. Johnson, present representativ and Democratic candidate from the 21st district, who was reëlected, voted against the Sunday closing clause and promises to vote for its repeal. W. J. White, Republican candidate for the 20th district, also elected, is a Liberal, and, I am informed, promises to vote for repeal.

The daily newspapers are made to sell, and religious people will not buy them unless they cater to church taste. Formation of a Liberal political party will force attention to claims of Liberalism and compel opposing parties to notice them if only for the purpose of reply. The rule of bright advertisers is: "Talk about us. We don't care whether you praise or damn us, so long as our name is on your lips." Talk leads to thought, rather than follows thought, so let us make them talk.

Recent sudden change of political opinion shows how much may be done by persistent educational tactics. Free thought can be made to sweep the country as did free trade if similar methods are employed. We must organize. Past Liberal organizations are almost inert. As an auxiliary I would try secret Liberal societies, with mutual protectiv features and absolute secresy of movement, both of which hav a charm for most men.

ALBERT TALCOTT HOLMES.

Freedom Cost This Son His Father.

AMESBURY, MASS., Nov. 8, 1892.

MR. EDITOR: Charles Lincoln Haskell, who died in St. Louis, Mo., last September, was a Liberal thinker, writer, and speaker of more than ordinary power and influence.

Although but thirty years of age he had passed through the valley and shadow of religious experience, out into the clear light of thought and knowledge. His father was a minister of narrow orthodox views, and used to caution his son to read the Bible more, and the scientific books, of which he was so fond, less. In consequence, he read the Bible more, but not the other books less. The influence of his surroundings, however, caused him to "get religion," which for a time he seemed to enjoy. Being still eager for knowledge, he pursued his readings, becoming familiar with "Bible science" and the science of truth. He went away to school soon after his conversion, where he had larger opportunities for scientific research. The more he read and thought the clearer it became to him that science or the Bible must be false.

It was a severe struggle, lasting several months; but truth prevailed and the Bible was overthrown. He was free from superstition's thrall, and, realizing the value of his new-found freedom, and the darkness in which he had been groping, began activly to propagate the principles of Liberalism, hoping to undo the work he had done in behalf of superstition. When his father heard of his son's changed views a stormy interview occurred, which ended their cordial relations.

In 1886 he went to Worcester, Mass., where, with ten others, he helped organize the Liberal Union, a society organized for free discussion of all subjects. He frequently addressed the Union, always in a clear, forcible, and eloquent manner. He wrote many articles of merit for the Liberal press, and had his life been spared, would hav become one of the foremost Liberal advocates.

He was a true man, as all his friends testify, with not a single moral blemish. He died far away from home and Liberal friends, and but little is known to the writer of his last days and death. Consumption was the destroying disease. He leaves a wife and many friends to regret his untimely death.

MANLY A. BRIGHAM.

Which Was the Better Christian?

GILLESPIEVILLE, O., Nov. 1, 1892.

MR. EDITOR: A circumstance occurred in our neighborhood which we wish to hav chronicled in your valuable paper. Rev. John Carper, of this county, on Saturday night, Oct. 15, 1892, stole a wagonload of potatoes of V. Jones, this county, who is also a church-member. Jones, on the blessed holy Sabbath, let church and all go, and procuring two constables, started to hunt up his potatoes. He soon struck a mule-team trail, the same that had been in his lot. He, or rather they, followed the mule-team trail to the house of Rev.

John Carper. He was, unfortunately, the owner of a mule team, and what was more, it was the only mule team in those parts, so denial was out of the question. When wanted, the holy brother was down upon all-fours, so to speak, in church praying Gaud to hav mercy on poor sinners and to enlighten the poor benighted Infidel. Amen, say I. What we want is light. When told he was wanted, he arose, shook hands all around in old orthodox fashion, confessed his guilt, came down to Jones's, and settled by note for the potatoes. The note was made to read: "One day after date I promis to pay V. Jones $10 for potatoes I stole of him." After signing the note he shook hands all around and returned to the bosom of his family, again to lead in prayer, and again to bemean the Infidel.

Now, let us ask which of the two self-righteous brethren was living up to the teachings of that God they both adore. The meek and lowly Jesus said, "If thine enemy smite thee on one cheek turn him the other cheek also." "If he take thy cloak let him take thy coat also." Mr. V. Jones, to hav been consistent with his Bible, his creed, and his profession, should hav hunted for his brother and when found should hav given him another load of potatoes, at least. On the other hand, the reverend gentleman is justified in his act by his Bible. Grand old Jacob stole his brother's birthright, his father-in-law's cattle, and his gods. The great God taught Moses to teach the Israelites to steal each one from his neighbor. "And each one stole from his neighbor gold and silver and brass." Jesus said, "Take no thought of the morrow, what ye shall eat, or what ye shall drink, or wherewithal shall ye be clothed." Brother Carper took no thought of the morrow. He was laying up treasures "where the moth doth not corrupt or the thief break through and steal," and when "'tater-diggin'" time came he had none. And he had laid his treasure up so high he could not reach it. "And as Jesus and his disciples passed through a field of corn, they plucked the corn and ate thereof;" and as Brother Carper passed through Brother Jones's potato patch he plucked twenty bushels intending to eat thereof. Which was the better Christian?

No wonder the churches of the day are so intolerant and wicked. They pattern after the good (?) old patriarchs. And what were they? A set of lawless, licentious liars, thieves, murderers, and hypocrits. Show us one patriarch who was ordinarily good, and we will show you, by the Bible's own showing, ten whose records are as black as the walls of hell are said to be. There is where the preachers pattern.

When preachers come, if you're at home,
Then watch your wife and daughter;
For if you don't, or if you won't,
You'll soon find out you "oughter."

I am, for truth forever and forever,

JAMES POE CRYDER.

An Open Letter to a Cuban in Defense of the United States.

CIENFUEGOS, CUBA, NOV. 7, 1892.

SR. DU. ARTURO CUYÁS, *Dear Sir:* I hav just read in the *Diario de la Marina*, of Oct. 29, 1892, the ridiculous communication of your funny fellow, K. Lendas, an extract from which runs thus: "Los Europeos en Nueva York siguen oyendo con mucho divertimiento los grandiloquentes discursos con que los prohombres de este pais se cuentum unos á otros las excelencios de su patria y su superioridad sobre todas las naciones del mundo" (The Europeans in New York continue to hear, with diversion, the grandiloquent speeches with which the citizens of this country recount to one another the many excellences of their country and its superiority over all other nations of the world).

The great wonder is that such a fellow as is K. Lendas can, in the form of a pen, insinuate himself into the good right hand of a man who is so noble as is Sr. Du. Arturo Cuyás.

It is fortunate for you, my dear sir, that your K. Lendas writes for the *Diario de la Marina*, for really he is often very much at sea, and without a helm; though sometimes he gives us Yankees such digs of truth that it seems as though his helm were not entirely gone. But, when reflecting upon the source of nearly all of the advancements of the nineteenth century that are enjoyed by the people of "todas las naciones del mundo," such as the steamship, by Fulton; the lightning-rod and electricity, by the Rationalist Franklin, the great Yankee philosopher, and which the fanatics of "todas las naciones del mundo" erect upon the spires of their churches to prevent their gods from striking those edifices to ruins with their lightning-strokes, thus showing that they hav more confidence in the scientific invention of a Yankee "heretic" than in their gods; the cotton-gin, by Whitney; india-rubber, by Goodyear; the revolver, by Colt; the sewing-machine, by Howe; the telegraph, by Morse; the reaping- and mowing-machines, by McCormack; the sleeping-car, by Pullman; the air-brake, by Westinghouse; the corn-planter, by Brown; the breech-loading gun, by Sharp; the metallic cartridge, by Burnside; the electric light and phonograph, by Edison; the telephone, by Bell; the steam fire-engin, by an American at Cincinnati, O.; the revolving turret for ships of war and fortifications, by Timby, an American, eighteen years of age; the iron suspension bridge, by Paine; the twist-drill, by Morse; the printing press; street tramways; artificial teeth and the profession of dentistry; the fountain pen; the type-writing machine; the steam dredging-machine; the screw chucks for turning lathes; artificial ice; the refrigerator; the knitting-machine; the pin machine; the burglar alarm; the fire- and burglar-proof safe; the reversible pinion and barrel for watches; the use of petroleum; celluloid; the agricultural implements other than those aforenamed; the solid iron tire; the circular shears and all other tinsmith's machines; the stamping and spinning of metals; the universal spiral drill; the double purchase nippers; the roller flouring mill; the fish-joint for railways; myriads of other useful inventions; Mormonism and Spiritualism, which, though false foolishness, hav helped to drag the duped slaves of "todas las naciones del mundo" from the bogs of barbarous superstition or supernaturalism, religious, "spiritual" fanaticism, and slavery, the generally sarcastic tone of said communication displays the fact that the vituperativ mind of K. Lendas is beset with the same rotten, venomous envy that prompted the barbarians of Europe to put Columbus into chains, and permitted that great man to die in the uttermost depths of misery, in Valladolid; to cast the great Galileo into prison; to burn Bruno at the stake. And that, too, after those great men had publicly done their great deeds of merit and value!

This shows that K. Lendas would gladly do with the United States of America and the inventors as the Europeans did with those great benefactors of the human race. But if he and his envious pals be disposed to try it, why, just hop on, K., the sled is ready, and the Yankee boys who invented the above-named weapons will soon giv you a valuable lesson as to how to use them!

Just think of the battle of New Orleans, Jan. 8, 1815, when Packenham, brother-in-law to the duke of Wellington, came over with 15,000 of the flower of European soldiery, the very men who, five months later, defeated the ablest of *European* generals upon the field of Waterloo. Those 15,000 British troops fought against 7,500 American backwoodsmen under the command of the heroic American general Andrew Jackson, and in that memorable battle those Americans slew 2,600 of those superb British troops and lost but six Americans killed and seven wounded! Yes; and tell K. to think of it, and to, for gracious sake, pull down his little clothes—pull down his little vest!

Some Europeans hav even sought to rob us of our Bacon and our Shakspere! But when reminded of the fact that at the time when those great men of genius lived and wrote we were Britons, they quickly and proudly surrendered to the truth—with a tinge of envy, of course.

Gladly will we continue to elevate the Europeans, and, with our great inventions and examples, add to their comforts, conveniences, and standard of veritable merit. But your funny fellow, K. Lendas, should keep within the bounds of prudence and of truth.

Respectfully yours,

A YANKEE BOY.

Greenbackism.

NEW CAMBRIA, KAN., NOV. 13, 292.

MR. EDITOR: Mr. Koezly wholly dissents from parliamentary rules that the affirmativ has the right to close a discussion, and claims that such a right, "maybe" established by "precedent or custom," is not "binding" on him, and yet he says "the whole civilized world recognizes gold and silver" "as its medium in trade." "O consistency, thou art a jewel."

He says Porter is unreliable, in which I agree with him, but the question is, in what way? Now, nobody is gullible enough to believe but that Porter was working in the interest of his party, and that he would not overestimate the indebtedness of the country, but there is a strong probability that he underestimated it. And a vast majority of the people, if we can judge from the recent election, believe that he did. And the matter stands thus—those who dissent from his figures are forced to conclude it was more, and his friends dare not claim it was less without virtually declaring Porter an enemy to his party, and so the only difficulty in applying "good arguments and facts" to them is, the indebtedness of the country is underestimated. But taking the figures as they are, I underestimated the number of the people whose homes are in jeopardy. To be exact, there are only a little over sixty-three million people in the United States, and allowing an average of five to the family the head of which is mortgaged, makes forty-five million people whose homes are resting under indebtedness, and the "facts" are that five-sevenths of the people's property is under mortgage.

Mr. Koezly does not understand how we can trade with other nations with an irredeemable paper money. Now, if I can get him to disabuse his mind that gold and silver are used as a medium of exchange between nations, why, then, I assume, it will be an easy task. Now, the "facts" are that they are not used as a medium of exchange with other nations (a medium of exchange is money of some kind). Nations make their exchanges on commodities. It is true that they may use gold and silver at their bullion value more frequently than any other commodity, but bullion in no sense is anything but a commodity and a product, and it does not follow, because this has been the custom (which he detests), that any other product or commodity would not answer the same purpose. So please bear in mind that our exchange with other nations is made with a commodity, no matter whether it be gold, silver, wheat, potatoes, or beans.

Now, I hav already said that our exports far exceed our imports, so this leaves a balance of trade in our favor; and suppose for the sake of argument that other nations would not consent to trade with us only for the two commodities gold and silver, as we would receive more gold and silver bullion than we paid out we would always hav enough on hand to meet any emergency.

Mr. Koezly wants to know if I know the number of my bills. No. The risks are so small, having never lost any by fire or otherwise, I never pay any attention to the number or where issued. But the banks do.

He also takes exception to what I said about money never becoming worthless until what is back of it refuses to receive it; and I hav also said that it may depreciate in time of war by a government's constant defeat. Then he cites how our money depreciated in the darkest days of the Rebellion. But let us search out the cause. The first is as above stated; and second, because the government depreciated its own money by placing the word "except" on it, therefore it refused to receive it on all occasions. And this I claim had as much, if not more, to do with depreciating it than our constant defeat in the field, the same as, if I had given my note and had been receiving some drawback and assigned two reasons why I would not receive it, it is very likely the party would go to some loan company and would submit to a greater shave than if I had told him, "Your money will be ready for you promptly when due." The facts are, the greenback was not a full legal tender or irredeemable money. They were only partially so. But does anyone believe that we would hav had the immense public debt if we had not made any more debt than the two exceptions implied, viz., to pay duties on imports and the public debt, which might hav been included in one exception, because the soldiers received the greenback as pay, the farmers received it for provisions and supplies and so forth, the railroad received it for transportation, and the manufactories received it for equipments, arms, ammunition, clothing, etc., and as we were able to furnish almost all the munitions of war, there ought to hav been very little importing done or a very small public debt? And in fact it was small, and returning to a specie basis is what made the immense debt, strictly in accord with the capitalistic "They would see to it that there was an immense debt made out of the war." They commenced by giving Uncle Sam a right-hander called the resumption act, followed by another called the credit-strengthening act, and then followed it up with a left-hander known as the demonetization of silver; or in other words, they went to Uncle Sam and virtually said: "Uncle Sam, that money you hav been paying the soldiers, sailors, farmers, and manufactories with is not worth the paper it is written on. Now, we will tell you what to do. You call that money in and we will furnish you money that you can rely on." So Uncle Sam called it in and issued bonds, or gave his note drawing from four to six per cent interest in the lawful money of the country, and finally made it payable in coin, and as this it was feared would not make Uncle Sam's credit strong enough, finally agreed to pay in gold. Now, Uncle Sam had his pockets lined with his paper money, so he dumped $1,808,300,000 in the stove and burnt it up. Now, does it not look as if they had got Uncle Sam on a terrible spree, or they had talked to him until he had become insane? To illustrate, what would you think of a person that had an immense amount of money and would burn it up, notwithstanding that it would pay all kinds of debts that he might make but two, and leave himself without a cent, and be forced to issue his notes promising to pay? Do you not think such a person would be a fit subject for a lunatic asylum? So the very fact that the greenbacks were not a full irredeemable paper, and finally the good purpose they had performed was destroyed by returning to a specie basis, is what has caused the ruination of our country.

He questions my authorities. But we generally are willing to concede the latest authorities are the most accurate. A man that has the ability to write a history is to that extent as good authority, as far as he goes, as an encyclopedia. Senator Stanford—the very fact that he is a law-maker compels him to be very accurate in his statements. And I shall hav to insist my authorities are unimpeached. And for Mr. Koezly to cite what took place in a certain period of a country's history, is not a denial of what took place at another period of the same country's history. This will apply to Russia as well as Venice. If his statement in regard to France is not a misprint it certainly was a case of overdoing a matter. The largest amount of money in circulation during the Rebellion would not exceed $2,000,000,000, while he claims they had $45,000,000,000 and more. The allusion I made to France occurred right in our own time, and he admits it worked successfully by admitting that it is a prosperous nation. Now, in summing up he has failed to sustain his fire argument, and has not invalidated my authorities by stating another case in the same country's history showing the reverse, because I am very willing to admit the same nations hav made mistakes.

Now, I suggest since the deadlock between the old parties is broken it is good time for Liberals to do a little bush-whacking before the main Liberal army enters the field.

JOHN W. ABBOTT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight.
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Blackey.

So old Blackey is dead, you say—
Died in his stall last night;
His time had come and he couldn't stay
To see the morning light.

Well, who was Blackey, you wonder?
Who was he, anyway?
Who was he, that we should ponder
Upon his lifeless clay?

Only a horse! And that is all,
All that anyone knew;
Only a horse that came at call,
Obedient and true.

For eighteen years these streets he paced;
You must hav seen him oft—
With stately tread the throng he faced,
His head and eye aloft.

Over the bridge a thousand times,
More or less, he has been;
Nor thought he of dollars or dimes,
Or fields of waving green.

To Swansea town and Somerset.
From Highland avenue,
This horse oft went, and never yet
To roads e'er lost the clew.

The ponds around he walked in state,
Familiar was the road;
His ways he traced at easy gait,
Nor felt the whip's sharp goad.

The "Stone bridge drive" full well he knew.
He was a horse of will—
He feared not rain or evening dew,
Nor paused at Townsend hill.

To Stafford road, and Westport, too,
Most cheerfully he went;
He seemed to wish his best to do,
Nor dreamed of discontent.

New Boston road ofttimes has known
The pressure of his feet;
His steps, wherever they hav gone,
Were cautious, if not fleet.

Steep Brook and Ferry Lane he knew,
Also from Berkeley out;
In fact, he knew it well and true,
The city roundabout.

He meekly bore his burdens all.
Unmindful of the storm;
His highest thought from fall to fall
Was good work to perform.

Now he has gone, old, trusty friend,
To come again no more,
A sigh to follow him we send
Across the trackless shore.

And this his epitaph shall be,
Which all the world may tell:
He faithful was to Fate's decree,
And did his duty well.

S. H. W.

A Heaven On Earth.

Never, never should anyone inflict unnecessary pain of mind or body upon any living being. How often has my soul ached at the following sights and sounds: A pair of little birds, bereft of their eggs or young by some thoughtless and malicious boy, flitting around with painful cries and sharp notes of agony. A boy throwing rocks at the birds, pigeons, poultry, cats, and dogs, often hitting them, and if not depriving them of their life, causing them needless suffering from their injuries. The caged bird hanging in the hot sun, suffering from the intense heat, shivering in the draft, or smothering by the muslin enveloping its cage nearly to the top, with fresh water given it only once a day which it should hav at least twice daily. Poultry confined in a yard, which, if properly fed, are given water only in the morning, and in the hottest part of the day when they need cool water the most it has become too much heated in the hot sun to admit their drinking it, and they thus suffering intensely. A little kitten in the hands of a small child, who knows no better, because untaught, pinching it or pulling it about by a string tied around its neck, or lifting it by the tail, leg, or back, ending by violently flinging it upon the ground. The half-starved cat which I see so very often, and which I believe to be generally the most abused of all animals, which is expected to hunt for its food but is too weak, discouraged, and impatient from hunger to be very successful. The cat also barked at, chased, and often caught and torn to pieces by a destructiv dog, set on by some cruel boy, and I am sorry to say sometimes by girls and even grown people who call it fun to see it thus tortured. A cat, but more often a dog, with a tin can tied to its tail, running frightened nearly to death, and sometimes the can or string fastened in the bushes or fence in some out-of-the-way place, the animal dying a lingering and terrible death from hunger, thirst, and exposure. The patient cow kicked or hit with the milking-stool, and for no cause, by an ill-tempered man.

The overworked, too fast driven, half-starved horse, beaten because unable to draw the heavy loads required by the unfeeling master. Also the horse, driven or hitched by the curbstone, quivering with pain from the unnatural strain of the over-drawn check which holds the head so constantly and unnaturally high. The child ridiculed by schoolmates because shabbily dressed, lame, or deformed; yet needing all the more love, sympathy, and encouragement. A poor, toil-worn, wearied, discouraged, and perhaps heartsick, sorrowing man or woman looked down upon, sneered at, or patronized by their more fortunate brothers and sisters. Oh, why will not people be more kind and cultivate more of that divine love principle—giv their children better examples and teach them to follow the same; to love all people and all children, whether rich or poor, beautiful or ugly in looks and appearance; to be kind and gentle to every bird, fowl, or animal. Oh, why will not people be more humane, in every sense of the word? When will they learn to feel that every man and woman is their brother and sister, and that every child has a divine right to their protection and love? Strive more for a heaven below and less for the heaven above. Will the youth who read this join with me and thus add to the numbers of those who are working so hard with this end in view, to make a heaven here on earth? Our dear Miss Wixon is one, and there are others.

SADIE ATHENA MAGOON.

[A heaven on earth is the only one worth struggling for.—ED. C. C.]

Correspondence.

BROOKLYN, N. Y., Oct. 22, 1892.

DEAR MISS SUSAN H. WIXON: I am a little girl and I am going to school and I am eight years old. I am studying reading, spelling, writing, and drawing. I hav two sisters and two brothers. My brothers' names are Henry and Martin and my sisters' names are Anna and Johanna. My papa takes THE TRUTH SEEKER. We all like to look at the pictures. Papa tells us that the Watson Heston picture is the best to teach how foolish the Bible is and unfit for us children to believe to be the truth.

From a little Freethinking friend,

HILDA HOLMBERG.

[We shall be pleased to hear from Hilda again.—ED. C. C.]

NEW YORK, Nov. 11, 1892.

MISS WIXON: I hope to be lucky enough to obtain a small space in your Children's Corner.

I am a stranger in this country, which is considered abroad as one of the most civilized in the world. But allow me to ask this question: Can these United States of America be considered, with propriety, at the head of civilization when the blacks and the Chinese, if naturalized American citizens, are allowed to vote, to appoint the government, whereas the enlightened females, born in this country, are refused the right conceded to the negroes and the Chinese? Are not the American females considered as people?

JOSEPH FELIX GONZALEZ,
Nativ of Porto-Rico.

[Many intelligent persons hav asked themselvs the same questions. We answer that the people in power in the United States may consider themselvs civilized in their action toward the intelligent women of the country, but they are certainly not enlightened sufficiently or they would at once see the impropriety so plainly alluded to by our brother. American women pay taxes, are held amenable to laws they had no hand in shaping or sustaining, yet are denied the privileges extended freely to negroes and foreigners. It givs us pleasure to welcome our intelligent brother to the Corner, and we hope he will call again.—ED. C. C.]

MAYSTON, TENN., Nov. 10, 1892.

DEAR MISS WIXON: I hav just read a letter in the Corner from Katie D. Matteson and she wants to know about Lores L. Goodwin and his cat.

I, Lores L. Goodwin, am alive and leaping, but poor Timothy Skittlebones is dead and gone, no one knows where.

I hav another cat almost like him to take his place. We call him Voltaire. He is a large cat, and thinks a great deal of his tail, and has frolicking times all by himself. He will get up against the wall and whirl around trying to catch his tail, and when he does catch it he will roll over and hold it awhile; then he will jump up and race all around the house; then he will go back to the wall and do the same things over again. He is very playful and friendly.

We had a pair of white rats once with red eyes. One we named Togga and the other Dandy. They were really cute little nuisances. They would crawl all over you and eat your clothes.

One time there were six little red-eyed rats all at once, without any hair at all. Togga got in a fight with a big gray rat, had his eyes put out, and died. We gave some of the little ones away, sold some, and some died.

We hav a nice Sunday-school here, but I don't go because

I'm a Liberal, I'm a Liberal,
And I'll tell you the reason why—
I was brought up in the Liberal faith.
And I'll be one till I die.

LORES L. GOODWIN.

[Three cheers for Lores L. Goodwin. We will all sing the same song.—ED. C. C.]

HANOVERTON, O., Oct. 23, 1892.

MISS WIXON, *Dear Friend:* I will now write my third letter to the Corner.

I am glad you returned from your foreign travel in good health. Our school commenced September 19th. I am in the Fourth Reader. My two brothers and I are the only unbelievers that go to school. The school celebrated Columbus day, or rather the preachers did. The school was to celebrate it, but few of the scholars did anything The exercises commenced at 1 o'clock with prayer by the Rev. Mr. Swan, of the Presbyterian church, who was followed by the Rev. Father Lindesmith, of the Catholic church of the neighboring village of Dungannon, whose speech, consisting principally of condemnation of unbelievers, occupied most of the afternoon. The exercises in the evening were opened at 7 o'clock with prayer by the Rev. Mr. Sparks, of the Methodist church.

I wish we could hav one entertainment without superstition.

The superintendent of the school is a very devout Christian. Each teacher selected the recitations for their pupils, but my teacher knew better than to assign me one of a superstitious character, for I would hav refused to speak, and, as the number of willing workers is small, they could not afford to lose even one.

The leaves are falling with each morning's frost; the farmers are gathering their corn; the fields are turning brown, and winter is coming. I am glad it is. I shall sleighride, snowball, and hav a good time.

As my letter is too long, I will close. If this escapes the waste-basket I will try again. I remain,

Your Freethinking friend,
ALICE KINTNER.

[Alice is a true, fearless, and conscientious girl May she always prove steadfast to her principles.—ED. C. C.]



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PARISIANS hav named a street after Renan.

THE Berlin Socialist congress denounced anti-Semitic persecutions.

LABOUCHERE in exposing a fraudulent society remarks: "The gullibility of the British public is illimitable."

COUNT DE MUN made a sensational speech in the French chamber of deputies against what he calls the government's policy of crushing out all religion in France.

RAILROAD presidents say that it will be only justice for them to charge full rates to the World's Fair, as hotels and all other business concerns will raise instead of reduce prices.

AT Homestead, Pa., on Thanksgiving day, the Catholic church of St. Mary Magdalen, heretofore always crowded on that occasion, held but a handful of attendants. The people said they had nothing to be thankful for.

A BUSINESS meeting of the Brooklyn Plymouth church, formerly Beecher's, has decided to giv no more money to the American Board of Missions, because that Board requires each missionary it employs to declare a belief in the damnation of the heathen.

POWDERLY prophesies: "In 1896 they will hav found the Democratic party no better than the Republican party, and will then turn to the People's party—the only friend that offers relief. It now makes a Democrat mad to call him a free-trader. The party stole into power under false pretenses, and the people will oust them in 1896."

CLERGYMEN in the more ignorant parts of the country are representing to their congregations that the danger from the comet is great, and urging repentance. In some colored churches of Tennessee the comet is described as a wild space-wandering monster let loose by God, which, having heard what a godless world this is, is tearing toward it to pulverize it. Some negroes think it the devil.

AT the Pinkerton investigation at Chicago, Robert Bruce, manager of a detectiv agency, testified that the men of Pinkerton's and all other detectiv agencies are the scum of the earth. One of Pinkerton's superintendents, he says, is an ex-convict. "I would not believe a detectiv under oath," he said. "Does that apply to yourself?" asked Senator Peffer. "Well, yes; I will apply that to myself," said Bruce. He added that in strikes detectivs often manufacture evidence, to make their employers think they are doing something.

THE present comet was first perceived, by means of photography, at the California Lick Observatory, founded by James Lick the Freethinker. The principal intelligence brought by it to the notice of the public is that astronomers know next to nothing about comets. The supposition that a comet's gaseous tail would poison our atmosphere is now disputed. Some astronomers think comets big, but others think the solid part of most of them no larger than a baseball or a barrel. Some say that the friction of our atmosphere would so heat a comet that it would fly into harmless dust. It is also in controversy whether the present one is approaching or receding.

THE proceedings at the late Catholic archiepiscopal conference hav been kept as secret as possible, but information has leaked out. The school arrangement in practice at Faribault, Minn., and some other places, was the vital topic. By this arrangement taxpayers maintain the schools, while the part of the church is to furnish teachers, or in some cases contribute use of a parochial school building, while such pupils as wish remain after hours and receive religious instruction. The sentiment was that Rome would indorse the Faribault plan to-morrow if it could see its way clear to getting state support for all its parochial schools The hesitating, conservativ element propounded these questions to the favorers of this Faribault compromise: "Suppose we say yes to the Faribault plan, what next? Can you promis that state aid will be forthcoming in every case where you must hav it? Are you able to assure Rome that the Faribault plan is practicable in the majority of the schools for which you claim a share of the public funds? How will your plan work in the larger cities?" Ways and means of forcing state aid were discussed, so secretly that we can report nothing on the transactions. It was agreed that no amount of state money could make up for surrendering the outward garb and character of the teachers as Catholic brothers or sisters, and that this would be clung to.

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GOVERNMENT ANALYZED. By John R. Kelso, A.M., author of The Real Blasphemers, Deity Analyzed, The Bible Analyzed, Spiritualism Sustained, The Universe Analyzed, etc. Cloth; pp. 518; price, $1.

Mr. Kelso long ago won the favor of all who purchased his works on religion, such as "The Bible Analyzed," etc. His style is exceptionally logical and precise. When he was near the completion of the present volume, his laborious, man-serving, and model life was cut off, and the book was finished by his wife, Etta Dunbar Kelso.

This work covers a very wide field, from the matters commonly called political and economic at one side to such concerns as marriage, religion, and prohibition at the other. We will offer as our opinion that no inquirer into any of these topics who purchases this book will fail to find the worth of his money. We believe that every investigator will profit by it. The views are often highly suggestiv and calculated to launch one into lines of thought the most valuable. Its first chapter consists of useful "Derivations and Definitions of Political Terms," such as government, state, nation, tribe, patriarchy, oligarchy, hierarchy, plutocracy, theocracy, aristocracy, monarchy, democracy, republic, anarchy, socialism, commune, political, allegiance, loyalty, patriotism, constitution, congress, legislature, law, statute, treason, conspiracy, rebellion, revolution, tax, tariff, vice, virtue, and punishment. Some of these definitions are notable for their incisiv radicalism. For instance, treason is defined as "the offense of *unsuccessfully* attempting to overthrow the government of the state to which the offender owes allegiance, or of *unsuccessfully* attempting to betray the state into the hands of a foreign power."

In defining "revolution" Mr. Kelso makes similar remarks:

"It is almost universally conceded that the people of every country hav, at all times, the right to better their political condition by means of revolution. And yet revolution can be attained only through treason, conspiracy, and rebellion, three capital crimes (?). Though *two* wrongs can never make a right, *three* wrongs—*three* great crimes—can, and according to the logic of politics do, make a great and glorious right."

On "crime" we find this:

"I define crime to be any willful act, on the part of a rational being, which invades any of the natural and inalienable rights of a fellow-being—any willful act that tends to increase the suffering or to diminish the happiness of any human being. Such acts are just as criminal, too, when committed, in obedience to statutory provisions, by many persons called the State, as they are when committed, in violation of such provisions, by an individual. Crime may also consist in a refusal or a failure to act when, by acting, we might save a fellow-being from death or some other great harm. All crimes inhere in nature, and cannot be made, modified, or abolished by men."

We come to the definition of vice. The customary Christian view is that only over-indulgence of an apppetite is reprehensible; under-indulgence is not condemned. Mr. Kelso, however, posits:

"Vice usually consists in the over-indulgence, the under-indulgence, or the unnatural indulgence of the natural appetites, which, in themselvs, are right, proper, and necessary. Thus gluttony, drunkenness, and sexual excess, being injurious over-indulgences of these appetites, are vices. Long-continued abstinence from food, drink, or that which is demanded by sex, being an injurious under-indulgence of some one of these appetites, constitutes a vice. The use of tobacco and whisky and the practice of masturbation, being injurious, unnatural indulgences of these appetites, constitute vices. . . . At the present time a person who abstains entirely from sexual indulgence is held to be strictly virtuous. And yet such abstinence, being unnatural and injurious, is really a vice."

The author thinks, on punishment, that "the form of punishment that prevails at the present time is unnatural, wrong, and improper. By engendering among the people a cruel and revengeful disposition, a disposition that is transmitted to their posterity and increased in them, it has rendered them, in this respect, worse than the most ferocious beasts, which never, from a mere love of cruelty or thirst for revenge, inflict pain upon their fellows, or even their enemies. Just think of a large number of tigers or other beasts assembling and skinning one of their number alive and rejoicing over his agonies! Until all these forms of punishment are abolished, men will never, in this respect, rise above the brutes, or even to their level. Even the fabled devils and fiends of hell are never represented as thus torturing one another. In this respect, men are worse than are these mythical incarnate monsters. Were there any such monsters, they would shudder at the horrible cruelties inflicted by men upon their fellowmen."

Chapter II givs "The Various Forms of Government" fuller consideration than they received in the definitions. On oligarchy (government by a few; from *oligos*, a few, and *archein*, to govern) we find this penetrating remark:

"Nearly all the governments of the world, at the present time, are, in their composition and their *modus operandi*, more or less oligarchical. The most absolute despot almost invariably associates with himself, in the administration of his government, a few other persons as ministers, viziers, and officers of various other names and grades. And in democracy, or a republic, in which the whole people are supposed to participate in governmental affairs, the government, with scarce an exception, is really administered by only a few persons. Nearly all the so-called democracies and republics of the world hav been, in reality, oligarchies—plutocratic oligarchies. governments of a few rich persons for their own selfish benefit. The government of the United States is an illustrious example."

On hierarchy, or government by ecclesiastics, we are told:

"In a political sense, few pure hierarchies hav ever existed. In its purity, this form of government is usually confined to the various religious bodies of the world, and is usually called ecclesiastical government. During a portion of their historical career, the government of the Jews, though usually called a theocracy, was, in reality, a hierarchy. It was administered by the priesthood and other so-called sacred persons, and not those mythical monsters, the gods themselvs. Some of the American Colonies, especially those in which Puritanism prevailed, were as nearly hierarchies as they well could be while subject to a regular political government. Such is Utah at the present time. Such, too, to some extent are most of the states of this Union. Indeed, though this form of government so rarely exists separate from other forms, it enters, in some of its principles at least, as an element in the composition of every known system of government in the world. This is the religious element, the most evil element that ever entered into the composition of any government. In just so far as the element enters into its composition, any government is a hierarchy."

On plutocracy (government by the wealthy; from *ploutos*, wealth, and *krateieu*, to govern) Mr. Kelso remarks, among other things:

"Few, if any, pure plutocracies hav ever existed. And yet, in their composition and their *modus operandi*, all the governments of the world are largely plutocratic. If they are not so in the beginning, they are soon rendered so by the political corruption which is always inseparable from the accumulation of great wealth in the hands of only a few persons. These few persons always hav, sooner or later, gained the control of the various governments under which they hav lived. This they hav usually accomplished by managing, through wars or other means, to get their governments in debt to them. Then, as creditors, they hav made their debtors their creatures—mere instruments used for their own special benefit, and for the virtual enslavement and oppression of the great body of the people. It is a fact which no one pretends to dispute that, whenever any government becomes deeply involved in debt, it uniformly passes hopelessly under the control of its creditors. Such is the condition of our own government at the present time. It is owned and run for their own benefit by the wealthy classes whose debtor it is. . . . With our House of Lords, our so-called Senate, filled almost exclusivly with millionaires and monopolists; with our House of Commons, our absurdly so-called House of Representativs, filled in like manner, almost exclusivly with the same classes and their attorneys—with our king, our falsely so-called President, either a monopolist or the attorney of a monopoly—with all these parties elected to their respectiv positions of rulership through the power of money corruptly used, what can we expect but that ours will continue to be, as it now is, a government of the rich, by the rich, and for the rich?"

A certain history of the Emerald isle had a chapter on "The Snakes of Ireland," which consisted of the six words, "There are no snakes in Ireland." When our author strikes theocracy, or government by a god or gods, he is fain to observe like curtness, thus:

"There never was any such government as this. None of the gods ever did, in person, govern any country. None of them ever had any person in which to govern. . . . As I hav already said, all the so-called theocracies of the world hav been hierarchies. The priests, and not the gods, hav been the rulers."

Aristocracy—this word is derived from the Greek *aristos*, best, and *krateiu*, to rule, hence originally signifying a government by the best. But on the pleasant, hope-inspiring suggestions of this word Mr. Kelso quickly dashes cold water:

"I do not know that there was ever any such government as this. I do not know of any people who were governed by the best persons among them. It is true that, in all countries, the rich, as a class, are usually regarded as the best. It is true, too, that these really govern nearly all the people of the world. As we hav already seen, however, a government by the rich is a plutocracy and not an aristocracy."

Socialism, Communism, and Anarchy come in for praise. Chapter III handles "General Principles of Governments." A government is declared to be a committee consisting of some of the people themselvs, assigned by them to the performance of certain specified and limited functions, and it is lamented that—

"We hav always been accustomed to think and to speak of the government as an entity—as something having, in itself, a real existence—as something endued with peculiar rights and power of its own—as something capable of owning property and of transferring property to individuals and to corporations—as something to which we all owe allegiance, and for the preservation of which we should always be willing to sacrifice 'our lives, our fortunes, and our sacred honor'—as something that has a right to take from us, for its own support, in what it calls taxes, tariffs, etc., so much as it sees fit of the products of our labor—as something whose simple command makes it right—makes it our solemn duty, in fact, to go out, in great bodies called armies, and shoot down hundreds of thousands of our brave fellow-men, who hav never harmed us, who are just as good, honest, and intelligent as we are, and who are just as much entitled to 'life, liberty, and the pursuit of happiness'—as something that has a right to command us in all things, and to enforce its commands by fining, whipping, imprisoning, hanging, shooting, burning, and otherwise torturing and destroying all who dare disobey—as something so far superior to ourselvs, that it has a right to invade, at pleasure, all of our inalienable rights—as something, in short, like a God, a supreme ruler, a kind of awful personage so absolutely necessary to the welfare, to the very existence of the people, so absolutely necessary to all that is good, so absolutely sacred in its nature, that, to speak ill of it, and espe-

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cially to advocate its abolition, constitute the highest crime of which man can be guilty—a crime for which all who are guilty of it ought to suffer the most cruel of deaths, and for which many brave, intelligent and otherwise excellent men hav thus suffered. And yet all these ideas of government are utterly false. They constitute one of the strongest and most harmful forms of superstition."

Mr. Kelso professes to find this connection between government and religion:

"Religion and government were originally identical. In those primitiv times, the 'ruling powers,' though invisible, inaudible, and intangible—though actually mere creatures of the imagination, were generally believed to be real personalities; real gods, possessing intelligence, appetites and passions similar to those of men. These mythical beings—usually monsters in the forms, the appetites and the passions ascribed to them by their inventors, the priests—were held to be the sources whence was derived all the authority by which man ruled over his fellow-man—as the sources whence the priests—the rulers in civil as well as religious matters—derived the *right* to rule, to rob, and to enslave their fellow-men. By the people generally, these mythical monsters were regarded only with feelings of unmixed and intense fear, never with feelings of love and admiration. And yet, from these purely ideal, these hideous monsters, and from them alone, was derived the so-called 'divine right of kings,' even of the present day. Of necessity, then, this pretended 'right' is just as mythical in its existence, just as monstrous in its character, as was the source whence, according to its own advocates, it was derived."

In Chapter IV the author complains that government as it at present exists arrogates to itself many wrongful functions, like this:

"One of the functions of government is to deprive men of their inalienable right to so much of the land as they severally need. If it could, in the same way, deprive them of their inalienable right to so much of the air, the sunlight, and the water as they severally need, one of its functions would certainly be to so deprive them. The principle involved in depriving them of these things would be identical with that involved in depriving them of their land. Another of the functions of government is to rob the people, directly by means of taxes, of a considerable portion of the proceeds of their toil—a considerable portion of their means of subsistence; another is to rob them indirectly of a still larger portion of their earnings, by means of tariffs—by compelling them to pay much higher for all their purchases than they would otherwise hav to pay, and by compelling them to sell their products at a much lower price than they would otherwise be able to obtain; another is to distribute the fabulous amounts of plunder thus obtained among the owners and operators of the concern. Indeed, the obtaining and the distribution of plunder is its principal function. For this, it was created. For this, it still lives. Without this, its other functions would all cease and it would perish. Another of its functions is to aid the priests within its jurisdiction to rob the people and to keep them bound in the chains of ignorance and superstition. This it does, by compelling the people to become hypocrits—by compelling them to suppress their honest thoughts, their real beliefs, and to profess a belief, which they do not entertain, in the absurd and harmful dogmas invented with a special view to their enslavement and spoliation by the priestly confederates of the governmental gangs of robbers. It does this, further, by compelling the people to observe certain days as holy days, of which its priestly confederates hav a monopoly, by compelling them thus, indirectly at least, to worship certain priestly inventions of harmful natures, called gods, in which they do not believe, and which, save as priestly impositions, we know do not exist."

Mr. Kelso supposes some governmentalist to ask, Does not our government protect us from the personal attacks which we should otherwise make upon one another or upon one another's property? Mr. Kelso replies:

"I deny that it does. . . . I propose, further on, to show that, by fostering trusts and monopolies of all kinds, and by itself setting the example of invading the inalienable rights of individuals, the public tumor undeniably surrounds the people with political, economic, and social conditions which promote inharmony and antagonism among them, and thus render more frequent and more violent their attacks upon one another's person and property."

Chapters follow on "Origin of Government," "Declaration of Independence," "Articles of Confederation," "Defects of the Confederation," "Formation of the Constitution of the United States," "Constitution of the United States," "Taxation," "Tariff or Protection." In a chapter on "War" religious wars are thus characterized:

"The strongest body of the mad murderers hav always determined what was, for the time, the *color* of all *gods*, and the *only orthodox religion*. When another party came into power, the *gods* all changed their *color* and their *attributes*, and some recent *heresy* exchanged places with the recent *orthodoxy*. But what good was ever accomplished by any of these blood-wrought changes? How much more beneficial to mankind were the *gods*, when assumed to be *yellow* than when assumed to be *red*, *green*, or *blue*? And so of all the other assumed attributes of these assumed monsters. No religious war was ever, on the part of the aggressors at least, a justifiable war. And so too of all other wars. The beginning of not one of them can be justified on principles of humanity and morality. Except in cases of successful revolution, in favor of greater personal liberty, no lasting good has ever resulted from any of the wars of the world."

Then "Punishments" are considered. Next a chapter on "Marriage" is thus introduced:

"Before entering, however, upon the main work of this analysis and comparison, I wish to determin whether men can, or cannot, by any possible means, absolutely *create* either a *right* or a *wrong;* to determin whether by legal enactments or otherwise, they can or cannot, impart the genuin quality of immorality and crime to acts, which, in themselvs, are entirely right, proper and necessary; and also, whether they can or cannot, by similar means, render *right* and *proper*, acts which, in themselvs, possess the genuin qualities of immorality and crime. In other words I wish to determin whether truth and error, right and wrong, virtue and vice, are mere *human inventions*, capable of being changed or *abolished* at pleasure, or whether they are *eternal* and *unchanging principles* inherent in the very nature of things and of actions. If they be mere *human inventions*, then it is evident that there can be nothing uniform, nothing permanent about them. The same thing may be true to-day and false to-morrow; right in one place and wrong in another, a virtue in one man and a vice in another; moral and proper an inch on one side of a state line, and immoral and improper an inch on the other side. In short, upon this hypothesis, truth and error, right and wrong, virtue and vice, morality and immorality cease to be realities, and become mere creations of the imagination, changing in any locality with every new act of the legislature, with every new decision of a church council, and even with every whim of each individual intellect."

Following a chapter on "Religion" comes one on "Prohibition" with this sort of sentiments:

"When the friends of Liberty, of Temperance and order, are as earnest in their resistance to tyranny, as are the fanatics of repression, in their endeavors, to crush out the last remnant of freedom in the Citizen of 'Free America,' the contest for liberty will be short, the victory sure. Justice will supplant the laws which now so effectually subvert justice. For instead of needing Prohibitory laws to prevent the poor from drowning their sorrows in the intoxicating bowl, we need the abolition of all those laws by which laboring men are made poor and sorrowful—by which they are made to crave intoxicants. For it is not so much the *use* of intoxicants that leads people to poverty and wretchedness, as it is *poverty* and *wretchedness* that leads them to the *use of intoxicants*. Ample, wholesome food, adequate clothing, comfortable and tasteful homes, literature and leisure to enjoy it, are not incentivs to intemperance, much less to inebriety. Physical discomfort, mental disquietude, spiritual poverty—these are the conditions which demand the exhilarating cup, the nepenthean drug."

After a chapter on "Money," Mr. Kelso concludes by showing "What a Government Should Be." A few sentences are:

"The true function of government consists in securing to every individual the full exercise and enjoyment of all his inalienable rights. These rights are few in number, simple in character, easily understood, hence should be easily 'secured.' The securing to every individual these rights requires nothing more than obedience to the few natural laws, upon which these rights are founded; laws inherent in the nature of men and things, and manifested in all of man's physical and social relations. It is through the enforcement of innumerable enactments falsely termed laws, that men hav been defrauded of their inalienable rights—hav been governed."

CHRISTIANITY AND EVOLUTION. By Arthur B. Moss. With Preface by Joseph Mazzini Wheeler. London: Watts & Co. Cloth; pp. 112; price, $1.

Mr. Moss needs no praise to our readers. He is with them an established favorit. He prosecutes extensiv and careful researches into ancient history and modern science, and then lays the results before the public in clear and readable form. Several of the chapters of this volume hav appeared in THE TRUTH SEEKER. We can think of no way of giving an idea of the matter of this book so good as that of transcribing its well-prepared Table of Contents:

Chapter I, The Pagan Roots of Christianity.—Christianity and Sun-Worship; Annual Resurrection of Vegetation; The Myths of Osiris, Adonis, Thammuz, Aitis, Dionysius; The Pagan Origin of Christian Symbols; The Cross; Phallic Worship; The Virgin-born God; The Zodiac and Zodiacal Myths.

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Chapter III, The Evolution of the Christian Trinity.—The Man Jesus; His Probable Connection with the Essenes; Did the Early Christians Regard Him as God? "The Foggy Member of the Trinity;" The Church of the First Three Centuries not Trinitarian; Justin Martyr; Tertullian; Origen; Arius; The Council of Nicea.

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Chapter VI, Wanted, Contemporary Evidence.—Early Christians "An Ignorant Rabble;" Silence of Contemporary Historians; Gibbon's Sarcastic Censure of the "Sages of Greece and Rome;" The Forged Passage in Josephus; Its Extraordinary Context; Pious Frauds of Early Fathers.

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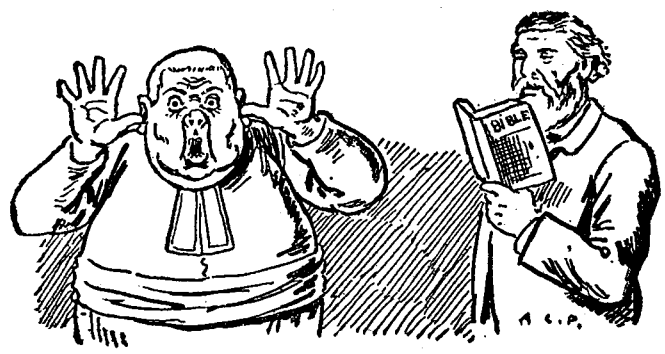
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The Course of Improvement Never Did Run Smooth.

In a recent address before the National Electric Light Association Prof. Henry Morton had occasion to remark on the objections of the bigots and the fogies against electricity. "When the development of electric currents," he said, "on a large scale and at a small cost became possible by reason of the discoveries of Faraday, Wilde, Gramme, Siemens, and others, the question of the dangers to life and property attending their use was brought prominently before the public, just as the dangers attending the use of steam, of rapid locomotion on railroads, and of dynamite were brought to the attention of the world when these powerful agencies first left the experimental laboratory of the chemist or engineer to take their part in the ordinary labor and business of life. In each instance alike there was a class of people who took the narrow and partial view that if an agency was dangerous it should be excluded altogether from public use, or, what amounted to the same thing, be surrounded with such exclusions and limitations as would rob it almost of its capacity of advance and development in its application."

These citations of the follies of obstructionists in former ages are exceedingly useful. It is necessary that men continually call to their minds that each of the institutions now used and prized was on its introduction assailed and reviled. This will induce men to be cautious not to make the same mistake, of attacking without due consideration the innovations of their own time. It is true that on the introduction of steam into England laws were passed limiting the pressure in boilers to thirty pounds to the square inch; the first railroad charter contained a clause limiting the speed of trains to twelve miles an hour, and when a speed of thirty miles an hour was suggested the idea was characterized by a prominent journal of the day as simply insane, and it was said that people would just as soon be hurled out of a cannon as submit themselvs to be hurled along at such fearful velocities, which would doubtless stop the circulation of the blood, besides arresting other vital functions. But in every case the accidents and injuries produced by these various innovating agencies—fast trains, high-pressure boilers, dynamite, and so on, hav been vastly less than those caused by the things which they superseded. The fatalities by express trains are as nothing compared with those of freight trains, and the present loss of life and injury to passengers by rail is insignificant in proportion to the number carried when compared with those of the days of stage-coaches. The same relation exists between accidents by high- and low-pressure boilers, and by dynamite and gunpowder.

Among the instructiv and warning instances of popular hostility to improvement, one is that concerning the new road system instituted in England about 1680–90. The condition of the highways had been inconceivably bad. On the very best lines of communication the ruts were deep, the descents precipitous, and the way often such as it was hardly possible to distinguish, in the dusk, from the uninclosed heath and fen which lay on both sides. Ralph Thoresby, the antiquary, was in danger of losing his way on the great North road, between Barnby Moor and Tuxford, and actually lost his way between Doncaster and York (Thoresby's Diary). Pepys and his wife, traveling in their own coach, lost their way between Newbury and Reading. In the course of the same tour they lost their way near Salisbury, and were in danger of having to pass the night on the plain (Pepys's Diary, June 12 and 16, 1668). It was only in fine weather that the whole breadth of the road was available for wheeled vehicles. Often the mud lay deep on the right and left, and only a narrow track of firm ground rose above the quagmire (Ibid., Feb. 28, 1669). At such times obstructions and quarrels were frequent, and the path was sometimes blocked up during a long time by carriers, neither of whom would break the way. It happened almost every day that coaches stuck fast, until a team of cattle could be procured from some neighboring farm to tug them out of the slough. But in bad seasons the traveler had to encounter inconveniences still more serious. Thoresby, who was in the habit of traveling between Leeds and the capital, has recorded, in his Diary, such a series of perils and disasters as might suffice for a journey to the Frozen ocean or to the desert of Sahara. On one occasion he learned that the floods were out between Ware and London, that passengers had to swim for their lives, and that a higgler had perished in the attempt to cross. In consequence of these tidings he turned out of the high road, and was conducted across some meadows, where it was necessary for him to ride to the saddle skirts in water (Thoresby's Diary). In the course of another journey he narrowly escaped being swept away by an inundation of the Trent. He was afterward detained at Stamford four days, on account of the state of the roads, and then ventured to proceed only because fourteen members of the House of Commons, who were going up in a body to Parliament with guides and numerous attendants, took him into their company (Ibid.). On the roads of Derbyshire travelers were in constant fear for their necks, and were frequently compelled to alight and lead their beasts (Tour in Derbyshire, by J. Brown, 1662; Cotton's Angler, 1676). The great route through Wales to Holyhead was in such a state that, in 1685, a viceroy, going to Ireland, between Conway and Beaumorris was forced to walk part of the way; and his lady was carried in a litter. His coach was with great difficulty, and by the help of many hands, brought after him entire. In general, carriages were taken to pieces at Conway, and borne, on the shoulders of stout Welsh peasants, to the Menai straits (Correspondence of Henry earl of Clarendon, Dec. 30, 1685; Jan. 1, 1686). In some parts of Kent and Sussex none but the strongest horses could, in winter, get through the bog, in which, at every step, they sank deep. The markets were often inaccessible during several months. It is said that the fruits of the earth were sometimes suffered to rot in one place, while in another, distant only a few miles, the supply fell short of the demand. Finally the method of raising taxes for maintaining the roads was changed to a system which in the end served its object and secured excellent turnpikes. But the new measure was at first assailed violently. The taxes levied in a new form were refused. For, as a distinguished thinker remarks, "unjust and absurd taxation to which men are accustomed is often borne far more willingly than the most reasonable impost which is new." It was not until troops had been forced to act against the people in many districts, and much blood had been shed, that the new and admirable system was introduced.

Another improvement attempted at about the same time consisted in the establishment of a line of public passenger vehicles, known as the "flying coaches," which were to make fifty miles a day, a rate unprecedented. But this new institution for some time seemed destined to an untimely death at the hands of the conservativ and the selfish. The interests of large classes had been unfavorably affected by the establishment of the new diligences; and, as usual, many persons were, from mere stupidity and obstinacy, disposed to clamor against the innovation simply because it was an innovation. It was vehemently argued that this mode of conveyance would be fatal to the breed of horses and to the noble art of horsemanship; that the Thames, which had long been an important nursery of seamen, would cease to be the chief thoroughfare from London up to Windsor and down to Gravesend; that saddlers and spurriers would be ruined by hundreds; that numerous inns, at which mounted travelers had been in the habit of stopping, would be deserted, and would no longer pay any rent; that the new carriages were too hot in summer and too cold in winter; that the passengers were grievously annoyed by invalids and crying children; that the coach sometimes reached the inn so late that it was impossible to get supper, and sometimes started so early that it was impossible to get breakfast. On these grounds it was gravely recommended that no public carriage should be permitted to hav more than four horses, to start oftener than once a week, or to go more than thirty miles a day. It was hoped that, if this regulation were adopted, all except the sick and the lame would return to the old mode of traveling. Petitions embodying such opinions as these were presented to the king in council from several companies of the city of London, from several provincial towns, and from the justices of several counties. We smile at these things. It is to be feared that our descendants, when they read the history of the opposition offered by cupidity and prejudice to the improvements of the nineteenth century, may smile in their turn.

The lighting of London streets was brought about only by a fight against bigots as protracted and furious as that which we hav to make now to pluck from an orthodox creed some outdated and revolting dogma. Those streets were long unlit at night, and what with accident, robbery, and ruffianism the venturer into them after nightfall ran about as perilous an experience as a present-day traveler across Africa. In the last year of the reign of

Charles II. an ingenious projector, named Edward Heming, obtained letters patent conveying to him, for a term of years, the exclusiv right of lighting up London. He undertook, for a moderate consideration, to place a light before every tenth door, on moonless nights, from Michaelmas to Lady day, and from 6 to 12 of the clock. But, in the words of the historian Macaulay, "There were fools in that age who opposed the introduction of what was called the new light as strenuously as fools in our age hav opposed the introduction of vaccination and railroads, as strenuously as the fools of an age anterior to the dawn of history doubtless opposed the introduction of the plow and of alphabetical writing." So stout was the resolve not to be benefited on the part of these gentlemen whom the historian unceremoniously calls "fools," that for a long time after the date of Heming's patent extensiv districts continued lampless.

The establishment of a postal service in London had to undergo similar trials. The classes whose occupation it rivaled clamored against it out of selfish meanness. The porters in particular were bitter against it, and tore down the placards bearing its advertisements. Then, the narrow-minded churls who hav ever abounded disliked it because it disarranged the ancient ways of thinking and doing in which they had become egotistically set. The vain and consequential conceived a hate of a betterment which *they* had not seen the way to, which *they* had not given.

Thus it fares in all generations. A large part of the people in every age are to be expected to war against every improvement. Some—the classes possessing "vested interests"—do so from selfish and mean avarice; others do so out of morose and currish dislike to see their fellows bettered; others merely because of a reasonless wooden-headed orthodoxy, a tininess of brain which is incapable of embracing a new conception. The examples which we hav given in this article are those of hostility to *material* improvements; our readers will find them to illustrate the antagonism which they encounter to their own endeavors to introduce improvements mental and moral.

The World's Fair.

The Chicago *Tribune* sums up the work of the World's Fair Sunday-Opening Association to date. The association was formed to obtain an expression of the will of the people on the question of repealing the closing clause in the appropriation bill passed by Congress, and Mr. Thompson, the secretary, feels greatly encouraged from what he has learned in a trip East. He says that the sentiment in New York, Boston, Washington, and Philadelphia is as strongly in favor of Sunday opening as it is in Chicago.

Petitions for an open Fair Sunday will be showered upon Congress to a greater extent than that body has ever before known. These petitions will come from every state and city in the Union. They will come from ministers, bankers, clubs, hotelkeepers, and labor organizations. One unique feature of the work being done by the Association is an effort to gage public sentiment on the question. Postal-cards hav been sent to a certain number of men from "Dunn's Reference Book" without discrimination or selection, so many to every city in the United States of the population of not less than four thousand or more than ten thousand inhabitants. These cards were mailed with a circular asking for immediate response. Nothing whatever was given to prejudice the vote. The result was encouraging. From the first thousand sent out the answers indicate that four out of every five persons in the United States desire a repeal of the Sunday-closing act.

The labor organizations of Chicago will supplement the work of the association by complete and effectiv work. Mr. Morgan, of the Trade and Labor Assembly, in connection with a number of other labor leaders, will spare no means to secure petitions from every organization in the country. In addition to these, resolutions will be passed and sent to the Congressmen and Senators.

It is expected that the municipal government will take decisiv action upon the question, inasmuch as the Exposition is given under the direct auspices of the city, and further, that hundreds of thousands of visitors from foreign nations and sister cities will be depending upon the hospitality of Chicago.

Further, the Exposition being closed Sundays these people will be compelled to drift aimlessly in the streets or fall victims of the inevitable evils of a large and overcrowded city.

The Exposition authorities will also giv their moral support to the Association, and aid in every way consistent with their position in having accepted the appropriation with the obnoxious petition attached. The newspapers of Chicago are solid for Sunday opening. Aside from this Association the only other workers are the Freethinkers. Thousands of names hav already been obtained to our petitions and Mr. Putnam will shortly establish headquarters in Washington to do what he can by personal conference with the Congressmen. We trust that no Liberal will fail in the duty to aid this work. We hav printed many thousands of copies of the World's Fair Leaflets and desire their distribution throughout the country. The leaflets put the case in a nutshell, and the pictures drive the argument home.

To the Friends of The Truth Seeker.

We are truly thankful to those of our friends who hav responded to our appeal to send in their arrearages and to add, if possible, a new subscriber to the list, but we wish that more of them had done so. We hav a great many accounts which we wish to square up, and so we again ask our friends to send what is due us as soon as they can possibly do it. And as renewing time for a great many of our readers is here we are hoping they will be unusually prompt, and so help us over our difficulty.

And again we ask our friends to take a lively interest in increasing the circulation of THE TRUTH SEEKER, and for that purpose we make a liberal offer in an advertisement on the second page of this issue. And we again call attention to the handsome premium offers of books sent in connection with subscriptions. The paper ought to hav a much greater circulation, as nothing helps the Liberal cause along more than good reading which can be handed around the neighborhood. We shall endeavor to make THE TRUTH SEEKER worthy of all efforts in its behalf, and we hope thereby to increase the influence of Freethought, and make mental liberty in this country something less like a dream than it is at present. With the aid of friends we can do more than ever to advance the cause of Liberalism, for the issues are before the people and are commanding their attention as never before in this century. Now is the time to work, when the churches are trying their heretics, and the people are demanding the practical abrogation of Puritanical Sunday laws.

Some Handsome Premiums.

To induce new subscriptions and prompt renewals on the part of our friends we make the following handsome premium offers:

For **$4.50** we will send THE TRUTH SEEKER one year ($3) and a cloth-bound copy of "Bible Myths" ($2.50).

For **$4.50** we will send THE TRUTH SEEKER one year ($3) and "The Freethinker's Pictorial Text-Book" in cloth ($2.50).

For **$4** we will send THE TRUTH SEEKER one year ($3) and "The Freethinker's Pictorial Text-Book" in boards ($2).

For **$4** we will send THE TRUTH SEEKER one year ($3) and a copy of "Old Testament Stories Comically Illustrated" in cloth covers ($1.50).

For **$3.50** we will send THE TRUTH SEEKER one year ($3) and "Old Testament Stories Comically Illustrated" in board covers ($1).

This is a splendid opportunity to obtain books which every Liberal desires to hav at an exceedingly low price. Old and new subscribers can avail themselvs of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

"And They Shall Handle Serpents."

The following from the Hennessey *Clipper*, Oklahoma, givs sharpest point to the picture on the title-page of this issue of THE TRUTH SEEKER. We think we need not say another word: "For some time the Christian Scientists hav been holding meetings northwest of town, and the ministers hav talked all kinds of talk, among which was that if you had the proper faith you could handle a rattlesnake without fear of danger. One fellow said that he and his family had often handled snakes and that when he returned he expected to hear of some of his Oklahoma converts having been imbued with faith enough to handle the most poisonous reptil without fear or danger. Mr. Southers, a respectable farmer, became infatuated with the preacher's teaching and thought his faith would stand the test. Monday he was up in the strip looking after some calves and seeing a large rattler applied the test and picked the snake off the ground, when it buried its poisonous fangs in his flesh. He refused to receive any medical treatment, relying wholly upon faith and prayer to cure him. One of the local healers was called in and the usual dose of prayer and faith administered until Tuesday afternoon, when the patient died. Many of the faithful believers refuse to take the hint and yet claim that Mr. Southers's time had come and no medical aid would save him."

A Change in the Manner of Serving the Lord.

Alabama seems to be a nice pious state which remembers the Lord and keeps the Christian Sunday, as per this instance:

"CULLMAN, ALA., Nov. 28, 1892.

"EDITOR TRUTH SEEKER, New York, *Dear Sir:* On Aug. 17, 1890, the Turner Verein (Association) from Birmingham, Ala., celebrated their Turner festival in my hotel at the above place. There were some one hundred and thirty-five people, and they brought their refreshments from Birmingham, Ala. There was a committee of three Turners, and they ordered meals at my hotel, and served their own refreshments. Also an old man came in and bought twenty-five cents' worth of Swiss cheese off their own cheese on that Sunday. I was indicted for keeping open doors, and the all-wise jury at Cullman, Cullman county, Ala., found me guilty, and fined me $13 and cost. The solicitor asked me if I believed in a personal God. I answered I never saw him, and this was the consequence of it. I hav to pay because I do not believe what they believe.

"O Lucifer, open the eyes of the hypocrits in this world, especially to our jury at Cullman county, Ala.

"WM. RICHTER."

Down in Alabama they used to sell men and women and children, and used to flog them and hunt them with hounds. Being deprived of these innocent business recreations, they now "take it out" of the heretics. Perhaps that thirteen dollars went to some church to pay the parson who used to find in the Bible texts to support them in their former diversion with the slaves.

Charity to Rich Christians.

The Episcopalians will lay the cornerstone of their new cathedral in this city on the 27th instant. A great procession, in which many bishops and all the priests of the diocese in the full vestments of their offices will take part, will distinguish the occasion, and led by surpliced choirs with crosses and banners, it will wind through the elevated grounds on which the new cathedral is to be erected. It will be a sight novel in the history of American Protestantism, glorious in color and of an impressiv pomp and splendor. The cathedral will cost about seven millions of dollars.

So says the *Sun*, which adds: "The cathedral will be a monument of religious faith and a matchless adornment to the city." That may all be true, but it will be a monument of uselessness and an adornment which doesn't pay a cent of taxes. A few wealthy female citizens, of a superstitious turn of mind, will enjoy great luxury at the expense of the people who support the state.

Colonel Ingersoll will lecture about Voltaire at the Broadway Theater, Broadway and 41st street, this city, on Sunday evening, December 11th. To be sure of a seat and avoid the conscienceless speculators tickets should be purchased before Sunday night.

The *Independent* advises everyone who has "the ear of a member of Congress" to urge that member to stand fast to the vote closing the World's Fair on Sunday. To offset these efforts of the fanatics we urge every Liberal to write to his Congressman asking that law-maker to vote to repeal the Sunday-closing section of the appropriation bill. The people of Chicago, as well as the Fair authorities, are with us in the matter, and if the Congressmen can be made to see the real drift of public sentiment in this matter the prospects of having an open Fair are still good.

Visitors to the World's Fair next year will find Helen Gardener's works in three or four places—in the general collection of the Fair and in the New York and Virginia state exhibits. We hope that the ladies particularly will examin her "Men, Women, and Gods" and the "Pulpit, Pew, and Cradle." In writing to her for copies, one of the board of lady managers, Mrs. K. S. G. Paul, wife of United States District Judge Paul, who discharged Mrs. Slenker from custody on a technicality, says: "I ask this in the name of the women of Virginia, who will be proud to be so worthily and brilliantly represented among the world's women writers." Miss Gardener's "Men, Women, and Gods" has just been translated into German.

The Hong Kong *Telegraph* of October 3d, considering the outbreaks at that time prevalent in the Hunan district, says: "The whole of these Hunan troubles, like all other difficulties in the interior of China between the nativs and foreigners, hav been caused solely by the missionaries, by unwarranted missionary interference and aggression. These foreign missionary societies are the curse of foreign enterprise in the Middle Kingdom; they do absolutely no good, they never hav done any work of a substantial or permanent character in religious reformation, and it is notorious that they hav been at the bottom of almost every difficulty the treaty powers hav had with China. As they are of no earthly use, and as the Chinese do not want them and hav always objected to their attempts to save the souls of the so-called heathen, it is about time they recognized the actual situation and cleared out bag and baggage for pastures new where their labors will prove of some utility and be appreciated. Let them get to the back slums of London, New York, San Francisco, and dozens of other great cities where workers in their line of business are so badly needed. The missionary fraud is about played out in China; but as long as these no doubt well-meaning but altogether mistaken enthusiasts are permitted to hav a free hand in meddling with the religious beliefs and observances, and the social manners and customs, of a people highly intelligent according to their lights, and in stirring up strife by vexatious interference with the politics of a great nation, so long will there be missionary riots and other troubles. The Chinese empire can work out its own regeneration without missionary aid or interference, and the quicker that very patent and important fact is recognized the better will it be for all concerned, and the nearer shall we get to that great goal of our ambition—the wholesale opening up of the country to foreign trade and intercourse."

About Our Books.

The Liberals of Dublin, Tex., hav purchased and circulated one hundred and fifty copies of Remsburg's "False Claims."

We shall shortly publish the fourth edition of the "Crimes of Preachers." If our readers see any records of the clergy being guilty of "ministerial conduct," from lying to murder, they will add to the world's knowledge and the cause of truth by marking the report and forwarding the paper containing it to this office. We desire to do all the justice possible to the reverend clergy who so kindly constitute themselvs our moral and religious guardians.

A new edition of William Hart's "Candle From Under the Bushel" is just fresh from the press and is No. 23 of The Truth Seeker Library. In this book Mr. Hart asks the clergy just thirteen hundred and six questions, not one of which the preachers can answer satisfactorily. Price, 40 cents.

Two pamphlets which keep the printers busy on new editions are John E. Remsburg's "False Claims" of Christianity, and the "Holy Bible Abridged." The editions this time are in handsome paper covers. Price, 10 cents for "False Claims," and 25 cents for "Bible Abridged."

The Leaflet advocating the Sunday opening of the World's Fair ought to be scattered by the thousands. In December or January we shall send them to Congressmen and to others who may be influenced by argument. We need money to do this, and those who can afford to aid are requested to do so. The price of the Leaflet is 25 cents per dozen; $1.50 per hundred. Anyone who will distribute five hundred or a thousand can obtain them at special rates.

We hav also printed, for Mr. W. H. Burr, his recent article on "Junius, Casca, Common Sense, and Thomas Paine." It sets forth Mr. Burr's views regarding these persons in answer to a footnote in Moncure D. Conway's Life of Paine. Price, 5 cents.

We hav printed for Mr. Franklin Steiner in a neat little 5-cent pamphlet his open letter to the Rev. J. L. Sooy, D.D., of Des Moines. It shows that the oft-repeated Christian statement that Infidels do not contribute to nor found charities is a falsehood. The pamphlet is called "Infidels and Charity," and ought to be widely circulated.

And attention is again called to the list of Saladin's works advertised on page 796, a large consignment of which we hav just received from England. Saladin is one of the most brilliant and sharpest writers in the Freethought ranks. Each of his books bears evidence that its author is a man of great genius wholly free from Christian superstition. It will please us greatly to circulate them widely in this country.

We also call attention to the advertisement of books for the holidays on page 798 of this paper. There are many beautiful things connected with the pagan festival in celebration of the returning sun, which the Christians hav adapted to their own use and called Christmas, chief of which is the kindly remembrance of friends with presents, and nothing can be more appropriate for such presents than books which instruct as well as please the eye. A list of such works is what we hav made for the guidance of our readers.

We hav a few sample copies of "The Freethinker's Pictorial Text-Book" which we will send to anyone who desires it. This book is now in the fourth thousand, and a new edition is in press. Sent promptly on receipt of $2 for board-covered copies; $2.50 in cloth with gold side-stamp. "Old Testament Stories Comically Illustrated" has been in print but a few months, but the bookbinders hav just finished binding the third thousand. Each of these books is of the convincing order, because Christians cannot get around the facts and arguments it contains, supported as they are by pictures which tell the story even to him who will not read. If those of our friends who possess these books will show them to their Liberal friends and mention the large discount made on them when ordered with THE TRUTH SEEKER for a year we think they will hav no difficulty in getting a new subscriber.

Missions Among Mohammedans.

All experience shows that Christian missions among Mohammedan people are both exceedingly futil and exceedingly annoying. The teaching of the missionaries is socially, as well as religiously, offensiv, and is always strongly resented. Our English administration in India has included at times many men of intense religious convictions who hav countenanced the missionaries. But even we hav been rigidly and wisely careful, as a rule, to abstain from giving government support to any attempt to make proselytes among the nativs.

The French governor of Algeria, who is probably no more religious than most educated men in Latin countries, will naturally find the missions an unmitigated nuisance. He is bombarded with complaints from the Mohammedans, and from his own local officials, who fear, or say they fear, that violence will be used against the preachers of unwelcome doctrin. He may well believe that, unless a check is put to the propaganda, he will find himself under the necessity of suppressing disturbance by force. No governor likes this prospect, and when it is forced on him by foreigners he is not to be blamed if he asks to hav them removed.—*The Saturday Review.*

Approving Nods.

Mrs. Hicks: "You seemed to agree with the sermon pretty well this morning."

Hicks: "What made you think so?"

Mrs. Hicks: "You nodded to about everything Dr. Thirdly said."

In the West.

News and Notes.

Saturday, November 19th, I leave Inyo county. It takes a two days' journey through vast mountains and wild plains to reach Mound Station, a distance of 225 miles. I arrive at Reno Sunday evening and find changes hav taken place—a fire, for instance, burning out my friend Wright, etc. I remain over Monday at Reno. Fulton givs me a drive through the pleasant sceneries of this mountain valley where Reno glitters like a gem. On Monday evening I sweep over the Sierras and Tuesday morning the glorious valley of Sacramento is spread before my vision. I stay over Thanksgiving day in California's capital, and around the hospitable table of N. D. Goodell memories of New England glisten with the good things. We drive out to Brighton in the sunny morning and visit O. T. Davies on his ample ranch. R. Butterfield is with us too, and so I enjoy the few days' leisure. Saturday I press on to Stockton, and here, alas, the golden sunshine ceases. The storm wind reigns, and on Sunday the air is full of dust, as if a meteor were plowing its way along the earth. Then when the wind ceases its fiercest blast a grim rain falls, and at the hour of the lecture it is pouring heavily. It is the worst hurricane they hav had for years in this San Joaquin valley. Two churches, if not more, suspended services. Only a half-a-dozen women were present at my lecture at Avon Theater, and about two hundred men. Had the weather been favorable the theater would hav been filled to overflowing. I spoke on the opening of the World's Fair. W. F. Freeman introduced me and read a series of resolutions which were enthusiastically adopted by the audience. These resolutions will be published in another column of THE TRUTH SEEKER. They will be forwarded to the California representativs in Congress. I gave the lecture under the auspices of the Stockton Turn-Verein and Stockton Liberal League. The Freethinkers of Stockton are at the front rain or shine. Over fifty names were added to the Freethought Federation.

W. F. Freeman has been on the sick-list for three months, but his indomitable courage never fails and he keeps the old Liberty Guard of Stockton in activ service. Without him we couldn't win such glorious successes.

J. C. Gage; Chas. Haas; Geo. Hogan, of Lodi; Pope and Paine—good names to join together for freedom; Ryan, of the *Independent*, an oldtime comrade of Evansville, Ind., in the days when I first met Ingersoll, and was bursting the last bonds of Christianity into the "broad and unfenced universe"—these and many more I greeted, for the Liberals of Stockton are a host, and I can't mention them all. Even on a stormy night they giv Freethought a larger audience than all the churches in the city can muster. M. S. Palmer was present from Livermore, and we were all glad to hail this lively octogenarian who grows old gracefully, and is ready "to lend a hand."

So amidst lowering clouds and blustering winds California still givs the golden welcome. It is always beautiful whatever may be the freaks of the weather clerk. There is something exhilarating even in its tumultuous storms.

I leave next week for Washington, and my next Notes will be written from "across the continent."

Congress is the battle-ground, and without doubt there will be a hard struggle. The churches will make a desperate effort to stem the tide. There is an impression that we hav already won the victory in the action of the board of directors, the common council of Chicago, etc., all in favor of opening the World's Fair on Sunday. This action does not by any means settle the question. It only opens the fight. It is the expression of an opinion. It has not the power of law. That power is in Congress, and to that power we must appeal. The vote of Congress must be changed. If this is not done the World's Fair will not be open on Sunday. Everyone must see this. It won't do to lie on our oars now. The churches will make a determined resistance. Every possible influence should be brought into play to reverse Congressional action. We cannot resort to violent and revolutionary measures. We must use legal means, and Congress is the only body that can unlock the gates of the World's Fair on Sunday.

In this great contest Liberals must stand at the front, coöperating with other associations, but maintaining an independent attitude and working in accordance with their own spirit and method. This is preëminently our fight, and we must not let others take the place that belongs to the veterans of Liberty.

SAMUEL P. PUTNAM.

Invocations and Celebrations.

It is not given to many men to set the world agog after they hav been dead four hundred years. Such a man was Christopher Columbus. In the wild commotion of the last four weeks, dozens of salient points hav projected themselvs and engaged the attention of the public. We, however, hav to deal with only one—the prayers at Chicago of Bishop Fowler and Cardinal Gibbons—and chiefly with the Methodist prelate and his lengthy invocation.

This remarkable prayer, if any prayer ever uttered can be called remarkable, abounds in curious idiosyncrasies, the result of a combination of intelligence and superstition. It would not do to deny Bishop Fowler a given amount of education, information, and ratiocination in his peculiar invocation. This invocation is made to God. The ubiquitous Chicago reporter fairly outdid himself all through the three days' *fêtes*, and in no particular does he shine more gloriously than when he descants on the prayers thereat uttered. After describing the raging maelstrom of enthusiasm produced by the "Columbian March," he in the plenitude of his wisdom tells us, "But there is an end to all things," and so when Bishop Charles H. Fowler stood forth and waved his hands in an appeal for peace, the hush that fell was as impressiv as had been the applause. And then the eloquent divine with bowed head, his voice wonderfully loud and clear, said:

Almighty God, our heavenly father, thou art the only one true God, eternal, immortal, invisible, blessed over all for evermore.

We hav before remarked this prayer was made to God, and we giv this opening sentence as proof of our declaration.

It is the way of the clergy always to flatter their God. Whether they do this designing to produce an effect on God or their hearers, is a question we may not debate. It can hardly be possible that any sane man believes God—if there is any—could be cajoled by such fulsome and tawdry flattery as this bishop uses in the prayer under consideration. We would like to quote this prayer in its entirety, but its extreme length forbids, and we can only quote enough to make clear our criticism.

It is very seldom God is the recipient of such premeditated and superlativ flattery as he here receives from the Methodist divine. And for a very good reason. This was an occasion not offered once in a century, and the bishop was determined to make the most of it, both for God and himself—especially himself. Just after the delivery of the orations, the Hon. Chauncey M. Depew betook himself to the parlors of the Whitechapel Club, and in confidence told some of his boon companions a few of the secrets of the occasion. One of the party ventured the remark, "How about the prayers, Chauncey?" With a suggestiv shrug and roll of the eyes, the genial Chauncey informed the coterie that Bishop Fowler's prayer as originally constructed and printed contained twenty thousand words. As a matter of fact, Bishop Fowler's prayer has, including the little sting in the end of its tail, otherwise the Amen, precisely seventeen hundred and one words in it. The genial Chauncey likewise told his club friends that Henry Watterson pared down his speech five-sixths in its delivery. He also informed them that he cut down his own speech two-thirds. If the good bishop then reduced, or "cut," his prayer from twenty thousand to seventeen hundred and one words, then it would appear that there was a reduction all the way round. For all of which mercies God be thanked, "now and forevermore."

Of all the vain things in this vain world done by vain man, as a perfect concentration of all vanities is when that "forked radish," as Carlyle calls him, essays to tell "God" who he is, what he is, and what he might, could, would, or should hav done:

Thou hast that supreme power which is incapable of wearying, and that supreme wisdom which is incapable of blundering, and that supreme love which is incapable of upbraiding, and we come unto thee asking that thou wilt strengthen us in our weakness, guide us in our blindness, teach us in our ignorance, father us in our orphanage, pity us in our penitence, and save us in our faith, and so help us that we may acceptably worship thee. We bless thee, we praise thee, we laud and magnify thy name.

Herein "God" is very different indeed from Bishop Fowler. We wish we could say of the bishop that he is "incapable of blundering," but we cannot; and not only so, but we are inclined to say he is a clerical blunderbuss, as we shall try to show by his own words in this Columbian address to the deity. He stands a good second to the Rev. Dr. Burchard, of "Rum, Romanism, and Rebellion" notoriety, who was *par excellence* the greatest blunderbuss of his age, and whose fated words cost Blaine the presidency.

Thou didst keep this new world in the thick clouds that surround thy purposes and didst reserve it for the high honors of thy maturing kingdom. In the fullness of time thou didst bring it to the knowledge of men by the wisdom and prowess and faith of thy servant, Columbus.

Does Bishop Fowler intend to convey the idea to the mind of "God" that the American continent was a sort of chaotic void up to the time of this alleged discovery? In what way was it "reserved for the high honors of thy maturing kingdom?" "Thou didst bring it to the knowledge of men." Was it not known to the "men" who then inhabited the two continents? Were there not at that time two mighty empires, with a high and advanced civilization, occupying either continent, with vast public works, charitable institutions, splendid cities, including that mightiest element of all, "high-minded men," which Sir Wm. Jones tells us "constitute a state?" There were no "men" in North and South America at that day according to Bishop Fowler. They all lived in Europe, and the "wisdom, and prowess, and faith of thy servant Columbus" brought it to their knowledge. We do not believe this clerical twaddle, nor do we imagin it will impose for a single moment upon God, even with all the laudation herein lavished upon his "holy name."

Thus thou didst launch upon the tide of history in the two continents of the New World two new and great and mutually helpful nations. We thank thee for thy favoring providence.

This is so extremely obscure that we confess our inability to understand it. If God ever launched upon the tide of history two "new and great and mutually helpful nations," as a result of Columbus's discovery, we hav not heard of it. After this curious tilt at God, why does the bishop chop so suddenly and say, "We thank thee for thy favoring providence?" These little inconsistencies show that when a bishop constructs prayers to God weeks in advance, and has them printed to the extent of twenty thousand words and then has to cut them down, and they get into the hands of the average Chicago printer, he is pinioning himself on the horns of the worst kind of a dilemma.

Thou didst speak to our fathers, heroic and great men, men of prayer and of power, and bade them come to this open land, and plant here in the wilderness great institutions for the elevation of the race, to consecrate these vast valleys and endless plains to freedom, to free ideas and free conscience, to the sanctity of the private home and inalienability of individual rights.

As God never spoke any such thing to "our fathers," or anybody else's father, the whole paragraph is a tissue of clerical fanfaronade, gasconade, and untruth. These "fathers" came to this "open land," which belonged not to them, but to the dwellers on the soil, drove them out with fire and sword, stole their lands, and committed unparalleled barbarities in the name of God. This God Bishop Fowler is addressing and lauding in Chicago. One of the "great institutions" they planted was African slavery, which had to be atoned for in our time with rivers of blood and millions of treasure, and after all the negroes are with us yet, an unsolved problem for the future to settle as best it may.

We thank thee for the glorious history we hav inherited; for Crecy, for Smithfield, and for Marston Moor; for Lexington and Fort Sumter, for Yorktown and Appomatox—those throbbing achievements of our patriotism. We thank thee for Washington and Lincoln, for Webster and Clay, for Jefferson and Jackson, and for Grant—those beacon-lights of the republic.

What hav Americans to do with thanking God for Crecy, Smithfield, or Marston Moor? If she so desires, let England do this. We might thank him for Lexington, merely as twaddle; but really we giv the entire credit to the Revolutionary patriots, aided by the friendship of France, as to Lexington and its results. As to Yorktown, Fort Sumter, and Appomatox, was it not in wretched taste to drag in these names, referring, as they do, to a fratricidal war ended over thirty years ago, and which at this time ought never to be mentioned when the whole nation is asking the world to join us in peans of peace and brotherly love? Why was the good bishop so invidious in his selection of names, passing over such patriots as Depew and Watterson, never intimating to God that these latter patriots lived at all and are to-day the "beacon-lights of the republic?" God save the mark!

We thank thee for the mighty hosts of the hero dead and for the priceless lessons they hav taught us in patriotism, in valor, in statesmanship, and in sacrifice. We thank thee for sixty million of free, heroic, patriotic citizens; for the open Bible, the open school, and the open church; for unprecedented growth, abundant prosperity, multiplied inventions, unnumbered libraries, countless newspapers, many colleges, great universities, ubiquitous benevolences, universal peace, uninterrupted happiness, and untarnished honor. We thank thee for emancipated manhood and exalted womanhood.

We thank thee for a free conscience, by a free church, in a free state, for a free people. For these precious and priceless blessings that make life valuable and kindle quenchless hopes for this world and for the world to come, we thank thee.

In this paragraph the bishop "pulls the throttle wide open" and is almost too thankful for belief, as he even thanks God for the Sunday newspaper—an institution that is doing more good in undermining the rickety foundation of Christianity than all else whatever. In this case the bishop prays for his enemies with a vengeance, and here he is a "blunderer" pure and simple.

His palaver about a free conscience, free church, free state, and free people is the quintessence of humbuggery. The people are not free at all. They are under the domination of such jugglers as Bishop Fowler and Cardinal Gibbons, and they allow themselvs to be cajoled by them and, metaphorically speaking, they "lick the hand just raised to shed their blood."

Suppose it had been left to a majority of the American people, irrespectiv of religion or prejudice, as to who was most eminently fitted to deliver the great Columbian oration, who would hav been selected? Robert G. Ingersoll, most assuredly. Why? Because he is without doubt or question the greatest of living orators. Since the death of Beecher there is no one left to dispute the palm with him. And yet he is shelved to make room for a Depew and a Watterson! At whose instance? The church, of course. And so in place of the gorgeous rhetoric, the rounded periods, and the magnificent imagery of the great Iconoclast, we are nauseated with the dull commonplace of a Depew, and not a single thought that will liv a dozen years hence separated from the occasion itself. Such is the freedom in this God-blessed country that the Methodist bishop prates so glibly about in his elongated invocation.

The bishop now arrives at a point in his prayer where he intercedes with his God for the president's family, and he thus invokes him:

May the comfort of thy grace abound in that Christian family, and may thy tender care preserve it unbroken for an example for many years to come.

Everyone of the sixty millions of the American people could heartily wish that this prayer might hav been answered and a noble and excellent woman rescued from her impending fate. But it was not answered. And neither will a single syllable or part of this prayer ever produce the slightest effect. Mrs. Harrison was afflicted with an incurable disease that baffled all medical skill and was sure to die soon, when this vainglorious man, to tickle the ears of the public, essayed to ask some myth, with much ostentation, to accomplish the impossible, or, in other words, that it would arrest the clammy hand of death. Such is the folly of our "Christian" teachers and educators in this day of steam and electricity.

The bishop now bunches a host of people together—secretaries, judges, Senators, Congressmen, governors, clerks, typewriters, army men, women, lawyers, doctors, and the "great body of our citizens"—and asks God to bless them all in a bunch. Tumbles them all in the common sewer as it were, and vaporizes his frothy mouthings by wholesale. The only remark we hav to make on this "bunching" program is to say, that to ask God to bless a lawyer is a stroke of humor that would provoke laughter in heaven itself and make a ripple of mirth all around the great white throne.

Bless the great body of the wage-earners, and may labor and capital meet, mingle, and thrive together on the basis of the New Testament.

The bishop here arrives at the very "nub" of his long-drawn invocation, and we wish that every laboring man in America could read this prayer, that they might see just the position the clergy bear to labor and the laborer. The only answer this demagogery requires is the first fifteen verses of the twentieth chapter of St. Matthew, and we giv it entire, that he who runs may read:

1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard.
2 And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.
3 And he went out about the third hour, and saw others standing idle in the marketplace.
4 And he said unto them: Go ye also into the vineyard, and whatsoever is right I will giv you. And they went their way.
5 Again he went out about the sixth and ninth hour, and did likewise.
6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?
7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.
8 So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and giv them their hire, beginning from the last unto the first.
9 And when they came that were hired about the eleventh hour, they received every man a penny.
10 But when the first came, they supposed that they should hav received more; and they likewise received every man a penny.

11 And when they had received it, they murmured against the goodman of the house,
12 Saying, These last hav wrought but one hour, and thou hast made them equal unto us, which hav borne the burden and heat of the day.
13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?
14 Take that thine is, and go thy way: I will giv unto this last, even as unto thee.
15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

"Is it not lawful for me to do what I will with mine own?" Sure enough! And the clergy will back up the employer every time, on this "basis of the New Testament." There is no hope for the laboring man as long as the priesthood meddle with the things of this world, in which they really ought not to hav any concern. They belong to the soft-handed tribe who do not work. They are the *Nati consumere fruges*, born, as one of their own number has well put it, "merely to eat up corn," provided by willing and unwilling dupes, and waste their time in such silly vaporings as we are now criticising. Every now and then the Lord of the Vatican issues an encyclical on the labor question, and the Protestant clergy supplement it with impudence equally silly and uncalled for; and just as long as these religious theorizers rule the majority of mankind with a rod of iron, just so long will labor grovel at the feet of capital. Laborers of America and the world! if you ever expect to fully enjoy your inalienable rights, cease to bow to the religion-mongers, whether they be Protestant, Catholic, or Mohammedan.

Bless all the people from every land that flow into our population, that all, of every clime and color and race, may enjoy the blessings of righteousness and justice, and protection and security, under our flag, and on every yard of our soil.

The bishop now turns demagog in real earnest and asks God to bless "all the people from every land," when at this very time he well knows, if he knows anything, that our government has been guilty of the meanest insult to China ever offered by one government to another. It is too cowardly, too base, too insolent to dwell upon, and shows a total ignorance of statesmanship besides a heinous disrespect for the comity which should govern civilized nations. "Protection and security under our flag" consists in registering your name and having your photograph taken like a convicted felon. The Chinese government is about to retaliate in kind, and it is hopeful they will assert themselvs as becomes their strength and position. In the not distant future, when steam and electricity are as common in China as with us, and a nation with four hundred millions of people solidified by these agencies sets an army of ten millions of men and a navy of ten thousand ships in motion, we may hav cause to regret our want of comity with the oldest and proudest nation on the globe.

The bishop's appeal now takes the form of filling in the niche of "dumb forgetfulness," and he includes everything he had before forgotten. He asks God to "sanctify our homes and multiply our children," a rehash of the old "increase and multiply" of Genesis. It was hardly necessary to urge God to this duty, and better had he qualified it by saying "multiply fewer and better children." But it has been the way of priests and kings in all ages to urge population of any and all kinds that the church may get revenue and the king food for gunpowder, and of course Bishop Fowler must do after his kind. He now prays for the president and general manager of the Exposition, thus bringing these distinguished persons in touch with "God," and continues his medley by invoking the "choicest blessings" upon our guests, "strangers and rulers of the earth," and if God sends us the cholera next year we shall lose faith in the efficacy of the bishop's prayer and conclude he has no standing with the higher powers.

The bishop now prays for all the nations of the earth, mentioning them by name, and curiously begins with France, then little Switzerland, and then the republics of the New World. Then Great Britain, Scandinavia, Germany, Italy, and "sunny Spain." "Bless Russia with her millions of subjects, and of acres, and of wants." Does he bless her for "wanting" to drive out with fire and sword five millions of innocent Jews? Two words dispose of Austria—"bless Austria." "Bless China, populous China." Her population in this country being registered, and having their photographs taken. If China could hav her say, we are afraid she would pray, "Damn Fowler, presumptuous Fowler."

Bless Japan, and Corea, and Turkey, and Africa, and—"so ends our catechism."

Bless all the nations of the earth, whatever their form of government or type of religion.

The good bishop must believe with Pope:

For forms of government let fools contest,
Whate'er is best administered is best.

And we are willing to admit that any type of religion is as good as the bishop's, and that all types are as bad as they can be, and a useless encumbrance to mankind.

Our own good land now comes in for a lengthy disquisition on her opportunities, excellences, prosperity, intelligence, and all else besides; and then we are to "fill the world for future ages with the gladness and glory of our Christian civilization." Just so. The church has always stood in the way of every advance, retreating only when compelled by force; and finally, after yielding, turning around and claiming all the merit of the advances made, thus showing her unlimited capacity for insolence and presumption.

All things here below must hav an end, and the bishop, after praying especially for the success of the Exposition, which must hav pleased the ears of the Chicagoans and left them in a dreamy state of prospectiv prosperity and pecuniary affluence, came to a halt with the inevitable Amen, so pleasing to a long-suffering multitude. The only classes left out of the bishop's category upon which the divine beneficence was not invoked were the saloonkeepers and hackmen. This so-called prayer is without doubt the most elaborate "stump" speech ever addressed to the Lord; and is altogether a *sui generis* among such petitions, and stamps its author as the most unmitigated humbug of the great Columbian anniversary.

As to the prayer of Cardinal Gibbons we intend to say but little, and merely observe that Bishop Fowler prayed until it was dark, and so admonished the cardinal that he must be short in his supplication. All prayers in their general tenor are as like as two peas; and those before us are no exception. The prevailing idea being fully to inform God of the circumstances and happenings of four hundred years ago, and their relevancy to the issues of to-day. The cardinal says, "Columbus was inspired with the sublime ambition of carrying the light of the gospel to a people buried in the darkness of idolatry." "Arise, O God, in thy might, and hasten the day when the reign of the prince of peace will be firmly established on the earth." Why do the clergy always advance this idea? Jesus himself said, "I came not to bring peace but a sword" and fire upon the earth. Which are we to believe, the master or the priest?

Cardinal Gibbons only used in his prayer seven hundred and twenty-one words, concluding without an Amen, thus showing a vein of common sense that his Methodist brother lacked. Rev. H. C. McCook, of Philadelphia, pronounced the benediction in the usual form, so each clergyman stood to his appointed post, and the great day of invocations came to a close, much to the relief of a vast concourse of people worn out with oratory and prayer.

ONONON.

The Death of Two Men.

Within the last month two of the most brilliant men of genius the nineteenth century has produced hav passed to "that undiscovered country from whose bourne no traveler returns." One of them was Ernest Renan, a Rationalist, whose works in behalf of mental liberty hav been the admiration of the Freethought, and the bugbear of the orthodox world. The other was Alfred Tennyson, the great English poet, of whom we can truly say, in the words of Webster, "He came down to us from a former generation." Christians hav claimed Tennyson as a believer in their faith, but that he was not a Christian in the orthodox sense of the word there is abundant proof, as Mr. G. W. Foote has clearly shown in a late number of the *Freethinker*. Not that he was a Freethinker in the sense that Bradlaugh and Ingersoll are Freethinkers, but that he did not accept the dogmas that a man must accept to be properly called an orthodox Christian. Bryant, Longfellow, and Emerson are parallel cases in our own country. In fact, how many progressiv, brilliant, and brainy men of the present age are orthodox in their religious belief? Very few. To most people, the remarkable feature of these two men is the manner in which they died. For centuries Christian apologists hav thundered into the ears of ignorance the gross falsehood that an unbeliever can never die in peace, but that his last moments are made miserable by reproaching himself for denying the "living God." The egotism of the Christian clergy becomes so intoxicated that they even declare themselvs indispensable at the Infidel's funeral. At the same time they depict the beauty of the Christian's death, the Bible in his hand, a prayer upon his lips, his eyes turned heavenward, and the golden streets of the New Jerusalem looming up before his vision like the reflection of a magic-lantern upon a canvas! All good men, we are told, die in this manner. Therefore, in Renan and Tennyson we would expect to see these assertions verified. Here are two noted instances which would hush the Infidel into silence. But the tables were turned! Renan was not frightened by the proverbial legion of devils that surround the Infidel's death-bed. The groans, the agonies, and the frightful blasphemies of which Sunday-school tracts giv such glowing descriptions were not heard. He did not call upon God, nor did he send for a priest, but he did giv orders that the man with the long black robe should keep at a distance, and that he be buried without religious ceremony. Four hours before his death he turned to his wife and uttered these words, "Be calm and resigned. We undergo the laws of Nature of which we are a manifestation. We perish, we disappear, but heaven and earth remain and the march of time goes on forever." These were his last words.

Tennyson in his last moments did not turn his thoughts to religion. He did not ask for a Bible or a minister, but, as though he intended that his last act in life should be a world-renowned refutation of the ridiculous pretensions of the clergy, he called for a volume of Shakspere. Upon receiving it he turned to the grand tragedy of "Cymbeline," which of all the great dramatist's works is probably the most pagan and savors the least of Christianity. Fixing his eyes upon its pages, he read until death closed the book to him.

Had Renan recanted on his death-bed, had Tennyson died with the Bible in his hand, it would hav been heralded in every pulpit in the land as another instance of "God's mysterious providence."

Des Moines, Ia. FRANKLIN STEINER.

English Notes.

DEAR TRUTHSEEKERS: We liv in a pretty round world, methinks; and whatever happens anywhere seems to be reflected everywhere. You good folks in the New World hav long been enjoying Watson Heston's humorous drawings illustrating the so-called holy Bible. Your poor bodies hav laughed over them till your sides were fit to split. Grim Yankee sarcasm, the most biting in the world, runs through them and saturates one and all with its mirth-provoking spirit. Some few of us hav been privileged to see the wicked Heston's horrible profanities in the pages of THE TRUTH SEEKER. Wherever they hav been shown they hav been appreciated; but judge my surprise when I was shown the beautiful volume with its 400 pages and its 200 full-page illustrations on the drawing-room table of a well-to-do Manchester man who is not a member of the National Secular Society! As I say, it is a round world, and one not only finds friends in unexpected places, but the tit-bits of the world's productions hav a knack of finding their way where one would least expect to meet them.

That reminds me that Secularism continues to spread with unabated energy, though scarcely in the way one could wish. Christianity is broadening at the expense of its own life's-blood. Creeds are watered down till they are the merest skeletons of their former selvs. What was blatant Atheism a century ago is now most Christ-like when viewed through the magic-lantern of higher criticism. Why, the very church of which the saintly curate insisted upon the shutting up of our Freethought Publishing Depot, has startled the inhabitants by running a Sunday afternoon sacred concert. "Sacred," of course, covers a multitude of sins as well as a good collection. "More liberal views of Christianity" is the new excuse for acting as Secularists without incurring the hatred and insults which the Secularists hav to put up with.

And so it is that in England, whilst the principles of Secularism are being preached by "advanced" Christians, and religious bodies are eagerly embracing the freedom of such teaching and the benefits of its practice, the National Secular Society presents an unpleasant spectacle of standing still. What the cause is I know not; but certainly in these northern parts of England there is practically no life whatever in the movement, and no money to encourage greater vitality. This is in no way owing to the brutal opposition of some interested opponents. Men do not become Christians because of the exposition of Christian evidences. The fault seems to lie in the not altogether unwelcome fact that our opponents hav leveled themselvs up to our mark, save the honest avowal of our principles; and that there is so little difference between us that they do not see the necessity of quarreling with their respectable church and chapel friends. This is undoubtedly the main cause of our slow progress; but there must also be some fault amongst ourselvs. The idea that our work is done and that we ought to dis-

band is frivolous in the face of our unrepealed blasphemy laws. We hav work enough and to spare, and if we are to renew our progress a change will hav to be made somewhere.

I see you are plodding away with your organization schemes in America, and no one will wish you more hearty success than I do, as you know my whole heart and soul are wrapped up in this work. Nothing would please me more than to be solely engaged in it and to devote every moment and every energy to so glorious a cause. But what hav I found here? The miserable stipend of $500 a year that I asked is not forthcoming. Nay, my average weekly earning for seven days' fairly hard labor only amounts to $4. Yet in six months I delivered over one hundred different lectures, class lessons, etc., rushing about from place to place, and holding large open-air meetings, often at the risk of my limbs and lungs. The experience was this, that the moment my back was turned upon a town the enthusiasm created lapsed and nothing was done to keep the converts together. Moreover, the ridiculous indifference often shown in preparing the way for the lecturers is enough to dishearten the most determined organizer. I am only just returned from a midland town, where I was to deliver three lectures. The arrangement was made a month beforehand; and yet there was no notice in our weekly Freethought journals which publish notices of lectures free of charge, and which are eagerly scanned every Friday by Freethinkers, especially in the provincial towns. There were no posters, and nothing to let folks know but a few insignificant handbills, which were next door to useless.

You can better imagin than I can describe the lecturer's feelings when people tell him their disappointment at not hearing him because they had no idea of his arrival in the town, especially when his payment is "by results."

I would, therefore, suggest two or three things to the Liberals who are going to form the new Federation.

1: Don't ask your lecturers to come to you at starvation rates as a special favor when you may feel sure they hav always a big thing on hand to make two ends meet at home.

2: When you do engage a lecturer, don't imagin that God is going to inspire people with the knowledge of his engagement. Jehovah is all very good in his way, but a few showy posters are infinitly better.

3: When your lecturer has stirred up the people, don't go to bed for a twelvemonth and think that the work will roll on of its own accord like your debts. It won't. If your enthusiasm is of the gunpowder order you had better buy taffy and get the toothache. You will remember that longer than the lecture.

4: If you confine your energies to the men you will make a mess of it. The children will be the men and women of the next generation. And the mothers will be the trainers of the children. So look after the mothers. They will make your meetings brighter and your doctrins more popular. My best branches are those where the influence of gentle woman is not discounted. Get them to sing, to decorate the hall, and to bring their little ones. They love tea-meetings and they pay.

5: If you make a start stick to it and peg right away. If you hold an opinion, back it. Be firm, be kindly, be well up in your arguments, and victory is yours. Be lukewarm and Liberalism will be thrown back half a century *by yourselvs*. And now, brethren, here endeth the first lesson, as the parsons say. Yours fraternally, SAM STANNRING.

Manchester, Nov. 19, 1892.

The Freethought Federation of America.

[Headquarters, 345 West Randolph street, Chicago, Ill. S. P. Putnam, president; John R. Charlesworth, secretary; George L. Robertson, treasurer.]

Chicago is alive, activ, and bustling; the streets are fairly teeming with people who hav thronged to the World's Fair city; the wheels of progress and improvement are revolving at a rapid rate, and the great event of next year bids fair to be one of the grandest in the history of our land. Mighty and massiv business blocks are being erected upon every street, and everything is being done to show the progress and triumphant march of the United States to those who shall visit our shores to witness this great exhibition of human art and industry.

During the reign of priestcraft no such display was possible, but since the advent of Science, and Man's ability to apply the forces of nature to his own immediate use, such exhibitions hav become popular and more general throughout the civilized world. It is also a noticeable fact that these exhibitions are possible only in those countries that are more or less tainted with heretic thought. The great American genius known by his inventions and discoveries in the application of the force of electricity could not hav made the results of his labors known in the earlier parts of the present century. The Comstocks of faith would hav hunted him from corner to corner, and an ignominious death would hav been the only reward for his services. This was under Christian rule, but now that the true light of Science has rippled over the space where the darkness of Faith once reigned supreme, Man, by the aid of reason and experience, has brought the forces of Nature into useful and beneficial operation. The Fair grounds are still open on Sunday, and an admission fee of twenty-five cents is still charged to those who may wish to visit the grounds and inspect the preparations that are being made for its opening next May. A vast and overwhelming majority of the citizens of this city and state are decidedly in favor of the Fair being opened upon the "venerable day of the Sun." The local press is keeping up a constant agitation to this end, and I firmly believe that success will crown our efforts in this direction.

The church party realize this fully, and are now asking for permission to hold religious services upon the grounds should the directors open the Fair on that day. Personally, I am not opposed to this step, because it will giv us an opportunity for placing Science and Faith upon trial, and show conclusivly which of the twain possesses the most attractiv powers to interest the masses. And if the religious element are allowed to hold meetings and revivals upon the ground then we as Freethinkers must be allowed the same privileges and we too should hold meetings therein; and with proper care and management, with a grand array of lecturers, starting out with the great and eloquent Demosthenes of the United States, Col. Robt. G. Ingersoll, we could soon outdo any other class in the crowds that would attend our meetings. To do this, however, will involve a considerable expenditure, and if the Freethinkers are desirous, if they are really anxious and willing, that Freethought should be adequately represented at the Fair, they must send in their contributions as soon as possible, that we may commence our preparations to this end. One dollar from every Freethinker would reach an enormous sum and would be sufficient for all practical purposes in this direction. Freethinkers, ask yourselvs the question: Shall we represent Freethought at the Fair and place our principles before the masses that will congregate there? Must we remain passiv and quiescent and watch with longing eyes the powers of darkness usurp the praise and honor for such an event, to which they hav no right? Shall we remain inactiv and allow Faith to depose Reason from her throne? I know that Freethinkers are ever ready to assist when a national crisis is threatened, and never before had we greater cause for acting in concert than by grasping the present opportunities of placing our principles upon the pinnacle of success. Friends, the issue rests with you. We are ready and willing to do our part in this undertaking. Are you ready and willing to do yours? What will your answer be? What should it be? What it will be remains to be seen. But what answer you ought to giv is too well known to need further comment.

The Federation has been preëminently successful in one direction at least, and that is, we hav succeeded in awakening in the breasts of many Freethinkers who had become somewhat indifferent about the cause, a newer interest and greater enthusiasm. The political part of our constitution has met with universal favor, and touched a string that had become deadened and dormant; the string has been drawn to a higher tension, and is now in harmony with the rest, in order to bring the principles of Freethought into the glorious light of day. Many Freethinkers hav written me to this effect, and though never affiliated with any Freethought organization before, hav sent in their names and cash as members of the Federation. And now that success has crowned our labors to such an extent, I shall in my next letter formulate a plan by which we may augment our ranks, and gather together our forces for an activ campaign in the political contest of 1896.

In answer to my letter acknowledging the receipt of $25 sent by Dr. E. B. Foote, of New York city, we hav received the following:

NEW YORK, Nov. 26, 1892.

MR. JOHN R. CHARLESWORTH, *Dear Sir:* I hav yours of the 23d, and if I had time would respond quite at length. As it is, I will only acknowledge the receipt of your letter, and say that I like its tone, and also the disposition exhibited by yourself and Mr. Putnam to make the Freethought Federation a great success. Wishing you an open field and a big harvest, I am,

Yours truly, E. B. FOOTE.

Mrs. P. Van Hoeter, of Grass Valley, Cal., sends us a very encouraging letter, accompanied by a check for $10; and wishes the Federation every success. Several letters hav been addressed to me at Chicago without any definit address thereon; such letters hav gone to the general delivery, and not being called for, hav been returned to the writer. Friends are requested to address all letters, etc., to the headquarters of the Federation, from whence they will be promptly forwarded to me. The lists of the Federation are still swelling, and large numbers of petitions to Congress are still arriving day by day. Friends, do not delay in this matter; send at once for petitions, and giv us every possible opportunity to compel Congress to giv ear to the voice of the people.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

1,137 Anthony Comstocks!

From the New York Sun.

Parkhurst suffered severely at the hands of the speakers at a meeting of the Social Purity League on Monday night.

Dr. Rainsford finds that as a consequence of his detectiv enterprise immorality is only disturbed over a wider area. The disease has not been lessened. The seeds hav merely been scattered and made more productiv of evil.

Dr. De Costa is so much outraged by Parkhurst's methods of inciting vice in order to betray the vicious to the law that he hopes that "a bill will be introduced at Albany to make it a criminal offense to tempt any man or woman to conviction." That is, he thinks that in justice Parkhurst ought to be down on the Island in company with the women he hired to get up a naked "circus" for his benefit.

The whole testimony of the meeting was that Parkhurst's experiment of doing evil to bring about good had worked to the satisfaction of the devil only. The profligacy of the clerical detectiv served only to encourage and extend profligacy. It also stimulated hypocrisy by suggesting a way of gratifying a depraved curiosity under the pretext of promoting social reform.

So far as we hav been able to find from the reports of the meeting, nothing was said about Parkhurst's new detectiv enterprise, though it is even more provocativ of discussion than the first. When he went about town on his nocturnal visits to the "temples of Venus," as he jocosely called the vilest of the vile dens of vice, he took with him one Christian young man only. Now he proposes to enlist in this service 1,137 Christian young men as his coadjutors.

These young fellows [one in each election district] are to be trained under him in all the arts of the spy, and he has issued a call for such pupils from the pulpit of a Christian church. They are to be distributed throughout the town, one to each of the election districts, so that every spy shall be able to keep a watch on every inhabitant of his district and report specially to Parkhurst. In order that they may do the job thoroughly each spy is to be instructed how to make a chart of his district, with every dwelling and every place of business indicated. He is also to take a sort of moral census of the neighborhood by acquainting himself with the habits of the residents, and, more especially, he is to shadow all public officers and employees and keep the run of the liquor saloons and the houses of vicious resort.

The spy's function, then, is to be on the lookout for wickedness. Instead of one Anthony Comstock, Parkhurst is going to train 1,137 young fellows in his specialty. Of course, he warns his pupils that they must keep out of vice themselvs and only watch other people's debauchery; but what is that admonition worth when he himself has set them the example of taking part in profligacy and inciting it? The business of such spies requires that they should associate with the vicious, and to get into that company they must be vicious themselvs. That was Parkhurst's way, and it must be their way. Moreover, it was commended to them by a great meeting at the Cooper Union as worthy of all praise, as noble, heroic, and Christian. The Presbyterian church also treats it as becoming in a minister, for Parkhurst remains in the pulpit of the Madison Square church and preaches to larger congregations than ever.

These 1,137 young spies are to be taken from the churches of the town. Presumably, therefore, they will start out in the business as fresh as young Erving was. The pursuit of vice will hav the fascination of novelty for them, and feeling that they are made secure against harm by the armor of good motivs which they borrow from Parkhurst, they will not be afraid to tread in his footsteps, however low down into hell they may tend. After a few months' experience they will become fitted to act as guides to all the vice in their respectiv districts, and will take pride in their specialty.

The shadowing and blacklisting of inhabitants of

their districts will also acquire a great fascination for them. The wonderful tales of detectiv exploits hav long been very attractiv to boys, and many of them are published. Their natural curiosity, too, will be piqued, and it is likely to be especially strong in the sort of young fellows who will volunteer to enter into Parkhurst's service as spies. They will glory in the secret consciousness of knowing more about their neighbors than anybody else. They will learn to hide in corners, to dog the footsteps of people without being observed themselvs, to hold everybody under suspicion as a possible victim for their net, and will acquire the cynical distrust of human nature which marks the professional detectiv. They will hav their noses in the dirt and filth so constantly that they will get enjoyment from no other odors, even become unable to distinguish between purity and nastiness. They will grow to think that sneaking is a kind of cleverness to be boasted of, and a Christian duty well performed. The more despicable they are the prouder they will be of themselvs, and the more valuable for the service for which Parkhurst engages them.

That is the sort of education he proposes to giv to 1,137 Christian young men in New York, and that is the sort of scrutiny to which he intends to subject the decent citizens of the town. He means to set spies on the track of the inhabitants of every district, inflaming the youthful detectivs to fanatical zeal in the vile enterprise by telling them that they thus will glorify God.

Is it not time to hold another meeting of Christian ministers at the Cooper Union to decide the question whether Parkhurst's new scheme is as heroic as his original method of personally inciting and viewing shameless exhibitions for the purpose of promoting purity? If the decision is as favorable to him as the first, every church can be made a nursery for spies, and the force increased until there shall be several on every block. If spying is a Christian obligation, no Christian is exempt from it.

The Catholic Vote and the Late Election.

There hav been many theories advanced to account for the vote at the late elections held in the United States on November 8th.

Many eminent statesmen declare it was on account of the McKinley tariff; others, that it was the organized labor vote; others, that it was on account of Mr. Cleveland's popularity, but the true reason is, it was carried against the Republican party by the united vote of the Roman Catholic church.

If the Roman Catholics had divided as other sects did, Mr. Harrison would hav been elected by a large majority, and had they refrained from voting altogether, all the issues being the same, Harrison would hav carried every state in the Union north of Mason and Dixon's line and even crowded the Democrats very closely in some of the Southern states.

But the Catholics voted as a unit, as one man, and this was done under the orders of the pope of Rome, through his cardinals, archbishops, bishops, and priests, and the whole piratical crew sworn to vote for the party that would permit and assist the Catholic church the most to destroy the public school system, undermine our free institutions, and rob every man, woman, and child, and every town, city, county, territory, state, and the general government, of every dollar that their unbounded rapacity might desire.

Whenever the American people are nearly evenly divided the balance of power can be settled in every instance by the Catholic church voting as a unit for one of the parties.

I hav read the order issued by the pope to his dupes, his slaves in the United States, commanding them to disconnect themselvs from each of the great parties, keep aloof from all parties, be vigilant, be observant, test the political leaders, and when election day comes then cast the vote of the Catholic church as a unit, as of one man.

What do you think of this, you people who are not members of this most corrupt and corrupting organization on the face of the earth? These pirates talk of our common schools as being godless, as hot-beds of crime and immorality.

What do you think of your liberties, your freedom of your electiv franchise, of your methods of selecting your officers to make and execute your laws, when a bigoted tyrant can by the wafture of his corrupt and corrupting hand, on the banks of the Tevera (Tiber), determin who or what persons can or shall hold office here in these United States?

Is it not about time that we, the American people, were beginning to wake up, to look a "leedle out?"

The Catholic church has sworn to capture the United States, to destroy our free institutions, the freedom of the press, free speech, our public schools, and upon the ruins of these and our republican form of government establish the terrible Inquisition, the glory and pride of the Catholic church, but the most terrible, the most horrible, cruel curse that ever plagued the world.

As Seward said of chattel slavery, "This country must be all slavery or all free," and I say that this nation must be all Catholic or all free. It is for you to decide. What do you say, Catholicism or freedom? AMERICA.

St. Joseph, Mo., NOV. 23, E.M. 292.

Warm Resolutions.

The wage-workers of Chicago are getting heated in their expressions regarding the managers of the Fair. At a recent meeting they passed these resolutions:

WHEREAS, The World's Fair directory has recently expressed the determination to hav the Fair open to the public only from 8 A.M. to 7 P.M., and that, too, in face of the timely remonstrance that such action would effectually debar the clerk, the laboring man, and, in fact, all wage-workers from attending or in any way participating in the World's Fair exercises; and

WHEREAS, It has already been decided by all the "powers that be"—national, state, and municipal—that the said Fair shall be also closed Sunday; therefore

Resolved, That this body of wage-workers, in mass-meeting assembled, announces to the Fair directory, as well as to the general public, the inevitable conclusion at which it has arrived in regard to the action and position taken by the directory in the whole matter, a conclusion which will undoubtedly be concurred in by all wage-workers, both at home and abroad—viz.: that it has been from the start too painfully evident that the national and local directors of the Fair hav been unanimous in their determination to make of the great Columbian Exposition an aristocratic, plutocratic, kid-gloved affair from first to last, and that in their latest action in closing the gates on Sundays and evenings, the only periods when the common people could hav an opportunity of gazing at the marvelous results of man's industry, the people clearly perceive that they hav received a polite invitation to stay away;

Resolved, That the intent of the directory in this regard is also clearly perceptible in the entire course of its administration, as manifested in the flunkeyism it has displayed toward foreign potentates, civil and ecclesiastical, in its invoking of the benediction with the cooperation of cardinals, archbishops, etc., and in its evident anxiety for the presence and approbation of William of Germany, the prince of Wales, and other like celebrities of unsound minds and morals. The same disposition was recently evinced in the dedication ceremonies, from which the common people were religiously excluded, saying nothing of the inauguration ball, which was confined to the very *élite* or *creme de la creme* of the plutocracy of Chicago and other leading cities, but even the Fair grounds, which, it was absolutely claimed, would hav been irretrievably ruined by the presence of the general public.

Resolved, That under these circumstances and in view of these facts, the snubbing which labor has constantly received from the Fair directory and the determination plainly evinced by it to keep out the common people, it is the manifest duty of wage-workers and their only course to positivly insist that an opportunity be given them to attend this great gathering to which all the world is invited.

Resolved, That this body of wage-workers, on behalf of their fellow-laborers of all lands, demands that the World's Fair shall either be opened on Sunday or kept open each week-day till 11 P. M.

Remarkable Fecundity of Ancient Jewesses.

M. W. H. in the Sun.

The enormous numbers of the Israelites who came out of Egypt (600,000 armed men, besides non-combatants) are not due to textual errors, because they are again and again reiterated, verified by repeated footings, and that in two complete censuses, besides agreeing with many of the representations in the story itself. Colenso showed that these numbers are not only incompatible with the account of the seventy persons who, only four generations before, had come into Egypt, but make the account of the Exodus incredible. To mobilize an army of 600,000 armed men in a single night is an incredible feat, even if we leave entirely out of account the women and children, the aged and infirm, the "mixed multitude," and the "flocks and herds." But supposing all this done and the whole company—numbering necessarily between two and three millions—provided with the tents we find them occupying immediately afterward, why should 600,000 armed men run away from Pharaoh, or cry out from fear of the detachment of troops sent in pursuit? Why did an armed force ten times as numerous as the allied army of Waterloo need to submit to intolerable oppression? How could the petty desert tribe of Amalekites hold them in check and for a time "prevail" against them?

Again the human millions are supported by manna in the "waste, howling wilderness," but what supported the great numbers of cattle and flocks and herds of which we hear repeatedly? If the Israelites had these flocks and herds, why did they complain of having no flesh to eat and twice require a miracle to provide it? If they did not hav them, whence came the innumerable beasts for sacrifice, so carefully specified, and the Passover lambs, for forty successiv years required to be males but one year old? Again, the male Levites of the first census were 22,000; thirty-eight years afterward, 23,000. But in Moses's own generation there were only sixteen all told. These 23,000 Levites were substituted for 22,273 first-born males of all Israel. If we make the total male population only 900,000 (600,000 bore arms) every mother in Israel must hav then had at least forty-two male children.

The Notions of Right and Wrong.

From Herbert Spencer's Data of Ethics.

Religious creeds, established and dissenting, all embody the belief that right and wrong are right and wrong simply in virtue of divine enactment. This assumption, when examined, proves to be suicidal. If there are no other origins for right and wrong than this enunciated or intuited divine will, then, as alleged, were there no knowledge of the divine will the acts now known as wrong would not be known as wrong. But if men did not know such acts to be wrong because contrary to the divine will, and so, in committing them, did not offend by disobedience, and if they could not otherwise know them to be wrong, then they might commit them indifferently with the acts now classed as right: the results, practically considered, would be the same. In so far as secular matters are concerned, there would be no difference between the two; for to say that in the affairs of life any evils would arise from continuing to do the acts called wrong and ceasing to do the acts called right, is to say that these produce in themselvs certain mischievous consequences and certain beneficial consequences; which is to say there is another source for moral rules than the revealed or inferred divine will: they may be established by induction from these observed consequences. From this implication I see no escape. It must be either admitted or denied that the acts called good and the acts called bad naturally conduce, the one to human well-being and the other to human ill-being. Is it admitted? Then the admission amounts to an assertion that the conducivness is shown by experience, and this involves abandonment of the doctrin that there is no origin for morals apart from divine injunctions. Is it denied that acts classed as good and bad differ in their effects? Then it is tacitly affirmed that human affairs would go on just as well in ignorance of the distinction, and the alleged need for commandments from God disappeasr.

Lectures and Meetings.

JOHN R. CHARLESWORTH's lecture appointments are:

Rosalia, Wash.	Dec. 29–31	Silverton, Ore.	Feb. 1
Spokane, Wash.	Jan. 1	Barlow, Ore.	" 3–5
PalouseCity, Wash	" 3–5	Grass Valley, Cal.	" 7, 8
Oregon Convention	" 8	Merced,	" " 19
Reardon, Wash.	" 10–12	Savanah,	" " 27
Seattle, Wash.	" 13–16	El Monte,	" " 28, 29
Forest Grove, Ore.	" 27–29	Tucson, Ariz	Mar. 23–26
Silverton	" " 30, 31	Albuquerque, N.M.	" 30, 31
		"	" April 1

He will return *via* Arizona, New Mexico, Colorado, Nebraska, and Iowa. Friends in those states desiring lectures should address him at 345 West Randolph street, Chicago, Ill.

THE Manhattan Liberal Club lectures for December are as follows. The Club meets at 220 E. 15th street:

December 9th, "Modern Mental Activity," Rev. Phœbe A. Hanaford.

December 16th, "Evolution of Free Will," Z. Sidney Sampson.

December 23d, "Life in German Prisons," Moses Oppenheimer.

December 30th, "Blood Stains"—from the Medico-Legal Standpoint, with lantern illustrations, Hon. Clark Bell.

INGERSOLL SECULAR SOCIETY meets at Paine Hall, Boston, Sundays, at 2:45 P.M.

THE Newark Liberal League meets at 177 Halsey street, corner Market, Sundays, at 3 P.M.

OHIO LIBERAL SOCIETY meets at Douglass Hall, northwest corner Sixth and Walnut streets, Cincinnati, Sundays, at 7:30 P.M.

THE Chicago Secular Union meets every Sunday evening at Lincoln Hall, 68 Adams street, between State and Dearborn streets.

THE Liberal League holds session at Industrial Hall, Broad and Wood streets, Philadelphia, Sundays, at 2:30 and 7:30 P.M. Lectures and debates.

THE Brooklyn Philosophical Association meets at Fraternity Rooms, Bedford avenue and South Second street, Brooklyn, E. D., Sundays, at 3 o'clock P.M.

J. E. REMSBURG will start East on a lecturing tour toward the last of December. Liberals desiring lectures should write him at once. His address is Atchison, Kan.

THE Newark Liberal League, 177 Halsey street, corner of Market street.—Sunday afternoon, December 11th, at 3 o'clock, Hugh O. Pentecost, of New York, will lecture.

MR. FRANKLIN STEINER will lecture in Newton, Ia., Sunday evening, December 11th, and at Creston, Ia., Sunday, December 18th, afternoon and evening. Liberals should address him for lectures at Box 882, Des Moines, Ia.

Letters of Friends.

Pleased by Pictnres and Reading.

DANVILLE, ILL., Nov. 20, 1892.

MR. EDITOR: We are, as from the beginning, well pleased with the paper, and very seldom differ in opinion from its editorials, or its Ingersoll's sentiments or its Heston's. L. W. LOUTZENTRISER.

A Gift Toward Civilizing the World.

TEPTON, TENN., Oct. 27, 1892.

MR. EDITOR: I inclose you $5—$3 to pay one year's subscription to THE TRUTH SEEKER, and $2 is for you to use where it will best serve your purpose. With best wishes to all THE TRUTH SEEKER family,

Yours very truly, A. G. WINEMAN.

Finds an Interesting Difference of Opinion.

MIDDLEVILLE, MICH., Nov. 14, 1892.

MR. EDITOR: I notice among the "Letters from Friends" plenty of them are "cranky." It is quite interesting for a reader to note the difference of opinion. I like the paper, and am among the oldest subscribers. M. HIMES.

A Waterer of Liberty's Tree.

Nov. 14, 1892.

MR. EDITOR: Find inclosed $5 for my subscription and one new subscriber. This is the best I can do this time. I am doing all I can for Freethought and your paper. There is plenty of the kind of material here, but they are afraid to express themselvs. Yours for reform,

C. N. MAPES.

Generous.

BARTLETT, N. D., Nov. 21, 1892.

MR. EDITOR: Herewith find $6 as follows: Fourth quarter of installment per my letter Dec. 11, 1891, $5; copies of both TRUTH SEEKERS containing Ingersoll on Voltaire, $1. THE TRUTH SEEKER reaches us on Monday, and is always warmly welcomed. More copies should be taken here, but most of our Liberals are poor.

Yours truly, E. SMITH.

The Pamphlets Against Snnday Closing of the Fair.

EL MONTE, CAL., Nov. 5, 1892.

MR. EDITOR: Inclosed find fifty cents in stamps, for which please send me the Member of Congress picture leaflets. I think they are just the thing for eye-openers. This is my second order, and I will order more shortly.

Yours for Universal Mental Liberty,

W. H. BAKER.

A Veteran Freethinker.

NAUVOO, ILL., Nov. 19, 1892.

MR. EDITOR: I cannot well do without THE TRUTH SEEKER. It is nearly the only paper that I can see to read. My old eyes are getting dim at my eighty-second year. Well, now, Mr. Editor, I voted for Jackson in 1832, and now I hav voted for Cleveland, making sixteen presidents I hav voted for. Now, sir, if you hav another subscriber that can go that and one better, he shall hav the cigars. W. H. FULTON.

Some Pictnre-Favorer Shonld Get a Snbscriber in This One's Place.

SAN JOSÉ, CAL., Nov. 12, 1892.

MR. EDITOR: I do not care to renew my subscription. I like your paper, except the *pictures*, but I am too busy to even tear off the wrappers, so of course do not read it much. And, because of the pictures, I do not think the paper is serviceable as a missionary document. People who need converting to Freethought principles are so shocked by some of them that they will not read a word in the paper, but put it in the stove at once instead.

MRS. CHAS. SCHOFIELD.

"Am a Trnth Seeker and Cannot Lie."

SHELBY, IA., Nov. 18, 292.

MR. EDITOR: Inclosed please find $1.75—$1.50 for THE TRUTH SEEKER, twenty-five cents for one dozen leaflets with cartoon on as suggested by E. B. B. in THE TRUTH SEEKER October 15th. I hope they will be out in time for Christmas presents. I hav to go slow—am seventy-seven; unable to do anything; very limited means; but one eye and a very poor one at that; can do but little. I am sorry to write so discouragingly, but I am a truth seeker and cannot lie. Hoping THE TRUTH SEEKER and all concerned prosperity and happiness I remain, Yours sincerely, D. MORRIS.

Hav Genuin, Not Half-way, Liberty.

CINCINNATI, O., Nov. 14, 1892.

MR. EDITOR: I am glad the congress of the American Secular Union passed the resolution regarding Harman and Heywood so unanimously. If we are going to demand freedom or liberty let us do so in a manly and liberty-loving way, and not try to strangle it half-born, nor make the hollow sham of it the Methodists do or the Presbyterians or Baptists or any other sectarian body. I for one do not want any of the abridged sort. We hav had that kind for a long time, and it has been a failure just to the extent that it has been curtailed. This is plainly to be seen on every hand. W. G. SCOTT.

Keeps His Freethonght Literatnre Pnblic.

OFFICE OF PARAGON HOTEL,
REDDING, CAL., Nov. 14, 1892.

MR. EDITOR: The "Old Testament Stories Comically Illustrated," or Comic Bible, is a source of amusement to my guests. As I keep it on the desk in the hotel office, it will soon be worn out, but I shall get another. THE TRUTH SEEKERS I also keep on file, in book covers so they will not get torn. By so doing they are read by hundreds of people. This is a poor country for preachers. They don't get any of my yaller-legged chickens. And by the looks of the seedy sky-pilots the conference sends here orthodoxy must be on its last legs. And they hav to resort to all sorts of begging and church gambling to hold the fort under any circumstances. GEO. GROVES.

Let the Inquisition Instrnments Be in Operation!

NEW PRAGUE, MINN., Nov. 22, 1892.

MR. EDITOR: Having read the letter from Mr. A. Schubert regarding the Inquisition instruments to be exhibited at the World's Fair, I think the idea a grand one, and that it should be proceeded with at once. Such tools of Christian love would be an eye-opener that would be well remembered, more so than if we should read volumes about them. It would be still more impressing could such tools and machinery be put in motion and tried on their inventors, and make them, as the old saying has it, take their own medicin. Let us remove some of the irons in the fire now, and giv our attention to this proposition at once. And if such attempt is made I will contribute $5 toward the same. SUBSCRIBER.

A Lecture on Government.

DENVER, COL., Nov. 16, 292.

MR. EDITOR: The Rocky Mountain Social League, of Denver, Col., held its annual meeting November 13th. Mr. G. O. Shove was president and Mr. Arthur Cheezewright secretary. Mrs. Lizzie Jack and Mr. Cheezewright rendered some highly entertaining and enjoyable songs. W. S. Bell was the speaker of the occasion. His subject was the nature of government, and he handled it in a masterly way. About five hundred people listened attentivly to every sentence he uttered, and the frequent laughter and applause showed that he carried his audience with him. Another evidence that the speaker touched his audience was the fact that he successfully touched their pockets. We got the largest collection we ever received at any of our annual meetings. Mr. Bell goes to Iowa, and thence to Chicago. JAMES H. JACK.

The Use of Knowing Natnre's Laws.

ELK FALLS, KAN., Nov. 17, 1892.

MR. EDITOR: I like the title of your paper. Yes, we should seek the truth. Many seem satisfied with the substitute. Many, too, do not hav the opportunity; while many, again, do not know the way, or comprehend the laws of nature sufficiently for an index—blinded more or less by superstition. In nature's laws we can find the truth—and a guide to our conduct. As an illustration—Is polygamy right? No. Why? Because the sexes are born into the world about one-half and one-half.

For years we hav studied not only the material laws of nature, but also the spiritual laws; and we hav to our great astonishment found that we as individuals hav an existence after the dissolution of the body. A Spiritualist, eh? Yes, sir—it is a fact; and we wish to help others to get the same knowledge—not faith, mind you. DR. A. C. WILLIAMS.

The Bible Teaches Not to Keep Snnday.

INDUSTRY, KAN., Nov. 25, 1892.

MR. EDITOR: I noticed in last week's TRUTH SEEKER that you are going to publish a lot of pamphlets entitled "Beer, Bishops, and Bribery," containing articles taken from papers, and sentiments of leading men, in regard to having the World's Fair open on Sundays. I do hope the Liberal-minded people throughout the United States will be successful in having it open on Sundays, so that the laboring and business man will get an opportunity of seeing the World's Fair.

Now, Mr. Editor, let me suggest an idea. You know it is the universal belief, especially among believers in the Bible and Christianity, that the Bible strictly commands that we should observe Sunday as a holy, sacred day, and in order to convince them otherwise would it not be a good idea for you to insert in the pamphlets, or leaflets, the following Bible quotations in full: "Not to keep the Sabbath day holy:" St. Luke xiii, 15-17; St. Mark ii, 27; Col. ii, 16; Rom. xiv, 5; St. John v, 16, and Matt. xii, 1-3, 5? Would it not be a very good idea to print the above verses in full to convince the believers that are so wonderfully stuck on the Bible and yet do not know really what it does teach? J. B. WISE.

The Book Gets to Smell of Hell While Putting It Out.

SITKUM, ORE., Nov. 14, 1892.

MR. EDITOR: The "Freethinker's Pictorial Text-Book" arrived O. K. I am well pleased with it. There are many books I want and will send for in time, for they are victuals and drink to me. It is a wonder that everybody does not get them. I shall try and sell some of the "Text-Books." We are having a small-pox scare here now, and no one is allowed to travel, so I cannot show my goods. The mails hav to be fumigated before they are sent out, so our good book has to smell hell a little while it is putting it out. The church and Sunday-school were forbid to open last Sunday, for fear God would let small-pox in, as it is said, "Where two or three are met together there I will be also," and "If you eat any bad thing or handle any poison it shall not hurt you."

What about the picture, "The Rock of Ages?" We want it, for there is nothing so good as pictures and diagrams to explain the good work. Talk of inspired men, but Watson Heston is the man!

I remain, Yours in the good work,

JAMES LAIRD.

[There were not a sufficient number of copies of the "Rock of Ages" spoken for to warrant the large expense of producing it.—ED. T. S.]

Encounters with Christians.

NEW ORLEANS, LA., Nov. 23, 1892.

MR. EDITOR: I received the Bible Picture Book all right long since, and was much pleased with the telling blows at current superstition, now called religion. I hav been trying to get you a few subscribers for THE TRUTH SEEKER, but hav not succeeded. Times are dull here, they say. I think after Christmas I will try again, and I hope with better success. There are no Liberal meetings held here, only Spiritualists'. It is all uphill work here for anyone who does not make a pretense of some kind of religion. There are a few Christians who come to my room to see THE TRUTH SEEKER pictures. One young man said, "It just beats hell how you lie about my religion, and it will be good for you to hav to go to hell when you die!" I told him hell will be filled with decent, sensible people, while heaven will be crammed with murderers, robbers, thieves, hypocrits, and fools, who are only fit for the Christians' heaven; the devil has not respect enough for them to giv them a back seat in hell. They think I am "awful" wicked, and that I will be crying for mercy when I am dying. They say that they would hate to believe as I do. I tell them: "Belief does not make a thing true that is absolutely false in every particular. The Bible is a rope of sand which is washed away with one wave of common sense. You are prepared for heaven, but you are not prepared for the disappointment you are certain to hav, for when you die you will take a long nap and your fabled Gabriel with his tube-horn cannot wake you." Mr. Editor, that is the kind of conversation I hav with these Christian dupes. Some of them are to be pitied; others are to be blamed, for not listening to reason.

Long liv THE TRUTH SEEKER, and Watson Heston the fearless artist.

MRS. E. M. HANSSON.

A Model.

OSANDA, GA., Nov. 21, 1892.

MR. EDITOR: I cannot well do without the brave and noble champion of Mental Liberty, Freedom, and Justice.

I am like the vast majority of my fellow-mortals—a poor man. Yet I am pretty well contented, and I hav many things of which I am proud and that go a great way toward making me a happy man. I hav a loyal and loving wife, whose mind is free from slavish fear and debasing superstition. We hav four boys and two little girls, and we are doing our best to rear them right, so that they may become honorable, useful men and women—clear-headed, noble, and free from all forms of vice and superstition.

Our baby is named Watson Heston. We liv on a farm far out in the country, and hav to work hard in making crops and attending the stock and things about the place. Our children are all healthy, and there is not a fool among the lot. The boys are large enough to help us work, and they do work like little men. They go to school only about three months a year, and study a little at home. I try to teach my children the necessity and importance of being able to earn an honest living. I would like to see my children win fame and fortune, but above all I want them to be rich in all those noble qualities that go to make up true manhood and womanhood.

I am glad to assure you that the people generally are much more Liberal-minded than they used to be, but in our present depressed financial condition it is too great a sacrifice for them to subscribe for almost any kind of a paper. Next year I expect to send you several subscribers.

Yours for truth, A. D. STRICKLAND.

Threatening Aspect of Chnrch Action.

DENNISON, O., Nov. 20, 1892.

MR. EDITOR: The election is over and the country is safe (?) for four years at least, and now we can take time to look at other things. The triumphers had the last "blow-out" of the season here last night in the snow.

I hav only recently arrived in Ohio from Oregon, and I see the lines between Catholicism and Protestantism are being very closely drawn, and the relations between the two sects are in danger of open rupture, which is sure to come sooner or later unless some unforeseen event occurs to ward it off. The result in Wisconsin and Illinois shows more plainly than elsewhere what is being done. The gravity of the situation cannot be overestimated, and the time is near at hand when we will be compelled to take sides in this controversy if we hav not already done so, and we should study the situation before doing so and take the right side.

A comparativly new secret order in this section is becoming very activ, and cut quite a figure in the late election, and they are so secret that they hav no regular place of meeting.

The legislation enacted in regard to closing the World's Fair on Sunday has given the Sabbatarian fanatics encouragement to ask for more; and rest assured they will ask it, too, and keep asking for more, like Oliver.

The daily papers report the president-elect as attending a meeting of Catholic dignitaries, and can we expect any redress or to hav things go better than before? The signs of the times say No!

Messrs. Putnam and Charlesworth hav a good idea, and if it can be carried out I

feel sure that in 1896 the Freethought Federation will be able to do something. But the old-party men must expect to sacrifice something, to giv up old-party traditions. But if we expect to accomplish anything we must expect to sacrifice a great deal. Yours for liberty and justice,

W. D. McCURDY.

Mormons and Gentiles Petition.

SALT LAKE CITY, UTAH, Nov. 18, 1892.

MR. EDITOR: As a constant reader of your most valuable paper I feel justified in asking a little space in which to say a few words regarding the closing of the World's Fair on Sundays. I hav cut your petition out of each number of THE TRUTH SEEKER and am engaged in circulating it among the workingmen of this city, and especially among the members of the typographical union, and will say that I am meeting with flattering success in securing signatures. I shall endeavor to place it in every place where men are employed, as I consider that it covers the ground better than any other which has come under my notice. Let every Freethinking member of our Union use his influence, and sign this petition, and we will surprise the country by the vast number of Freethinkers among the "intelligent compositors" of this country. But do not stop there! Work with every workingman and help the good cause along, and we will send in a protest that will cause our good and holy Congressmen to stop and think that there are a few of us left in this country who are not Christians and who do not propose to hav our rights as American citizens trampled in the dust. For myself, I shall send in several hundred signatures from this city, and hope to be able to secure a thousand; and every one of them genuin—no dead people will be on the list. Liberals, wake up and fight for your rights! You hav submitted long enough to priestly dictation and the time has come to call a halt. Mormondom will do her share in this fight for justice.

As a means of compelling the daily press to take up our fight in this matter I think it would be a good idea, in all states where Sunday-closing laws are in effect, to arrest all editors and employees of Sunday papers for violating those laws, and prosecute them until they come to the conclusion that Sunday laws are a nuisance and an outrage, and take up our fight against them and work for their repeal. They would not hold out very long.

HARRY E. GLENN.

An Honorable Life and Dreadless Death.

Nov. 20, 1892.

MR. EDITOR: Perry Plumb was born in Jefferson county, N. Y., July 15, 1848; died at Danbury, Neb., Oct. 3, 1892.

Mr. Plumb enlisted in the 35th regiment Wisconsin Volunteers, served three years, and was honorably discharged March 15, 1865. Came to Nebraska and settled in Homestead, in Red Willow county, in 1872. He leaves a wife and six children. His death was sudden and unexpected, he being kicked by a horse Friday morning and dying Monday morning. Neither his physicians nor his friends regarded his hurts as necessarily fatal until within a few hours of dissolution.

Mr. Plumb was recognized by everyone who knew him or had dealings with him as the soul of honor. His word was as good as his bond. He was "Uncle Perry" to all the younger generation of his community. His funeral attendance was evidence of the worth, esteem, and love in which he was held by the whole community. Some there may hav been who doubted his election to association with angels in another world, from the fact that he did not believe; but not one who doubted his right to stand in this world among the noblest and best, because he was honest. Mr. Plumb was the recognized leader of our Freethought movement in Red Willow county. Every year he set apart a sum of money which was put into Liberal literature and this literature was put into circulation in his neighborhood. His funeral was purely secular, and while it undoubtedly shocked some, it proved a salutary lesson to those, so plentiful in all communities, who had predicted that while what they termed "Infidelity" "would do to liv by it would not do to die by." He did not waver or weaken in presence of that "shadow who holds the key to all the creeds."

May the shadow which has fallen over the home where he left his wife and little ones be lightened by the reflection that

When he passed he walked erect,
Nor bowed to servil fear or fcrm.

M. P. KREKEL.

Another Kind of Greek Catholics.

HAZLETON, PA., Nov. 27, 1892.

MR. EDITOR: In your last issue you answer an inquiry concerning the "Greek Catholics," but you speak of the "Greek Schismatics," so called. The Ohio man meant the "United Greeks," who, here in Pennsylvania, Ohio, Illinois, New Jersey, etc., are popularly called "Greek Catholics;" but they are not those whom you mean. These are the Ruthenians from northern Hungary and Galicia, and hav their churches and priests in a number of places (some twenty-three) in Pennsylvania, Ohio, etc. Their priests are, with one or two exceptions, all decent young fellows, Hungarians, personal friends of mine, and supporters of our paper. The Irish priests hate them, although they are Roman Catholics so far as dogmas and the pope are concerned, but they marry and hav their liturgy in the Ruthenian language (sometimes they say mass in Hungarian). They are dreaded by the Catholic bishops for their married priests, a standing danger for the unmarried Latin priests. If you look up the history of the Florentine synod, 1648, you will see that a part of the Greek church has accepted the union with Rome, acknowledged the supremacy of the pope, the "*Filioque*," etc., but kept Byzantine ritual, vernacular language in ceremonies, and marriage of the priests. They hav several bishoprics in Hungary and some five hundred thousand souls. They hav now a controversy with Rome, for these bishops object to their being here; but the Hungarian government is backing them, coaxing the pope not to listen. Our (Hungarian) interest is, that they should be as they are, or else, if they are pushed, they will fall away to the Russians, our mortal enemy, while their present priests are thorough, patriotic Hungarians. It would not do to hav half a million Russians in our country, so we stand by them and insist that the pope should keep himself, and make the American bishops keep, the sanctions of the council of Florence. This much concerning the "Greek Catholics." They hav a church in Brooklyn, in Leonard street, where the pastor is Rev. Eugene Volkay, also a friend of mine, and another is here in Hazleton.

ARCADE J. MOGYOROSSY.

Attractiv Miscellany.

HURON, O., Nov. 20, E. M. 292.

MR. EDITOR: I rent a little house on Berlin street, where I hang THE TRUTH SEEKER up on the glass door every week. Some ask me where I get that paper and how much it costs. I tell them. I am like Banquo's ghost, never will down! He that puts his hand to the plow and looks back is not fit for the job.

I heard a lady say to some of our Catholic friends the other day: "You hav got Ireland, you hav taken England, now you want America [Columbian Exposition]. You are never satisfied!"

If there is a God, he has endowed Our Bob with a brain that is past all the clergy's understanding.

Has Watson Heston inborn ideas?

Men of this world, wherever you may be Freethinkers are your best friends.

To the ladies: Those of you who think "our minister" is such a nice man, and boarding-house butter will not melt in his mouth, you are greatly mistaken, and those that seek early will find.

I hav sought, fought, and found. For myself, I can snap my finger at the foemen's taunts.

I often read pieces in THE TRUTH SEEKER which I could answer, but being financially embarrassed, I hav to devote my time where I can make the most.

To the clergy: Dear beloved in the Lord, when you get far enough advanced to realize that what you preach is not the word of God, drop it as you would a hot potato, and go forward and tell the people what you think or believe. And if you will not do that, come as near to it as you can. For I will say that the clergy are greatly responsible for a great deal of trouble that has happened in this world. And I would not hav you ignorant of these things. There is a day coming when you will hav to quit your soul-saving racket and work for things visible. What is the use of all the time talking about trying to do their souls good? Why do you not try to do their body some good?

Here endeth the first lesson. Selah.

THOMAS GODDARD.

A Freethought Paper for Children.

VINELAND, N. J., Nov. 6, 1892.

MR. EDITOR: Elmina D. Slenker, of Snowville, Pulaski county, Va., one of the greatest, smartest, and most intelligent writers of all the women in the world, has started a paper for children called the *Little Freethinker*. It is printed at Hastings, Mich., once in two weeks, at fifty cents a year. This paper has been needed to keep the children of Liberals out of sectarian Sabbath-schools, where very little is taught except bigotry, superstition, ignorance, and prejudice. Yes, ignorance and prejudice are taught there, and here is proof of it. I hav a little pamphlet, "Self-Contradictions of the Bible," containing two hundred and eighty-eight passages from the Bible, and if one-half of these passages are true they prove every one of the other half to be absolute lies. The other day I handed this book to a young man who is considered smart for business and holds a leading place among those that hav charge of a railroad. He read a few passages and saw that each one contradicted the one before it, and handed the book back with apparent scorn and contempt, saying it was the work of Ingersoll—notwithstanding chapter and verse of the Bible was given at the close of every passage. There are ignorance, bigotry, and blindness for you. And he got it all from the Sabbath-school. I repeated two of these contradictory passages to a man who owns a large, costly, gold-bound Bible, and asked him which was true. He replied, "They are both true." "How can both be true when one absolutely contradicts the other?" "Because they were written by inspiration," he replied. He has been taught in the Sabbath-school that the Bible was written by inspiration, and when he read that God is love he believed that, when he read that God has a hell of fire and brimstone in which he roasts people eternally without permitting them to die because their great-grandmother stole an apple before they were born he believed that, because both were written by inspiration. Nine-tenths of all the pious people I hav conversed with for the last fifty years are just as ignorant as these two men.

If you want to keep your children free from such trash keep them out of the Sabbath-school and giv them Elmina's paper to read. Adults will find more than their money's worth of inspiration in the paper, and children, besides being benefited by it, can do a great deal of good by reading it to their young companions. Every family that has a child ought to take her paper. JEREMIAH HACKER.

Historical Retrospect.

BROOKLYN, N. Y., Nov. 12, 1892.

MR. EDITOR: Are mankind going ahead or astern? It is not unusual to hear and read the assertion that in proportion as the Christian religion declines and disappears and Liberalism takes its place, mankind deteriorates in morals and society grows worse and worse. This argument seems to us to be of a piece with that which we heard advanced a few days since as we were having a conversation with a member of the church. After denouncing Atheism and Infidelity as the rock on which the American republic is to strike, be wrecked, and go down, before long, he added, "You can see for yourself how the Sunday is desecrated here in New York." "In what respect," I inquired, "or wherein is the observance of Sunday in this city becoming more injurious under the influence of Liberalism than religion?" "Why!" said he, with great surprise, "don't you know that the museum is open on Sunday, and, worse , that bands of music play on the common on that holy day?" And this is conclusiv evidence to the poor, benighted son of the church that New York is bound for the bad about as fast as she can go! As if it is wrong or criminal to read a useful book in a library on Sunday or listen to music at such time! An idea so strange and preposterous almost makes one think that he who entertains it must hav "eaten of the insane root that takes the reason prisoner."

But we are digressing, and so we return to the great question with which I started, "Are mankind going ahead or astern?" Were another inroad of barbarians possible, and Europe and America overrun by millions of savages, a return to superstition and blind credulity might perhaps be probable, and Macaulay's New Zealander sitting on the ruins of Brooklyn bridge might become a reality. But, thanks to Liberalism! our modern civilization is so essentially different from that of ancient times that future historians will hardly be called upon to indite long chapters on its decline and fall. The theological system received a blow by the Reformation the severity of which was not greatly felt at first. It took decades, generations, and even centuries to do the work, and even now to-day the revolution commenced by Martin Luther, Zuingle, and their bold coadjutors who broke the chain of ecclesiastical oppression and proclaimed freedom of conscience to a captiv world is still going forward in its conquering march. For revolution here means progress, and progress is never final. The great voyages at sea which men were compelled to make owing to the important discoveries of Columbus and Vasco de Gama developed knowledge of an entirely different character from that of the ancients, of which the ecclesiastics were almost the sole possessors during the Middle Ages. This new kind of knowledge could not be learned from men who during their lifetime were secluded in cloisters, who did not mingle with the world, who undertook voyages neither by sea nor by land, and who consequently were ignorant of what in our days almost any schoolboy knows. The ecclesiastic might be able to invent a good plan for building a church, but it was not to be expected that he should giv a plan for building a ship designed to cross the ocean, nor for the mariner's compass, the printing-press, steam-engin, plow, loom, railroad, electric telegraph, etc. The wonders of the New World, its botany and zoology; the study of astronomy, geology, chemistry, meteorology, and other sciences, all called for new teachers, and as they could not be found among the ecclesiastics they had to be looked for in the ranks of the laity, and thus it happened that the clergy began to lose their control over the educational interest of the people. But here also the theological spirit made a determined resistance. Astronomy and geology were singled out for attacks because their demonstrations were in direct opposition to the tradition of the Bible. Philosophy, however, had to bear the brunt of the battle, and so to this day men like Voltaire, Hume, Gibbon, D'Holbach, Paine, Bolingbroke, Volney, etc., and many others of more modern date, are reproached and vilified by the ecclesiastics on account of their opinions and persecuted as far as the clergy hav the power in that direction. The principles of freedom of conscience, of inquiry through speech and the press, toleration, the right of private judgment, and the importance and necessity of Universal Mental Liberty, were not recognized in the ancient times when the Age of Faith ruled and scourged humanity as they are in the modern days when the Age of Reason is supplanting bigotry, superstition, priestcraft, and their long train of evils. Therefore this is good evidence that the human race is improving, and when in addition we remember the great advancement that has been made within the last three centuries in regard to science, art, government, law, moral and social reform, education, peace, and other secular blessings, we may safely reply to our question that mankind are going ahead rather than astern, and to-day are wiser, better, and happier than they ever were before. CHAS. ENOWITZ.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Short Sermon.

Children who read my lay,
This much I hav to say:
Each day and every day
Do what is right;
Right things in great and small;
Then, though the sky should fall,
Sun, moon, and stars, and all,
You shall hav light.

This further I would say:
Be you tempted though you may,
Each day and every day
Speak what is true—
True things in great and small;
Then, though the sky should fall,
Sun, moon, and stars, and all,
Heaven would show through.

Figs, as you see and know,
Do not from thistles grow;
And though the blossoms blow
White on the tree,
Grapes never, never yet
On the limbs of thorns were set,
So, if you good would get,
Good you must be.

Life's journey through and through,
Speak what is just and true,
Doing what's right to do
Unto one and all,
When you work and when you play,
Each day and every day;
Then peace shall gild your way,
Though the sky should fall.

—*Selected.*

Fanny's Lesson.

Fanny Selby was a pert young miss, ten years of age. She was a highly imaginativ girl, as well as a careless and forgetful one. She was very fond of flowers, and she had a flower-garden all by herself. But she often forgot to water her plants. One scorching hot day, as she was strolling around on the lawn, she thought she heard a great murmuring of voices. It proceeded from her flower-garden. All of the flowers began to talk at once. They cried out, "Oh, Fanny, do come as quickly as you can, and giv us some water, or we shall all die with thirst!" And her great purple canterbury bells, as they swayed in the soft breeze, began to toll their bells, for the heat was so intense they supposed a great many of the plants had died. She ran with her watering-pot to the fountain and filled it. She soon returned, and gave them all the water they wanted. And she made a promis to them that for the future she would try not to forget them, but be more attentiv to their wants. The last thing in the garden to claim her attention was a rose bush. There was just one rose blossoming on the top of the bush. As she stood there admiring the beauty and fragrance of the flower, she noticed that on another branch just underneath the rose were two tiny buds. One of them began to talk up quite smartly, and considering his youth, made a very able speech. It said: "O lovely rose, acknowledged by all to be queen of the flowers. I do not envy your majesty, if you do fill so exalted a position and every passer-by exclaims at your beauty and fragrance. You hav had so many compliments bestowed upon you it is not to be wondered at that you are vain and haughty. And I am sorry to say that with all your beauty you are exceedingly cruel. Do you know that your thorns scratch terribly? For the last hour you hav been jabbing your thorns through the top of my head, and I feel as though my scalp was completely torn off. And my little twin sister here at my side tells me that you hav ripped one side of her face open, and she fears that she can never expand into a perfect rose. And as for myself I do not expect to amount to anything in this world with the top of my head gone." The queen replied that she was fond of compliments, and it was a great pleasure to her to be admired by everyone. She owned that she was vain of her beauty and so full of vainglory thinking so much about herself that it made her forgetful of the little buds; but she did not mean to be cruel, and she felt sorry that she had injured them, and promised for the future she would be more careful of her thorns. The queen with all her faults was tender-hearted, and with the most infinit grace the lovely "queen of flowers" leaned forward, and pressing her rosy fragrant lips to the little buds they were instantly healed. The reconciliation was full and complete. From that hour those tiny buds throve wonderfully, and in process of time developed into beautiful and perfect roses. They were always extremely careful of their thorns, and tried not to pierce any of the little buds that came within their reach. Fanny watered the rose bush, and then went into the house to tell her aunt of the wonderful conversation that she had heard. "Well," said her aunt, "that is just the lesson that you need, for do you know that you carry about with you some very sharp thorns?" "Why, Aunt Nancy, you must be joking! Surely you don't mean what you say. Place your hands on me and see if you can feel any thorns." "No, I am not joking," said her aunt, "and it is not necessary for me to place my hands upon you to discover your thorns. You remember last week when your friends and schoolmates were going on an excursion to Lake Pearl, at the eleventh hour, you were taken ill and had to stay at home. What girl was it that hoped there would come a pouring rain, so that her young friends might be deprived of the pleasure of going to the picnic? Was it our Fanny or was it some other girl?" Fanny hung her head and got very red in the face, but she said nothing, for she knew she deserved her aunt's rebuke. "And," continued her aunt, "your unhappy temper is one of your sharp thorns; pluck it out, the sooner the better, or else you will be made very miserable by it. Yesterday you spoke cross and unkind words to your sister. Alice is very sensitiv—she did not answer you back, but I noticed that her lips quivered and her eyes filled with tears. There is another sharp thorn, for your tongue is as sharp as a brier. Guard that member carefully, or you will make many enemies for yourself, and you will be shunned by everyone as being an unamiable girl." Fanny told her aunt that she was not aware that she had any such sharp thorns, and, said she, "I will make you the same promis, auntie, that the rose made to the little buds; for the future I will endeavor to keep a bright lookout for my thorns, so that people will hav no cause for complaint against me." "I hope you will keep your promis," said Aunt Nancy, "and then that lesson given to you by the queen of the flowers will not hav been in vain." MIRIAM.

Chats With Correspondents.

DAMON.—You ask if Liberals should observe Christmas and giv gifts at that time. Well, Christmas as a holiday is good enough, and anyone may observe it as the close of the year and the gathering in of the harvests. Its only significance to us is in the light in which it was regarded by the pagans, who in many things were far superior to Christians who hav turned the old festivals into false channels. As to gifts, we should not make them by the clock or calendar but when the spirit moves us, or we are inclined to remember our friends. The holiday season may be as well observed by us as others. As to gifts, a good book never comes amiss, and THE TRUTH SEEKER catalog is a fine one to select from. Also see list advertised in THE TRUTH SEEKER as especially appropriate for gifts. We ought always to patronize our own folks before strangers.

JOHN L. D.—"Shall a fellow knock another fellow down when he insults him?" you ask. Not necessarily. Better treat him with silent contempt, or answer him according to what he says, in a few stinging words. But if he strikes you with his hand, you hav a right to defend yourself. Stand up for your rights, but do not fight unless it is unavoidable. Always be a gentleman.

ROSALIND.—Yes, use your reason about every subject. Read, that you may answer your critics. A well-informed mind is a jewel of great value.

BESSIE DUNTON.—You ask if the Editor of the Corner loves little children. Certainly, Bessie, she loves them as the purest, brightest, sweetest creatures on earth. When she dies she asks no other epitaph than this: "She loved little children."

KATIE AND HARRY B.—You wish to know if it is wise for boys and girls to be known as Liberals. Why, of course. They are to be the future men and women to take up the work of the world and carry it on successfully and truly. If they begin as Liberals and grow up in the truth of Liberalism, the world will know them for brave and true men and women. The noblest men and women who hav ever lived, the best men and women of to-day, were and are Liberals. Be good, just, wise, and fearless at all times and in all places. Be sure you are a Liberal, giv the reasons why, and then stand by your colors.

A FRIEND writes: "I hav just finished reading two of your books—'Apples of Gold' and 'All In a Lifetime.' They are both so good. I never read anything in that line that pleased me better." Thanks for your appreciation and commendation.

ED. C. C.

Correspondence.

MANHATTAN, MONT., Nov. 4, 1892.

DEAR MISS WIXON: I was glad to see my letter in THE TRUTH SEEKER. I take the *Little Freethinker*. I think it is very good. I hope you had a nice time on the ocean. I am glad you are home, because you write such nice pieces in THE TRUTH SEEKER. It is nearly dinner time and I must stop, wishing you will build THE TRUTH SEEKER up grander.

Yours and always your Liberal friend,
ARCH GRAHAM.

FALL RIVER, MASS., Nov. 20, 1892.

DEAR SUSIE: I hope you are well. Ella Chase was sick yesterday. I didn't know she was sick. I took a little girl out yesterday, and saw her up at the window; I asked her to come over, but she told me that she was sick. Irene came over to-day and said she was better, and we were glad. I like Miss Wilson for a teacher very much, and sometimes she is funny. I will tell you how I stood in examination. Well, I stood 90 in spelling, 72 in geography, 90 in arithmetic, 63.3 in language, and 78.5 in average. I didn't think I should stand so high. The lowest one was language. In deportment I had "good." I got two checks, and that's all, I think, I bad.

Next Sunday night we are going to hav a meeting. I go to dancing school every Tuesday night, and next Thursday afternoon Mr. Davoll is going to hav a sunlight party and I am going. Mamma is going to wash my white dress and fix it all right.

Good-bye. Giv my love to all.

From EDNA.

P.S.—I hav not written this letter very well. E.

ATCHISON, KAN., Nov. 17, 1892.

DEAR MISS WIXON: While I hav a few moments to spare I will present them by writing to the Children's Corner.

Well, it has begun to look like winter again. We awoke this morning and found about two inches of snow on the ground, but it is raining now, so I guess it will not stay on very long. We are living in Atchison now. I like the city much better than the country. There are a great many Freethinkers in this city. They are talking of organizing a society here, which, I think, would be quite an organization. I don't suppose they would allow them to meet on Sundays; but I think they hav as good a right as those who attend church, and a great deal more so. I am spending most of my time on my violin now. I am going in the orchestra here before long. I hav composed another piece of music for the piano. "Edith Idylle" is the title of it. It is named for some one that is very important—that is, to my notion. Well, as my letter is growing monotonous, I will close for this time.

Congratulating you on your safe return home, I remain, Your Liberal friend,
JOHN J. I. REMSBURG.



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News of the Week.

FAMIN has reappeared in Russia.

TALMAGE continues to laud the czar and his government.

RAILROADS say they will during the World's Fair reduce rates on slow trains twenty per cent, but on fast trains not at all.

THE negroes of Plainfield, N. J., remained day and night on a mountain expecting the comet, praying and singing. An evangelist had great success.

A PITTSBURGH banker closed his testimony before the Homestead investigating committee by saying: "The growing evil of the time is class legislation."

"COMMODORE" TRUE, a negro of Hiawatha, Kan., who had killed a friend, as the lynchers' noose was adjusted cried, "Well, boys, I'll meet you in heaven."

A GIRL of the Eskimo village at the World's Fair grounds who had never seen black men was frightened into a sickness by one's entering her tent, she thinking him the devil.

THE Boston aldermen hav constituted themselvs a board of censors of public printing by enacting that all theatrical posters shall be submitted to them before they can be displayed publicly.

GERMAN anti-Semites hav prepared a program of the demand they will make of the government for "the exclusion from places to which authority is attached of all persons not professing some distinctly Christian creed."

PRIEST REYNOLDS, of Bellows Falls, Vt., on entering his church found his wine gone but his silverware left, with this note: "Most holy father, God made your wine, so I will take a bottle. The devil made your jewelry, and so I leave it with best wishes.—Burglar."

AT Kingston, Ont., a Salvation Army funeral passing a Roman Catholic institution was hooted, and pelted with sticks and stones, by the pupils, while one of the Christian brothers looked on without interfering in the least. The occurrence may be brought to court.

STEPHEN HITE, a murderer hanged at Louisville on the 9th, was a Protestant and had been married by a Protestant clergyman. Before execution he had the marriage ceremony reperformed in the ritual of the Catholic church, to which his wife belonged, and himself and child received into that body.

MRS. HERZ, a Protestant woman of Bavaria, has been awarded small damages for slander of her boy by Father Aurelian, who declared that the youth had been possessed by a devil. He called several priests as witnesses, testified that he had exorcised a devil from the boy, and cited the writings of the Christian fathers.

BUCK OLSEN was hanged on the 1st at Dorchester, N. B., for murdering a constable. On the scaffold the priest said that Buck hoped for forgivness, as he had just forgiven everybody. After prayers Buck kissed the crucifix and said, "May God forgiv me." Priest Goudett cried, "Go to heaven!" and the drop fell.

A MEMBER of the Plymouth church council says: "I am sick and tired of giving to the American Board of Missions to aid in supporting missionaries who believe out and out in the damnation of all the heathen. I am tired of the whole miserable humbug, and I won't giv a cent to spread the news of damnation."

AT a meeting of the Eastern Amateur Press Association, Editor Ogden of the Long Island *Philatelist* said that after he had long endeavored bootlessly to hav his journal entered as second-class mail matter he published a very favorable notice of Wanamaker's *Book News*, whereupon his publication was admitted to the desired rates.

AN English court has unseated an anti-Parnellite member of Parliament from Ireland because of clerical intimidation of electors. In delivering the decision Mr. Justice O'Brien said that the whole organization of the Catholic church was thrown into the electoral contest. Every priest was a canvasser, on the altar, at the electors' houses, and everywhere else.

JAY GOULD died of consumption on the 2d. He left $60,000,000 to $100,000,000. He was a church-goer, but never spoke of religion. His charities always were small, except to the Presbyterian Board of Foreign Missions. Inveighers against capitalists distinguish him as especially bad, saying that while the operations begetting the Astor and Vanderbilt fortunes benefited the people more or less, Gould's work did not do so at all but was purely predatory and in no degree creativ.

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Or wade with naked feet along the beach just in the edge of the water,
Or stand under trees in the woods,
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Or sit at table at dinner with the rest,
Or look at strangers opposit me riding in the car,
Or watch honey-bees busy around the hive of a summer forenoon,
Or animals feeding in the fields,
Or birds, or the wonderfulness of insects in the air,
Or the wonderfulness of the sundown, or of stars shining so quiet and bright,
Or the exquisit delicate thin curve of the new moon in spring;
These, with the rest, one and all, are to me miracles.—*Walt Whitman.*

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What can these new gods giv me?
I hav Odin and Thor,
Odin, the wise old father;
Great Thor, the mighty in war.
There are gods enough in Valhalla,
And to me they ever gave ear;
Speak no more of your white Christ,
We want no strange gods here.
This new god, he cannot giv me
Once more the arm of the strong,
Strong arm that hath failed me never,
Though the fight were stubborn and long.
Can he giv me again the glory of youth?
Go down with me to the sea,
And harry the shores of Britain?
Ah! never more shall I see
The white sails spreading their wings,
Each spring as we left our home,
And day by day drew southward—
I can almost feel the foam.

. . . . . .

But now all is past and over,
I know that naught can avail.
The gods in Valhalla hav spoken.
I go; and your white Christ pale,
He cannot bring back for one instant
The glorious days that are past.
Then why should I turn from Odin and Thor,
And be false as a woman at last?
—*Florence Peacock in the Academy.*

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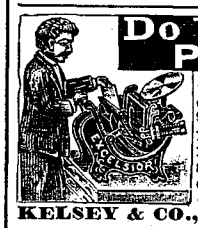
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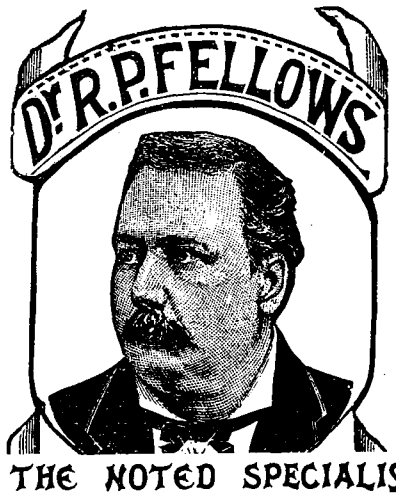
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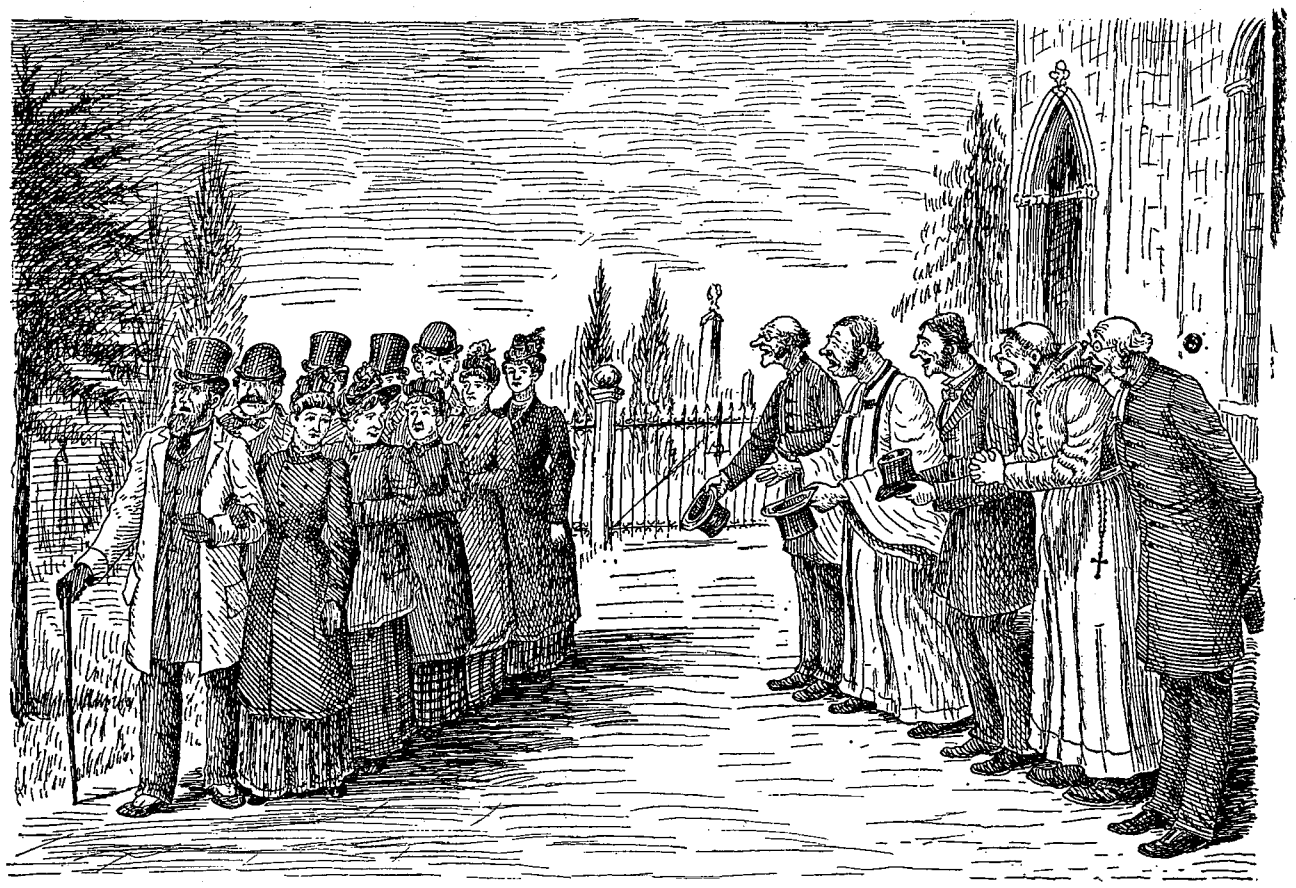
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Christianity on Comets.

While the apparition of the present comet is fresh in the minds of men, it may be well for us to lay before them a sketch of the theory of such heavenly bodies held by former generations. During the preceding fifteen centuries, about, Christianity has molded the teaching on this matter, as on all others. If people are shown the absurdity of that religion's teachings on this point, they may be led to suspect that her teachings are equally absurd on other points.

Before the rise of Christianity, the scientific spirit whose growth had begun in the Roman empire had brought forth the germs of a true doctrin of meteorology. In the writings of Pliny the historian and Lucretius the Materialistic philosopher we find implications that unusual heavenly phenomena are not tokens from supernatural powers, but occurrences of a natural origin. Seneca expresses this opinion, and predicts the bringing of comets under natural law, still more explicitly.

But with the rise of Christianity these gleams of light on the subject were extinguished. Naturalism was rapidly overlaid and forgotten under the supernaturalism of Christ. Under the pernicious influence of this personage the world rapidly grew to devote its entire energy and time to the task of discovering supernatural causes for every event. Soon elaborate supernaturalistic doctrins were constructed in regard to meteors—otherwise called shooting-stars—and eclipses, and comets. Of these three classes of rare and seemingly lawless phenomena, the first-mentioned, meteors or shooting-stars, was the only one that received a favorable interpretation. The fathers of the Christian church placed upon these apparitions constructions that were various, but all kindly. Origen pronounced shooting-stars living beings endowed with souls, citing the Song of the Three Children, a piece of literature which missed acceptance to the canon of the scripture but is retained in the Anglican liturgy. Other fathers believed them to be propelled by the hands of angels. Philo Judæus thought them beneficent spirits.

Eclipses, however, we find regarded somewhat differently. They were held to express the grief of Nature at calamities occurring to the human race. So late as the time of Charles I., an eclipse was supposed to manifest the distress of Nature at the execution of that monarch. Nothing would do the famous New England divine Increase Mather at the death of his godly friend President Chauncey of Harvard College but that Nature should lament the demise by token of an eclipse that befell at that date in Massachusetts.

The doctrin of shooting-stars was, as we hav seen, of such a nature as to do comparativly but a moderate amount of harm; and the opinion on eclipses, though more gloomy, was not more injurious; but far otherwise was the doctrin of comets. This doctrin for centuries disrupted the course of industry with notions of the approaching end of the world, fortified the structure of supernatural belief, drew mankind farther than ever under the dominion of ecclesiasticism, dulled their spirit of self-help, fattened the priests both belly and coffer, shook nations with terror, bred persecutions of heretics whose misbelief had called forth the skyey portents, and contributed to the torture and execution of so-called witches in uncounted number.

This ecclesiastical doctrin as to comets was that each is a huge ball of fire flung by an enraged God to warn mankind. The fathers of the infant church committed themselvs unreservedly to this conception. Origen stated that comets prefigure "catastrophes and the downfall of empires and worlds." Tertullian taught that "comets portend revolutions of kingdoms, pestilence, war, winds, or heat." In the ninth century the Venerable Bede, beloved of the Anglican church, reaffirmed these notions. In the thirteenth century St. Thomas Aquinas, the great pillar of the Roman Catholic church, whose works the present pope commends as the head and fount of true education, inculcated the same doctrin. St. Albert the Great, the chief Catholic writer on natural science in medieval times, taught likewise.

The production by this belief of panic fears of an approaching end of the world, continued through centuries. The tenth century was marked by the most conspicuous occurrence of the kind. At that period a large portion of the inhabitants of Christendom abandoned their pursuits, and either herded in monasteries or trooped about in praying and singing bands. The possessions of the clergy were vastly augmented by property made over to them at this period. The suspension of industry resulted in sore famins.

A general terror from the appearance of a comet occurred as often as nearly every decade. However, the acme was reached in 1456. The invading Turks had just secured a foothold in Europe. These Mohammedan hosts, which could hav been repelled by a united effort of the European nations, had taken advantage of the disunion generated among the Christians by contending sects to follow up the conquest of Constantinople by pushing far into the heart of Europe. At this juncture a comet appeared. Pope Calixtus III. publicly and solemnly anathematized both the Turks and the comet. One item of his deliverance was that the faithful should pray God to divert the cometic monster and its destructiv fury away from the Christians and against the misbelieving Turks. A petition, "From the Turk and the comet, good Lord deliver us," was inserted in the regular litany. It is supposed that from this source we derive our present *Angelus*, or mid-day prayer, at the sound of a bell, against the powers of evil. The papal anathema had the usual effect of such utterances, for the Turks to-day hold most of the conquests effected then, including Constantinople, and the comet, which was that now known as Halley's, has in accord with its now-discovered laws serenely appeared at regular periods ever since.

During these ages there occasionally appeared a thinker protesting against the received doctrin of comets. The prophecy of Seneca was indeed confined to obscurity, but was not altogether lost. Even in the court of the pious Charlemagne, so given over to "scriptural science" and "sound learning" and "sacred learning," we find one thinker and observer raising his voice against the reigning folly. In the sixteenth century Paracelsus writes against it. In the seventeenth, Pierre Petit and De Gamon are hardy enough to take a like stand.

This opposition kindled the horror and anger of theologians. The graceless contradicters of God's words were made to suffer for their foolhardiness and sinfulness. The most learned and forcible writers of the theological hosts were brought to the front to fortify the true doctrin. In France in the sixteenth century the weighty Bodin spread with all of his powerful influence the doctrin that comets were cursed souls of men wandering through space and scattering famin, pestilence, and war.

The prevalence of the belief in England, students of lighter literature are familiar with through the passages in Shakspere and Milton. The "Henry VI." of the former contains the invocation:

> "Comets, importing change of times and states,
> Brandish your crystal tresses in the sky,
> And with them scourge the bad revolting stars
> That hav consented unto Henry's death."

And Milton speaks of

> "A comet . . .
> That fires the length of Ophiuchus huge
> In the Arctic sky, and from its horrid hair
> Shakes pestilence and war."

As late as the end of the seventeenth century authors of note in England contended for the scriptural doctrin.

Germany is the country in which this theory took the deepest root and flourished most banefully. This view, after being taught by Catholicism, passed into Protestantism, by which it was insisted on with equal vigor. Luther authorized it. The powerful Arietus said, "The heavens are not merely given us for our pleasure, but also as a warning for the correction of our lives, and of the wrath of God." Lavather demonstrated by scriptural citations that comets are signs of death or widespread disaster. In the seventeenth century Fromundus, the eminent professor of theology at the University of Louvain—conspicuous for his war on the doctrin of the earth's rotundity—battled doughtily for the prophetic mission of comets. In 1680 Voight found that the comet of that date omened the fall of the Turkish empire, and branded as "Atheists and epicureans" all who denied the tenet that comets are messengers of an irate God. Besides these printed pronouncements, there were multitudes that issued from the pulpits. Preachers Protestant and Catholic vied in earnestness to establish the biblical theory. As an instance, we will giv at some length an account of the preaching of Conrad Dieterich. This preacher, says Prof. A. D. White in the *Popular Science Monthly*, whose account we shall follow, was during the first half of the seventeenth century a Lutheran ecclesiastic of the highest authority. His ability as a theologian had made him archdeacon of Marburg, professor of philosophy and director of studies at the University of Giessen, and finally "superintendent," exercising functions of an episcopal character in the Lutheran regions of Southwestern Germany. In the year 1620, on the second Sunday in Advent, in the great cathedral of

Ulm, he developed the orthodox doctrin of comets in a sermon, taking up the questions: 1. What are comets? 2. What do they indicate? 3. What hav we to do with their significance? This sermon marks an epoch. Delivered in that center of Protestant Germany, and by a prelate of the highest standing, it was immediately printed, prefaced by three laudatory poems from different men of note, and sent forth to drive back the scientific, or, as it was termed, the "godless," view of comets. The preface shows that Dieterich was sincerely alarmed by the tendency to regard comets as natural appearances, and resolved to cut it off at all costs. His text was taken from the twenty-fifth verse of the twenty-first chapter of St. Luke: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." As to what comets are, he declares that there is no solution of the problem save in revelation, and insists that they are "signs especially sent by the almighty to warn the earth." An additional proof of this he finds in the forms of comets. One, he says, took the form of a trumpet; another, of a spear; another, of a goat; another, of a torch; another, of a sword; another, of an arrow; another, of a saber; still another, of a bare arm; and so on. From these forms of comets he infers that we may divine their purpose. As to their creation, he quotes John of Damascus and other great church authorities in behalf of the idea that each comet is a star newly created at the divine command out of nothing, and that it indicates the wrath and punishment of God. As to their purpose, having quoted largely from the Bible and from Luther, he winds up by insisting that, as God can make nothing in vain, comets must hav some distinct object: then from Isaiah and Joel among the prophets, from Matthew, Mark, and Luke among the evangelists, from Origen and St. John Chrysostom among the fathers, from Luther and Melancthon among the Reformers, he draws various texts more or less conclusiv to prove that comets indicate evil and only evil, and he cites Luther's Advent sermon, to the effect that, though comets may arise in the course of nature, they are still signs of evil to mankind. In answer to the theory of certain naturalists, that comets are made up of a "certain fiery, warm, sulphurous, saltpetery, sticky fog," he declares, "Our sins, our sins! they are the fiery heated vapors, the thick, sticky, sulphurous clouds which rise from the earth toward heaven before God." Throughout the sermon contempt was poured over all men who simply investigated comets as natural objects, and special attention was called to the fact that a comet then in the heavens resembled a long broom or bundle of rods; and Dieterich declared that he and his hearers would consider it rightly only "when we see standing before us our Lord God in heaven as an angry father with a rod for his children." In answer to the question, what comets signify, he commits himself entirely to the idea that they indicate the wrath of God, and therefore calamities of every sort. Page after page is filled with the record of evils following comets. Beginning with the creation of the world, he insists that the first comet brought on the deluge of Noah. He cites a mass of authorities ranging from Moses and Isaiah to Albert the Great and Melancthon in support of the view that comets precede earthquakes, famins, wars, pestilences, and every form of evil. Page after page is filled with this sort of historical proof. He makes some parade of astronomical knowledge as to the greatness of the sun and moon, but relapses soon into his old line of argument. Conjuring his audience not to be led away from the well-established belief of Christendom and the principles of their fathers, he comes back to his old figure of speech, insists that "our sins are the inflammable material of which comets are made," and winds up with a most earnest appeal to the almighty to spare his people.

Here we find that, in addition to all the rest of Christianity's misdoings, it will force us, by the very numerousness of its errors in cometary teaching, to defer the enumeration of the remainder of them till next week.

To the Friends of The Truth Seeker.

The following whole-souled letter will serve as the text for a little explanation:

"PUEBLO, COL., Dec. 6, 1892.

"E. M. MACDONALD, ESQ., *Dear Sir and Brother:* Please send me a copy of the Bible Picture Book, boards, illuminated cover, price $1, and Col. R. G. Ingersoll's Argument in Reynolds's Blasphemy Trial, in cloth, price fifty cents. Inclosed find $2. Please keep the remaining fifty cents for your trouble. I am a subscriber of THE TRUTH SEEKER and like it very much. After reading it I always send it to some friend. I notice your appeal for help in your last issue. I am willing to subscribe as many dollars as any other one person. Please let me know what I can do for you. It will never do to let THE TRUTH SEEKER go by the board; it is the only really good Infidel paper in the United States, and I for one am ready to stand by it through all kinds of weather.

"Respectfully yours, N. C. CREEDE."

The reason we hav for two or three weeks made so strong an appeal to our readers is because we find ourselvs in the uncomfortable position of owing to men with whom we deal in the publication of THE TRUTH SEEKER a good many bills which we hav not the ready means to pay. It is to liquidate these bills, now overdue, that we desire assistance.

We do not like to, and do not, appeal for charity, but for what is due us from subscribers in arrears; and to those whose time is about expiring for prompt renewals. And we also solicit the aid of friends in extending our circulation, because that will not only place us in better circumstances, but will spread the literature of Freethought and do a great amount of good to the cause which we know our subscribers are as anxious as ourselvs to see advanced. We are truly grateful for every helpful hand extended, and hope that the response will soon be sufficient to place us beyond the necessity of again referring to the matter. But now we are obliged to recur to it, and urge it upon the attention of our friends. We are making many liberal offers of premiums, and those who assist us will benefit themselvs. One good turn deserves another, always, and so we try to make a large return for the money sent us. THE TRUTH SEEKER has received so little money during the past summer that the large bills referred to hav accumulated, and the persons to whom we owe them want their money. These are the plain facts, and, knowing them, our friends will know what to do.

We thank Mr. Creede for his friendly offer, and all who hav responded in any way. And we hope soon to hear from a great many more. We need to.

Some Handsome Premiums.

To induce new subscriptions and prompt renewals on the part of our friends we make the following handsome premium offers:

For **$4.50** we will send THE TRUTH SEEKER one year ($3) and a cloth-bound copy of "Bible Myths" ($2.50).

For **$4.50** we will send THE TRUTH SEEKER one year ($3) and "The Freethinker's Pictorial Text-Book" in cloth ($2.50).

For **$4** we will send THE TRUTH SEEKER one year ($3) and "The Freethinker's Pictorial Text-Book" in boards ($2).

For **$4** we will send THE TRUTH SEEKER one year ($3) and a copy of "Old Testament Stories Comically Illustrated" in cloth covers ($1.50).

For **$3.50** we will send THE TRUTH SEEKER one year ($3) and "Old Testament Stories Comically Illustrated" in board covers ($1).

This is a splendid opportunity to obtain books which every Liberal desires to hav at an exceedingly low price. Old and new subscribers can avail themselvs of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

Muscle vs. Mind.

A Catholic paper claims the two pugilists who are most famous at present as sons of Catholicism. Sullivan is a Roman Catholic. Corbett is the same, and was educated at the two colleges of St. Ignatius and the Sacred Heart. "Both men," says this paper, "are splendid specimens of that magnificent physical development which they got from their Irish fathers." We are willing to let the Catholic church hav the credit of these specimens of humanity. Physical preëminence is admirable only when attained without diminution of mental. Were strength the chief excellence, a horse or an ox would be the superior of a man, and would be the master instead of the drudge. In the class of human beings that the church turns out, muscle is aggrandized at the expense of mind. Muscle is good in its place. A Rationalist neither despises the physical altogether, like the early Christian fanatics, nor elevates it above mind, like the later Christian barbarians. He givs to mind and matter each its proper place. As at present there lingers overmuch of the barbarous preference for matter before mind, to counterbalance this, and restore the just equilibrium, he usually finds it expedient to slight the former and praise the latter only.

A Factor of the Democratic Victory.

The recent election of the Democratic candidates in this country was in part due to action of the Catholic church against the Republican party.

One case of this action was in those Western states, especially Wisconsin and Illinois, where the Republican party allied itself with the movement against the private schools of the Catholics and the Lutherans.

Throughout the country, too, the Catholic press and hierarchy threw many votes against Harrison because of his retention of Morgan as commissioner of Indian schools. The Catholics hav long clamored against this officer and demanded his dismissal. A sample of their expressions regarding him is the following from the *Catholic Review:*

"Catholics do not desire to draw religious lines in politics, but when an official like the Hon. Thomas J. Morgan declares war on them, they must defend themselvs. And that their votes count, the result of the election proves. Good-bye, Morgan!"

One Republican speaks thus: "The Catholic church fought all along the line to defeat Mr. Harrison because of his support of General Morgan as Indian commissioner. The Roman church used to receive large sums of money from the government for its Indian missions, and the government knew little of the use it made of the appropriations, but General Morgan put it on a line with all the other churches. Hence the Roman church's opposition to him." The Rev. Dr. McArthur, of New York, referring to this sectarian broil over the Indian schools, says of Cleveland: "I hope he will be true not only to his Presbyterian blood, but to his American education. But it remains to be seen whether he will bow at the feet of Romanism or stand like a tower for Protestantism." There is too much already, we will remark, of this standing like a tower for one sect or the other and neglecting the good of the country. Neither Protestants, acting as such, nor Catholics dominated by a zeal for their faith, can administer offices with decency. Our readers may look at a letter from a personal witness of Indian school management on another page of this paper.

This demonstration of the power of the Catholic church will henceforth make that institution more than ever feared, and even catered to, by our lawmakers.

Mr. Hugh O. Pentecost has entered into partnership relations with Mr. James Edward Graybill and Mr. C. Augustus Dieterich, under the firm name of Graybill, Pentecost & Dieterich, for the practice of the law, at No. 229 Broadway, New York. We believe that in his practice Mr. Pentecost will be found on the side of justice; and so believing, we wish him success in all his cases.

Mr. T. C. Widdecombe, author of that valuable little pamphlet "Science and Religion," has donated $2.50 for subscription to THE TRUTH SEEKER for some Freethinker who is unable to pay for it. We hav done considerable in that way ourselvs, and are glad to receive a little aid. We shall send the paper one year to some deserving Freethinker, with Mr. Widdecombe's compliments, throwing in the fifty cents for good luck.

The editor of the Children's Corner of THE TRUTH SEEKER, Miss Susan H. Wixon, of Fall River, Mass., at the recent municipal election held in

that city, was again reëlected to the school board for three years. She was the nominee of the Republican party, but, being very popular with both political parties in spite of her heretical principles, she carried a large number of Democratic votes, and ran ahead of the minister, who was on the ticket with her. Her sympathies are with the masses. Her independent modes of thinking, her keen denunciation of frauds and hypocrisies, and her interest and affection for little children make her highly respected among all classes.

The Broadway Theater was crowded from the gallery to the back of the stage last Sunday night to hear Colonel Ingersoll's estimate of Voltaire. The orator spoke for two and a quarter hours, but no one thought it was half-past ten when he finished. It is very evident that Liberal sentiment is widely diffused among the people, for the lecture, as our readers know, bristles with criticism of Christianity and her priests, and when he flung his darts of sarcasm the building "trembled with applause," as the *Sun* reporter felt it. The lecture was substantially as our readers hav seen it, but the colonel went outside his notes once or twice. An allusion which the audience thought referred to Dr. Parkhurst and like busybodies was a reference to the harshness of the clergy. "You hav no idea," he said, "how severe priests are. If you allowed all the priests and ministers of New York to form a legislature to make laws for New York, where would you rather liv—here or in a well-regulated penitentiary?" A roar of laughter showed that the audience understood the allusion. "I would never think I had done my duty to a client," he went on, "if there was a clergyman on the jury. A clergyman never thinks justice is done unless hell is raised with somebody." Mr. Moody's description of his prayer on board the steamship Spree, when she was disabled and storm-tossed on the ocean, evoked from Colonel Ingersoll another remark that tickled his hearers hugely. "Religion," he said, "is to most men what a lifeboat is to a ship. The passengers leave lifeboats alone until a storm comes, and then they begin to think of them seriously, unless some man happens to be on board who is lucky at prayer." A burst of laughter greeted this, and there were audible whispers of "Moody!" Mr. Ingersoll's voice was in excellent shape, the hoarseness which sometimes troubled him having disappeared, and when, in telling of the agony of a tortured man, he lowered it almost to a whisper, he could be heard distinctly in the farthest part of the great theater. The lecture and its delivery was a great treat to those who had the good fortune to be there.

In the West.

News and Notes.

At this season of the year the weather in California is as strange and variable as human life itself. It is a picture of infinit change from gorgeous sunlight, sceneries bathed in splendor, to measureless gloom. Clouds piled on clouds, and the dark floods descending. Beautiful blue skies appear, faint shining mists float over them. The earth seems in bridal array. The fields glitter, and the mountains are clothed in diamonds even to their very crests. Then over this enchanting prospect sweeps the storm and nothing can be seen but gigantic fold on fold of its black drapery rolling along the mighty blast. And when one thinks the tempest has expended its fury, and the brilliant sunshine for a while fills the air with triumphant colors, suddenly a fiercer and wilder night possesses the sky, and tumultuous rains pour like rivers upon the soil.

There is something exciting in these vast and varied scenes. No day is like another. The ocean breaking along the shore, now in gentle beauty and then in awful thunders, never givs the same aspect. The hills and the valleys with the wonderful canopy of clouds hav a perpetual alteration. A constantly new world unfolds upon the charmed vision. And such is human li e, answering to nature's sunshine and storm. We know not when the tempest will burst, and what strange events will throng from day to day. The past is like a crystal—unchangeable in its lights and shadows—but the future is like the sea, and we know not what wave will break in music or darkness upon the shore of to-morrow. to gem or mar our lives. The gloom and the glory of the outer world so marvelously mingling, in such unexpected forms, making the day almost like night, and night sometimes as beautiful as the day—in these the mind of man finds the expression of its own destiny, so terrific at times, and then so glorious and so lovely.

Coming to California, in the wild magnificence of its elements I find something sympathetic with the tragedy of human life. And the tragedy has come—heart breaking, and making desolation like the path of a cloud laden with the lightning.

My dear young friend Walter L. Grigsby has met with a sudden death. A brave, bright spirit like golden sunshine is extinguished in a moment. He was working in his father's mill, had just returned home for a few days radiant with energy and hope, and in some unaccountable manner—it will never be known how, for he was alone when the accident occurred—he was hurled into the machinery, his head crushed, and he died in an instant apparently. His brother Arthur found his lifeless body afterward under the revolving wheel. It was about 4 o'clock in the afternoon. What a blow for father and mother, sisters and brother, to thus lose him, without warning, without a chance to say good-bye, to see him only a little while before so strong, so healthful, overflowing with mirth and the beautiful promis of youth, so loving and so eager, and now dead. Could there be a greater sorrow to crush the human heart than this?

The accident occurred on Tuesday afternoon, November 29th. The storms had been so terrific that all telegraphic and telephone communications were destroyed between Calistoga and San Francisco. I did not receive the message until Thursday. I hastened immediately to Calistoga. It was a sad moment indeed when I greeted this sorrowing household in whose circle I had spent so many happy hours, for these are true friends of Freethought and my labors both here and elsewhere hav been brightened by their devotion and generous help. The funeral services were held on Friday, December 2d. Although the day was inclement a large number of neighbors were present, and in every way the community has shown its sympathy with our friends in their awful trial, for their home has been in this valley for over thirty years. Walter looked natural in the silence and majesty of death. One could scarcely believe that his heart was still forever, that those lips would speak no more nor the eyes open. What consolation could anyone giv in an hour so sad and crushing? Not all that the heart can dream or imagin can make death other than it is. There is no hope in death, no light. It is an immeasurable tragedy. We must endure it. The Bible and the church are as helpless as unbelief itself. They cannot heal the broken heart. They cannot make that good which is evil and only evil.

Even if there is something of relief in the darkness of death when old age passes away, because old age is in itself a kind of living death and the brightest faculties cease to be, where is there one particle of light in the death of glorious youth? In all the beyond—beautiful as we may make it in our most blessed visions—there is nothing so beautiful, so sweet as this earthly existence with our friends here, our loves and hopes here, our delights with father and mother, brother and sister, and the affection that flows like a silver stream. Our dear and noble comrade could not hav gone to a better world than this. Oh, the Christian's heaven—I despise it in contrast with the world of action here. It is a shadow, while this life is a reality, the beauty and the glory that we desire.

I despise the Christian's God. What a weak, puny God he is. How helpless he is when nature's tremendous forces move on. Could he not avert this blow? Could he not stop that rushing wheel? could he not save that dear head? If not, then he is as useless as the dry leaf that drifts along the tide.

The Bible, the church, the priest, are useless in an hour like this. They only make more dreadful the fact that confronts us. Back of the gloom of nature they put the gloom of an infernal God. Instead of making nature benevolent, they make it a hideous nightmare.

We must take nature simply as it is, with its evils and imperfections. There is no wisdom in nature, no love, no justice, no mercy. Nature is not right in this thing, in this tragedy of death. She is absolutely wrong, absolutely destructiv and inhuman. Only in the strength of humanity itself, in human love and human help, is there any softening of this awful tragedy.

Man must meet death in the grandeur of his ideal life which he himself has built up out of Reason, Science, and his own indomitable spirit. The sublime ideas of truth, of justice, of brotherhood, of liberty, of progress, animate and giv us courage, and so by the grave of our brother and friend we think not simply of the cold body, but of the grand and beautiful inspirations that made his young life so happy and bountiful. We dwell in the mighty spiritual world of our ever-struggling humanity, that world which from dim and far beginnings has broadened and brightened into such majesty and splendor of poetry, music, and immortal art. In the might and magnificence of that world we triumph over death and endure our sorrow and console the breaking heart, and turn to our tasks again with the gracious memory of our beloved one enshrined in deathless beauty.

The coffin was covered with flowers, and the tender leaves wreathed the face of our dear one. The last sad look was given and he was borne away to the burial-place. The storm still continued as we went our way to Calistoga with long procession of friends and neighbors. From this place by car the body was taken to Napa. It poured furiously when we reached the city, as if the elements were in their most cruel mood; but nearing the spot where he was to be laid away forever the rain ceased, as if into her bosom nature would at last take her child in peace and quietude. Gently into the grave he was lowered, resting upon the couch where no pain shall ever come. Over the clods were placed the flowers of love and memory, and we bade farewell, a long farewell, to the precious dust Immediately after the momentary lull the storm renewed its fury as we repassed the gloomy portals of the city of the dead. It rained steadily for hours, the train was delayed, and it was nearly midnight when over the dangerous ways, flooded by the increasing tempest, we reached home. It was a sad, sad day to our friends, and the courage of their own hearts alone sustained them.

Walter Leslie Grigsby was only twenty-one years of age at the time of his death. He was universally beloved. He was always ready to help, Liberal in spirit and unflinching in his convictions. He was an earnest Freethinker. A year ago he came to San Francisco to be apprentice in the Risdon Iron and Locomotiv Works. He desired to learn his business thoroughly. He was not obliged to do the rough work that he did, but he accepted it as a method by which to acquire knowledge and skill for his profession. Though a beginner he lived on his wages. His father was able and willing to assist, but he would not accept the offered aid. He determined to be independent and self-reliant, to win his own way from the start. He spent most of his evenings in study. He learned from books as well as by practical experience. In our Freethought movement at San Francisco he was an ardent and courageous supporter. He stood by our colors through every difficulty, were there few or many in the cause. He was of buoyant disposition—looking to the bright side of things, and ready to be at the front. He was a loyal soldier—loyal to the truth, to freedom, and to humanity. He was a gallant comrade, stricken from our side in the very happiest moment of his youth and labor.

His father, Mr. R. F. Grigsby, of the Palisade Mines, Calistoga, is well known in our Liberal ranks. For years he has been a stanch supporter of Freethought, as was his father before him—T. L. Grigsby, whose funeral I attended last year at Napa. Walter's mother, Mrs. Grigsby, is daughter of one of the pioneer Liberals of California—Amos Buckman, of San Diego county. Arthur, Walter's brother, and Miss Meda and Miss Lola, his sisters, are also true and brave Liberals who desire not the consolations of religion in this dark hour. This bright and genial circle, where reason is ever shining and humanity attractiv, has been rudely sundered by that mysterious and mighty force upon whose bosom the universe itself seems but a wave that comes and goes. To these friends thus bereft is given the sympathy of every Liberal heart. Time alone can soften the sorrow which is now so overwhelming. Time will bring the sunshine and the flowers, the summer's day beyond the winter's gloom. Time will bring new duties, new toils, and new hopes. Time will make memory sweet and beautiful. Time will bring forth in lovely outline the full and earnest life of him whom we shall see no more. Over the dark canvas of the grave, now so strange and desolate, time shall paint the virtues of him we love. Time shall reveal the noble thoughts that animated his brief but heroic life. Time shall giv him to us in immortal youth.

We can liv and love; and living and loving we can pluck from death's dark bosom itself the best and brightest glory of the dear ones gone away.

SAMUEL P. PUTNAM.

Calistoga, Cal, Dec. 14, 1892.

Unreasonability of Christian "Reasonability of Hell."

With the increase and spread of reason's light and research the claims of superstition visibly recede and dwindle. An apprehensiv uncertainty of lasting credulity in the awe-inspiring doctrins forces the divine apostles to a gradual but steady mitigation of the sufferings of eternal damnation.

The Satanic Ruler of a short century ago would to-day hardly recognize his old domain. He would become amazed and completely lost as soon as he stepped inside the infernal boundary. Instead of meeting inviting blazes of a roaring fire, choking smoke of brimstone and smell of roasting flesh, he would certainly shudder at the cooling and pleasant breezes, so antagonistic to his unacclimatized nostrils and nerves. Nothing to enliven his cunning eyes, to joy his grinning jaws; no job, no salary, no hope of regency, of livelihood. Despair would prove his fate, suicide the only salvation. We therefore candidly advise his unfortunate highness to postpone the visit, and stay outside.

How did all this occur? Your enterprising church magnate has stealthily turned on a powerful hose and succeeded in pacifying the furious flames. His associates "in Christ," seeing no realization of their expected wrath of the Lord upon the sacrilegious intruder, soon fell in line themselvs, successfully helping, not only in a complete extinguishing of all the fires, but also in a total and clean obliteration of the whole subterranean establishment as regards its policy of government and objects of speculation. All the enormous supplies of coal, the numerous furnaces, anvils and hammers, shovels and tongs, pokers, nails, and chains—all hav been boldly advertised for sale and nicely disposed of to a few cheap second-hand dealers. The walls, ceilings, and floors underwent an entire renovation, and save for the few dozen of ashsacks, and mischievous pin-cushions securely fastened to the stationary sitting paraphernalia, the whole resort would not prove so very undesirable for the majority of the victims condemned by the church, which, under the guidance of the great judge on high, claims that it is nothing but just to reap the fruits in the spiritual life according as they were sown during our earthly existence.

The following is a short synopsis of a recent sermon upon this subject:

"It is most reasonable that everybody should be punished for all sins and crimes against the generous God who endowed us with a free and untrammeled will to do whatever we please, and to choose between right and wrong. God would not be just should all criminals escape punishment, and enjoy the unearned benefits of the righteous in heaven. There must be, nay! there is a hell, a fitting place for every offender to pay the dues he owes his divine master. But, like many other passages in the holy Bible, we shall not take *verbatim* the descriptions of hell. The reasoning power, as the fruit of our increased learning and research, is plainly showing us the way of 'divine interpretation.' The loving father in heaven will not punish his children with smoke and fire from brimstone and tar. Neither is there any devil with horns, hoofs, and tail, pick and fork. *The hell is simply a state in which all will put themselvs who fail to obey the divine will of God;* who do not liv a life righteous, religious, and holy."

Such and similar were the silly exhortations of the below-named pastor of St. Paul's Methodist Episcopal church, one of the "best informed" and most noted divines of the Queen city. The subjoined short criticism of his sermon might, therefore, be not out of place, though he has not shown as yet any willingness to answer my respectful prayer for his "beatifying" information:

CINCINNATI, O., Nov. 18, 1892.

REV. GEORGE K. MORRIS, D.D., *Dear Reverend Sir:* Last Sunday evening I was one of your most attentiv listeners. I shall never regret having spent an hour in the beautiful edifice, enjoying the enchanting choir and the really divine eloquence of your religious argumentations. Nothing would remain for me but to sign the list of your followers regarding the "Reasonability of Hell," if there but were:

1. An immortal soul in man, and
2. No omnipotent and all-knowing supreme ruler, called God.

This double "if" is in my humble opinion the fatal stumbling-block, the bottomless precipice, in every religious doctrin.

What is the soul? Where is she? And do you know there is any undying, everlasting spirit? Prove it, and then speak of its eternal tortures, or shouting joy. The ghost stories of the past are not credited as they used to be in our age of enlightenment, reason, and research. All your proof in this respect rests solely on the teachings of the foul and leprous contents of the "holy" Bible. Perusing carefully its pages you will find it most blasphemous and contradictory. Take, for instance, the creation of the "first" parents, Adam and Eve. Are all peoples the descendants of this single and only family? In such an instance Adam's sons had to intermarry with their sisters; the father with his daughters; the mother with her sons; the—oh, well! a cold chill passes through all my frame at the very thought of such divinity and wisdom of the alleged creator.

A few lines farther the same holy codex asserts that Cain went to the land of Nod and there "took unto himself a wife from among the daughters of that land." By whom became this strange land populated, Rev. Mr. Morris?

Now let us take a glance at the other end of these holy scriptures. Mr. Jesus, the reputed son of God, had his ancestry dated back to David. How do we know of it? The holy gospels of St. Matthew and St. Luke furnish the great authority. The former credits "our savior" with twenty-eight generations, while Luke counts as many as forty-three, and none corresponds with the other save as to David and Joseph. Who is here right? Either the first or the other must evidently be a liar. Yet both are still enjoying a full confidence of the almighty's secretaryship, specially selected, divinely inspired and holy.

The second "if:"

According to your and every church's teachings there is no question as to the existence of an all-knowing, all-wise, and almighty God. "If" so, how can you conscientiously make the man responsible for any deed the commission of which had been recorded in the knowledge of heaven ages before? Do you for a moment believe that God could know anything without or against his holy will? If he was aware of any murder to be perpetrated, it had to come to pass, the so-called free will of the brute notwithstanding. Would not this all-knowledge condemn rather God himself instead of his servant who is bound to follow the will of his all-knowing and almighty master? You are surely familiar with the fatal results of lightnings, cyclones, volcanoes, and numerous equally horrible catastrophes. How many of God's living images are daily falling victims to these cruel agencies! What, do you suppose, will be the fate of the legions of souls thus unprepared for any of your everlasting abodes? I almost hear your answer: that "everybody ought to be always ready and prepared for his call." Yes—it is very easy to state, but by no means so easy to prove the justice of, such affirmation. Is there no speck of possibility that the heavenly father was, according to the grand Lord's Prayer, just in the act of "leading" the poor wretches into "temptation" when thus snatched away? If the almighty himself is pushing you into sheol, how are you able to raise unto him your voice and heart in song and prayer, embellished, if necessary, by a solemn American tin horn, or German dudel-sack? Besides, they might hav been just piously storing means for an increased joy in heaven by sinning as much as possible when suddenly cut short and mashed to pieces. The holy Bible says: "There will be more joy in heaven at one converted sinner than over ninety-nine uprights." "The bigger the cake the jollier the picnic."

How can the "just" and "loving" father punish his child when its intentions were of the most commendable nature, though, in fact, not exceedingly "nice?" Innocent mistakes are surely not punishable in manner and form of the teachings of Bible and church.

God's will and wish, according to your statement, is that everybody be saved and none punished. Is God unable to realize the ends of his "almighty" will? Why does he allow the king of hades to stuff his grisly kingdom with such a cruel majority of God's own subjects, his own children? Did he not know, before creating the man, that his divine share will be so insignificant as to hardly justify all the trouble in molding Adam? He should hav known, if he knew anything, that his undertaking will soon prove a total failure, an irredeemable fiasco.

And now, all those sweet, tiny innocents—where will they be domiciled? Jesus is credited with saying, "Suffer little children to come unto me, for theirs is the kingdom of heaven." What? How? Did they ever earn it? Hav they already succeeded in overcoming the Lord's "temptation?" Why did God fail to take us all up while in the grasp of "the children's kingdom?" What sort of justice do you call this? But, on the other hand, how can you unblushingly accuse the children of being so indifferent and ungrateful as to enjoy the loveliness of heaven while knowing that their papas and mammas, their brothers and sisters, are probably crying, wringing hands, and despairing in hell forever, ever, and ever?

Such teachings, my dear friend, cannot possibly emanate from a source acceptable, sound, and honest. Quite the contrary is palpably their horrid and only foundation. In no way do I wish to be understood as disputing the rights of your pulpit, for they are guarded by the laws of our land; and, secondly, I do not think your institution worse than many others under the same protection. Neither do I hope your mental peace will become materially unbalanced and disturbed, as you are a gentleman of vast understanding and experience. Knowing full well that the credulity of your congregation is at your very command, somebody else would gladly slip into your place and reap the fruits of such a rich soil, should you conclude to reform.

As everybody's presence is "welcome" and "appreciated" to listen and profit by your "words of wisdom," I will surely not be denied the justice of disputing those of your statements which seemingly do not side with the truth. You claim the color of your ideas to be white, perfectly white, while to me it looks black, as black as tar, unless I am color-blind, though nobody has, so far, proved this defect in my sight. Perhaps you might be more successful in correcting this grave infirmity. Nothing else would so awaken my sense of gratitude to you as such an achievement; and I would consider it the crowning glory to my life's desires. But it must be convincing, just, and truthful—yes, truthful; for truth I am ready to suffer; and craving for truth I remain,

Yours respectfully, N. D. TANSKE, M.D.
61 *West Ninth street.*

New England Theology Two Hundred Years Ago.

From the Rev. Michael Wigglesworth's "Day of Doom."

THE JUDGMENT DAY.

Before his throne a trump is blown,
Proclaiming the day of doom:
Forthwith he cries, "Ye dead arise,
And unto the judgment come."
No sooner said, but 'tis obeyed;
Sepulchres opened are:
Dead bodies all rise at his call,
And's mighty power declare.

The saved are then judged, or rather their salvation is thus described:

My sheep draw near, your sentence hear, which is to you no dread,
Who clearly now discern, and know your sins are pardoned.
'Twas meet that ye should judged be, that so the world may spy
No cause of grudge, when as I judge and deal impartially.
Know therefore all, both great and small, the ground and reason why
These men do stand at my right hand, and look so cheerfully.
These men be those my Father chose before the world's foundation,
And to me gave, that I should save from death and condemnation.

The elect having thus been disposed of, Jesus turns to those who were not of the company chosen for him by God before "the world's foundation." After dealing with various classes of sinners in a manner which might well excite the envy of an Oriental despot whose heart had long been steeled against all the divine emotions, Christ proceeds to judge those whose lives had been pure, holy, honest, and upright, but whose greatness of soul had rendered it impossible for them to grovel before a God represented by his most zealous followers as infinitly more brutal and cruel than the worst man born of woman:

Then were brought nigh a company of civil, honest men
That loved true dealing, and hated stealing, ne'er wrong'd their brethren;
Who pleaded thus, "Thou knowest us that we were blameless livers;
No whoremongers, no murderers, no quarrelers nor strivers."

Jesus admits that they hav been all they claim, but proceeds:

And yet that part, whose great desert you think to reach so far
For your excuse, doth you accuse, and will your boasting mar.
However fair, however square your way and work hath been,
Before men's eyes, yet God espies iniquity therein.
You much mistake, if for their sake you dream of acceptation:
Whereas the same deserveth shame and meriteth damnation.

This picture of infinit injustice, however, pales into insignificance before what follows:

Then to the bar, all they drew near who dy'd in infancy,
And never had or good or bad effected pers'nally.
But from the womb unto the tomb were straightway carried,
Or at the last e'er they transgrest who thus began to plead:

If for our own transgression, or disobedience,
We here did stand at thy left hand, just were the recompense;
But Adam's guilt our souls hath spilt, his fault is charg'd on us:
And that alone hath overthrown, and utterly undone us.
Not we, but he ate of the tree, whose fruit was interdicted:
Yet on us all of his sad fall, the punishment's inflicted.
How could we sin that had not been, or how is his sin our
Without consent, which to prevent, we never had a pow'r?
O great creator, why was our nature depraved and forlorn?
Why so defil'd, and made so vil'd whilst we were yet unborn?
Behold we see Adam set free, and sav'd from his trespass,
Whose sinful fall hath spilt us all, and brought us to this pass.
Canst thou deny us once to try, or grace to us to tender,
When he finds grace before thy face, that was the chief offender?

Jesus is then represented as replying in the following language:

What you call old Adam's fall, and only his trespass,
You call amiss to call it his, both his and yours it was.
He was design'd of all mankind, to be a publick head,
A common root, whence all should shoot, and stood in all their stead.
He stood and fell, did ill or well, not for himself alone,
But for you all, who now his fall, and trespass would disown.
If he had stood, then all his brood, had been established
In God's true love never to move, nor once awry to tread:
Would you hav griev'd to hav receiv'd through Adam so much good,
As had been your for evermore, if he at first had stood?
Since then to share in his welfare, you could hav been content,
You may with reason share in his treason, and in the punishment.
You sinners are, and such a share as sinners may expect,
Such you shall hav; for I do save none but my own elect.
Yet to compare your sin with their who lived a longer time,
I do confess yours is much less, though every sin's a crime.
A crime it is, therefore in bliss you may not hope to dwell;
But unto you I shall allow the easiest room in hell.
The glorious king thus answering, they cease and plead no longer:
Their consciences must needs confess his reasons are the stronger.

Having disposed of the sheep and goats, the worthy divine next lingers on the field of victory and despair much as a bee lingers over the honey-cup of a fragrant flower.

Now what remains, but that to pains and everlasting smart,
Christ should condemn the sons of men, which is their just desert;
O rueful plights of sinful wights! oh wretches all forlorn;
'T had happy been they ne'er had seen the sun, or not been born.
Yea, now it would be good they could themselvs annihilate,
And cease to be, themselvs to free from such a fearful state.
O happy dogs, and swine and frogs; yea, serpents' generation,
Who do not fear this doom to hear, and sentence of damnation!
Where tender love men's hearts did move unto a sympathy,
And bearing part of others' smart in their anxiety:
Now such compassion is out of fashion, and wholly laid aside;
No friends so near, but saints to hear their sentence can abide,
The godly wife conceives no grief, nor can she shed a tear
For the sad fate of her dear mate, when she his doom doth hear.
He that was erst a husband pierced with sense of wife's distress,
Whose tender heart did bear a part of all her grievances,
Shall mourn no more as heretofore because of her ill plight;
Although he see her now to be a damn'd forsaken wight.
The tender mother will own no other of all her numerous brood,
But such as stand at Christ's right hand acquitted through his blood.
The pious father had now much rather his graceless son should lie
In hell with devils, for all his evils, burning eternally,
Than God most high should injury, by sparing him sustain;
And doth rejoice to hear Christ's voice adjudging him to pain.
Who having all both great and small, convinc'd and silenced,
Did then proceed their doom to read, and thus it uttered.
Ye sinful wights, and cursed sprites, that work iniquity.
Depart together from me forever to endless misery;
Your portion take in yonder lake, where fire and brimstone flameth:
Suffer the smart, which your desert as its due wages claimeth.
What? to be sent to punishment, and flames of burning fire,
To be surrounded, and eke confounded with God's revengeful ire!
What? to abide, not for a tide these torments, but forever;
To be released, or to be eased, not after years, but never.
Oh fearful doom! now there's no room for hope or help at all:
Sentence is past which aye shall last, Christ will not it recall.
There might you hear them rend and tear the air with their outcries:
The hideous noise of their sad voice ascendeth to the skies.
They wring their hands, their caitiff hands, and gnash their teeth for terrour;
They cry, they roar for anguish sore, and gnaw their tongues for horrour.
But get away without delay, Christ pities not your cry;
Depart to hell, there may you yell, and roar eternally.
Dy fain they would, if dy they could, but death will not be had.
God's direful wrath their bodies hath for ev'r immortal made.
But who can tell the plagues of hell,
The lightest pain they there sustain more than intolerable.
But God's great pow'r from hour to hour upholds them in the fire,
That they shall not consume a jot, nor by its force expire.

The hymns of this age were also in perfect touch with this frightful system of thought. Take, for example, the following:

My thoughts on awful subjects roll,
Damnation and the dead;
What horrors seize the guilty soul,
Upon a dying bed.

Ling'ring about these mortal shores,
She makes a long delay;
Till, like a flood with rapid force,
Death sweeps the wretch away.

Then, swift and dreadful she descends
Down to the fiery coast,
Among abominable fiends,
Herself a frighted ghost.

There endless crowds of sinners lie,
And darkness makes their chains;
Tortur'd with keen despair, they cry;
Yet wait for fiercer pains.

Not all their anguish and their blood
For their old guilt atones;
Nor the compassion of a God
Shall hearken to their groans.

Here is another companion hymn:

With holy fear, and humble song,
The dreadful God our souls adore;
Rev'rence and awe become the tongue,
That speaks the terrors of his power.
Far in the deep, where darkness dwells,
The land of horror and despair,—
Justice has built a dismal hell,
And laid her stores of vengeance there.

Eternal plagues and heavy chains,
Tormenting racks and fiery coals,—
And darts, t' inflict immortal pains,
Dy'd in the blood of damned souls.
There Satan, the first sinner, lies,
And roars, and bites his iron bands;
In vain the rebel strives to rise,
Crushed with the weight of both thy hands.

There guilty ghosts of Adam's race
Shriek out and howl beneath thy rod:
Once they could scorn a savior's grace,
But they incens'd a dreadful God.
Tremble, my soul, and kiss the son:
Sinner, obey thy savior's call;
Else your damnation hastens on,
And hell gapes wide to wait your fall.

Below the pious author of a once popular hymn, found in the collection before referred to, givs us a graphic pen-picture of God as seen by his mental vision:

His nostrils breathe out fiery streams;
And from his awful tongue,
A sovereign voice divides the flames;
And thunder rolls along.

Think, O my soul, the dreadful day,
When this incensed God
Shall rend the sky, and burn the sea,
And fling his wrath abroad!

What shall the wretch, the sinner do?
He once defied the Lord!
But he shall dread the Thunderer now,
And sink beneath his word.

Tempests of angry fire shall roll,
To blast the rebel worm,—
And beat upon his naked soul
In one eternal storm.

Original sin and the degradation of manhood, the direct opposit of the incoming religious thought of to-day, were favorit themes with the hymnologist of other days. Let us imagin our great congregations of to-day singing the following:

Backward, with humble shame we look
On our original;
How is our nature dashed, and broke,
In our first father's fall!

To all that's good, averse, and blind,
And prone to all that's ill;
What dreadful darkness veils our mind!
How obstinate our will!

Conceived in sin, O wretched state,
Before we draw our breath,
The first young pulse begins to beat
Iniquity and death.

How strong in our degenerate blood
The old corruption reigns!
And mingling with the crooked flood,
Wanders through all our veins!

Wild and unwholesome, as the root,
Will all the branches be:
How can we hope for living fruit,
From such a deadly tree?

What mortal power, from things unclean
Can pure productions bring?
Who can command a vital stream,
From an infected spring?

These examples of the poetry which enjoyed wonderful popularity, and voiced the austere religious thought of colonial days, may help us to appreciate the ocean-wide expanse between the dominant religious thought at the time when Cotton Mather delivered his eulogy over the body of Rev. Michael Wigglesworth and the present, when the pastor of the most famous Congregational church in America declares in favor of evolution, and a learned professor in one of the greatest Presbyterian theological colleges publicly affirms that men can no longer shut their eyes to the fact that "the Bible contains errors which no man has been able to explain away*" and also that there are three sources or fountains of divine authority, "the Bible, the church, and reason." So gradually, however, has this wonderful evolution taken place, and so multitudinous hav been the educational agencies which hav steadily lifted man into a higher sphere of thought, that it is only when we examin the history and literature of a vanished age that we are able to appreciate the progress which has been accomplished, or properly appreciate the spirit of the past. *Religion is evolving as is humanity. What was orthodoxy yesterday is blasphemy to-day. What is heterodoxy to-day is orthodoxy to-morrow.* The history of religious evolution is a tedious and often disheartening narrativ, and so also is the story of life's evolution and the rise of man from the savagery of Central Africa to the development of a Hugo; but the story in each instance is inspiring, for the *trend is upward.* The star goes before. The road ever leads to a higher altitude.—*B. O. Flower in the Arena.*

* Inaugural address by C. A. Briggs, on authority of the Holy Scriptures. Charles Scribners' Sons.

The Church Militant.

The Mason county, Ky., grand jury returned indictments Wednesday night against nearly all the barber shops, cigar stores, and clothing houses in Maysville for keeping open on Sunday.

Mrs. Elizabeth Berry and Garry Storms were taken recently to the Hackensack, N. J., jail to serve four days each for violating the Sunday law. They reside at Woodcliffe, and were arrested on complaint of Martin J. Meyers, a farmer of that place, who charged them with husking corn on Sunday.

A correspondent of the *American Sentinel* in Sierra Leone, says in a private letter to the editor of that paper that "the ministers of the various denominations and other gentlemen waited on the governor with a memorial, praying for a better observance of the 'Lord's day,' and more especially to prohibit vessels from landing here on Sunday, or to discharge or load their cargoes."

The pastors of the different churches of the city of Atlanta, Ga., met recently and organized an auxiliary of the American Sabbath Union. On the same day a bill was introduced in the Georgia legislature to make the reading of the Bible in all public schools compulsory. Such schools as fail to comply with this requirement are to be deprived of their *pro rata* apportionment of the public school fund.

There was some excitement on the 4th at North Elizabeth, N. J., where William H. Moffitt, a hustling real estate agent from New York, attempted to hold a public auction sale of building lots, and to draw a crowd he had engaged a band of music to giv a sacred concert and a caterer to serve a free lunch to all who attended. Chief Tenny, at the head of a force of police, made a descent on the scene, and arrested agent Moffitt, caterer Gus Salsfield, of Newark, the two clerks of the agent, and the band of fifteen musicians, most of whom belong to Nickols & Suenderhaft's band of Newark. The eighteen prisoners were marched to the Elizabeth police headquarters, where Justice Hetfield held a special session of the police court, and fined each man $1 and costs, or $3.85, for disorderly conduct. The prisoners all paid their fines, and were discharged from custody.

The *Pearl of Days* givs the latest baseball news as follows: Playing baseball on Sunday is a violation of the Nebraska law. The supreme court

of Nebraska so decided November 11th, in the case of the state against O'Rourke, a case originating in the arrest last year of a baseball team while engaged in playing a game on Sunday. The players were not fined by the county judge. The county attorney filed exceptions and carried the case to the supreme court for an interpretation of the law, so that future controversies might be avoided in regard to the legality of playing baseball on Sunday. The court yesterday sustained the exceptions. The syllabus of Chief-Justice Maxwell is as follows: "Under the provisions of section 241 of the criminal code, any person of fourteen years of age or upward who shall on Sunday engage in sporting, etc., shall be fined in a sum of not exceeding $20 or to be confined in the county jail not exceeding twenty days, or both. Playing baseball on Sunday comes within the definition of sporting and renders the person so engaged therein liable to the punishment provided for in section 241."

Spiritual Science.

In the summer of 1847 three copies of the first issue of "Nature's Divine Revelations," by Andrew Jackson Davis, came to a bookseller of Syracuse, where I was living. I bought one copy and I hav it yet. Prof. George Bush, of New York city, who had recently evoluted out of Presbyterianism, was a champion of the book, hoping it would lead many to accept the claims of Swedenborg as an infallible seer. Theodore Parker wrote to a clerical friend, of Syracuse, saying, "It is a wonderful book, to say the least." The reading of that book helped me more than anything else to throw off the shackles of orthodoxy.

In the following autumn I went to New York city to liv. Calling on Professor Bush, I spoke to him about an unintelligble theory of the tides, propounded in the book. He smiled and said he had read an adverse criticism on that very point. I called on Mr. Davis himself and spoke about his theory of the tides. He did not profess to be able in his normal state to explain it, but said that his scribe Mr. Fishbough, was preparing a paper on the subject. If such a paper ever appeared I never knew it; nor did I get any light on the subject until 1880, when I found it in Newcomb's "Popular Astronomy," that the tide on the farther side of the earth from the moon was caused by the centrifugal force of the two bodies, the earth and moon, revolving around their common center. If the earth did not turn on its axis the tides would move around its circumference in twenty-nine and one-half days instead of twenty-four hours and fifty-three minutes. The clairvoyant Davis in 1847 had vaguely perceived the agency of centrifugal force in causing the tides, but had erroneously attributed it to the earth's revolution on its axis. If any scientific exposition of centrifugal force in causing the tides on the side of the earth farthest from the moon ever appeared before the publication of Newcomb's "Popular Astronomy" in 1877, I am not aware of it.

Mr. E. D. Hicks having, as he says, seen an article of mine in which I quoted from "Nature's Divine Revelations," and imagining that I considered that work reliable, wants me "to rise and explain, and tell us of just one little fact, one scientific fact, which we did not know before being told by supposed spirits."

I am sorry to say that I find very few books, even scientific ones, that are altogether reliable. Mr. Davis was only a clairvoyant, and I know that clairvoyants are not always reliable. William Fishbough, who took down the clairvoyant's words and who wrote the "Scribe's Introduction," was a man of good repute. I knew him, and never heard anyone doubt his integrity. In that introduction he says: "Reader, do not consider this book as a standard so infallible as to relieve you from the further exercise of your reason."

The Laplace or nebular theory of world-formation is upheld in this book. I quote a few lines at the outset:

> In THE BEGINNING, the Univercœlum was one boundless, undefinable, and unimaginable ocean of LIQUID FIRE! The most vigorous and ambitious imagination is not capable of forming an adequate conception of the hight and depth and length and breadth thereof. There was one vast expanse of liquid substance. It was without bounds, inconceivable, and with qualities and essences incomprehensible. This was the original condition of MATTER. It was without forms; for it was *one* Form. It had not motions; but it was an eternity of Motion. It was without parts; for it was a Whole. Particles did not exist, but the Whole was *one* Particle. There were not Suns, but it was one Eternal Sun. It had no beginning and it was without end.

I am not now edified by this kind of *pseudo*-scientific rhapsody. I cannot comprehend "the beginning" of an "eternal sun which had no beginning," nor do I believe that the "univercœlum was one boundless, undefinable, and unimaginable ocean of liquid fire." Whence came the fire? Must we not postulate an almighty creator who fired up matter "in the beginning," or some time thereafter, during an eternity that "had no beginning?"

I reject the Laplace or nebular theory, whether propounded by mortals or spirits. And I hav yet to see any scientific book maintaining the opposit, or accretion, hypothesis, except a pamphlet of 104 pages by James Milleson, M.D., of Indianapolis, published in 1878.

And now, in answer to the challenge to adduce a single scientific fact which we did not know before being told by supposed spirits, I quote the following words of the clairvoyant Davis on page 160:

> The existence of *eight* planets has been determined upon beyond all doubt.* Still the *eighth and ninth* are not yet *recognized* as bodies belonging to the solar system.

The note by Mr. Fishbough is important, as follows:

> * At first I did not understand this expression; and it is but recently that it occurred to me that it evidently has reference to the conclusions which Le Verrier had already established in his own mind from mathematical calculations, and which the clairvoyant saw. Numerous witnesses can testify that what is said about an eighth and ninth planet, was in manuscript in March, 1846, and months before Le Verrier's calculations and conclusions had been announced in this country. The eighth planet [Neptune] was first actually discovered in September, 1846.

Leverrier's calculations appeared in the summer of 1846, and, on being compared with those of Mr. Adams, made a year earlier at Cambridge, the coincidence was found to be so striking that a vigorous search was begun for the supposed planet, and its discovery was made at Berlin, Sept. 23, 1846.

Miss Mollie Fancher, the sleepless, sightless, speechless, and foodless girl of Brooklyn, to my personal knowledge, has possessed the clairvoyant power in her abnormal state. My old friend and associate, Henry M. Parkhurst, whose house is nearly opposit that of Mollie, prepared a crucial test of independent clairvoyance, and published the result in the New York *Herald* of Nov. 30, 1878.

In the early days of mesmerism in France, an epileptic subject would, in his trance state, foretell the day, hour, and minute of his next fit.

And I could narrate facts disclosed to me by clairvoyants or mediums which no one living knew until subsequently verified.

In regard to "Nature's Divine Revelations," Mr. Hicks asks, "What is the difference between it and the Book of Mormon?" I hav a copy of the Mormon Bible, and I am unable to discover any merit in its composition or derive any useful knowledge therefrom.

Again, the interrogator wants to know why the clairvoyant's spirit control Galen overlooked the two moons of Mars and the fifth satellite of Jupiter. I don't remember whether Claudius Galenus, of Pergamos, court physician to the emperors Aurelius and Commodus, was said to hav controled the Poughkeepsie seer; but if he did, I venture to doubt whether that ancient M.D., who never saw any of Jupiter's moons when on earth, because there were no telescopes in his day, could hav acquired in the spirit-world all the astronomical knowledge contained in Mr. Davis's book.

Furthermore, in short and finally, if we could obtain all knowledge from departed spirits, wouldn't we be as happy as clams? W. H. BURR.

Science and Progress.

WEEKLY TRIALS.

The Mohammedans of British India hav founded a theological college at Agra, where thirteen professors, with several assistants, will expound the doctrin of the Moslem scriptures. Thus far, the patronage of the institution is, however, so slight that lectures will be delivered only on three days of the week. The rest of the time will probably be taken up by heresy trials, since the lecturers are required to teach the absolute infallibility of the Koran.

DIVERTING ATTENTION.

General Cluseret thinks that Kaiser William deliberately encourages the little isms of the German politicians to keep them from investigating the divine right of monarchs. The church has practiced the same trick for ages. Theologians quarrel violently about the locality and time of Christ's ascension to divert attention from the question if he ever ascended at all.

JUST SUSPICION.

The procurator of the holy synod of Russia (a Holy Inquisition with knout trimmings) advocates the enforcement of a law requiring foreigners to "leave the Russian empire if they fail to accept the duties of citizenship after a residence of five years." The mental sanity of persons who volunteer to stay five years in the dominion of the czar must become so suspicious that they can, indeed, hardly expect to be left alone.

A COMPANION-PIECE.

The Holy Coat of Treves has proved such a bonanza to its exhibitors that the boodle syndicate can afford to bribe a couple of judges in the impending trial of doubting scoffers. Just about a hundred years ago a Jacobin bookseller was dismissed with a reprimand for having exhibited a crucified figure with the inscription: "*Le Premier des Sansculottes.*" If the defendant had not been able to plead the "mitigating circumstance of truth," a pair of holy breeches would hav been exhibited long ago.

LONG-HEADED POLITICIANS.

The Russian diplomats still agitate the project of founding a colony on the east coast of Africa, for reasons which seem rather to hav puzzled the outside world in consideration of the fact that Asiatic Russia already comprises three million square miles of superfluous land. The czar, however, has repeatedly denounced a free press, as the greatest possible curse of a God-fearing nation, and by crossing his Cossacks with Abyssinian baboons he possibly hopes to reduce his breed of slaves to the desired degree of illiterate submissivness.

EXPERT TESTIMONY.

A few weeks before his death, the late duke of Marlborough wrote for the *Fortnightly Review* an article on the "Art of Living," which will be published before the end of the year. If the rumors about the domestic habits of his grace are founded on fact, he would hav been far more competent to expound the art of shortening life.

SUNLESS SEAS.

The discovery of fish with imperfectly developed eyes made it probable that sunlight does not reach beyond a certain depth of the ocean, but that conjecture has recently been confirmed to a rather unexpected degree. By means of extra-sensitiv photographic plates sunk in the Mediterranean on one of the calmest days of the year, an Italian scientist has demonstrated that the almost vertical rays of the noonday sun in midsummer do not penetrate beyond a depth of one hundred and fifty fathoms. A submarine theological seminary might prove an unrivaled success from an orthodox point of view.

A GEOGRAPHICAL PREDICTION.

The manager of a Missouri railroad line predicts that before long the eastward stream of travel will turn in a westerly and southerly direction. The great natural resources of the Sunny South will certainly yet be recognized, but as long as our national capital remains on the Potomac the temptation of an eastward journey will spring eternal in the breast of the American office-seeker.

INGENIOUS BY-LAWS.

The paternal government of the czar proposes to reconcile bulldozed Jews by permitting baptized husbands to marry a second wife if No. 1 refuses to renounce the errors of the Talmud. The permission to cremate a stiff-necked mother-in-law would probably double the number of converts.

FATAL PROGRESS.

The Tucson Indians of southern Arizona hav for ages inhabited a valley surrounded by an old stone wall and blessed with the only good springs of that neighborhood; but they are now dying out and ascribe their fate to the coal-smoke of the locomotivs passing the foot of their mountains. Smoke and longevity are as compatible as theology and digestiv vigor, but since the completion of that railroad the national fence of the Tucsons has probably been covered with patent-medicin advertisements.

VERBAL VENGEANCE.

The Hindoo saints, with all their power of self-denial, seem to hav had a *penchant* for indulging in the occasional luxury of strong language. Prof. Max Müller, in his "Curiosities of Sanscrit Literature," mentions a holy pundit who devoted his life to meditation and became so enraged at the midnight crowing of a cock that he pronounced a curse of three hundred and twenty-two syllables. It would be worth knowing to what length of profanity that scholar would hav been provoked by the serenades of an American switch engin.

ARMED RESISTANCE.

A few weeks ago a big bear entered the village of Gorowno, Russia, in broad daylight and broke the door of a roothouse, protected only by a wooden bar and a picture of a Muscovite saint. There was not a gun in the village, and a mob of rustics, armed with pitchforks, had to maneuver for a quarter of an hour before they could induce the invader to beat a retreat. The bear had come from a hunting preserve of the grand duke Constantine, but the villagers got off with an official remonstrance. In Pennsylvania they would prabably hav been indicted for high treason. F. L. OSWALD.

The Cause in the State of Washington.

The conspiracy of the Ministerial Alliances throughout the state; the uniting all their forces in opposing and evading the decision of the state attorney-general, and their avowed determination to use ev ry means to influence the legislature to repeal the law prohibiting Bible-reading, prayer, and religious exercises and instruction in our public schools, calls for especial vigilance, prompt action, and very much of hard work on the part of the officers of the Washington Secular Union.

The infamous disregard of law and every principle of right and justice by the contemptible sycophants and hired tools of the churches who disgrace the judge's bench in the state of Tennessee, proves that more depends upon the judges and the state attorney-general than on the law itself.

The Sunday law of Tennessee provides only for prosecution "before any justice of the peace of the county." The utmost penalty is $3, one-half to be paid to the informer, and the other half for the use of the county.

This is the only law on the subject in the state of Tennessee, yet for the past eight years prosecution, or more correctly speaking, persecution, of Christians, devout Bible-believers, who sacredly observed the Sabbath of the Bible, and quietly followed their lawful and usual vocations on the pope's Sunday, hav been taken before the circuit court, and the fine placed at whatever figure the judge chose to levy.

And a number of devout Christians, admitted by judges and prosecuting attorney to be honest, sober, industrious citizens, whose only offense was keeping the Sabbath of the Bible, and working on the pope's Sunday, were at the instigation of Christians of another denomination sentenced to jail from forty-five to sixty-five days, and driven to work on the public highway chained to negro criminals.

And the supreme court of the state of Tennessee, to curry favor with and secure the political influence of the orthodox churches, decided that "Christianity is part of the common law of the state of Tennessee" and these Sabbath-keepers according to the Bible must educate their consciences te obedience to the will of the majority.

The Christians of Tennessee hav set the example for the Ministerial Alliances o the state of Washington, and the same results will follow, unless the leaders of the political parties are made to realize that the Liberals of our state hav an organization whose number and influence make them a power for right and justice it is not safe for the politicians to ignore.

Hence the action taken by the executiv committee of the Washington Secular Union at our recent election.

We ask no one to vote against their conscience, or their individual interests, or to work for the exclusiv benefit of either party, but simply to so far lay aside party ties and affiliations as to vote only for those candidates for judge of supreme court, state attorney-general, and member of Congress—regardless of what ticket they were on—who could be relied on to do all in their power against reëstablishing prayers, Bible-reading, and religious exercises and instruction in our public schools; to repeal our present infamous revenue law, more especially the exemption of church property from taxation, and oppose the enactment of any puritanical, rigid Sunday observance laws.

Although failing of the full fruition of our hopes, we are well repaid for the expense incurred and the herculean work performed.

Eternal vigilance is the price of liberty, and it will be absolutely necessary to hav able and influential representativs of the Washington Secular Union at Olympia during the next sessions of our legislature, to keep a sharp watch against any subtle schemes of the enemy, so that by being forewarned and on the ground, every attempt at adverse legislation may be defeated.

This will entail considerable expense.

The funds should be provided at the earliest possible moment, so that the best and most economical arrangements may be made, and the services of those most desired secured.

Will every Liberal of the state look to the date of their certificate of membership in the Washington Secular Union, and if in arrears for dues, promptly remit to the secretary?

Will those who can send one year's dues, $2, instead of the usual $1 for six months?

The least approach to prayer or any religious exercise or instruction in any public school in the state is sure to bring the swift, earnest protest from the secretary of the Washington Secular Union; if it is not instantly heeded and the wrongdoing abandoned, appeal is made to, and orders for discontinuance received from, the state superintendent of public instruction.

The Washington Secular Union has defeated every effort made to enforce Sunday observance. Wherever arrests hav been made the secretary has flooded the place with pamphlets on the Sabbath and Sunday question, rendering the lives of the preachers a dismal burden because they are utterly unable to answer the incessant stream of questions by their members, "Why should we keep Sunday as the Sabbath, since it is nowhere so commanded in the Bible?" etc.

Now comes the fierce battle over repeal of the present outrageously unjust revenue law, and especially that part of it which exempts church property from taxation up to $5,000 and entirely exempts from all taxation all so-called Christian benevolent institutions.

The churches hav the inside track, for Christians willingly make self-sacrifices to aid their church organization and support their cause; while many Liberals are apathetic or careless, indifferent to the fact that the few are greatly overburdened, while they go free.

Remember the Washington Secular Union has accomplished more effectiv work, and made more judicious and economical use of the money contributed to it, than any other Liberal organization in the United States.

The present executiv committee are activ, successful business men who hav the confidence and respect of the community. They are practical men, zealous workers, conscientiously performing every duty imposed upon them.

Let every Liberal of the state of Washington observe the grand old heathen festival of the birthday of the sun, December 25th. Let us renew old friendships and form new ones, and giv gifts to make others happy.

Let not the patient burden-bearing editors and publishers of your Liberal papers be forgotten. Insure each of them a merry Christmas and a happy New Year by at once forwarding a year's subscription and a new subscriber.

Liberals of Washington, the cause you love needs help! To continue the good and effectiv work of the Washington Secular Union, contributions must be made and its membership increased.

Will all who favor reason, right, and truth; all who really desire complete divorce of church and state; all who are Liberals in very truth, and not mere Bible-kickers, Liberals only in name, send a gift to the Washington Secular Union, so that we may hav efficient representativs at Olympia during the next session of the legislature, and the work of the Union be done, its aims and objects carried to success? Send contributions to the treasurer, Mrs. F. C. Reynolds, 420 North L street, Tacoma, Wash.

C. B. Reynolds,
Sec. Washington Secular Union.

Of a Business Nature.

Attention is again called to the list of Saladin's works advertised on page 812, a large consignment of which we hav just received from England. Saladin is one of the most brilliant and sharpest writers in the Freethought ranks. Each of his books bears evidence that its author is a man of great genius wholly free from Christian superstition. It will please us greatly to circulate them widely in this country.

The Leaflet advocating the Sunday opening of the World's Fair ought to be scattered by the thousands. In December or January we shall send them to Congressmen and to others who may be influenced by argument. We need money to do this, and those who can afford to aid are requested to do so. The price of the Leaflet is 25 cents per dozen; $1.50 per hundred. Anyone who will distribute five hundred or a thousand can obtain them at special rates.

We also call attention to the advertisement of books for the holidays on page 798 of this paper. There are many beautiful things connected with the pagan festival in celebration of the returning sun, which the Christians hav adapted to their own use and called Christmas, chief of which is the kindly remembrance of friends with presents, and nothing can be more appropriate for such presents than books which instruct as well as please the eye.

The thirteenth edition of Helen Gardener's "Men, Women, and Gods" is now being bound, and those who hav ordered paper-covered copies, but hav not received them, will be supplied in a few days. The book is having a large sale, but not larger than its merits warrant. Every woman in the land ought to read it, and we wish that Christian women particularly could be induced to do so. They would not then be such puppets for the priests to play with.

We hav made arrangements with Otto Wettstein whereby we can offer the Freethinker's Badge-Pin and The Truth Seeker together at a material reduction. The $2 pin and the paper one year for $4.50; the $2.75 pin and the paper for $5. Also the Ingersoll Souvenir Spoon and The Truth Seeker in combination at a still greater reduction. The tea spoon and the paper, $4.75; the sugar spoon and the paper, $5.25. We giv our subscribers the benefit of all discounts.

We shall shortly publish the fourth edition of the "Crimes of Preachers" If our readers see any records of the clergy being guilty of "ministerial conduct," from lying to murder, they will add to the world's knowledge and the cause of truth by marking the report and forwarding the paper containing it to this office. We desire to do all the justice possible to the reverend clergy who so kindly constitute themselvs our moral and religious guardians.

In our advertising columns will be found a list of political papers which we can get for those who want them at a reduction when ordered with The Truth Seeker. The papers—the *Tribune*, *Sun*, and *World*—are all good *news*papers, and one can select his politics to suit. We read them all and are entirely impartial. We also offer the *Arena* in combination with The Truth Seeker—with or without the picture premium—at a cheaper rate than it can otherwise be obtained. The *Arena* is the most progressiv and Liberal of all the monthlies and a great many of our readers will no doubt avail themselvs of the low terms offered.

We commend to others the example of Ben Kuhns, who sends us a list of ten trial subscribers, and writes such a cheering letter. Ten families will hav the truth brought to them every week, and with the neighbors who may read them, the result of his energy and good-will will extend a long way. Mr. Samuel P. Putnam, who is one of the best of friends, has sent us two good clubs of yearly subscribers, and many hav sent one new name when renewing. It is in this way that The Truth Seeker can be made a stronger force to oppose the church bigots. Liberty is a gainer every time a Freethought journal enters a new field.

We hav a few sample pages from "The Freethinker's Pictorial Text-Book" which we will send to anyone who desires it. This book is now in the fourth thousand, and a new edition is in press. Sent promptly on receipt of $2 for board-covered copies; $2.50 in cloth with gold side-stamp. "Old Testament Stories Comically Illustrated" has been in print but a few months, but the bookbinders hav just finished binding the third thousand. Each of these books is of the convincing order, because Christians cannot get around the facts and arguments it contains, supported as they are by pictures which tell the story even to him who will not read. If those of our friends who possess these books will show them to their Liberal friends and mention the large discount made on them when ordered with The Truth Seeker for a year we think they will hav no difficulty in getting a new subscriber.

Lectures and Meetings.

John R. Charlesworth's lecture appointments are:

Rosalia, Wash.	Dec. 29–31	Silverton, Ore.	Feb. 1
Spokane, Wash.	Jan. 1	Barlow, Ore.	" 3–5
Palouse City, Wash	" 3–5	Grass Valley, Cal.	" 7, 8
Oregon Convention	" 8	Merced,	" " 19
Reardon, Wash.	" 10–12	Savanah,	" " 27
Seattle, Wash.	" 13–16	El Monte,	" " 28, 29
Forest Grove, Ore.	" 27–29	Tucson, Ariz	Mar. 23–26
Silverton.	" " 30, 31	Albuquerque, N.M.	" 30, 31
			" April 1

He will return *via* Arizona, New Mexico, Colorado, Nebraska, and Iowa. Friends in those states desiring lectures should address him at 345 West Randolph street, Chicago, Ill.

The Manhattan Liberal Club lectures for December are as follows. The Club meets at 220 E. 15th street:

December 16th, "Evolution of Free Will," Z. Sidney Sampson.

December 23d, "Life in German Prisons," Moses Oppenheimer.

December 30th, "Blood Stains"—from the Medico-Legal Standpoint, with lantern illustrations, Hon. Clark Bell.

Ingersoll Secular Society meets at Paine Hall, Boston, Sundays, at 2:45 P.M.

The Newark Liberal League meets at 177 Halsey street, corner Market, Sundays, at 3 P.M.

Ohio Liberal Society meets at Douglass Hall, northwest corner Sixth and Walnut streets, Cincinnati, Sundays, at 7:30 P.M.

The Chicago Secular Union meets every Sunday evening at Lincoln Hall, 68 Adams street, between State and Dearborn streets.

The Liberal League holds session at Industrial Hall, Broad and Wood streets, Philadelphia, Sundays, at 2:30 and 7:30 P.M. Lectures and debates.

The Brooklyn Philosophical Association meets at Fraternity Rooms, Bedford avenue and South Second street, Brooklyn, E. D., Sundays, at 3 o'clock P.M.

J. E. Remsburg will start East on a lecturing tour toward the last of December. Liberals desiring lectures should write him at once. His address is Atchison, Kan.

Mr. Franklin Steiner will lecture in Creston, Ia., Sunday, December 18th, afternoon and evening. Liberals should address him for lectures at Box 882, Des Moines, Ia.

W. S. Bell's address will be for two months, 246 State street, Chicago, Ill. Persons wishing to arrange with him for Freethought lectures can address him there.

Letters of Friends.

To Open the Fair Gates.

NEW YORK, Dec. 1, 1892.

MR. EDITOR: Please add the inclosed $3 to your fund for the free circulation of the Leaflet. It may inspire Congressmen and others with wisdom and courage to do right.

Hopefully yours,
L. G. REED.

Thinks This Paper the Chief Means to Freedom.

TYNGSBORO, MASS., Dec. 1, 292.

MR. EDITOR: I congratulate you on becoming sole manager of the brave old TRUTH SEEKER, and a paper always grand shall now become more glorious if the professors of Freethought will prove as liberal of pocket as your merits warrant them in being.

If THE TRUTH SEEKER could be sown broadcast over the country it would do more toward truly secularizing our professedly secular government and freeing the minds of a people mostly free in name only, than can making officers for mutual admiration societies or signing petitions to catering Congresses and praying presidents.

JOHN P. GUILD.

A Lecturess Breaking Ground.

ESTELLINE, S. D., Nov. 28, 1892.

MR. EDITOR: Estelline Liberals hav been highly pleased, and edified as well as pleased, with Mrs. Mattie P. Krekel's course of lectures, which were concluded yesterday. To those who hav listened to her logically reasoned discourses, I need not say that the constructiv side of Liberal thought has few abler exponents, and none more successful in winning friends and converts who will strengthen the cause. Friends in the Western and Southwestern states wishing her lectures may address her at Kansas City, Mo., care of Will T. Parry, city clerk's office; or at Dallas, Tex., care of Mrs. John W. Gish, 177 Browden street. Her campaign in this state has been the most thorough yet attempted by any Liberal lecturer.

Sincerely yours, C. L. ABBOTT.

Such as This Man Would Soon Secularize the Land.

COOPERSTOWN, N. D., NOV. 24, 1892.

MR. EDITOR: Please find inclosed $5, for which please send the glorious old TRUTH SEEKER for three months to the parties herein named. I think you hav struck the right plan to introduce your paper, and if all old subscribers will only try, THE TRUTH SEEKER will soon be in every town in the United States. I would like to see it in every house. I hav been a member of your family now nearly one year, and find THE TRUTH SEEKER just what I wanted. I would hav taken it sooner, but I did not know there was any paper of the kind published; and there are hundreds of others the same way. But I hav not been idle since I became a member, for I hav sold four Bible Picture Books, one "Freethinker's Pictorial Text-Book," and this makes my eleventh subscriber to THE TRUTH SEEKER—one for one year, and ten three months' men. But just think of the amount of good those ten three months' men may do.

Hoping I will hav more names and money soon, I remain,

Yours for liberty, BEN KUHNS.

Somebody May Be Interested.

BOSTON, MASS., Dec. 5, 1892.

MR. EDITOR: I always read THE TRUTH SEEKER with much interest and show the pictures to friends and acquaintances, who are getting educated accordingly. In your paper of December 3d "A Yankee" givs a list of various inventions, many of which revolutionized the business to which they were applicable. There is one invention, the "Lone Star Cotton-Picker," which is entitled to a notice in the same list. It is only five years since Angus Campbell started his invention, and yet it is astonishingly successful, and a considerable number of the machines are steadily at work this season. I hav received a lot of Texas newspapers from a friend in that state and send you a cutting from one of them. It took McCormick more than twenty years to get his machine along to work in the field successfully. But this cotton-picker will even now pick as much cotton as forty ordinary men can. That is, a machine which can not cost more, by the quantity, than $400 to make it, will do the work of $40,000, reckoning as in slavery times, each man as $1,000. This will revolutionize in ten years, or less, cotton-picking, as much as Whitney's gin did the cotton-cleaning. The machine delivers the cotton cleaner into the bag than is done by hand-picking. I hav seen it work and know what it will do.

HENRY N. STONE.

Deists' Gods Are But Tin Like Christians'.

STAMFORD, CONN., NOV. 25, 1892.

MR. EDITOR: In your issue of November 26th you request answers to A. Augusta Chapman's article. Notwithstanding a large amount of the arguments put forth in it will be accepted and approved of by all Liberal-minded Freethinkers and Agnostics, there is one of the positions that does not tally with its general tone, viz.: "For the little tin God of orthodoxy I hav but little sympathy or respect, and you continue to batter at him to the end of the chapter without disconcerting me a particle or calling out any remonstrance on my part. But when you question the existence of the deity in any form and even deny the possibility of such an existence—a denial by no means easy to verify, by the way—it seems to me you are treading on hazardous, not to say nntenable, grounds, and hindering, if not imperiling, the very cause of truth and humanity you claim to hav most at heart." Does not the *tin deity* of A. A. C.'s conception occupy about as much space as does the "tin God of orthodoxy?" To me they both appear issues of the imagination. If both of them were placed on the point of a fine cambric needle, there would be still space enough left on it to accommodate that other immense character so ideally known to this visionary class of apprehensionists as a *creator*. What a happy time this "trio one" would hav in this immense garden of the imagination. As to the denial of the existence of a deity not being easy to verify, that is on a par with asserting the existence of such a personage, as there is no more evidence on the one side than on the other, and the one affirming such an existence is called upon to demonstrate his position, before the other can be called upon to prove a negativ. G. W. GORUM.

Prohibition a Wrong Way of Doing a Right Thing.

CONCORDIA, KAN., Dec. 1, 1892.

MR. EDITOR: Prohibition in Kansas has now been given up by its friends as a "lost cause." Its great chieftain, Rev. A. S. Embree, pastor of the First Methodist church at Topeka, the capital of the state, frankly admitted such to be the case in his last Sunday's sermon. Yielding to ecclesiastical and Prohibition influence, the Republicans put a strong Prohibition plank in their state platform this fall. The load was too heavy and they lost the state which they formerly held by eighty thousand majority.

As the head of ecclesiasticism in Kansas Rev. Mr. Embree has pretty much run the Republican party and the state for years. But now all this is changed. Prohibition, church interference in politics, and Republicanism are all knocked out. That is right. The good sense of the people of Kansas asserted itself at last. A party that will pander to church influences richly deserves to be knocked out.

Rev. Mr. Embree stated in plain language that Prohibition had proved itself a failure, that liquor was sold as freely in Kansas as in Missouri, and that there was no use in keeping a dead-letter law on the statutes as its continual and open violation had a demoralizing influence upon society.

This is just what our Kansas correspondents hav been telling us for years, but their allegations were disputed by Prohibitionists throughout the country. The fact of the business is, Prohibition is wrong. It is opposed to natural law. It is opposed to progress, is an obstacle in the way of moral reform and advancement, and will never commend itself to the thoughtful judgment of mankind.

S. R. SHEPHERD.

The Christian Clown Clowneth.

VERA CRUZ, MO., Nov. 25, 1892.

MR. EDITOR: I see in old Talmage's big splutter of October 9th, at Brooklyn, entitled "The Career of Columbus Viewed from a Religious Standpoint," he claims that America was a religious discovery and is going to be gospelized, if God does not fail in his undertakings, and says he never heard of his having anything to do with a failure. I wonder if the old "blow-hard" has forgotten the failure his G-a-w-d made when he created all things and praised his works by pronouncing them all very good, and then had to drown them on account of a failure he made? Or does he forget, as recorded in the first chapter of Judges, where his L-a-w-d was with Jonah and drove out the inhabitants of the mountain but could not drive them out of the valley because they had chariots of iron. He also says in his picture of "gospel America" that "Atheism has no right here, Infidelity has no right here, and vagabondism has no right here." Now, I would like to ask the old hypocrit with such a good charitable Christian heart, who gave him the right to class Atheism and Infidelity with vagabondism, simply because he is too infamous in his nature to see the truths and beauties in Atheism and Infidelity and teach them and proclaim them to the world instead of his own heathenish persecuting rot. I think it is time some of the yet remaining wolves in sheep's clothing would learn the beat of honesty in connection with a respect for the rights and feelings of others, instead of always trying to make their own filth popular by throwing mud at others. I am ashamed to hav to use such language as this as applying to any member of the human family, and can only justify it with a knowledge of the fact that almost anything is admissible in self-defense, and that in my estimation the quickest way to get rid of such low, groveling, persecuting, brutish, mud-slinging natures is to put it to them in plain, undeniable terms and show them up to the world.

S. B. DAVIS.

"I Am a Slave of This Christian Country."

CHEMAWA, ORE., NOV. 28, 1892.

MR. EDITOR: I liv within about a quarter of a mile of what is known as the government Indian school of Chemawa, which will be the subject of my letter. This school is supposed to be run by the government of the United States of America, and in one sense of the word it is. The superintendents are appointed by the president. With the exception of one, all the superintendents for the last eight years hav been members of some church; and I think the last three, all of whom I believe were appointed by Mr. Harrison, were ministers of the gospel. The superintendent has the power to choose the other officers, and as a matter of course most of them are church-members. I know, within my own knowledge, of one employee being turned off simply because he was a Catholic and the superintendent a Methodist, and this may hav been the cause of others being discharged.

The pupils of the school are compelled to go to prayer-meeting twice a week, to Sunday-school and church every Sunday. There is a passage in the laws of the school that prohibits both dancing and social card-playing. I might tell you more, but I think this enough to convince a few of the people of this free country how far we are from what we claim to be. I will copy a line from the amendments of the Constitution: "Congress shall make no law respecting an establishment of religion." While this is a fact, there is not an incorporated town in the state of Oregon that I know of where the stores and all houses of business are not closed on Sunday, and in some places the mail is not delivered under any consideration on Sunday. If a laborer does work on Sunday he cannot compel his employer to pay him. If a contract is made on Sunday it is not considered lawful. And so on. How much better are we now than we were before the civil war? The Indians of this country are in some respects treated almost as bad as the negroes were before the late war. They are sent to this government school by Indian agents. They are kept here for a term of from one to five years under government rules carried out by the ministers of the gospel. The poor men of the country hav to pay a tax to keep up this school, while there are thousands of dollars' worth of church property that goes untaxed. Yes, it sounds nice to say, "I am a free citizen of the United States!" It would sound more appropriate if I would say, "I am a slave of this Christian country!"

I read in a letter in your paper of November 16th of Liberals or Freethinkers going to church because they had no other place to go on Sunday. I would like to say this: I can learn more about the Bible, and other things too, out of one of your TRUTH SEEKERS than I ever did at all the churches I hav been to, and I hav gone to church a great deal. Maybe it was because I did not hav the sense to understand it. But I think it was because there was no sense to be derived from it.

Yours for truth, liberty, and justice,
WILL BEATY.

No God—The Bible False—Nature Sufficient.

BINGHAMPTON, N. Y., NOV. 26, 1892.

MR. EDITOR: In THE TRUTH SEEKER of Nov. 26th the thoughts of A. Augusta Chapman seem to be a sort of a compromise between supposition and fact—Rationalism and inherited superstition. The writer tries to be Rational and at the same time a believer in something actually unknown and intangible. Perhaps, when I giv my ideas I may be open to criticism and to contradiction. We can not all think alike. Let me say a few things concerning my own ideas of

DEITY.

God is represented as a being which existed prior to everything, and created all things. Now, when I attempt to speak or think of anything or any condition of things that existed in the beginning, I am lost in the thought that there was no beginning. So when I think of the space which contains all things, reason revolts against the idea that there can be any such thing as a limit to space. If space is limitless and boundless and matter as eternally old as the beginning of time, can time hav had a birthplace? can space hav been created? Who and what created God? The idea of such a being as God is represented to be—the origin and creator of everything—is entirely abstract, having no foundation whatever in reason. The idea that some superior being, or dozens, or hundreds, or millions of superior beings, may be set or placed in supervision of the world or the solar system to which we are molecule attachments, would be more reasonable than to subscribe to the doctrin that some one particular being or intelligence created and rules and supervises the entire known and unknown universe. The safest thing we can do in this world is to profit by what we gain of actual knowledge, and lay no plans, attempt no prospects, form no laws, and create no creeds based upon belief in anything we know nothing about.

I do not believe that any portion of the Bible is an inspiration beyond the imagination of the old pagan priests who invented its impossible occurrences, and frightened their ignorant and superstitious followers into believing their lies. In spite of the fact that a concerted and powerful effort is being made to keep the human mind and imagination bound to do reverence and vow allegiance to the inconsistencies of that old volume, actual knowledge, scientific discovery, and a free scope to reason hav done more within the past fifty years to expose and shatter the old fraud than has been done in all the days of known history; and among the many new things that scientific research brings to light the human mind has enough and more than enough to occupy itself. We do not need the formulated creeds of the churches to guide us in the right. Conception of right and wrong, either mentally or otherwise, comes to humanity by means of the effects which hav always followed certain action. Natural law punishes those who violate it, and the violator finds wherein he has sinned, whether in following or avoiding the many contradictory and conflicting rules of morality taught from the Bible.

Of the mind, or soul, and immortality, I will at some future time tell what I think.

JOEL B. SWETT.

Reptil Catholics.

NEW YORK, Oct. 24. 1892.

MR. EDITOR: At a meeting of fifty-nine Roman Catholic societies held in the Catholic Institute, Newark, N. J., a resolution was offered to carry any national flag in the procession of the Columbus celebration, October 21st. Ex-Alderman John Drudder arose to his feet and said impressivly: "We should hav the papal flag first. We are Catholics first and Americans afterward." There was a dead silence for the space of a few minutes. No one lifted his voice in condemnation of the treasonable act.

Shades of my ancestors! Is this favorit, minion, of the pope of Rome—this "thing"—to be tolerated in this country of ours, without being rebuked by those persons who wish well for the liberty the country givs them?

We advocate free thought without prejudice, bigotry, or superstition. Such fellows are dangerous men in a republic like ours. They cannot be citizens of the United States so long as they hold to the supremacy of the pope of Rome's temporal and spiritual power.

Arguments upon such disloyal knaves and petty rascals are lost. Ridicule is the weapon best to use with such superstitious scoundrels. It is better than reason to those blind guides, leaders of the blind. But what can you expect from the ignorant and prejudiced superstitious who carry a greasy prayer-book with them to mass, when the priest recites Latin to the dupes, they not understanding a word the priest says? Well, when it's folly to be wise ignorance may be bliss.

It makes the honest heart of man sick when he sees there is so much hypocrisy and dissimulation with regard to religious character. Sensible men should hav more wisdom and common sense than to be gulled by a set of Jesuitical priests, who hav been driven out of almost every nation on the face of earth, now making their home in these United States. That arch-fanatic Ignatius Loyola founded the order of the Society of Jesus of the Romish church, and it was checked and expelled from England in 1604; Venice in 1606; Portugal in 1759; France in 1761; Spain and Sicily in 1767, and totally suppressed and abolished by Pope Clement XIV. in 1773; expelled from Naples in 1860; and now in 1892 is spreading superstitious ideas among the Puritans and Freethinkers of this country. The Jesuits are using herculean strength; making every effort to gain power and sow the seeds of discord among the people of this country; encroaching on the school question; using deceit, plotting, intriguing, swearing and forswearing and denying the truth. These are the characteristics of the Roman Catholic Jesuit priests. And what are you going to do about it? Nothing but talk, talk. They say talking is cheap. I begin to think so too. For but little effort is made to check the advance of the enemy.

The rash proposition of an ardent Catholic over in Jersey to carry the papal flag at the head of a procession of schools, calls for a prompt condemnation. This Jesuitical order is sworn to do whatever the pope may order. It was the case with Father Mazilla, who came to the United States in 1864 and while here became a citizen to fill the chair in the famous Jesuit College of Woodstock, Md. He was recalled to Rome in 1878, and in 1886 was made cardinal. He is now in the Gregorian College at Rome for being sent to the United States as a spy on our free institutions.

We subscribe to the proper distinction made by our distinguished friend R. G. Ingersoll in explanation to the priest Maurelian: "I do not attack persons. I do not denounce Catholics, but Catholicism. I do not deride Protestants, but I do attack their creed. I hate no one because he is a Catholic. But with every drop of my blood I hate the superstitions that enslave the mind and seek to giv organized credulity the control of this world." Noble words, worthy of the man that made them. With the above Liberal principles we will convert the world to Freethought.

Parties are pushing heaven and earth to elect Cleveland or Harrison president of the United States, when they take no heed of a snake coiled up ready to spring on both candidates, and the confiding people. No notice is taken, no anxiety manifested, in dread of another Bartholomew eve. "Oh, yes," says one, "your imagination is futil, trifling, worthless, talkativ." Ah, when the hand is at the throat it may be too late to resist. Forewarned is forearmed. History repeats itself. The people of the United States will not be an exception.

S. R. THORNE.

Religion's Crime-Stained Career.

BROOKLYN, N. Y., Nov. 25, 1892.

MR. EDITOR: At all times men hav endeavored to produce harmony of religious belief — with but few exceptions, the Quakers for instance. The work of gaining proselytes by force as well as by persuasion has ever been prosecuted by the adherents of the different theological systems. The pages of history are replete with the records of religious wars carried on to produce a unification of faith. Of all wars there are none which teem with so many chapters of horrors and cruelties as these dreadful struggles waged in the so-called sacred name of religion. Not alone hav these wars been waged in ancient times, as for instance the war of Antiochos against the Jews; or in uncivilized portions of the globe; but we find that the most sanguinary strifes of this nature hav taken place in comparativly modern ages and in the most civilized countries of Europe. Yet it is common to hear a certain class of ignorant and thoughtless Christians talk of the evils and vices generated by Infidelity and Atheism! They are but the dust in the balance when compared with the crime, misery, devastation, and loss of life that hav marked the course of religion century after century. Who does not recollect with a shudder the horror of that one single night of St Bartholomew when thousands of Protestants were massacred in cold blood by Catholics; the thirty years' religious war in Germany; the nearly two hundred years' war of the Crusades; the persecutions of the Waldenses and Albigenses; the Spanish Inquisition (hundreds of thousands of my nativ brothers were plundered, as I am a Hebrew myself); the long age of Catholic disability in Great Britain, and hundreds of similar instances, together with the religious barbarities practiced in our own country upon the Quakers and Baptists? Precisely what Jesus meant when he said, "I come not to send peace on earth but a sword," may be doubted, but it would seem from history that the career of his religion is marked by the sword rather than by peace. Religious faith has always been a fighter, and there is not probably a Christian government on earth today in which religion is not established by force or law. Our own government does not recognize any religion, and the only reason is that it is not Christian, though the sectarians are laboring to make it so by placing in the Constitution an acknowledgment of God, Jesus Christ, and the Bible. If their pious and suicidal amendment should succeed—which may Liberalism prevent!—then the United States like the old bigots and pope of Rome will be a fighter "for the faith once delivered to the saints," and then, perhaps, will be realized what the Christians mean when they say that "all the nations of the earth hav become the kingdom of our Lord and of his Christ," for in that day the saints will hav "the heathen for an inheritance and the uttermost parts of the earth for a possession, and there shall be no disturbers [or Liberals] in all God's holy mountain," for the Liberals shall hav no rights that Christians shall feel bound to respect and consequently be cut off with a holy indignation as cumberers of the ground! Brother Liberals, you see your fate should "the chosen servants of the Lord" ever obtain universal sway or dominion. Watch them and resist their plans!

This subject to which we hav been alluding, the fight of religion, is eminently suggestiv of the great weakness which this faith must inherently possess. It claims to be of heaven—to hav God for its author; Jesus Christ for its first teacher; a holy church, since his time, for its expounder; government for its protector; wealth, fashion, talent, popularity, interest, rank, to render it respectable; persecution, fine, imprisonment, social and legal proscription, and death as its aider and abettor, and punishment of an implacable devil and an eternal hell as the lot and portion of those who reject it. Such are the "means and appliances" which the Christian faith has had and used in its fight. Nor does it seem to hav relied much, if any, on any other. It never dared to depend on the truth alone and unaided by force for its conquests or victories. And herein we see its inherent weakness. It must therefore come to an end. And the end is rapidly approaching. Christianity is not to be a finality. Mankind are to hav something better. And we see the cheering evidence of the fact in the decay of superstition, bigotry, and priestcraft, and the increase of free thought, free inquiry, and mental liberty. The age of faith has got to die out and be superseded by the Age of Reason.

CHAS. ENOWITZ.

What Is a Cherub?

KERNVILLE, CAL., Dec. 6, 1892.

MR. EDITOR: In several of Watson Heston's fine illustrations appearing in late numbers of THE TRUTH SEEKER, he pictures a cherub as being an angel of tender years. As this idea of a cherub coincides with the definition found in Webster's dictionary, the writer never doubted its accuracy until quite recently. That opinion was changed only last week by an incident which I will relate.

In the early part of last week two candidates, both prominent and influential men, whose veracity cannot be doubted, paid a visit to this remote section of the country, looking after their interests in the coming election. The road traversed is a tortuous route, along the sides of steep mountains and cliffs and through deep gorges and canyons, a road such as can be found only in rough mountains.

It was while descending a steep grade over one of those high bluffs, about the worst place on the entire route, so they relate, they observed, perched upon top of a cliff on the opposit side of the canyon, a hideous monster of gigantic size. They had had no time to think, when, with an ear-splitting scream, which sounded like the braying of a donkey, with the intensity of a steam whistle, it stretched forth its wings, arose in the air for a short distance, and then darted toward them. So swift was its flight that the gentlemen had no time to gather their terror-stricken and scattered senses as it bore down upon them. When just over them its flight suddenly checked, and with gentle motion of its gigantic wings it remained almost stationary for just one moment, and then with another wild shriek darted down.

Their spirited team of bays, which had already taken fright and were rearing and plunging, suddenly dashed forward at a breakneck speed down the steep grade just in time to escape the monster, which in its final swoop struck the top of the buggy, tearing a large rent in the cover. The horses sped on down the road, greatly to the peril of the two occupants of the buggy. After running for about three hundred yards they succeeded in getting the team again under control. They did not stop, however, but kept up a lively gait until they reached town, where they related their adventure to a crowd of eager listeners. The gentlemen felt so very thankful for their escape that they at once proceeded to render praises and supplications to the voter in true political style. The news spread rapidly and soon quite a large crowd gathered about the new arrivals. One of the gentlemen, Mr. Blank, described the monster as follows:

"It had a head like that of a monstrous crane, with bill about seven feet long and ears like a mule. Its neck was covered with wool, while the breast and remainder of the body, which was like that of a gigantic lizard, was covered with scales, except a strip along its back, which was covered with long hair that hung down on either side like the mane of a horse. Its tail was like that of a fish. The body from the eyes to the tail was about eleven feet. Its fore legs were short and provided with long and strong claws. Its hind legs were very long, shaped like those of a goat, and bare of covering except hoofs. Its wings were like a bat's wiugs and measured from tip to tip about nineteen feet. But one of the most remarkable features of its curious make-up," remarked Mr. Blank, "was two hands, like the hands of a hired man, just under its wings. In the right hand it carried an auger and a small suction pump, and in the left hand it carried a meat-saw and a Colt's revolver. It also wore glasses and had a carving knife in its boot-leg."

Then, after calling the boys up to the bar, where they could all hear, Mr. Blank struck a dramatic attitude and added:

"Boys, I would not experience another trip like that for the best office in Kern county." And the "boys," as of one voice, replied: "Hoping you will be as lucky in November." And nearly everybody smiled.

The writer having become much interested in the description of this animal, and remembering having read somewhere in the Bible a description of an animal resembling this one, search was at once begun in that book for such information as it contained thereon. Unfortunately for the student of natural history, Mr. Adam did not leave a record of the animals he named. This is indeed a thing to be greatly regretted; but before blaming Mr. Adam for this omission, we must remember that at that time paper was a scarce article and must hav commanded an exorbitant price—a luxury that could be indulged in only by those who were very wealthy, while Mr. Adam was a poor man, working for his board and clothes.

By the kindness of Mr. Ezekiel, this omission of Mr. Adam is supplied in so far as it relates to the description the writer was seeking of an animal somewhat like that seen by our friends, the candidates, and which Mr. Ezekiel says belongs to the cherub species.

Now, as Mr. Ezekiel lived before cherubim became extinct and met them on several occasions, he should be considered as good authority on the subject. He tells us that at one time, while sojourning on the Chebar river, he met and interviewed some cherubim, which he describes at great length in his book of prophecies (Ezek. i). That part that interests us most at present is the faces, which he describes as follows: "As for the likeness of faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle" (Ezek. i, 10). At a later date Mr. Ezekiel met these same cherubim at another place and again interviewed them, as related in Ezek. x. He here describes their faces as follows:

"And everyone had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle" (Ezek. x, 14).

Now, after reading these two descriptions of the same subject, by the same author, the only logical conclusion we can arrive at is that a cherub and an ox are one and the same thing; Webster's dictionary to the contrary notwithstanding. But as it is almost certain that no one in any way connected with the compiling of Webster's dictionary ever saw a cherub, we must giv Mr. Ezekiel's testimony due credence, unless we regard him in the same light that we do some of our more modern acquaintances, who cannot relate the same story a second time as we heard them relate it before. With all due respect for the dead, and fearing that the late Mr. Ezekiel may hav some descendants living in our neighborhood, we dare not say we believe him guilty of such gross prevarications, but must accept his statement that a cherub and an ox are identical. How cute a cherub must hav been. Further investigation into the story of the monster seen by our political friends confirms their story. The investigators also established the fact that it was only a large musketo which had strayed away from the neighborhood of Bakersfield. This will also account for the fact that it hesitated just at the critical moment. It had probably seen the gentlemen before, knew them to be candidates, and was debating in its own mind if it was safe to tackle so much cheek and such an abundance of gall.

CLAUDE HOPPER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Choice.

A row of urchins in a school
Are often questioned. As a rule,
The answers pert, above the mark,
Ofttimes emit a lively spark.

"Now, Jimmy C., what will you be?"
"A soldier brave with a good sword!"
Then Johnny Fry made quick reply:
"I'll be a farmer and a lord."

Kind-hearted, stupid little Jack,
Whose life was love, found books alack;
Had in his mind a better plan,
And gently said, "I'll be a man!"

Now Lucy Stout put forth a pout:
She would study for a teacher;
And Mary Jane, so full of tune,
From the choir would view the preacher.

But Nellie Wiles, in blushing smiles,
Now very quickly turned the van,
And said that she would rather be
The better-half of Jackie's plan.

Memphis, Tex. U. J.

Her Name.

I'm losted! Could you find me, please?"
Poor, little, frightened baby!
The wind had tossed her golden fleece,
The stone had scratched her dimpled knees,
I stooped and lifted her with ease,
And softly whispered, "Maybe."

"Tell me your name, my little maid,
I can't find you without it."
"My name is Shiney-eyes," she said.
"Yes, but your last?" She shook her head.
"Up to my house 'ey never said
A single fing about it."

"But, dear," I said, "what is your name?"
"Why, didn't you hear me tell you?
Dust Shiney-eyes." A bright thought came:
Yes, when you're good; but when they blame
You, little one—it's just the same
When mamma has to scold you?"

"My mamma neber scolds," she moans,
A little blush ensuing,
"'Cept when I've been a-frowing stones,
And then she says" (the culprit owns),
"Methetable Sappbira Jones,
What has you been a-doing?"

—*Anon.*

Legend.—Continued.

"Yes," said Seth, "the world is making some progress in that which is good, but the ideal of benevolence is appreciated rather than the practice of it. Our little dog, which Mrs. Chase named Fido Augustus Napoleon Bonaparte, wishes to benefit us, but his organization encumbers him and prevents it. I heard a gentleman say yesterday, 'Let us eat and drink, for to-morrow we die, and that is the end of us.' But," observed Seth, "the dignity of life is not impaired by its abrupt termination. The triumph of the individual passes into that of the race. Religious affection does not cultivate the heart, either for this world or the next. It givs a little with one hand for show, and brutalizes with the other, caressing the bejeweled tramp while the poor person, adorned with every grace and virtue, is trampled on, even by pious particular friends."

"Must we think," said Mr. Willing, who was present, "it is often on the back track—I mean evolution? Cannot nature furnish anything strong enough to hold us firmly in a high position, if we are fortunate to arrive there? The grace of God never accomplishes this; there is no holy fly-wheel, or center of operations, but now and then some unselfish branch or sprout causes a king or savage to love you and the world. Some other king or savage will, tiger-like, hunt you down. Individuals, not machines, are the order of the day. Voltaire, as a Christian, would build churches. Let this government be in the hands of Ingersoll and every poor man would hav a piece of land in his own town, not going to the Pacific shore for it, nor having to kill five or six Indians to get possession. Why are spiders and devilfishes more plentiful than honey-bees? A spider once remarked in his sententious way, of a rich, selfish Christian,

"'Of such cruel behavior, how guiltless
am I;'
Then turned to devour a poor innocent
fly.

"Spiders are very unamiable," continued Seth. "Little Emma Chase says she likes wild animals, and when I told her a story about a fiery griffin and a ramping cat, you should see how her eyes sparkled and how she smiled. Hogg, the poet, carries beauty into the insect world:

"The cricket tunes his tiny reed,
And harps behind the embers dun.

"If the church cannot be tender and kind, it should bring literature and the fine arts to the rescue of the human race, something to soften their savage ways.

"They say their Christ was so lowly and kind, but Christians seem to be more hardened every day. You see those church cottages, across the way? People suppose that the poor are helped and comforted there. But Christ's suffering members are insulted there, although broken down with hard work, and if they hav not fine furniture or fine clothes they may be thankful if they can get to the poorhouse.

"Idle tales and lies are believed about them. Holy saints liv in luxury and scarcely share a crust with them. Some churches believe that they are stronger than the Bible, and no wonder, for it has accomplished so little. It has to be propped up and apologized for by the clergy, and if they could do without it the world would be relieved of a nightmare and a burden.

As time rolls on, I hope the clergy will say more about kindness and benevolence, and less respecting the Bible, splendid ceremonies, and expensiv churches.

Lexington, Ky, Nov. 2, 1892. ALHAZA.

P.S.—Mr. Camden, a clergyman, just called, and remarked that his Infidel friends were kinder to him than his own church-members, who were mostly malicious and cruel. Reason is better than faith. A.

The Ingersoll Spoon.

Hav you seen the Ingersoll souvenir spoon made by our ingenious and Liberal brother Otto Wettstein, of Rochelle, Ill.? If you hav seen it you are certainly impressed with its elegance and artistic finish. There are spoons and spoons in all sorts of designs and all kinds of elaborate workmanship, but I hav never seen one anywhere the equal of the Ingersoll. As the great orator is *sui generis*, so is the spoon that bears his name. The other day some friends were viewing my collection of souvenir spoons, some from across the ocean. Presently a lady took up the Ingersoll spoon. "Oh, this is more beautiful than all the others!" she exclaimed. "It is exquisit. And whose portrait is it? Not Shakspere? No. Oh, I see; it is Henry VIII.!" A gentleman looked at the spoon and laughed outright. "Why," said he, "that is Bob Ingersoll; don't you know our Robert?" The good Christian lady looked and looked again. "Is that a likeness of Ingersoll, that I hav read so much about? Why, what a fine face it is! And so that is Ingersoll? Well, I want a spoon like that, and I must hav it!"

It is indeed a lovely design, showing not only a fine portrait of the great leader of Freethought, but the torches of Liberty and Reason are strongly defined in the midst of rich scrollwork and delicate lines of great beauty.

We sometimes hardly know what to get for our friends for gifts at birthday and holiday seasons. An Ingersoll souvenir spoon is very appropriate for such occasions. It is durable and lasting in its nature, and is ever an inspiration to noble thought and right living. S. H. W.

Correspondence.

COOPERSTOWN, Nov. 15, 1892.

DEAR MISS WIXON: This is the first time I hav ever written to the Corner.

I liv on a farm in North Dakota. My father takes THE TRUTH SEEKER. I go to school and study Fifth Reader and Appleton's large arithmetic. I am ten years old. I hope this letter will escape the waste-basket. Your friend,

BEE HUHNS.

[We always like to hear from the little busy bee.—ED. C. C.]

CLEONE, CAL., Nov. 15, 1892.

DEAR MISS WIXON: I thought I would write a few lines. I am a friend of THE TRUTH SEEKER and like it very well. I am a girl of fourteen years. I go to school, and hav many studies. Our teacher is a Catholic. There are two families in our neighborhood of twenty that are Freethinkers. The girls at school begin to argue with me on religion, but when I ask them questions they withdraw because they cannot answer. I hope THE TRUTH SEEKER will forever grow, that it may some time be the leading paper. I will close now, as my letter will be too long. Hoping this will escape the waste-basket, I remain,

A friend of THE TRUTH SEEKER,
OLGA FRITZSCHE.

ROGERS, ARK., Nov. 25, 1892.

DEAR MISS WIXON: This is my first letter to the Corner. My pa takes THE TRUTH SEEKER and I like to read the Corner. There are five churches here. Sometimes I go to Sunday-school, but I do not believe that which they teach. Mr. Remsburg was here the 19th and gave us a nice lecture. He told the Christians some truths which they did not wish to hear—how they persecuted people in the olden times for not believing their way. I am ten years old. I go to school; there are six rooms in the building, with three hundred and fifty scholars. Yesterday being Thanksgiving I had a nice little party. We played some nice games. I play some pieces out of my "Cosmian Hymn-book," in which my brothers and sisters, six of us in all, join me—as well as in free thought and speech. I will close by saying, Hurrah for liberty and THE TRUTH SEEKER! STELLA L. WALTERS.

[Six bright young Freethinkers! Who shall say the cause of liberty and progress is not in the advance? May the Walters family never be less.—ED. C. C.]

BUNDYSBURG, O., Nov. 25, 1892.

DEAR MISS WIXON: Seeing letters from various children, I thought I would write one. I am twelve years old, and hav a brother who is sixteen. We go to school. I study physiology, Ray's Third Part; Practical Arithmetic; spelling; grammar; history, and complete geography. This week I hav to draw a map of the United States and color it with crayon pencils. I would like to hear if some of the young Freethinkers hav to draw like this.

I heard J. R. Charlesworth speak in Middlefield last winter, and he stayed with us two nights. I would like to see and hear him speak again. My father is a Freethinker and has an article in THE TRUTH SEEKER of November 19th. He considers Keeler's "Short History of the Bible" one of the most valuable books of the world. He has Davidson, Colenso, Waite, Graves, Kelso, Ingersoll, and many other such books.

We hav a nice pet dog, whose name is Ring, and we all think the world of him.

Should any of the children write to me I will try and answer them.

I hav attended Sunday-school in our schoolhouse this summer, simply out of curiosity, not because I believe the teachings.

They tried to tread on my father's toes last Sunday, by saying God struck people dead in olden times, and that it would be a good thing if he would strike some dead in this age. Which father took to mean him. When they dismissed Sunday-school he spoke to them a piece that they could comprehend without an interpreter.

Father is a director and granted them the house and did not feel like being trodden upon. This is my first. If it escapes the waste-basket, perhaps I will write again. LURA M. FENTON.

[It is owing to Liberal teaching that the usages of an ignorant past are not carried out in this day as in the olden time. The more we sustain and spread Liberal truths, the more enlightened will become the world.—ED. C. C.]



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News of the Week.

HERBERT SPENCER is seriously ill.

DR. CYRUS EDSON, a chief of the New York city health board, predicts the revival of cholera with spring.

DURING services in the Miller chapel of Monroe, O., on the 8th, Frank Lewis and James Needles quarreled, and fell upon each other with razor and revolver.

AT San Antonio, Tex., Annie Clifton, a colored girl, has fallen a victim of religious excitement. She went into a trance two weeks ago and has taken no food or drink since.

IT is said that the declaration of railroads that they will reduce rates to the Fair but slightly is but "bluff," aimed to keep the rates high at the start so that they may not sink too low toward the end.

THE publishers of *Printers' Ink* complain that Wanamaker makes them pay postage of one cent a copy, amounting to $500 or $600 a week, while admitting his own publication, *Book News*, a rival to *Printers' Ink* in the same line, at one cent a pound.

JAY GOULD'S will leaves all to his family and nothing to college, museum, or hospital. One London paper says that Gould was intellectually almost equal to Napoleon I., and that his operations extended over nearly as extensiv a territory and were conducted by the employment of much the same mental faculties and habits.

CHURCH people at Slight's Station, Mich., were shocked last Sunday by seeing twenty men sawing, splitting, and piling up wood. The Sunday workers were Lutherans, and at nightfall they had enough wood piled in the shed of a crippled and sick brother to last all winter. While they labored they sang hymns and occasionally offered a prayer.

PRIEST CORRIGAN, of Hoboken, N. J., will be tried by his bishop for criticising the German Catholic congress at Newark. Corrigan says he opposed two things—denunciation of the public schools as "abominations;" and the attempt to preserve foreign languages in our schools and convert America into several diverse nations by means of the Catholic church.

SUPERINTENDENT GARDNER of the Crosby Society for the Prevention of Crime, of which Dr. Parkhurst is now president. was arrested on the 4th on the charge of blackmail. The complainant is the proprietress of a house of prostitution. She had complained to the police, who set a trap, and marked bills from the woman were found on Gardner. She tells a long tale of her acquaintance with him. In ithe figures as blackmailing her for some time; driving about in cabs on pleasure trips and drinking wine with her; displaying utter lack of principle; laughing about the churchmen as "psalm-singers" and jocosely designating brothel-keepers as "schoolteachers." The case against him is formidable. The feeling against the spying societies is strong and growing.

LIEUTENANT TOTTEN, the "calamity-howler" *par excellence*, has gained a convert in the person of James Holly, bishop of Hayti. The bishop writes: "Professor Totten appears as the verifier, the systematizer, the simplifier, and the popularizer of the deep researches of others who hav preceded him in that portion of biblical and historical studies which are of the most momentous importance to the generation in which we liv. By the special task which Professor Totten imposed upon himself he has placed the church and the world under the most solemn responsibility to bestir themselvs to prepare for the coming events already foreshadowed in the days in which we liv, but which it is to be feared they will not realize until the last dread judgments of our closing dispensation shall be upon them."

THE steamship Spree landed at Queenstown, Ireland, on the 3d, disabled and having been in great peril in storms. Evangelist Moody, who was aboard, asserts that providence directly interposed to save the seven hundred passengers. They assembled and read Ps. xci and prayed. Moody says: "God answered us as I knew he would. He sent us a rescuing ship, and he calmed the sea so that for a week it was as smooth as it is in this harbor, though there were storms all around us. It was the grandest test of prayer I ever knew. My son was with me. He is a student in Yale College, and the learned professors there hav instilled in him some doubts about God's direct interference in answer to prayer. . . . My boy couldn't rest. About 2¼ o'clock he came and woke me. He pointed out an occasional glimpse of a tiny light. 'It is our star of Bethlehem,' he cried, 'and our prayers are answered.' The waves were stilled and the winds were hushed by divine command."

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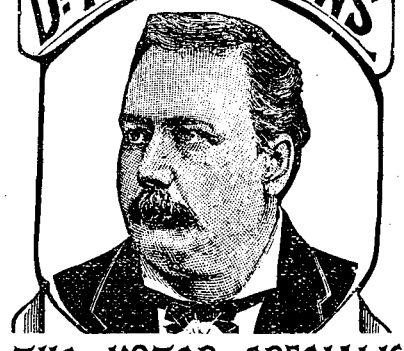
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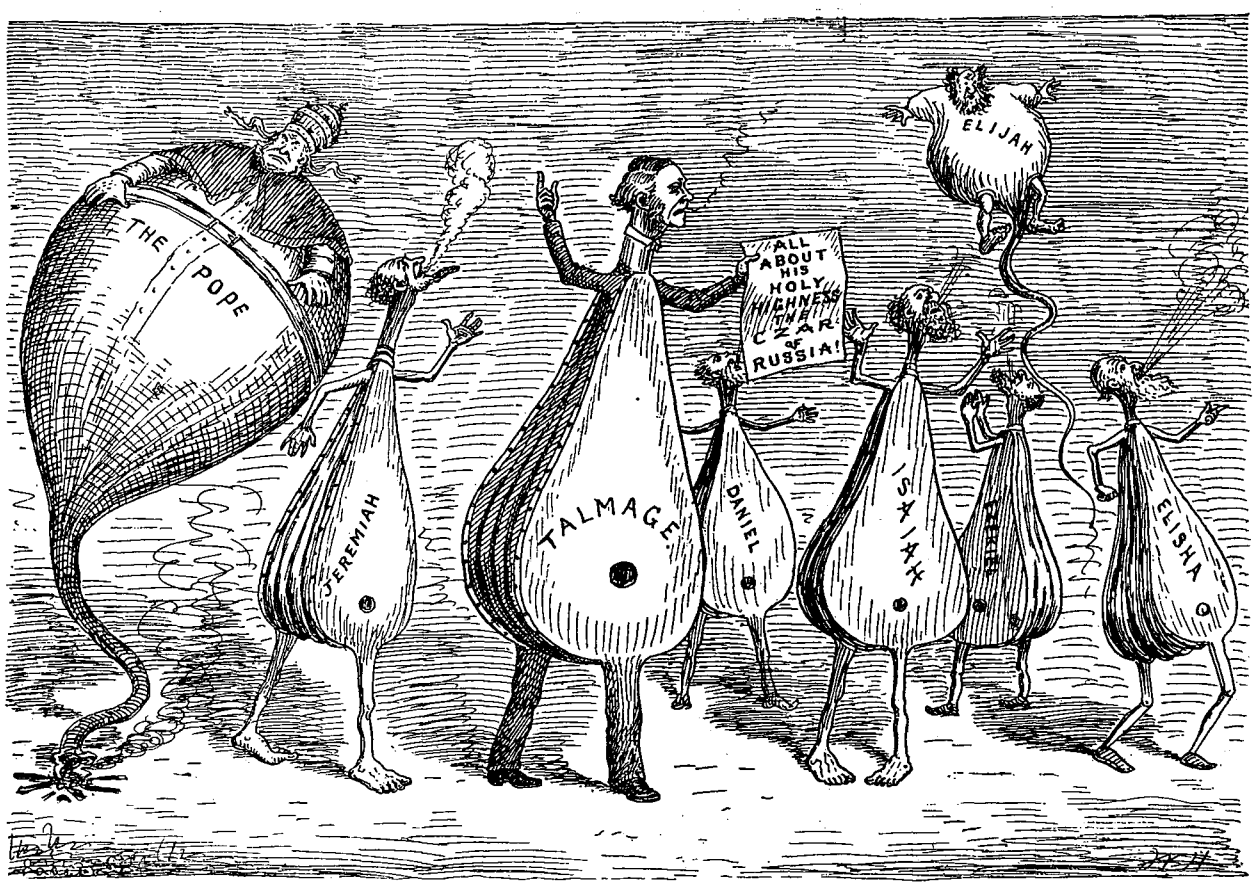
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A Journal of Freethought and Reform.

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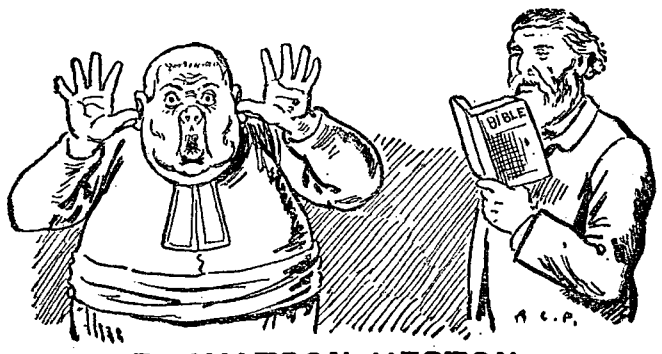
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FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
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SATURDAY, - - - DECEMBER 24, 1892.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Christianity on Comets.—Concluded.

We will conclude our history of Christian opinion on comets.

In New England the Protestant clergy fostered the same doctrin as their fellows of Europe. Danforth's "Astronomical Description of the late Comet, or Blazing Star, together with a Brief Theological Application thereof," published in 1664, proves from the Bible that comets are "portentous signals of great and notable changes," and shows by history that they "hav been many times heralds of wrath to a secure and impenitent world." Especial attention is called by this sage volume to the comet of 1652, which flared its predictiv terrors upon mortal gaze just before the illness of the goodly Mr. Cotton and vanished when his death had come to pass. From the "Memorial" of Morton we learn that that gentleman thought the passing away of brother in Christ John Putnam an event exacting from God a commemoration no less than the exhibition of a perhaps not neat but undeniably gaudy comet. The comet of 1652 was the one which this Morton thus regarded as the "very signal testimony that God had then removed a bright star and a shining light out of the heaven of his church here into celestial glory above." Another comet, however, was found by Brother Morton in his wisdom to be the messenger of a different sort of news, being "sent immediately by God to awaken the secure world." Nor was this bark of the Lord without a bite, for, says Morton, in that same year "it pleased God to smite the fruits of the earth, namely, the wheat in special, with blasting and mildew, whereby much of it was spoiled and became profitable for nothing, and much of it worth little, being light and empty. This was looked upon by the judicious and conscientious of the land as a speaking providence against the unthankfulness of many." We will add a few extracts from a sermon by the eminent Increase Mather as typical of all those preached by our sapient New England fathers to whose guidance the pietists of the present are anxious to bring us back. This sermon of Mather's is entitled, "Heaven's Alarm to the World." The texts are: "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp" (Rev. viii, 10); and, "Behold, the third woe cometh quickly" (Ib. xi, 14). In this instructiv production it will be shown, Mather promises, that "fearful sights and sounds in the heavens are the presages of great calamities at hand." From the drift of events he deduces the unflattering conclusion that "we are fallen into the dregs of time." The highly important if true discovery is made that the day of judgment is approaching. We are deprived of the comforting words of Jeremiah, "Be not dismayed at signs in the heavens," for this God's-friend who knows all about the divine intentions unfeelingly explains that reassuring utterance quite away. The "signs and wonders" of the heavens, it is shown, were forerunners of nearly every species of calamity recorded in the Bible. Coming to modern history, we find that blazing stars harbingered the invasion of the Goths, of the Huns, of the Saracens, and of the Turks. The horrible example with which it is expedient to scare unbelievers is brought forth in the shape of the emperor Vespasian, who after ridiculing comets soon died. Indeed, the meaningful shape of comets is enough to demonstrate their purpose. Next the church father Tertullian is appealed to as declaring them "God's sharp razors on mankind whereby he doth poll, and his scythe whereby he doth shear down multitudes of sinful creatures." Finally, the comet visible at the time of utterance is pointed out, and this horrific Mather thunders: "The Lord hath fired his beacon in the heavens among the stars of God there; the fearful sight is not yet out of sight. Now then if the Lord discharge his murdering pieces from on high, and men be found in their sins unfit for death, their blood shall be upon them." Then in a fearful taking and twitter the divine throws himself into wild supplication: "Do we see the sword blazing over us? Let it put us upon crying to God that that judgment be diverted and not return upon us again so speedily. . . . . Doth God threaten our very heavens? O pray unto Him, that He would not take away stars and send comets to succeed them."

However, there are, fortunately for mankind, a few penetrating and self-dependent thinkers born in every age. Nearly all of this class who surmised the true nature of comets were long held silent by the church and its terrors of rack and stake. But the three or four investigators mentioned in our last issue contrived to giv the world a hint of the truth. And finally the great Gassendi succeeded in making his voice heard, if but in a limited circle, in broaching of the true doctrin. This was early in the seventeenth century. By scientific methods he had arrived at the truth that comets are outside our earth's atmosphere. He added a common-sense argument that they are in no shape or connection injurious to mankind. Bayle is the next underminer of the scriptural cometary theory. Comets, he declares, "are bodies subject to the ordinary law of nature, and not prodigies amenable to no law." He goes over the history which theologians, determined to find what they wished, found to bristle with cases of comets' prophetic uses, and fails to discover anything of the kind. He says that comets do not appear because misfortunes are about to befall, but that they would hav appeared anyway—using pretty much the language which Shakspere puts in the mouth of Hotspur against Glendower's superstitions. "At my nativity," Glendower has boasted,

> "The front of heaven was full of fiery shapes,
> Of burning crescents; and at my birth
> The frame and huge foundation of the earth
> Shak'd like a coward."

To this cries Hotspur:

> "Why, so it would hav done
> At the same season, if your mother's cat had
> But kitten'd, though yourself had ne'er been born."

Bayle's comparison is, that one who believes that evils occur because comets come is like a woman who looks from a window into Paris streets and thinks that the carriages pass because she looks out. He cites the observing remark of Henry IV. that "the public will remember one prediction that comes true better than all the rest that hav proved false." Soon Bayle found himself in that situation whereby Swift says we may always know a genius, viz., surrounded by a confederacy of dunces against him. These pious dunces first drove him from France to Holland. Here he fared as badly at the hands of Protestants as he had at those of the Catholics of France. That great pillar of Protestantism, Jurieu, was particularly envenomed against him. Finally he found a refuge in Switzerland. The next person to deliver a blow against the ecclesiastical view was Fontenelle, who now produced on the French stage the play of "The Comet," and the hosts of superstition were rendered ridiculous in at least one circle of the French nation. Comparativly little, however, had been done to demolish the vast edifice of ecclesiastical cometary doctrin till the opening of the eighteenth century. Then Doerfel made public his observations on the parabolic paths of certain comets. Halley published his "Synopsis" and "Tables." Victory was consummated when the latter, after observing the dates of the comet which now bears his name, and which had been commanded by Pope Calixtus III. to show its face no more, predicted the time of its return, and the prediction was fulfilled.

Theologians, as is always the case, had not yielded to common sense till their very last support had been shattered and their last subterfuge exhausted. No end of curious theories were brought forth to save the failing cause. Whiston in his anxiety to find comets instruments of divine wrath lit upon the fact, as he held it, that the Noachian deluge was brought about by the Lord's dispatching a comet to flip the earth with its tail. Burnet lugged in the theory that comets are places of punishment for damned sinners—"flying hells." However, in 1868 the earth passed directly through the tail of a comet without our hearing any shrieks of the damned.

We see that the rehearsal of these God-directed efforts to explain comets has covered so much space that we shall hav to forego our intended indication of their effects on the world—the evils that they wrought. We will merely add, to the several injurious results named in our last issue, the operation of the scriptural belief in strengthening political despotism. Monarchs whose births were announced by stars and whose deaths were foreboded by comets naturally considered themselvs so far above the common mass as to be practically of another species, and it was equally natural that they should be so looked on by their subjects. Thus the biblical doctrin of the duty of passiv obedience to the powers that be received additional fortifying, and monstrous assumptions of authority by sovereigns were regarded but as manifestations of the will of the deity. Galeazzo of Milan, who on his death-bed expressed satisfaction that his end was of such importance as to hav been heralded by a comet, had been a most detestable tyrant of his people, and may be briefly taken as a type of the class. In Shakspere's "Julius Cæsar" Calphurnia urges to Cæsar:

> "When beggars die, there are no comets seen;
> The heavens themselvs blaze forth the death of princes."

The Fair on Sunday.

The Congressional committee of Mr. Durborow, of Illinois, has practically decided to report a resolution authorizing the World's Fair managers to open the Fair on Sunday, but instructing them to stop machinery and traffic, and so far as possible manual labor, on that day. This will seem to many an important gain and a pleasing measure, but it is far from gratifying us. The action will after all amount only to making the one day on which the toilers can best see the Fair the worst possible day on which to see it—the one day on which there will be least to be seen. Indeed, it may be that no part of the Exposition will be given to the public till after church hours, when the priests and parsons hav sheared what wool they want from their droves. Nothing is really right but that Congress leave the matter of religious observance entirely alone.

If the Fair is wholly open it will be a strong step in the direction of a "continental Sabbath" for the future in all quarters; if it is closed the effect will be nearly as beneficial, as millions will thereby become embittered against the church and its tyranny; but if a compromise like the above is effected, public feeling on Sabbath observance in general will remain in the same unchanged and unprogressiv rut for no one knows how many decades to come.

At the convention of the American Federation of Labor at Philadelphia, on the fourth day's session, the 15.h inst., it was requested that the World's Fair be opened Sundays. The vote was 50 to 19.

Cardinal Gibbons in a letter to Secretary Thompson of the World's Fair Opening Association says: "The Sunday closing of this spectacle would be very unfortunate for many thousands of our countrymen, who would be tempted to spend the day in dissipation. In their name I would favor the opening of the Fair Sunday afternoon to evening, with the provision that all machinery should be stopped and all mechanical and laboring work that will not be urgently necessary should cease."

The Leaflet demanding opening of the Fair Sundays which we hav issued should be distributed to the utmost of each Freethinker's means. Freethinkers ought to be tired of being slaves, and eager to throw off their chains. The Leaflet has pictured covers calculated to attract and lead to reading, and contains opinions on Sunday opening from eminent men and influential newspapers. The price of the Leaflet is 25 cents per dozen; $1.50 per hundred. Anyone who will distribute five hundred or a thousand can obtain them at special rates.

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During the past week we hav added many new names to our subscription list, and we want to thank the good friends through whom this has been done. Their efforts are gratefully remembered, and we also try to make it easy for them to help us by reducing the rates and offering many premiums. Among these premiums the Picture Books hav been very popular, as they deserve to be.

But what we said last week, in answer to Mr. Creede's generous-spirited letter, is still applicable, and will be for a longer time than we care to dwell upon. We hav paid some of the bills due, but there are others remaining just as pressing and we must continue to solicit the aid of friends in extending our circulation, because that will not only place us in better circumstances, but will spread the literature of Freethought and do a great amount of good to the cause which we know our subscribers are as anxious as ourselvs to see advanced. We are truly grateful for every helpful hand extended, and hope that the response will soon be sufficient to place us beyond the necessity of again referring to the matter. But now we are obliged to recur to it, and urge it upon the attention of our friends.

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Our Meddling Government.

Before the late Columbian celebration the national bureau of education at Washington prepared and sent to all the public schools in the country a program of exercises for them to follow in their commemoration. Part of this program consisted of an oath of allegiance to be taken by all the pupils, in these words: "I pledge my allegiance to my flag and the Republic for which it stands: One Nation, indivisible, with Liberty and Justice for all." A writer in the *Christian Intelligencer*, of New York, an organ of the denomination that used to be called the Dutch Reformed, comments on this proceeding as he witnessed it in New York. Strange as it may seem, we here find a religious writer in a religious journal uttering sense. He says:

"I saw this pledge administered to a couple of hundred children of the responsible ages between five and twelve years. At command they repeated it in concert, and each raised his right hand to heaven, as is the customary form of the oath in this part of the land. To say that I heard and saw this with astonishment is to put it mildly. Here was what was to all intents an oath of allegiance imposed on infants without need or shadow of right. Beyond the fact that it was part of the program, and therefore administered as a matter of course and so taken as these same infants might say the alphabet, I can get no light on the thing. To me such a performance is a serious matter, but it seemed to hav been considered only a part of the play. And that shocks me. Did any of the proper authorities demand this oath of allegiance as if these children were aliens or rebels, or as if the land were in danger and full of traitors? No. Who, then, assumed this impertinence? No one knows or seems to care. Were these teachers constituted magistrates properly to administer oaths when necessary? Why, no. How, then, came they to do it? The school authorities sent down the program to be carried out. Did they hav such rights? Of course not. Whence, then, this farce? From that nameless, spectral tyrant who rules us all—a veritable 'power in the air.' To hav scruples about such things which by blind consent hav this mysterious right of way is to be peculiar and a crank. I cannot find that any of these dear teachers had scruples about the thing. It was part of the machinery, of which they also are a part, and it was no matter for conscience, but for simple compliance."

Little things like this when much multiplied become matters of weight. The national government has no authority to administer such oaths to these children. The act is but, in the words of still another critic, "a part of the machinery, of that centralizing, all-absorbing greed of governing everything, of meddling in everything, of putting all persons into uniform, and of compelling all things to be done in a uniform way, according to a uniform pattern."

For our part, we do not view the government which is at present over these United States as so perfect that we desire our children to offer incense and adorings to it before they are able to judge. We love this government somewhat, but we love truth and justice more. We love this government considerably; we love Truth and Justice immeasurably and unspeakably. This government takes our money from us for many unjust purposes. It also abridges us of our freedom and rights on every seventh day. If a child of ours should grow up and light upon some country that did not wrong him as this nation does us, and declare allegiance to that nation in preference to this, we should not know how to oppose him. And we do not think it right to mold the mind of such a one into a rooted and unreasoning devotion to one set of institutions while he is helpless and choiceless. For ourselvs, we continue in allegiance to this country, because we know of no other that is, all things considered, better. Some suburbs of Paris hav lately fallen under Atheistic sway; if the whole of France should do so perchance we should take it into our head to favor such a glorious land of Man and Freedom more than the country which fattens priests and breeds their asylum dupes on the earnings of the sweat of our brow, and which insulted and neglected a Paine and is now too abject to honor itself by placing in the chair of its chief magistrate an Ingersoll.

Then, too, the above oath of allegiance forces the infants to affirm the doctrin of a particular political party. It compels them to speak of the republic as "One Nation, indivisible." That the United States is a body of this nature was held by the old Federalists. The doctrin is acceptable to the Republican party of the present day. But it is repugnant to at least one-half of the citizens of this country. Democrats and many others cherish as one of their dearest principles the doctrin that the United States form not a nation, but a confederation, wherein the states hav delegated to a general government certain of their powers, but only such as are expressly nominated as delegated. We do not here pronounce for either view. But we call for less inbreeding of either political or ecclesiastical doctrins into infants, by whatever majority for the time being has grasped the reins of power.

There is one alleged Christian church, though not an orthodox affair, that moves slightly; in fact, considerably. Helen Gardener left town for the West last week, and, her purpose becoming known previously, she received invitations from three Universalist clergymen to "occupy their pulpits." And it is to their credit that they "put no restrictions on subject or matter." Think of the writer of "Men, Women, and Gods" in a church! But it would be still more astonishing if the church were really Christian.

In the West.

News and Notes.

Judge Maguire, of San Francisco, has been elected to Congress. This is a Liberal triumph. He was bitterly opposed by the Romanists. He is the author of "Ireland and the Pope"—one of the sharpest arraignments of the papacy lately written. Judge Maguire is in many respects a radical reformer and his election is a hopeful sign.

I only had time to shake hands with a few San Francisco friends—Chas. F. Buryman, Mr. and Mrs. W. Botsfords, Mr. and Mrs. Emil Lemme, W. F. Eastman, etc. Times are dull on this side of the continent, and after the fervors of election there is a lull in almost everything. The Golden Gate, however, still presents a beautiful appearance. The sea is laden with commerce, and crowds come and go over the shining bay, and to the casual observer prosperity rolls on as lively as ever.

I suppose the church party, as usual, will make an effort to pass a Sabbath law this winter. Mrs. Addie L. Ballou, of San Francisco, who is thoroughly interested in the Liberal work, proposes to be on hand at Sacramento and contest the matter, and I hope the Liberals of California will giv her a generous support. I hope also that arrangements will be made for lectures by John R. Charlesworth at every possible point along the Pacific coast. I cannot be at the Oregon state convention, but Mr. Charlesworth and others will be present, and no doubt an important move will be made. I hope that every Liberal in Oregon will aid in this matter. Be present at the convention if possible and contribute to its resources.

John Dumbacher, of Calistoga, givs his usual

generous contribution to our cause. I was pleased to meet J. J. Johnson and family and see the bright new baby. Life and death flow in silver and somber stream side by side.

Through my friend J. Vostrovsky I hav been made acquainted with the *Bohemian Voice*, a new monthly journal published in English by the Bohemians of this country. It is a representativ journal of this progressiv people. They number 350,000 in the United States. Bohemia is one of the most interesting lands on the globe—beautiful to behold, with memories of ancient grandeur—but its people are not happy, because they are not free. In Bohemia there is going on the same struggle as in Ireland to-day for home rule. Bohemia, however, has not lost its language. In that language is some of the finest literature of this century. Dvorak, who has just taken charge of the Conservatory of Music, New York, and is one of the greatest geniuses in the world of art, is a Bohemian in birth, and in spirit too. Commenius, the noble educational reformer whose anniversary has recently been celebrated in Europe and America, was a Bohemian. Prague was declared by Humboldt to be the third most magnificent city in the world. Bohemia, including Moravia, which is identical with it, the inhabitants of the latter being of the same race —the Slavs—contains a population of seven million with an area of thirty thousand square miles. The Bohemian language is used in twenty-five per cent of the schools of the Austrian empire. In Prague is a higher school for women—the only one in the empire. The genius of woman is exercising a powerful influence in the progress of Bohemia. The history of Bohemia is alive with romance, it shines with great deeds and splendid devotion to liberty. The struggle of Lizka against the combined Catholic powers of Europe is one of the most marvelous and brilliant in the records of time. This great race comes to America with education, art, and music, and the voice of freedom. Liberalism prevails among them here. Ingersoll is read with enthusiasm and his lectures are constantly translated and published almost as soon in the Bohemian language as in the English language itself. Men like M. M. Secor, of Racine, Wis.; J. Vostrovsky, of California; J. J. Kral, of Chicago, and V. Snajdr, of Cleveland, are representativs of the progressiv element of the American Bohemians. A majority are Catholic still, but the spirit of Huss prevails. We welcome the *Bohemian Voice* as an addition to the advanced Liberal journals of America.

I leave San Francisco with the flowers still blooming, but in a few hours I am in the land of winter, and the snows of the Sierras are piled about me. When I reach Salt Lake I hear the merry jingle of the bells and the sleighs are gliding over the ground. The snow glitters on the trees. A lovely prospect, such as I hav not looked upon for years, is spread before me. There is something beautiful in winter. It makes the blood tingle, and it charms with its white robes and jocund melodies. Winter is a brilliant season with its "bells, bells, bells." I stop over just for a day's rest; and as a kind relief from the everlasting struggle for reform, I giv an informal essay on "Shakspere" at the home of Mr. and Mrs. H. P. Mason; and in connection there is an interesting discussion of the various aspects of this wonderful literature—the more wonderful as we endeavor to penetrate the heart of its mystery. It seems impossible for Shakspere to hav written these dramas; and yet if Shakspere did not, who did? I cannot see a particle of evidence in favor of Bacon. The chairman of our meeting on this occasion, the Rev. Mr. Utter, inclined to the view that this incomparable literature was the production of many geniuses. Mayor Goodspeed, who is an excellent Shaksperian student, while strenuous in his opposition to the claims of the Avonite who scarcely ever mentions Avon in his poems, is not particularly in favor of Bacon. It is one of the marvels of literature that while Milton —one of the most learned men of his time, skilled in various languages, master in his own, a voluminous writer—uses only about eight thousand words in all, Shakspere—who quit writing at thirty-seven, who had scarcely any education—uses over fifteen thousand words, and every word with nicety and discrimination. Simply as he is, Shakspere is a greater miracle than can be found in all the Bibles of the world. Mrs. Pollock, wife of our stalwart editor, A. L. Pollock, introduced our breezy discussion with beautiful instrumental music, and Mrs. Greene, of the Unitarian choir, favored us with a solo. Mrs. Greene has a voice of wonderful sweetness, and music added its charms to the poetry of Shakspere. Mrs. Pollock has just returned from a trip to Europe, and lectures on what she has seen before the Unitarian Ladies' Association. She was especially delighted with the "continental Sunday"—so much better than the weariness of our own. In the former the splendors of art make beautiful the time for vast multitudes of people. It is indeed a day of the sun. The "continental Sunday" with its music and joy is what we want for America.

Mrs. A. R. Tibbetts made the most telling argument of the evening against William Shakspere, in that he only left his "second-best bed to his wife." To think of the author of Romeo making a will like that.

It was a pleasant occasion, that roaming into the past—enjoying its wonders, its romance, and by its gentle inspirations preparing for the greater battles that are still before us. There is nothing that will so fit a man for the work of reform as the study of Shakspere; for at the same time that he givs delight, he givs wisdom. He is so impartial, so universal, so apt, so suggestiv, and so stimulating, that he prepares you for any kind of intellectual combat. No doubt the daily perusal of Shakspere would help one in dealing with the human nature of an American Congress. In Congress will be the repetition of much that is in Shakspere; the Shallows and Dogberries, at least, will not be wanting.

I think there is a hard battle before us. The churches are bitterly determined. They will use every effort to maintain the present attitude of Congress, in which case the World's Fair will not be open on Sunday. Justice will be forever defeated.

SAMUEL P. PUTNAM.

Death and Life.

IN MEMORY OF WALTER LESLIE GRIGSBY.

Thou art gone in sudden horror,
From the faces loved and dear;
In thy bright and beauteous manhood
Thou wilt no more appear.
We hav lost thee, we hav lost thee,
In the starless gloom of death,
As the lightning in the darkness
So thy spirit vanisheth.

Where is the God that loveth?
Where are the heavens that shine?
Where is the angel telling
Of the power that is divine?
I see no God, no heaven,
No angel anywhere;
I only see the darkness,
And the force that will not spare.

Mortal grief finds no sweet message
In the shadow of the grave;
Death is death; and all our dreaming
From its torture cannot save;
We weep and cry in anguish,
And tenderly touch the dead;
But the heart is still forever,
The answering light is fled.

Let us meet the fate eternal,
In the courage of our mind;
Let us not in weak endeavor
Seek for hope we cannot find;
We are human, we are mortal,
And sorrow we must know;
But with steadfast spirit meet it,
In truth's undying glow.

Strew the flowers' sweet fleeting splendor;
Lay the precious dust away;
'Tis a sleep that knows no waking,
No weary night nor day;
There's no pain, nor any trouble,
In that chamber's jeweled dark—
The surge of life rolls placid—
It has reached the fatal mark.

Our prayers are unavailing,
And worship at God's throne;
In ourselvs we find the healing,
In human love alone;
In the hearts that cling together,
As we place thee in thy bed;
In the honor that we render
To the unreturning dead.

Our hope is with the living,
In this world still fair to see,
In the days that shine before us,
In the duties yet to be,
In the truth that beckons onward,
In the cause for which we strive,
With the thoughts that make us greater,
And the hights which we arrive.

Brave comrade, thou hast fallen,
Bravely fallen at thy post;
True soldier of humanity,
In labor's splendid host;
Thou hast won the victor's glory
In thy youth, and resting now
In thy calm and peaceful dwelling,
Glows the laurel on thy brow.

Sweet remembrance rays its beauty,
In the sadness of this hour;
For he that truly liveth
Givs the world immortal dower.
We bury not thy virtue,
Nor the love that thou hast given;
All thy kindly deeds are shining,
Like the stars which gem the heaven.

Life and death are strangely mingling;
But we press unyielding on,
From the shadow to the sunshine,
From the midnight to the dawn;
To the dead we giv our blessing
To the living service true;
For the battle never endeth,
Nor the good that we can do.

SAMUEL P. PUTNAM.

Of a Business Nature.

We hav added to the list of periodicals which can be obtained in combination with THE TRUTH SEEKER at greatly reduced rates the *North American Review*. The price of that alone is $5, but with THE TRUTH SEEKER one year the two are only $6.75. The *Review* is the leading magazine for political papers from famous politicians, and besides succeeds oftenest of any magazine in getting articles from Colonel Ingersoll.

The Leaflet advocating the Sunday opening of the World's Fair ought to be scattered by the thousands. In December or January we shall send them to Congressmen and to others who may be influenced by argument. We need money to do this, and those who can afford to aid are requested to do so. The price of the Leaflet is 25 cents per dozen; $1.50 per hundred. Anyone who will distribute five hundred or a thousand can obtain them at special rates.

We hav made arrangements with Otto Wettstein whereby we can offer the Freethinker's Badge-Pin and THE TRUTH SEEKER together at a material reduction. The $2 pin and the paper one year for $4.50; the $2.75 pin and the paper for $5. Also the Ingersoll Souvenir Spoon and THE TRUTH SEEKER in combination at a still greater reduction. The tea spoon and the paper, $4.75; the sugar spoon and the paper, $5.25. We giv our subscribers the benefit of all discounts.

We shall shortly publish the fourth edition of the "Crimes of Preachers." If our readers see any records of the clergy being guilty of ministerial conduct, from lying to murder, they will add to the world's knowledge and the cause of truth by marking the report and forwarding the paper containing it to this office. We desire to do all the justice possible to the reverend clergy who so kindly constitute themselvs our moral and religious guardians.

Score one more for the "Pictorial Text-Book," for another Christian has been helped out of his superstition by it. When ordering one last week, Mr. B. F. Parsons says: "I am a man forty-two years of age, and I hav been a Methodist superintendent for many years, but I never could quite swallow the entire contents of the Bible. I asked Jesus to help me, but 'no go.' I lived years of misery until the 'Freethinkers' Text-Book' was placed in my hands, and I saw the truth at once. Now I am happy as anyone can be, for I am not afraid of hell and shall not worry about my friends being separated. I shall do all I can to help our cause along."

In our review of John R. Kelso's "Government Analyzed" the price was incorrectly given. It is $1.50. We hav, however, filled all orders received at the price given, and lost money. Of this book *Solidarity* says: "An excellent work, being, as indicated by the title, an analysis to the core. The author by some process has discovered that labor creates all wealth, and with this central thought in mind givs a clear, simple exposition of his subject, touching upon the various forms of government; general principles of government; functions of government; origin of government; the Declaration of Independence; articles of American Confederation; defects of the Confederation; formation of the Constitution of the United States; taxation; tariff and protection, money, and what in his opinion government should be. The derivations and definitions of political terms in his first chapter are alone worth the price of the book, which should find a place in every library of advanced radical thought."

Of Mr. Longshore's new book, published by us, the *World* says: "'The Higher Criticism in Theology and Religion, Contrasted with Ancient Myths and Miracles as Factors in Human Evolution,' is the title of a work by Thomas Ellwood Longshore, published by THE TRUTH SEEKER, New York. Premising that in the present state of theological unrest and dissatisfaction with long-established creeds there is a prophecy that we are on the verge of a profound and radical change in the basis of religious beliefs; that the Bible, as infallible authority or as a divine revelation in any supernatural sense, has practically lost its power; that reverence for its special teachings as the word of God is relaxing; that it has done its work, had its service, and is gradually being supplanted by a science and philosophy better adapted to modern wants and to our human understanding of the divine revelation made through outward nature, Mr. Longshore proceeds to attack established creeds, beliefs, and customs with arguments which will perhaps prove very conclusiv to such as are inclined to his way of thinking." We may go a little farther than the *World*, and say that it *is* very convincing. Price, paper, 50 cents; cloth-bound, $1.

Science and Progress.

Metamorphosis.

The special artist of a patent-medicin concern used to design portraits representing a patient "Before" and "After" the purchase of the miraculous nostrum, warranted to turn a hag into an image of the Medicean Venus. The same specialist now appears to labor in the interest of the orthodox press. A new religious weekly represents an Alaskan youth "before and after" his conversion to Christianity: No. 1, a chinless savage with his eyes close together and arms as short and clumsy as a bear's paws. No. 2 seems to imply that the sacrament of baptism has turned the convert into a refined scholar, with prominent chin, beaming eyes wide apart, and long arms tapering to aristocratic finger-points. The facial changes can be explained only by a miracle; but savages are often endowed with an ape-like gift of imitation, and the contortions of the Tabernacle clown, or the long-finger practice of the Book Concern managers, may hav helped to lengthen the arms of the redeemed nativ a yard or two.

Quaker Thrift.

The captain of the Philadelphia three-master "Willie Reed" confesses to having run so short of rations that he dreaded a first-class mutiny. Starvation, too, may hav been imminent, but the ready-witted mate obviated both dangers at once by shooting three of the hungry sailors.

Fire Monopolists.

For some unaccountable reason the clergy continue to oppose the revival of the sensible ancient custom of burning, instead of burying, corpses. Is it because the successors of the Grand Inquisitor desire to monopolize the business of cremation, both before and after death?

A Blessing in Disguise.

Philosophers hold that deadly afflictions sometimes divert sufferers from the thought of self-destruction —their minds being too much preoccupied with the problem of self-preservation. The New England combination of blizzards and Blue laws may thus account for the comparativ rarity of suicides in the Yankee states.

Spiritual Advantages.

In the Spanish provinces of Aragon, Murcia, and Estremadura some five hundred country school-teachers hav not received a cantabo of pay for the last two years, and in many cases can hardly keep body and soul together by begging on the public streets. The village priests of the same districts are still so fat that their cheeks can generally be seen from behind.

A Business Hint.

Steam yachts hav become extremely popular on the upper Ganges, and are kept agoing on all holidays, including Sunday and Friday, to the deep regret of the Mohammedan dervishes, who hav to collect their Sabbath boodle on Friday morning. St. Shepard, of Fifth avenue street-car fame, would probably advise his circumcised colleagues to buy up a flotilla of yachts and scuttle them on the eve of the Sabbath.

Gone East.

Professor Osterheld, after a six years' residence in St. Petersburg, holds that oratory is not a distinctiv talent of the Slavonian nations. In European Russia, including the province of Polen, there are less than five hundred lecturers and political orators, whereas, considering the aggregate of population, their number ought to exceed that many thousands. The rest are probably all in Siberia by this time.

Free-and-Easy Railroads.

The railway trains of the Argentine Republic can be flagged at any desired point of the pampas, and will stop with pleasure to receive freight or passengers—the regular stations being too far apart to be overnice in such matters. The conductors also admit all sorts of domestic animals to the privilege of the passenger cars, and it is nothing rare to see a ranchero board a train with a string of hunting-dogs in one hand and the horns of a refractory billy-goat in the other. Sucking-pigs in arms are likewise tolerated, but the conductor draws the line at begging friars, who still travel free on the Portuguese railroads.

Signs of the Times.

Four hundred years ago a nun escaping from a convent would hav been promptly recaptured and her abettors imprisoned, if not burnt at the stake. Nowadays (as in the recent case of Olmutz, Austria) the clergy prefer to connive at such escapades or even assist the deserter to continue her flight to foreign parts, "in order to avoid scandal."

Moral Maggots.

The decline of clerical influence in modern Italy adds one more to many proofs of the fact that Jesuitism is a symptom of disease, and that the creed of the cross can flourish best in a period of degeneration. The clear-sighted patriots of pagan Rome dreaded its progress like that of a moral pestilence, and it gained strength only under the patronage of despots like Constantine and Justinian, who recognized the value of its anti-physical dogmas for emasculating a nation whose freemen they wished to transform into cringing slaves. Under the vigorous rule of the Gothic conquerors, Unitarianism became temporarily ascendent, but as soon as the victors had adopted the effeminate customs of their subjects their creed became polluted with Trinitarian dogmas and monkish aberrations. The manlier rulers of the German empire, Otho the Great, Henry the Fowler, and Frederick Barbarossa, were opponents of popery, and the outbreak of the Protestant revolt divided Europe into a faction of mental prostitution and a faction of opposition which, at the root of it, was opposed to Jerusalem, as well as to Rome. Frederick the Great, the regenerator of northern Germany, and Joseph the Second, the reformer of the Austrian empire, were fearless Freethinkers, and under their successors Jesuitry has sunk or risen with the ebb and tide of indolence, flunkeyism, and stupidity. In North America the prospects of obscurantism sank next to zero under the administration of Thomas Jefferson, but revived with the revival of snobbery and effeminacy. The multiplication of cross-cranks, like that of maggots, always indicates the progress of decay.

Christian Civilization.

Seventeen centuries ago the emperor Trajan kept Europe quiet with sixty legions of twelve hundred men each. Now, the same purpose is made a pretext for maintaining standing armies aggregating 3,950,000 men—a number apt to be doubled upon the first alarm of actual war. If the gathering clouds should explode and the mutual assurances of Christian brother-love change into war-whoops, holy Russia alone would muster 1,400,000 baptized regulars, besides swarms of circumcised guerillas. Herr Richter, in a recent speech before the Reichstag, quoted figures proving that since 1860 the burden of taxes, due to the exigencies of the army budget, has steadily increased and will soon exceed the sum total of all other appropriations taken together. Thus far there is, indeed, no prospect of a limit to the aggravation of the evil, and the insular position of England has by no means saved her from sharing in the general affliction. Her standing army is not as large as that of France, but, together with the navy budget, the total expenditure for purposes of national defense is fully equal to that of 1805 when Great Britain tried to arm orthodox Europe in the interest of hereditary despotism. Even poor Spain has to support two hundred and fifty thousand regulars with the few drops of blood not drained by clerical vampires, and altogether the legionaries of Trajan are probably outnumbered by the Christian chaplains hired to implore their God's assistance in the work of slaughter.

F. L. Oswald.

Cincinnati, O.

Out of this feeling [of theologians against medicin] had grown up another practice, which made the development of medicin still more difficult—the classing of scientific men generally with sorcerers and magic-mongers: from this largely arose the charge of Atheism against physicians, which ripened into a proverb, *Ubi sunt tres medici, ibi sunt duo athei* (Where there are three physicians there are two Atheists). Magic was so common a charge that many physicians seemed to believe it themselvs: in the tenth century Gerbert, afterward known as Pope Sylvester II., was at once suspected of sorcery when he showed a disposition to scientific methods; in the eleventh century this charge nearly cost the life of Constantine Africanus when he broke from the beaten path of medicin; in the thirteenth it gave Roger Bacon, one of the greatest benefactors of mankind, many years of imprisonment, and nearly brought him to the stake; these cases are typical of very many. Still another charge against physicians who showed a talent for investigation was that of Mohammedanism and Averroism; and Petrarch stigmatized Averroists as "men who deny Genesis and bark at Christ."—*Ex-President White of Cornell University in Popular Science Monthly.*

Please renew your subscription and obtain another subscriber.

Communications.

Government Must Be Honest in Money.

To the Editor of The Truth Seeker, *Sir:* Being a constant reader of your most estimable paper, I hav read from time to time the various theories of your many correspondents on the subject of finance, or "What is money?" as Mr. Clarke Irvine puts it, some of which are very good and sound, while others are not worth their space, and nearly all fail to touch the main question. First: all moneys, of whatever kind, hard or soft, are made and issued by authority of some government, and are money only in the domain of that government and in its circulation. As soon as money reaches and passes the border of the government issuing it, it ceases to be money, and becomes merchandise and passes for what it will bring in the money of the new realm, because the law governing the issue and value of that money cannot extend across the border with the money. But, unfortunately for this our country, and what has led astray nearly all our students of finance, our magnanimous government for the last twenty years or so has been making merchandise of its money at home, not waiting for it to reach the border, so much so that we really hav no money—it is all merchandise. And we are the only nation that in its public journals uses the term "money market," which, if it means anything, means that we buy and sell money, or "swap dollars." Shame, I say, on my government, that years ago it joined the money-mongers and became a partner with the Wall street gamblers in its own exchequer. We may talk about specie basis, intrinsic value, honest money, and all that sort of political party rot, and what does it all amount to? Only to delude, deceive, and betray the masses. It matters but little what a government makes and issues as money; its size, weight, fineness, and intrinsic value are of little importance, *provided always* that such government deal honestly with its people. And I am aware that right here I will be told "the government is the people." And we admit this only in theory; practically it is not so. If a government has no uniform general "legal-tender" law, if it at the same time fails to honor its issues of paper or coin money, and redeems the same (so called) at a less value than it issued the same at, then that government is a fraud and a beat, and the sooner it is abolished the better for the people, who ought to so regard it.

We hav for our so-called money a very appropriate and expressiv term, "circulating medium." Now we will suppose our so-called government makes and issues a paper United States of America one dollar and gets for it a hundred cents in something, and it goes on its mission from hand to hand settling exchanges one hundred cents every time through one hundred or a thousand hands, and in completing its circuit it gets back to the counter or desk that issued it, and there it is received for only fifty cents, then that government has committed an act of bankruptcy in any commercial business. It has committed the first breach of faith and destroyed that confidence manifested in all the former exchanges, and all the other dollars in the circuit at once take the same value, fifty cents on the dollar, and the government has by its own act made it so, and instead of "regulating the value thereof," in the words of the Constitution, has in fact destroyed the value, and whether metal or paper the effect is the same. Government has actually confiscated its own money in the interest of Wall street, and in such a case a legal-tender law would afford no remedy, and how can government consistently make such a law while it is violating such a law in advance? Indeed, a government must be honest before it can ask or demand the citizen to be so, and under our present system of practice it is both a sin and a crime for our so-called government to arrest and punish the counterfeiter when the government is counterfeiting its own money in making "trade dollars," and getting one hundred cents for every one, and then not taking them back for a cent, while they are stamped "United States of America, One dollar." But we are told "they were made to order." Worse yet, unless that government will make you and I some money to order on the same terms, and that done, allow us to issue the same, which would be allowing every counterfeiter by the same rule to issue his money. And yet that would be no greater violation of our Constitution than delegating our national banks to issue government-made notes. Where, I ask, did our Congress get the right to delegate corporations to issue money? Congress has no such right from the Constitution, and consequently all such delegated power is a *usurpation*, a crime more reprehensible and treasonable than ever secession was. Not

treason to country, to government, or party, but *treason to liberty*.

The Hon. Mr. Bayard, of Delaware, had the coolness to tell us in the New York *World* some months ago: "It is fallacy to assume that Congress has the power to regulate values." Ah! what has become of that power? For Congress certainly had it once. If Congress has not the power to create and regulate the value of money of its *own make*, then what has become of that power? For Congress certainly had it by the terms of the Constitution, in these words in the enumeration of the powers of Congress, Section viii, Article 5: "Congress shall hav power to coin money and *regulate the value thereof;*" by which term the issuing of the same is certainly implied; and if Congress has not that power now, I respectfully ask Mr. Bayard, what has become of it? Hav Mr. Bayard and his confederates sitting in council feloniously assigned, set over, and given into the hands of a corporation powers that belonged to Congress *only?*—and the greatest power of all, which is in no way assignable? And to make any attempt in that direction is a crime in usurpation for the punishment of which thousands hav justly been beheaded or sent into exile.

If Congress has no power to regulate values, then how is it I hav been in business over forty years, and some twenty years of that time been using postage and revenue stamps, and in all those years they hav maintained a regular fixed and standard value without reference to the material? Now, who gave all those paper stamps their value but Congress—a value so unchangeable that I hav never known a stamp to pass for a farthing more or less than its face? And this is just the function of money. That which changes like the weathercock, up and down, is not money in any sense. It is merchandise, which Congress has no power "to regulate the value thereof;" and as soon as a government, by its Congress, has established a "money market" and made merchandise of its coin or paper issues, and said to Wall street and the banks, "Hi! ho! come here to this our auction sale of gold and tell us what our money is worth," now, instead of "regulating the value thereof," that is *destroying* the value thereof. This is because the entire circulating medium is thrown into merchandise and its money function destroyed. And this is why our Supreme Court has made three divisions on the legal-tender question, all different, and not one of them worth a cent. And in fact we hav no *lawful money* of fixed value six months ahead, and all industry and commerce are at sea on account of the buying-and-selling-money business, or "swapping dollars." Now, giv us back our government as it was. Giv back their sold-out powers to the people again. Giv us back that preeminent faith between government and people that was a glory when the nation was not rent asunder by party strife and political factions, whose only ambition is to bring to the support of their debauched fortunes the unconstitutional power of the Bank Association and the railroad cormorants, who dictate wages to labor and, to make a few more millionaires, gather in fields where they never hav sown—who hav stolen the jewels from labor and builded to Mammon a throne. Yea! giv us back that living faith in, by, and through which the government will not allow the most humble citizen to be the loser of one cent by the act of a nation dishonoring its own issues, by receiving the same back at less value than it went out at. Giv us that faith and the $100,000,000 Mr. Bayard boasts of as a reserve is but of little worth.

We hav across the water an example of the sister republic of France, who, though vanquished in a greater war than ours, managed to preserve that faith inviolate—and what has been the result? Her credit never dropped over three per cent in all that contest. Ah! a few more "black Fridays," a few more "black pay-bills," a few more acts of usurpation, a few more "credit mobiliers," a few more credit-strengthening acts, a few more electoral commissions to disfranchise a nation—and then what is the ballot good for? Away go the honor, the glory, and the liberty of constitutional government as in the fallen republics before us. Forty thousand voters in this state do not vote at all, and under these circumstances is it any wonder that even nativ Americans sell their votes for what they will bring? I could never see why the word "pay" should be on the paper money more than on the coin, or the postage or the revenue stamp. The face value with the law governing it should be sufficient, and in an honest deal it would be. But if the government is going to be tricky, then I can see the necessity for coin basis, or the putting up a pawn called "security," and under the present system the entire system of finance becomes only a pawnbroker system, at the head of which stands the United States treasury. I wish to reply briefly to one of your communications in your issue of August 13th, that of Mr. P. F. Shumaker, in which he says, "The value of a dollar compared to other kinds of property is just what the man who has the dollar can get in exchange for it." This is an admission that the dollar is not money now, but is a thing to be bought and sold as merchandise. For again he says, "The dollar has only a relativ value compared to any other *species of property*." And so with all his immense war of words he is talking about *merchandise*, which we admit Congress has no power "to regulate the value thereof"—for when the dollar is divested of its money function it is only merchandise. But now let us suppose that Congress had never demonetized its issues, but had ever honored the same, receiving the same for all government dues the same as its first sixty millions of greenbacks.

I ask Mr. Bayard, Mr. Shumaker, and everybody else, would not the same hav maintained their face value all over the world, like the old bank-notes of Venice, which for some five hundred years were held at premium over gold the world over, simply because it never dishonored its paper, without the sound of specie basis? In fact, specie basis was ever a fraud and deception. It looks well and sounds well, but, with the fewest exceptions, when the crisis came it was not there. It was like playing "Hamlet" with Hamlet left out, and almost invariably when the crisis came ran to the legislature and got a law passed for the "suspension of specie payment." And what does that mean? Simply saying to those unconstitutional corporations, "You need not pay your notes now; everybody else must pay as usual on time, but you can pay by and by." And so specie basis has been, and is now, one of the greatest frauds in the world. It is not necessary, and is introduced only as a substitute for honest dealing. And no fair government will suffer the humble citizen to be wronged out of a dollar or a farthing by dishonoring its issues; and by such dishonor it destroys that eminent faith which should ever exist between government and people.

Further on says Mr. Shumaker, "Without a specie basis for money, I am not able to think how we could determin the value of a paper money unit or a note of exchange." Very well. Then do you not see that is where your so-called paper has been dishonored and demonetized by the corporation that issued it? For if we assume that your specie basis is trade-dollars and the party issuing them repudiates them, you are in the same fix, and the so-called government has played a game of fraud besides. Then Mr. Shumaker asks, "What will we measure the value of a paper dollar with?" We answer: There is no measure. When all our money is made merchandise of there is no measure of values and we are virtually without money in the real, true sense of the term, and are financially at sea. Hence we see that redemption is far better than "resumption" and in an honorable deal will stand all tests. And now, supposing this paper dollar after going its rounds and settling its hundreds of balances, comes back where it started and is received at even one per cent premium by the government that issued it—which it certainly ought to be, if the value is changed at all, for a reward for the good it has done on its circuit—would not every dollar on its circuit hold its own and a little more? Then what is the good of specie basis? What is the benefit to the people of all that train of cars loaded with bullion, to the tune of twenty millions, and the expense of a regiment of soldiers to guard it? Is it the business of the government to go into the bullion business to control the market of the precious metals of the world and pay seven cents more per ounce for silver than it can be bought for in Europe? This may seem all right for a nest of conspirators in usurpation of functions never delegated to them by the people by the terms of their Constitution. And from that instrument I learn that "no *state* as such shall make anything but gold and silver a legal tender," and that is for the *states* as individual parts of government and has nothing to do with the general whole.

From the above we see there is no money but fiat money, and whatever is not that is merchandise, and here we should draw the line between what is money and what are commodities worth what they will bring—that the commodity is the thing sold and the money the thing used in payment, otherwise we are only either bartering commodities or swapping dollars. This then suggests the question, Without specie basis what volume of paper money can a nation float and maintain at par? Answer: If a nation's disbursements are annually, say $500,000,000, its receipts must also be the same or more; and if a nation receives $500,000,000 a year in its paper issues at par, then it can float $2,000,000,000 at par, which would be an annual redemption of one-fourth of its circulation, which is better than any specie basis ever did. And then what is the use of silver dollars, which nobody wants, nor any hard money, only as a subsidiary coin for change? And the above amount in circulation would be more than double our present circulation, which is now less than $900,000,000, or $14 per capita, while most other nations hav from $30 to $46 per capita. And it is this depletion, this unholy contraction, of the circulating medium that has well-nigh ruined our producing, industrial classes. And only pursue the same course far enough and a $5 bill will buy a farm. And our monetary method seems only to make millionaires and mendicants, bondholders and beggars.

H. G. Avery.

The Tacoma Secular Union.

The Tacoma Secular Union of Tacoma, Wash., continues its career of usefulness and uninterrupted prosperity. For seven months we hav had a lecture every Sunday at the Germania Hall, the largest and most popular hall in the city; and despite the fierce opposition of the Ministerial Alliance collectivly, and the malice, misrepresentations, and desperate endeavors of the clergy and Christian bigots individually, without a single line or notice in any of the daily papers—stopped under threat of withdrawal of Christians' advertising—the interest is maintained, and our attendance, consisting of the most intelligent and many of the most influential people of the city, exceeds that of any three of the churches.

The standing and oft-repeated invitation for any clergyman in good repute in his own denomination to attend and occupy the rostrum one-half—or if that is not sufficient, two-thirds—of the time and expose our errors, or show wherein we misrepresent either Bible or history, remains unaccepted. Even the offer to take up a collection, giv them the entire proceeds, and add $5 to it from private funds of the lecturer, fails to inspire any of the shepherds of the Lord with courage to come to the rescue of the lambs.

Our society meetings, every Tuesday evening at Macauley's Hall, 1,117 Tacoma avenue, are most interesting and enjoyable. Despite rain or storm the attendance of lady members will be fifteen to twenty.

Business is transacted with dispatch; the most perfect harmony prevails. While many very earnestly and eloquently present their views, as soon as the decision of the majority is announced each and all cheerfully waive any individual preference in the more earnest desire for the general good and the interests of the society.

A spirit of emulation exists as to who can best exemplify the principles of Liberalism, insuring their own happiness by earnest endeavor to promote that of others.

Much of difficulty, trial, and discouragement, calling for self-sacrifice, courage, and persistency, had to be overcome by the gallant few who started the Union. But they hav been rewarded by grandest success. We are now lamenting the temporary absence of one of the pioneers, Dr. D. M. Angus, to whom the Liberals of the entire state are under lasting obligations for his untiring devotion and persistent zeal and self-sacrifice in promoting the interests of Liberalism.

To Dr. D. M. Angus, more than to any other, does the Tacoma Secular Union owe its success. Always genial, generous, sympathetic, fearless in defense of right, a genuin Liberal in all that the fullest, best sense of the word implies, he was a power of good in inspiring others with his own indomitable hope, energy, and persistence. He naturally won the esteem and love of every member of the Society. We are endeavoring to prove our regard for him by obedience to his wishes, doing all in our power to advance the cause at large and increase the membership and influence of the Tacoma Secular Union, so that on his return he will hav occasion of rejoicing at the good work accomplished.

After dispatch of business on Tuesday evenings we hav music, songs, duets, trios, recitations, short debates on subjects of interest connected with our work, followed by a dance, thus promoting sociability and insuring for all a really enjoyable time, digging up a few diamonds of delight from the sands of the otherwise dull monotony of business matters.

On the last Tuesday of each month we giv a public "literary," social, and ball, all of which hav been well attended and served to extend our acquaintances, remove much of prejudice, and induce a number to venture to the Sunday lecture, and thus we hav gained some most worthy members.

On Tuesday, November 29th, we gave our First Grand Masked Ball, and it was a brilliant success

socially, financially, and every other way, far exceeding the expectations of the most sanguin. The tickets were limited, and none but persons whom we could gladly welcome to our homes were admitted.

Over one hundred were in costume, some queer, some quaint, some quizzical, some comical, and some superbly beautiful. Many sustained the character assumed with great ability, and a happier, merrier company never wondered at the rapid flight of time as they whirled through the giddy dance or gazed with delight upon the merry, motley throng.

Thus, by prudence, economy, morality, and moderate indulgence in pleasure while advancing the cause of mental liberty, we manage to gather some of the roses of life without the thorns.

C. B. REYNOLDS,
Sec. Washington Secular Union.

The Freethought Federation of America.

[Headquarters, 345 West Randolph street, Chicago, Ill. S. P. Putnam, president; John R. Charlesworth, secretary; George L. Robertson, treasurer.]

We are continually told what a vast influence for good the Christian religion has had upon the history of our race. With pride and self-assurance the Christian fraternity point to every noble institution, to everything that has exercised a humanizing influence upon mankind, as emanating directly or indirectly from their teachings. They are ever ready to claim all that is good in history, or at the present time. But when the dark side is presented to our view they meekly shut their eyes and try to shirk the responsibility upon others. Upon the hatred manifested by Christians toward those of other faiths history speaks out very plainly indeed, for the darkest spots in the records of our race are those acts of cruelty set forth in vivid word-pictures by those who hav transmitted to us the history of those terrible times. And to say that their representativs in this age would be just as arrogant, just as cruel and tyrannical, as in the ages past, is to say the least; for we hav only to glance at the incidents that are occurring in our own ti e to prove its truthfulness. The diabolical acts of cruelty perpetrated upon the Jews by Christian Russia to-day are lamented by every friend of humanity, and are significant in their illustration of the love entertained by Christians toward their fellowmen. This persecution of the Jewish race is not confined to Russia alone, but has been characteristic throughout the Christian ages. It has been encouraged by those in authority, and the people hav kept it up with all the fervor of religious frenzy. The general and prevailing idea was, and is now, that as the Jews crucified Christ, the punishments inflicted upon them were fully justified and only proportioned to the offense. Granting, however, that the records of scripture be true, it is evident to any rational being that the Jews did not crucify Christ. If it be true that he was put to death in the manner described by the gospels, then he fell a victim to the Roman government in a vain attempt to raise himself to the head of a party which he had hoped would be sufficiently powerful to control the affairs of the state. Moreover, he was tried and sentenced by a Roman tribunal, and was charged with sedition and treason against the Roman government, and was put to death by the prescribed method of capital punishment in vogue in Rome at that time, viz., crucifixion; and again, it is said to hav been a Roman soldier that ended his life by thrusting a spear in his side. Had it really been the Jews that had put him to death, he would hav been killed by the Jewish method of capital punishment, viz., stoning to death, which was in vogue even at that time, as may be found in the supposed stoning of Stephen. The Jews might in all probability hav saved his life; for even at the last moment, when according to the Roman customs of liberating one prisoner at the yearly festival Pilate asked them, "Whom shall I release unto you this day?" we are told that the people cried out with one voice, "Jesus, he that is called Barabbas." Evidently they regarded Christ as an impostor, and evidently they so regard him even unto the present day. And in consequence of an erroneous conception of the records of their own scriptures, the Christians still subject the Jewish people to the grossest outrages that hav ever disgraced the annals of history. Even in the United States no exception is made to this Christian rule, for intelligence comes from Buffalo, N. Y., of the infamous treatment of the Jewish residents in that town. Stones are thrown at them in the streets, they are openly robbed of their wares, and large crowds of Christian roughs hav gathered about the doors of their synagogs, breaking the windows and preventing them from entering or leaving their places of worship. These outrages hav continued to such lengths that a petition has been submitted to Mayor Bishop to interfere in the matter and afford our Jewish citizens adequate police protection.

Who can say in the face of the above that religion is a blessing to mankind? Who can say that religion promotes peace and good will among men? On the contrary, it is a blind submissiv obedience to superstitious faith that is at the root of all the evils that human flesh is heir to. The chains of earth are forged in heaven and tyrants well know how to defend the system upon which their powers are built.

. . . . . .

I hav left Chicago with its crowded streets and by-ways behind me, and I am now upon my first journey to the Pacific coast. I could not find time to make many friendly calls while in the World's Fair city, for the work of the Federation required my close attention. Upon my arrival in this place I found a large stack of mail—letters, petitions, and lists of names for membership numbering nearly one hundred, and fifty different packages and letters, which occupied several days to get straightened out; besides this each delivery brought me a fresh batch, so that my time was fully occupied. I was royally entertained by Mr. and Mrs. Geo. L. Robertson, to whom my warmest thanks are due. Mr. and Mrs. E. A. Stevens are still in the ranks and working for the Freethought cause. Mr. and Mrs. H. H. Harris also welcomed me to Chicago once more. And in the company of these a very pleasant time was spent. While here I called upon Messrs. Russel and Bennet, the two noted attorneys who conducted the case against the Catholic church in behalf of a former administration of the American Secular Union; also the brothers Reichwald, who are the oldest and most reliable commission merchants and importers of fruits in the city of Chicago, and who are now becoming activly interested in the work of the Federation. I bid farewell to these hosts of friends and make my way among the snows and frosts of the Northwest. Menomonie, Wis., is my first halting-ground. It lies snugly ensconced among the hills, and is an extensiv lumber region. It has a population of seven thousand, and possesses one of the finest auditoriums in the United States. It is not a large building, but has been put together regardless of expense. I lectured here on December 1st, and Belva Lockwood came on December 2d. I was not favored with a large audience, this being the first Freethought lecture ever given in this town; but I had to contend against several counter-attractions, the greatest of which was a campfire and bean-feast by the local post of the G. A. R., which took a large number of Freethinkers away.

Judge Carpenter is the leading Freethinker here and has held his present office as justice of the peace for nine successiv terms. Mr. and Mrs. Mark Sherman, Mrs. Stone, and Mr. Arthur Preston came over from Eau Claire, a distance of twenty-two miles, to hear my lecture; and so pleased were our friends at the result that I was immediately requested to giv them two more before leaving Wisconsin, which I did on the 5th and 6th. During this time I was the guest of Mr. and Mrs. B. Tainter, who are well-known Freethinkers, and are sixth cousins to that noble champion of liberty, Thomas Paine.

In the mean time I went up to Neilsville to giv two lectures, but there I met with the coldest reception it has ever been my misfortune to experience. I had forgotten the name of the gentleman to whom I had written and made arrangements for the lectures; nevertheless, I went, trusting that I should easily find some one, or else the hall where the lecture was to be given. I looked around me at the depot, in the vain hope of seeing some friendly eye that had come to greet me. I then repaired to a hotel, and after registering walked around the town, thinking I might possibly see an advertisement or some notice of my proposed lecture, but vain was the hope. I went back to the hotel, thinking that some one would be sure to come and inquire for me; again was I laboring under a delusion. No one knew of an intended Liberal lecture, and no one knew of an outspoken Freethinker in the place. Vainly did I search the directory, in the hope of recognizing the name of him to whom I had written. So at length, with the consciousness of having done my duty as far as possible under the circumstances, added to which is the expenditure of a little more than $10 in doing it, I gave up chasing the phantoms of my imagination, and got out of the town next day as speedily as possible, returning to Menomonie, where I was sure to meet with a friendly greeting.

. . . . . .

As promised in my last letter, I giv the following suggestion for the better working of the Federation, which, if put into practice, will, I feel sure, assist in making the Federation a greater success than ever. That an agent or secretary shall be appointed in each county in each state, whose duty shall be to record the names of all Freethought voters in that county, and furnish the secretary of the Federation with a list of the same. Then in future elections, national or local, in those districts where Freethinkers are numerically strong, nominate a ticket of their own, and work for its success. From my own personal experience I feel sure that there are many election districts where we could be tolerably successful, and by the unflinching support of the great mass of Freethinkers we should be sure to win in some of them at least. Or, if we hav not sufficient in numbers to insure success for our side, we may compute as to how far we may hold the balance of power and sway the election of candidates.

Remember we are in the field for political work, and we must begin if we are going to do anything upon those lines at all. We must not wait until an election is upon us and then say we had not sufficient time to prepare; but let us commence and organize in every town and district. A great and glorious future is before us if we only work in concert with each other. No compromise is necessary. Our object can be gained without it.

The following letter from the president of the Oregon State Secular Union will show that the utmost harmony prevails among the most activ Freethought organizations in the country and the Federation:

ARAGO, ORE., Nov. 25, 1892.

JOHN R. CHARLESWORTH, *Dear Sir:* I inclose post-office money order for $2.50 to help the work of the Freethought Federation of America. You may credit me with $1, Wm. H. Schroeder with $1, and Geo. T. Schroeder with $.50. These are my oldest boys. George is not of age yet, but says he will get there soon.

I will send in a list of names soon and probably more aid. The times are so hard here and money so scarce that a number who would willingly help cannot do so now.

I wrote you in my last asking you to attend our convention. The legislature convenes on the second Monday in January (9th). I intend to hav our meeting commence about the 11th. I hav had some difficulty on account of hall, and the dates are not yet settled on that account. I hope you may arrange your appointments so you can be with us. It is partly my intention to secure an audience of the legislature (committee of the whole) and hav you address the same on the issues of our organization.

Yours for the cause, J. HENRY SCHROEDER.

W. S. Birkett and Edward Ducie, of South Butte, Mont., send us a live letter inclosing $1 each for the cause.

John A. Calder, of Jackson, Tenn., sends his second donation of $1 to our treasury.

I shall attend the convention of the Oregon Secular Union, which will be held at Salem on the 11th, 12th, and 13th of January, and I hope that the Freethinkers of that state will giv it a rousing delegation and make the meeting the beginning of a new era in our party. Let each one consider that upon his or her own exertions depends the success of these gatherings. Turn out in numbers sufficiently large to show the legislature that it is high time for them to consider our rights. We must make ourselvs heard and felt in these quarters if we ever hope to meet with success.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

Sidetracked.

For more than two months I was switched off the road in consequence of the political lunacy—the presidential campaign. I resumed business in Denver after the election was over. It was a great satisfaction to address as I did there an audience of five hundred Liberals of all shades and colors. Pretty is that pretty does. This large meeting was not only Liberal-minded but also Liberal-handed.

From Denver I had a long ride to Creston, Ia., where there are but few genuin Liberals. There are many who proclaim themselvs Freethinkers, but when they are called upon to show their hand, or to open it, they are not to be found. I am happy to say, however, that when I find a man who takes THE TRUTH SEEKER or the *Investigator*, and pays for it, I invariably find a friend who stands by me. Near Creston I was entertained for four days by Jacob Geier and family. It was Thanksgiving time. We had Thanksgiving a day or two before the 24th of November, and also a day or two after. I was feasted day after day on either chickens, geese, or turkeys, with other appetizing dishes too numerous to mention. Mrs. Geier is a splendid cook and knows what to do for the fat lecturers. Mr. and Mrs. Geier, and neighbors who dropped in, joined with us evenings in the popular amusement of high five, while Miss Minnie Geier manipulated the organ keys and filled the air with rich melodies.

The lecture at Creston was not largely attended.

Those who came were pleased and disgusted—pleased to hear the lecture, and disgusted to see so little interest taken in the cause of Freethought. I am greatly indebted to Messrs. Henry and Allen for courtesies shown me while in Creston. Mr. A. J. Allen introduced me to the audience in a few appropriate remarks, and Mr. Henry shouldered most of the expenses.

From Creston I came to Macedonia, Ia., where I gave two lectures to large and enthusiastic audiences. Mine were the first lectures of the kind ever given in this place. Many of those who had never heard a radical lecture were expecting "awful" things. Such persons were disappointed to learn that I was advocating only liberty, justice, progress, etc.

I think the people of Macedonia will want more such lectures this winter. There are quite a number of Liberal minds here, such as Wm. Tomkins, Dr. G. L. Stemple, Sylvester Dye, James Perks, J. M. Harlan, Willoughby Dye, and J. M. Kelly.

I hope to be in New York some time in the spring. My address this winter will be 417 State street, Chicago, in care of George E. Wilson, bookdealer.

W. S. BELL.

One Miracle.

This miracle was a small, ordinary, every-day sort of a miracle, but it proved a great stumbling-block to a great many people. Amongst them was myself, but I "wrastled" and this is what I saw.

Webster declares that a miracle is an event or effect contrary to the established constitution and course of things, or a deviation from the known laws of nature; a supernatural event. Very evidently, any retrograde motion of natural laws must be a supernatural event. But hav nature's laws ever been retrograded? We shall see.

"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

"And the sun stood still, and the moon stayed, until the people had avenged themselvs upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

"And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel." Thus says Josh. x, 12–14.

When we question this thing, we are usually told that as the sun stands still now, it evidently did the same in those days, and that it was the earth whose course was stopped. Now to begin with, down in those regions the surface of the earth makes about a thousand miles an hour on its diurnal revolution. The sudden stop of this tremendous speed would instantly send all men, animals, water, earth, and all therein and thereon, on a journey through space. Elephants, trees, houses, would go sailing through the air, and goodness knows where they'd stop. Of course, an all-powerful God would, when he stopped the earth, increase the power of gravity, so as to hold things on. Now, the centrifugal motion which an elephant's massiv body would acquire would need, to hold it back, or counteract it, a centripetal, or gravitativ, force applied so strongly that neither man nor beast would be able to move a foot from the ground. Therefore they would hav but little chance to avenge themselvs on their enemies. However, granted that the earth stood still, it would hav been thrown from its place in the grand system, and as a result all the planets, comets, and other heavenly neighbors would long ago hav smashed into our terraqueous ball, and this would not hav been written. Besides, if the earth, for one second, had ceased its motion, the superior force of the sun, or perhaps some other body, would hav drawn us in its direction. The only thing that keeps the earth suspended in space is the constant motion, as may be seen in the gyroscope. A second's stop, and away we'd go, up, down, or some other way, and in a few seconds thereafter this earth would be a gigantic comet, flashing its millions of miles of fiery train, and making for some greater system than the present one. Of course the all-powerful God could prevent all this, but since he had, as we find from the few previous verses, killed more of the enemy by hailstones than the Israelites had done with the sword, it would hav been more like an all-wise God to send some more hailstones, rather than to suspend the operations of the entire solar system, or perhaps the whole universe.

So far, we hav the sun previously fixed, the earth commanded to halt, and Joshua also orders the moon to stand still. Well, there they stood, and "hasted not to go down, about a whole day." The antipodeans were blessed with a twenty-four-hour night, and the moon ceased her journey around the earth. This was necessary, or the moon would hav run into us. It, too, was in the same danger of being sucked toward the sun, but it wasn't. In other words, the universe stood still, so that more blood might be shed, more murder committed, and an already defeated and retreating enemy might be massacred. And then Joshua, who is supposed to hav written this book which bears his name, asks, "Is not this written in the book of Jasher?"

Joshua himself probably saw it there, and as it is not included amongst the works of our Bible, we are not able to answer that query. If Joshua can advance no other reason for the truth of his story, it stands on rather insecure foundation.

Then Joshua tells us that "there was no day like that before it or after it, that the Lord hearkened unto the voice of a man." Well, well. This says in so many words that all the talks of Moses with the Lord were fabrications of the Mosaic writers. Moses says he expostulated with the Lord and the Lord heard him, and Joshua says that is a fib, because the Lord never before hearkened unto the voice of man. To make assurance doubly sure, he says, "before or after it." How long after it? Did some other party hav a hand in writing this book? Was it written a hundred or so years after the death of Joshua? Where is this book of Jasher, the Upright, from whom Joshua seems to hav copied? Was not as much inspiration necessary for Jasher to tell such a fib, as for Joshua? Why, then, is not Jasher given a place in the Bible?

Must we discard this miracle? If we do not, then by Joshua's own words, it was the very first. If we do discard, we call Joshua a fabricator. Finally, if Joshua was inspired to write this book, why did he say the sun stood still at his command? The truth is, there was no more divine inspiration necessary to the author of "Joshua" than there is to the author of this article.

Before bidding Joshua adieu I would like to ask why no historian but himself has spoken of that twenty-four-hour day—that most wonderful event of all times, the stopping of sun, earth, moon, and consequently, stars, planets, comets, and the universe.

God is perfect. We all profess to believe that. God is perfection. Now, imperfection cannot emanate from perfection. Hence when God made the universe and all things which therein are, they were necessarily perfect. The revolving spheres, the suns—all, all were perfect. Hence to stop for a second one of these on account of a petition from one small man, would prove the existing state of things to be wrong. Perfection begets perfection. It is unchangeable. The laws of nature are perfect. Absolutely perfect. God is perfect. Neither, then, admits of any change. Neither can be changed. What seem as changes are but the working out of a great plan, a plan so great that it cannot and must not be confused, upset, and broken by a mere whim of excitement. God made all to run after its own plan, and all seemed good in his sight. But to say that, because he is all-powerful, he, like a spoiled child, must turn his toys topsy-turvy, and walk backward, or with feet in the air, is the hight of absurdity.

Cincinnati, O. CHARLES INGRAHAM.

Hell in Tennessee.

A correspondent of the New York *Times* in enumerating the horrid persecutions of the Jews by the Russian Christians has this among others: "Under a revival of an ancient Sunday law the police hav begun either arresting or blackmailing such Israelites as dare to appear in the marketplaces of the Pale on Sunday. This Sunday prohibition, which often brings about terrible riots, with the usual accompaniment of Jewish lives lost, and Jewish shops and houses plundered and burnt, is one of the most characteristic features of the anti-Jewish laws. The Hebrews, of course, religiously abstain from labor on Saturday. It was considered by Ignatieff an extremely smart trick to forbid them doing business on Sunday as well. In its essence this meant that the Jews could only hav five earning days against other people's seven. Although there are laws on the books prohibiting Christian labor or business on Sunday, they are a complete dead letter. Every traveler in Russia knows that Sunday in the markets and business streets differs in no respect from any other day, save that there are no Jews about. Having remained idle on Saturday for their own faith, they are compelled to observe Sunday for the Christian Sabbath—the while the Christian works or barters from morning till night, and the marketplaces are filled as well with Tartars, gipsies, and Persians whom no one molests."

Now, suppose we change the name of Russia in the above to Tennessee, the name of Jews to Seventh Day Adventists, and the name of Ignatieff to the bigoted brute Judge Swigart, and we hav an exact picture of the reign of terror now raging in west Tennessee.

What meaning can we attach to the glittering phrase, "This land of civil and religious liberty," where such horrid persecutions are enacted—where one bigoted, pig-headed, religious Christian sect uses the civil laws to *do out* another different sect of Christian cranks? Surely and of a truth Christianity is *the* religion of hate. Not only hating everything else differing from it, but each faction hating most cordially every other faction but itself.

If Christianity had any power within itself to commend itself to the judgment of mankind that it claims to hav, it would not need the aid of the civil law to support or assist it. But judging from its works, both in the Old World and the New, it is the most devilish of anything on the face of the earth.

It seems that Christians never use the Golden Rule (that's for others), and least of all Judge Swigart. LYMAN L. GOODWIN.

Mayston, Tenn.

The Convention in Oregon.

The convention of the Oregon State Secular Union will be held in the Opera House at Salem, Ore., on Wednesday, Thursday, and Friday, 11th, 12th, and 13th of January, 1893. There will be morning, afternoon, and evening sessions. The convention will convene at 10 o'clock A.M. on January 11th. John R. Charlesworth, secretary of the Freethought Federation of America, is requested to be present. J. HENRY SCHROEDER,

President Oregon Secular Union.

Arago, Ore., Dec. 6, 1892.

Lectures and Meetings.

JOHN R. CHARLESWORTH'S lecture appointments are:

Rosalia, Wash.	Dec. 29–31	Silverton, Ore.	Feb. 1
Spokane, Wash.	Jan. 1	Barlow, Ore.	" 3–5
Palouse City, Wash	" 3–5	Grass Valley, Cal.	" 7, 8
Oregon Convention	" 8	Selma, Cal.	" 15–17
Reardon, Wash.	" 10–12	Merced,	" " 19
Seattle, Wash.	" 13–16	Savanah,	" " 27
Buckley, Wash.,	" 23–25	El Monte,	" " 28
Forest Grove, Ore.	" 27–29	Tucson, Ariz	Mar. 23–26
Silverton	" " 30, 31	Albuquerque, N.M.	" 30, 31
			" April 1

He will return *via* Arizona, New Mexico, Colorado, Nebraska, and Iowa. Friends in those states desiring lectures should address him at 345 West Randolph street, Chicago, Ill.

THE Manhattan Liberal Club lectures for December are as follows. The Club meets at 220 E. 15th street:

December 23d, "Life in German Prisons," Moses Oppenheimer.

December 30th, "Blood Stains"—from the Medico-Legal Standpoint, with lantern illustrations, Hon. Clark Bell.

INGERSOLL SECULAR SOCIETY meets at Paine Hall, Boston, Sundays, at 2:45 P.M.

OHIO LIBERAL SOCIETY meets at Douglass Hall, northwest corner Sixth and Walnut streets, Cincinnati, Sundays, at 7:30 P.M.

THE Chicago Secular Union meets every Sunday evening at Lincoln Hall, 68 Adams street, between State and Dearborn streets.

THE Liberal League holds session at Industrial Hall, Broad and Wood streets, Philadelphia, Sundays, at 2:30 and 7:30 P.M. Lectures and debates.

THE Brooklyn Philosophical Association meets at Fraternity Rooms, Bedford avenue and South Second street, Brooklyn, E. D., Sundays, at 3 o'clock P.M.

W. S. BELL'S address will be for two months, 246 State street, Chicago, Ill. Persons wishing to arrange with him for Freethought lectures can address him there.

THE Newark Liberal League meets at 177 Halsey street, corner Market, Sundays, at 3 P.M. December 25th, Mrs. Cynthia Leonard, of New York, subject: "Magdalen and the Church."

J. E. REMSBURG recently held a discussion in the Indian court house at Caddo, I. T., with Rev. Dr. Smith, the leading Methodist divine in the Choctaw nation. He has also been debating with Baptist divines in Arkansas. He will come East about the last of December, and Liberals desiring lectures should address him at once at Atchison, Kan.

Lie and Truth.

From Life.

One day a lie broke out of its inclosure and started to travel.

And the man who owned the premises saw it after it had started and was sorry he had not made the inclosure lietight.

So he called his swiftest truth and said:

"A lie has got loose and will do much mischief if it is not stopped. I want you to go after it and bring it back or kill it."

So the swift truth started out after the lie.

But the lie had one hour the start.

At the end of the first day the lie was going lickitysplit. The truth was going along away behind it and was getting tired.

It has not yet caught up.

Letters of Friends.

We Will Distribute Improving Literature.

DUNKIRK, N. Y., Nov. 26, 1892.

MR. EDITOR: Some Christian no doubt stole my TRUTH SEEKER for November 8th. I hope it will do him good. I inclose $1, for which send me one copy of the 18th, and use the balance as you see fit. WILLIAM H. WYMAN.

A Hint to Advertisers.

CORNWALL, Nov. 30, 1892.

MR. EDITOR: Why do not seedsmen, manufacturers, *et al*, advertise in THE TRUTH SEEKER? It must hav a very large circulation, and would pay, I believe. What seeds I get each year would nearly pay one-half cost for advertising. Each time I write a letter to THE TRUTH SEEKER and it is published I receive papers, magazines, circulars, and catalogs from all over the United States. A. L. MCFARLANE.

A Children's Freethought Paper.

SYRACUSE, N. Y., Nov. 30, 1892.

MR. EDITOR: The *Little Freethinker* comes to me from its editor, asking a notice. It seems a nice paper, full of instruction for the ones for whom it is designed; but, like all small things, if it grows it must hav sustenance, and now is a good time for those who hav been asking for a child's paper to prove their sincerity by sending to Elmina D. Slenker, the editor, Snowville, Pulaski county, Va., a subscription for the paper, fifty cents per year, semi-monthly. LUCY N. COLMAN.

Letter from a Hydra-Headed Monster.

ELKTON, MINN., Nov. 31, 1892.

MR. EDITOR: I will try and send a few names of Antichristians, as there are quite a number of them here. But they are afraid to express their honest convictions, I being the only hydra-headed monster who does meet them with their own boomerang, thereby incurring the displeasure of some of the hypocritical Methodists because I deal out their own medicin in such rich profusion—a little from Noah, the first drunkard on record; incestuous Abraham; the two double-dyed libertins Solomon and his father; righteous Lot, the debaucher of his own flesh and blood; Moses the Egyptian murderer and thief; seasoned with Num. xxxi and Lev. xii, and the serpents they can handle and the poison they can drink if they only believe. All compounded makes quite an emetic. While they are dodging these shot or shell I add, by the way of variety, a few contradictions. Yours in hope,

MARTIN FLEMING.

A Freethinker's Life Attempted.

NEW HARTFORD, IA., NOV. 29, 1892.

MR. EDITOR: One morning during the first week of November an attempt was made on the life of our Liberal friend, Mr. M. W. St. John, living near Cedar Falls, Ia. At about 5 o'clock in the morning, while his sons were at the barn doing chores, a shot was fired through the window of the house, the ball passing within about three inches of Mr. St. John's head. Mr. St. John has long been a radical Infidel, but, further than being pelted with rotten eggs by the meek and lowly followers of Jesus, he has escaped bodily harm. Mr. St. John is acknowledged by the best men of Cedar Falls to be a strictly honorable and moral man, and his only crime against the church is his vigorous attack at all times against the immoral parts of holy writ. They could not answer his attacks, and as stale eggs did not subdue him, they no doubt thought to quiet him with cold lead. It was a narrow escape, but we can tell these cowardly pious bigots that M. W. St. John is not a man to be intimidated and that he will denounce Bible errors until dead. The Cedar Falls weekly *Globe* heads the announcement of the attack upon his life thus:

A WASTE OF POWDER. *An Unsuccessful Attempt Upon the Life of M. W. St. John, of Mt. Vernon Township.*

The editor then gives a scurrilous account of the affair, tending, in our opinion, to cause the would-be murderer to reload and try again. Mr. St. John replied to the editor's slanderous account of the attempt on his life, and unwittingly the pious imbecil heads the reply in glaring letters: "A Waste of Ink." Yes, friend St. John, so far as your reply affects such men, it was a waste of ink; but when we consider that these headlines hav placed that editor far beneath the respect of all honest men, and that by this inhuman act he has shown himself to be lower than the ruffian who attempted your life, we know it was not a waste of ink. As in the case of all defenders of the Holy Slush we hav ever met, this editor's own words condemn him.

We hav fifty on our petition for opening the World's Fair Sundays and are daily adding new names.

I hav just read in THE TRUTH SEEKER of November 26th A. Augusta Chapman's page, and am sorry you headed it, "We Desire That Some One Answer This." Augusta must hav some sort of a god and I for one am willing to let her fix up a *great big god* to suit her fancy. A thousand gods will not prevent her from being governed by the laws of nature, even though "these inflexible, insensate laws never yield to tears and entreaties."

Wishing you every success as editor and manager of the best paper on earth, I am,

Sincerely yours, MEL PIERCE.

The Greatest Missionary Known.

YPSILANTI, MICH., Nov. 15, 1892.

MR. EDITOR: I see you hav printed in pamphlet form F. Steiner's open letter to the Rev. Mr. Sooy. Inclosed I send you $1 to pay for half a dozen of the same, W. Hart's "Candle from Under the Bushel," the balance in leaflets. The country is overrun with these same 7x9 preachers, or pulpit poodles, as Saladin calls them, who seem to think that all that is necessary to make great men of them is to stalk into a pulpit with the strut of a turkey-cock and defame such men as Voltaire, Thomas Paine, or Robert Ingersoll, and the thing is done. We would advise the reverend gentlemen to take out an insurance policy against lightning for the benefit of their families, as friend Steiner may again take it into his head to pass that way. I shall want Colonel Ingersoll's "Voltaire" when printed. I think it grand. His allusion to the bears carried me back to my childhood days, when the sight of a man with a prairie on top of his head caused me to cast my eyes about to see if there were any she-bears in sight. This and the whale story are off the same piece. It would seem that the whale's Thanksgiving dinner of missionary did not sit well upon his stomach. He was not used to having a camp-meeting held there, and he seems to hav resolved to rid himself of his submarine worshiper. Three days' and three nights' continual praying made him desperate. He resolved to beach his troublesome passenger, which he did by running full tilt against the shore. Jonah was lifted from his secret devotions and sent headlong onto *terra firma*, an astonished if not a wiser man. The sacred volume does not inform us what the effect was upon the whale. Perhaps the Rev. Mr. Talmage might inform us. It has always been a mystery to me that God, who is so very anxious to save the world, did not keep Jonah on the track. He certainly was the most successful missionary we ever read of. With a sermon composed of only eight words he was able to bring that immense city Nineveh to its knees. It would not hav taken him long to hav brought the millennium had he *missionaried* a little longer. I think there would hav been no difficulty in securing his services after he failed in the gourd business. But "God's ways are not as our ways"—and we are thankful that they are not.

Our last election was a stunner to a great many. It is hard for Christians to think the religious question had anything to do with it, but that it had I hav not a doubt. The taxpayers of this country are getting their eyes open to the vast amount of money invested in churches that pay no tax, also the determination to force religious legislation upon it, and they are determined to call a halt in that direction. I for one am with them.

Yours truly, JAS. P. DICKINSON.

A Priestly Utterance, with Comments.

COLUMBUS, KAN., Dec. 5, 1892.

MR. EDITOR: I will send you the following quotation from a Thanksgiving discourse in Washington, D. C., by the Rev. Dr. T. S. Hamlin:

We hav dedicated magnificent buildings in our Western metropolis to an exhibition of material and moral progress; an exposition that already draws the eyes of the world, and that is to show, as one of its chief glories, the closed gates that mean an American Sunday. We are a more prosperous, more free, more law-abiding, more liberty-loving, more humane, more moral, more Christian people this day than ever before in our national existence.

The president heard it, and was much flattered and consoled.

In the first sentence it is stated that "one of the chief glories" of the World's Fair is "its closed gates that mean an American Sunday." To me it is an infamous statement, but entirely consistent with the plans and purposes of American priestcraft. If the reverend gentleman should liv to see those gates *open* on Sunday in spite of his premature triumph, I hope the president will console *him*. To my opinion, they, and every member of Congress who voted to close those gates on Sunday, violated their official oaths, the Declaration of Independence, the Constitution, and all human rights, and are traitors to American liberty.

I wrote our member of Congress from this district—elected by the People's party—but he is one of the traitors. Our Senator of the People's party voted right.

Most of them who voted to close the Fair on Sunday did it from policy. What do most Congressmen care about Sunday? They violate it continually. They well know that all time is alike, and that all Sundays are man-made.

I ask the Rev. Mr. Hamlin where his American Sunday came from. If the Bible is his authority for keeping Sunday, then he and most people never keep it, for he well knows that the Sunday of the Decalog is the seventh and not the first day of the week.

That infamous murderer, debaucher, and tyrant Constantine stole our "American Sunday" from the pagans, when he became a Christian. That is where our "American Sabbath" came from. And the people generally do not know but that it is the Bible Sabbath. Constantine paganized Christianity and Christianized paganism. Our American pagan heathen Sunday is unknown to the Bible. The Rev. Mr. Hamlin says we are a more "liberty-loving" people than ever before—while no Freethinker and humanitarian can hav a fair trial in our courts. Down in Tennessee church and state combine to persecute, prosecute, fine, and imprison quiet and industrious Adventists who keep the true Bible Sunday and work on the pagan or the Rev. Mr. Hamlin's American Sunday.

The Rev. Mr. Hamlin says we were never a more Christian people than we are now, which is the only truth in his series of assertions.

The gist and spirit and practice of popular Christianity is, "Believe or be damned; and if we, the Christians alone, cannot damn you sufficiently, we will call on the state and laws to help us." This is Christian civilization with a vengeance. Our Sabbatarian, Prohibition, God-in-the-Constitution, godly, priestly, church-and-state people are determined to rule or ruin.

Surely I, who for fifty years hav suffered everything but imprisonment—barely escaped that forty years ago—and death, know what I am saying. Here in "free" Kansas, where I hav been twenty-two years, there are Christian bigots—men and women—all around me, and some belong to the People's party, who would stop my tongue and pen and disfranchise me if they could.

The People's party resolved that God almighty is the supreme ruler of nations; but they do not let him rule. They pray to him to do this and that. And if one of their number dies they say, "It has *pleased* almighty God" to *kill* him or her. Truly, if there was a God he would stop such false charges.

Well, the chief reason of my writing this article is my intense desire that the gates of the World's Fair will be kept open on the Rev. Mr. Hamlin's American Sunday, he and his coadjutors to the contrary notwithstanding.

"O Liberty! O sound once delightful to every Roman ear! once sacred! Now trampled upon!" Shall we hav more liberty, or lose what little we ever had?

J. H. COOK.

Paine's "Age of Reason."

NEW YORK, Nov. 28, 1892.

MR. EDITOR: I notice by comparing the present age with forty or fifty years ago, Freethought has made great, progressiv strides toward knowing what truth the Bible may contain. We find Professor Briggs is commanded to appear before the presbytery for heresy. Also Prof. H. P. Smith, of a theological seminary, for unsound teaching on biblical scholarship and inspiration. He taught that the Old Testament contained errors of historic fact. What is heresy but private opinion? And what is Deism but the opinion of those that only acknowledge one God? What is deity but the nature and essence of God? Thomas Paine was a Deist; he believed in but one God. And do not the Christians? They believe in Father, Son, and Holy Ghost, three in one and one in three; which is hard to understand, but they believe it all the same. The true Deist has but one god, and his religion consists in contemplating the power, wisdom, and goodness of the deity in his works. Were man impressed as fully and as strongly as he ought to be with the belief of a God, his moral life would be regulated by the force of that belief, he would stand in awe of God, and of himself, and would not do the thing that could be concealed from others. We can know God only through his works.

It is surprising to know what ignorance there is in men who profess to be acquainted with the scripture. Not one of them out of ten thousand ever read the "Age of Reason." They know "Tom Paine" only by hearsay, and are prejudiced against him. If you ask them, "Hav you ever read the 'Age of Reason?'" they invariably say, "No, and I do not want to." "Why?" "Because he is a Deist." "That is the very cause why you should inform yourself what a Deist is. Your superstition, bigotry, and narrow-mindedness lead into error." The writer has been conversant with the Bible from his youth and knew it from Genesis to Revelation, and but recently read the "Age of Reason," and was surprised to find such good reading and explanation of the scriptures. It is a good text-book for the Bible, and should be circulated throughout the world as a companion to the Bible. Thomas Paine was a great man, a profound thinker. The ministers who preach a doctrin that they hav been taught by adhering to theologians are afraid of Thomas Paine. And well they may be, for he tells them truth that can not be gainsaid or resisted. They do not want to hear or know about him. It is not their bread and butter. They that never read the "Age of Reason" hav no case, no brief, to offer against the author.

Let one divest himself of superstition, early tuition, and conform the mind to reason and common sense, and he will become a happy man. His fear of punishment hereafter will vanish as snow before the genial sunshine.

It is noted in the November 19th TRUTH SEEKER that an old friend had passed away, eighty-three years of age, with no fear. He desired that no clergyman should speak at his funeral. His wishes were faithfully carried out. No cloud of superstition hovered over the peaceful scene. That is the true death-bed scene of a Freethinker.

The law of Reason is righteousness, making wise the simple. It is pleasant to know that there are some people sensible yet living in this good world of ours, not carried away by ignorance and superstition of others.

There is now an effort made among the Liberal Freethought people to hav the "Age of Reason" read in their family, that they may know what the book really contains so bad about the Bible. Let any person read that book, whether the

mind be prejudiced or not, and he will be astonished to learn what light and information he will derive from the truths it contains.

It is pretty hard to fight superstition with much prospect of success where reason is deprived of liberty of thought.

It is stated by the faithful that Father O'Keefe after kissing the great big toe of Pope Leo XIII., has returned from Rome and describes his interview at the Vatican. He says Leo has a wonderful love for America and Americans, and manifests a deep interest in everything that concerns the United States. The interest he manifests, it is said, is surprising. Of course he does so. The old presumptuous Jesuitical fool knows very well he has no footing any more in Rome. Having been driven out of Europe, his last asylum is in this land of freedom. The spirit of the times shows the Jesuits are making great efforts to gain the United States for their religion. Should it ever come to this, it will be in order to use "bell, book, and candle."

There is but little use in having much sympathy with people who deliberately, without investigation, go blindly on deceiving themselvs as well as others concerning the truth of whatmay be gathered from reason and common sense. Every person should investigate and examin for himself and not leave it for another to do for him.

Throw away Ritualism. Begin with the "Age of Reason." Try and find out some untruth stated in it if you can—then it may be condemned. S. R. THORNE.

A. Augusta Chapman Answered.

ADDISON, VT., Dec. 9, 1892.

MR. EDITOR: I will write a brief answer to A. Augusta Chapman's letter, Nov. 4, 1892.

The mind of every person who becomes a great admirer of self fails to comprehend the true good that results from the expression of an opposit reasoning. Mrs. Chapman, this seems exactly your condition. You jump at conclusions that the Truth Seeker Company are giving to the human family a pugnacious paper full of base, low ideas bowing God out of his own universe. Since the above is your opinion, I would kindly commend you for having honor enough to address this Company of reasoning people and offering to hold a controversy with them in regard to this all-important subject. Very good in you so far. But remember, it is custom to allow the challenged party to choose the weapons of defense. Then we will take the mind, acts, and condition of the whole human family under the old ways of teaching God and Christianity, to prove what kind of power the orthodox God has over his people; using just as few and simple words in the matter as possible. Now, if Mrs. Chapman truly has a tangible knowledge of God which she can demonstrate to us we wish to know it. A great flow of eloquent words with a lot of old say-so's will not answer our demands.

Now, Mrs. Chapman, we, as honest men and women calling ourselvs truth seekers, do firmly believe your supposed God is the devil, which must be cast out from the universe, even though it will cause very great grief and mourning among all creeds of orthodoxy to part with their old ideal magic man-god whom the people hav so long bowed down before, talking to him in tears, begging and pleading for mercy, peace, and happiness without obtaining anything but an absurd promis of having good things when we are all dead, wanting nothing more. Truth seekers must and will hav a God for to-day, taking no thought for to-morrow. To prove the power of your supposed magic God a failure, I could tell you a very great number of circumstances, while two or three ought to be convincing. My father and mother were very conscientious Congregationalists, worshiping according to the custom of all the denomination, having perfect confidence in the care and protection of the ever-watchful eyes of the magic being. So on this particular morning my father bowed in humble prayer, asking the magic ruler to guide him and his family into all truth, guard and protect him and his family from all harm on that day, then went out from his home full of confidence, not knowing any need of wisdom, thinking his supposed God would force care upon his mind at every need. At this time my father had some business to transact on the opposit side of a pond. It was the 3d day of April, when the strength of ice was gone; nevertheless, he determined to cross it instead of going around the safe way. The consequence was my father was brought home a corpse, leaving his feeble wife and children to support themselvs. Under the burden my mother sickened and died, leaving us children without friends, home, or love, and without the common comforts of life such as other children enjoyed around us. The clergy and church people told us children we must submit patiently to our lot, for it was all by the will of God that life must go hard with us to teach us to love and obey the church's greatly admired god of love and mercy. So much to pay the clergy and the common reading of the Bible which teaches people to pray to, and trust all to the care of, a supposed man in the sky. Again, a father and mother reared two energetic, loving sons, constantly teaching them to love and adore the church's God, and every day asking from such power guidance and care; and lo, just at the dawn of manhood both sickened and died with malignant fever, neither parents or sons ever comprehending that it was lack of any knowledge in regard to wisdom's laws that brought them to an untimely death. Again, the clergy seek to comfort the bereaved ones with the idea that it was the decree of a wise god to call them home to heaven early to make the parents hav greater love and confidence in the church's god, thus placing deception upon deception to deceive to the very last.

We will change the matter a little, and tell now of two farmers whose farms join. One is an Adventist deacon who spent all his spare time and means trying to get everybody to work for the adored voice of Adventism. The other farmer spent all his spare time buying cattle and sheep for market. So it chanced that he bought a nice flock of fat sheep from the deacon in the morning, promising to return in the afternoon to weigh them, as they were bought by the pound. But on returning home the business affairs of the buyer demanded that he should return to weigh the sheep some hours earlier than he intended, and to his astonishment he found all the feeding-troughs filled with salt, grain, and a great quantity of water, the deacon intending to get all the weight possible for the buyer to pay for. The deacon was beat, and owned up that he was caught in the very act. Now, how much of the true principle which constitutes true man among all men was there manifest in this deacon who claimed to be a genuin saint governed by the church's idolized god? One morning this deacon arose and wrote in his diary that he was feeling very well, thanking his god for protection, then went about light work, leaving the harder part for others; at noon partook an enormous dinner for a man not working hard, and was found senseless in a short time after, lived three days, and died. Then the clergy again, as usual, said it was the will of his god that he should lie down to rest from his labors of love and care for the church, until the trump of god shall sound to awake him and resurrect his body from the ground to mingle no more with ungodly men and skeptics.

There could not be room for all the books in the world if all the acts of church people were told which are the result of harping to and trusting in a false, unreliable god—which should not only be spelled with a small *g*, but should be spelled "devil" going about deceiving all those who are void of reasoning.

Truth seekers positivly will not blindly bow to the church's imaginary god. Their god must speak with the spirit and voice of Wisdom, teaching the results of every cause. We admit one point with you, that Nature is the mother of all things, and adding to this that Wisdom is a self-creating power, father and ruler of all who are not subjects of the church's imaginary god, which is truly the fallen angel light that is lifted up deceiving the world until the true light of Wisdom and Reason became almost unknown, until the great folly of professing people served to anoint the eyes of reasoning men and women.

Now, Mrs. A. A. Chapman, I am ready to take chapter and verse all through the Bible with you to prove my statements true. Or we will bring to public view the sayings and doings of all the clergy and their followers to prove whether truth seekers are refusing the true god, which, if properly named, is called Wisdom, and which is able to walk, talk, and become manifest in reasoning men and women—these not being puffed up with soaring imagination and flowery, swift-flowing speech, nor aiming to be called talented and smart. MRS. S. W. SMITH.

A Freethought Sister's Wise Thoughts on Many Topics.

SAN JOSÉ, CAL., Nov. 10, 1892.

MR. EDITOR: During the last year I hav been reading your valuable paper and am deeply interested in the good work you are doing for humanity. It came to me first like a white-winged messenger of hope from R. H. Schwartz, now my husband, when I was living in a hot-bed of orthodoxy in Pennsylvania, surrounded by people who imagined they saw horns sprouting from my head, looked for cloven feet, and actually were afraid to be with me during a thunder-storm, fearing their God would send me to eternal torture by a stroke of lightning from his merciful hand and send them along to keep me company as a punishment for being with me, a wicked Infidel. The consternation Mr. Heston's cartoons created was amusing, and THE TRUTH SEEKER was condemned as the devil's work.

I shall in the near future send a number of your papers to my former friends. I cannot resist the temptation of endeavoring to enlighten them.

I want to giv my version of the story of the garden of Eden, and ask some good Christian friend to enlighten me if I am wrong. God, the Bible and ministers claim, is perfect. He decided to make a world, perfect—it could not be otherwise. He created two human beings, perfect also—they could not be otherwise—placed them in a garden and forbade them eating fruit from the tree of knowledge (could they be perfect without knowledge?), a very unnecessary command, for perfect beings cannot sin. If there was a devil and he tried to tempt God's children to sin he could not hav succeeded—they are perfect. Again, God, being perfect, could not create an imperfect being, or devil. God's devil was an archangel—perfect—and could not fall—for perfection knows no sin.

If the Christian God is perfect the Bible is false; if imperfect, it is false. I can see no use in a God of imperfection, and a God who creates evil (Isa. xiv, 7) cannot be perfect.

The idea of a personal God ruling and reigning over all the vast millions of worlds and human beings is ridiculous. I am not surprised that he has three heads in one; am inclined to think he could use quite a number more to advantage. If he patterned every world after this one, and destroyed every nation in every world by a flood for wickedness, and out of the vast numbers saved such a godly man as our Bible Noah, who celebrated his delivery from the flood by getting on a big drunk, he must hav had his hands full, and I am not surprised to find him calling on the poor insignificant women to organize the Women's Christian Temperance Union (and with many Noahs even Frances Willard would find her patience taxed) to help keep his naughty boys sober. If he had to die for every world to save lost sinners from a hell he himself created, and a devil he cast out of heaven because the poor fellow imagined himself equal, perhaps superior, intellectually to himself (what a silly God he is!), he must be nearly used up by this time. Perhaps that accounts for the famin, pestilence, drouth, horrors, and poverty sweeping broadcast over our land from year to year. He may be away saving some other world, or too nearly used up from his last experience to hear the cries of his children, stretch forth his hand, and save them. What a very negligent God he is! And how cruel to woman! I wish I could compel every woman to read her Bible, or the parts pertaining to herself: 1 Tim. ii, 9-15; Peter iii, 1-6; 1 Thess. iii, 10; Eph. v, 22-24; 1 Cor. vii, 39; Num. xxxi, 17, 18. Women, read these references, and then remember that every Sunday-school teacher, every woman who is an activ worker in the church, every woman who does not learn in silence from her husband and be in subjection, is doomed for eternal torture if the Bible is true.

Every individual who joins a church takes a false oath (can never go to heaven, sing psalms, wear a robe and crown, play a harp, etc.): "I solemnly promis to renounce the devil and all his works; the vain pomp and glory of the world, the flesh, and mammon; the wearing of costly apparel, jewelry, etc.," and winds up with "God helping me, amen." If this meets the eye of one person who can honestly say he has not broken this solemn oath he could command a large salary from Barnum, besides being exhibited as the most wonderful curiosity on earth. And everyone who is guilty of breaking this solemn promis can rest assured that if the Bible is true they will all go to the hell they create for the sinner and unbeliever.

Having been a member (and dupe) of the church for ten years, I speak from experience. I know the horrors of the believer who fears eternal torture.

I know now that mankind, woman especially, must trample the Bible under their feet before they can rise and become free.

I believe in woman's rights, dress reform, etc. I want to see her stand side by side with the opposit sex and vote. I want to vote—to feel that I can help elect the president that will stand by the American people and be true to the Constitution of the United States. But I would rather die without voting than see woman vote now. She is not prepared to cast her vote for the best interest of the country, because she does not think. She would be her own worst enemy, and discover her mistake when too late. It is highly necessary to arouse her to her position in the Bible, church, and dress reform. First she must use her reasoning faculties and realize the littleness of dress, novel-reading, gossip, dancing and the harm it does, and that outside of this limited space her knowledge is blank.

Dress reform is sadly needed. Women are catering to a fashion, ruining their health and their offspring. I want to see tight clothes, lacing, etc., laid aside. I admire Dr. Mary Walker—her courage, her independence, and unconcern as to the opinion of the world. I am her friend, and am surprised in an article published in THE TRUTH SEEKER of Sept. 10, 1892, that Robert G. Ingersoll should refuse her admittance to his home because she prefers health and comfort to the awful curse, fashion, and dares to use her own judgment publicly in regard to her own habiliment. Mr. Ingersoll is a grand man. I admire his courage, truth, and firmness. But I think his eyes are still closed to the great need of dress reform, and woman's privilege to think for herself in this age. I claim with him that woman has every right that man has. Dress reform is one of them. And the colonel as a leader of Liberals should encourage the mothers of our nation to dress for health and comfort.

Mr. Schwartz is much pleased to find that the Liberals are awaking to their duty in regard to the Freethought Federation of America. We are with the movement heart and hand, and will make an effort to get others to join, and will do all we can to help the cause financially. We will giv this matter attention at our earliest possible convenience. I will inclose the names and addresses of several Freethinkers who hav never seen THE TRUTH SEEKER. If you send them sample copies you will, I think, get a few subscribers. I will do all I can to get subscribers for you, and should feel glad to help you in your good work for humanity. I am,

Yours for Liberty,

MRS. R. H. SCHWARTZ.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Giv the Old Year His Due.

Yes, giv the poor Old Year his due
Before we toll his knell!
He's been a faithful friend to us,
And served us long and well.
Oh, was it not his hand that brought
The springtime's wealth of green,
And flung into the lap of May
Fit garlands for a queen?
And though among the blossoms fair
He dropped some sprigs of rue,
We'll take him by the hand and giv
The poor Old Year his due!

When summer held high carnival
Among her sylvan bowers,
Was not his hand the one to strew
Her onward path with flowers?
And when in billowy harvest fields
The reaper's song went round,
Did he not loiter on his way,
Till all the sheaves were bound?
And if among the bearded grain
Some blighted stalks there grew,
We'll winnow out the gold and giv
The good Old Year his due!

Ah! was he not our comrade still
Through many a glade and wold,
When all the autumn trees were gowned
In crimson, dun, and gold?
And when his hair and beard grew white
With flakes of wintry snow
Did he not bring the Christmas joys
To set our hearts aglow?
And if the brimming cup he held
Was mixed with sorrow, too,
We'll drain it to the dregs and giv
The kind Old Year his due!

—*Frank Leslie's Weekly.*

One Way.

A CHRISTMAS STORY.

Come, children, hain't you romped enough?
You'll tire yerselvs clean out;
Come, draw up 'round the fire an' hav
A story-tellin' bout.
Here, Jennie, come sit 'side o' Tom;
An' Dick, here, next to Bess;
An' Sue an' Harry right in here—
You'll all find seats, I guess.

Here, Jack, put on another log,
An' make a lively blaze;
I dunno how you city folks
'Ll like our country ways;
But a'ter all my boys growed up
And all had gone away,
I 'lowed as how I'd run this place
In the good old-fashioned way.

I love the good old practices
On holidays, and so
We hav our open-fireside talks,
Yule log an' mistletoe;
An' you gran'children come out here
To pass a few cold days,
An' we try to entertain you
In our poor, simple ways.

Ah, well! Hi, Ned, there goes the door—
I vow this *is* a night;
That whistlin', roarin' wind out thar
Ain't all bark—it can bite.
We ought all to be right thankful
Fer a good warm seat an' bed;
Jack is thankful for his Nellie,
May is thankful for her Ned.

Christmas brings us all together,
Rounds out the dyin' year,
Gathers the twigs of the fam'ly tree,
An' fills our hearts with cheer.
Make pledges for the year to-day,
An' whatever comes, do right;
Our hearts are warmer than the snow,
Let us keep our lives as white.

But I s'pose you're tired o' preachin',
Want me ter git ter "biz;"
But don't go an' get oneasy
An' begin to fret an' quiz;
Dick, go git the nuts an' raisins,
Put the apples on ter roast,
An' let me recollect a bit—
See what story you'd like most.

Well, children, I'll tell yer a tale
Of sixty year ago,
When people acted nat'ral like—
Wer'n't ruled by Style an' Co.
When men could call their souls their own,
Wer'n't driv about like steers
Ter hav their manhood all crushed out
By plottin' an' by fears.

When young men wus content ter go
The way their fathers led,
Content ter work their fathers' farms
An' eat their fathers' bread;
'Fore men bound down the continent
With iron bands an' stout,
An' their rush an' grab fer money
Crushed all their goodness out.

But I'm wanderin' from my story:
It wasn't far from here
A fellow lived called "Sassy Sam,"
Feared by everybody near.
He was the worstest of the worst,
That, no one could deny,
An' he had tricked so many folks
That no one wouldn't try.

He raised the old scratch everywhere:
In church, in school, at home,
An' peace would al'ays take its leave
Wherever he would roam.
The tail of every yeller dog
Sam had long since introduced
To numerous termater cans,
An' lively scenes produced.

In church, he let some mice loose once
(Which made the women yell),
Hitched a donkey in the pulpit,
An' muffled up the bell.
At school he al'ays was the first
(In all except recitin').
He was never out o' trouble
An' almost al'ays fightin'.

At the farm next to his father's,
Ajining on the west,
Lived Sally Green—of all the girls
The one that he loved best.
She was a bright and bonny lass,
An', though her charms he knew
(Contra-wise to girls nowadays), stayed
Winsome, frank, and true.

So these two grew up together
In childlike innocence,
An' Sam kep' al'ays sociable
With lovers' diligence.
He called fer her on Monday morn
An' took her ter the fair;
In winter took her out ter ride
With pung an' sorrel mare.

Farmer Green had laughed at Sally
As long as Sam was young;
But a'ter several years passed by
A different song he sung.
He watched Sam's pranks on other folks
With many a hearty laugh,
But havin' Sam go turn on him
Wa'n't such a joke by half.

The old man called to mind how Sam,
One dark, still, drowsy night,
Stole up the hill behind his barn
An' gave them all a fright,
How he built a roarin' bonfire,
Went down an' rung the bell;
An' people thinkin' the barn afire,
Came rushin' up pellmell.

An' several other things like this
He now could recollect,
An' so in Sally's int'rests now
Wus extra circumspect.
Though Sam had sobered down a bit,
The old man quickly saw
He wa'n't the right sort o' feller
Ter be *his* son-in-law.

Autumn now gave way ter winter,
Ice wus formin' on the creek,
Sam was gettin' mighty constant,
Callin' now three times a week.
Sally's father warned him off once,
Said he'd hav him 'round no more.
An' when he found him there next night
He threw him out the door.

An' now 'twas day 'fore Christmas:
The young folks of the town,
Brought together on the river,
Wus skatin' up an' down.
An' Sam an' Sally in the crowd
Were whisp'rin' on the sly
(Fer lovers did, an' al'ways will,
A parent's power defy).

An' now a race has been proposed
Fer girls (a half a score),
An' Sally lines up with the rest,
Far toward the other shore.
The boys, now gathered on the bank,
Raise many a hearty shout,
An' see, the signal's given now,
The girls hav started out.

Now Sally shoots ahead a bit,
First of the strugglin' ten;
A shriek! she's tumbled in a hole
Made by the fishermen.
She falls! the ice breaks under her!
The crowd stands speechless there,
An' Sally clutches hard the sides
With strength born of despair.

But Sam now shoots across the ice,
Like arrow from a bow,
But can he reach the freezin' girl
Before she goes below?
The crowd looks on in breathless awe;
He'll be there in a trice,
But just before he reaches her
She sinks beneath the ice.

A groan goes up from all the crowd;
Sam keeps on like a streak,
An' now the deadly hole is reached;
He plunges in the creek;
He clutches Sally as she sinks,
An' then, despite her weight,
A few bold strokes now bring him up
Where helpin' han's await.

Sam got a Christmas present,
An' 'fore it come spring thaw,
Struck partnership with Farmer Green,
An' 'came his son-in-law.
An' now perhaps you're wonderin'
Where Sam an' Sally be;
Well, Sally's now your gran'mother,
An' Sam—well, Sam is me!

Worcester, Mass. WALTER W. CLARK.

Correspondence.

BRONSTON, KY., Nov. 8, 1892.

DEAR AUNT SUSAN: I hope you hav enjoyed yourself while on your voyage, and I missed you from the Corner so much. I wish you would visit our country some time. We liv near Bronston, a small village containing about one hundred inhabitants, one church and one storehouse and one Infidel. I think there are more, but they do not say so. We liv on the Cumberland river, the largest watercourse in Kentucky. The steamers run all winter from Nashville to Burnside. We hav a nice school, and our teachers are Miss Mamie and Miss Sallie Pettus. We hav no religion in our school.

If I see this in print I will write again in the future. GERTRUDE STIGALL.

P.S.—I will giv what I think is the right answer to Jas. D. Douthitt's questions. Sacred history is pertaining to the Bible; profane history is pertaining to this grand and beautiful world.

[We shall always be glad to hear from Gertrude. She writes very nicely. If we should ever go anywhere near Bronston we would be sure and find our friend, when we would hav a good time talking over matters of interest.—ED. C. C.]

Hard to Understand.

Little boy: "I shu'd think that these 'thousan'-leg' bugs would starve or somethin'."

Little girl: "Why?"

"They've got to hunt for things to eat, same as other bugs, havn't they?"

"Of course."

"Well, I don't see how they can keep all those legs goin' and think of anything else."

A Little Mixed.

"Goodness me, Wallace," cried his uncle, "you are getting to be a big fellow. Nearly eight now, aren't you?"

"Guess so," said Wallace; "papa says I'm worse than a dozen."

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News of the Week.

BLAINE is very ill, perhaps dying, with kidney disease.

"TOTTENISM" has crazed Geo. Stevens, of Southington, Conn.

KATE DILLON, of New York, has been made insane by religion.

THE misses Harmon, of New York city, hav been crazed by religion.

NEW YORK city has been alarmed at the discovery of typhus fever in two of its inhabitants, who are immigrants from Russia.

THE rumor, started by a call of Cardinal Gibbons at Blaine's house, that the latter had joined the Catholic church, is found untrue.

MARY WALSH, of New York, has been committed to custody. She has become insane over religion, and believes herself the Virgin Mary.

IN Germany the Catholic organ *Germania* is out with a violent article against the Jews, and jubilantly declares that the anti-Semitic party is growing rapidly.

THE opening ceremonies of the Fair will consist of Cleveland's speaking, and touching a button starting machinery, and the reading of a poem and delivery of prayer.

GENERAL HOWARD says of his assisting Moody in the prayers on the Spree: "I thought then, as I hav always thought, man's extremity is God's opportunity. I am a Christian and rely on God."

APROPOS of the unseating of Fullam as member of Parliament because of priestly intimidation at his election, a bill will be introduced forbidding priests to act at polling stations as assistants to illiterates or in any capacity.

THE pope has refused his promised sanction to the marriage of Prince Ferdinand of Bulgaria, Greek Catholic, to a noble lady of Parma, Roman Catholic, because the prince declines to promis to rear the children in the Roman faith.

IN St. Denis, the suburb of Paris that has fallen into Socialistic and Atheistic control, the mayor has forbidden the clergy from accompanying, in ecclesiastical garb, a funeral from the house to the church or from the church to the cemetery.

EMIL KRONNER, proprietor of a New York city museum, has been arrested, at the complaint of ministers, for picturing the life of Christ with a magic-lantern. The pictures are reverent. The ministers say that a Bowery museum is not a fit place for such pictures.

A CATHOLIC paper says: "One perfect act of contrition on the part of Jay Gould at fourteen minutes past 9 o'clock on Friday morning of last week would at fifteen minutes past hav ushered him into the communion of saints before the throne of God. That is Roman Catholic theology."

AT Medina, N. Y., John Souci and Florence Compton ran away and were married by a Methodist preacher. On their return the girl's parents enforced a marriage by a preacher of their own denomination, which is Presbyterian. The bridegroom, being a Catholic, was not satisfied till the knot was tied by a priest.

THOUSANDS are still flocking to the picture of the Virgin and Christ-child which miraculously appeared on a window in the Catholic church at Canton, Minn. The church front is decorated with crutches of cured cripples. The sale of articles about the church as relics has enabled the trustees to buy a large tract of land around it.

MRS. PURRIE, of New York city, and Mme. Merrill, of Elmira, N. Y., hav been arrested at Wilmington, Del., on the charge of witchcraft. They had been doing business as fortune-tellers. The law is very old, and no one remembers when it has been enforced before. The penalty is $100 fine, one year's imprisonment, and one hour in the pillory.

THE Chinese of this country will resort to law to prove unconstitutional the act requiring each to hav a photograph taken and deposit it with the authorities, with his name, etc. If this fails, China will abrogate treaty rights, refuse commerce, and cease protection to the several hundred American merchants and several hundred missionaries in her dominions.

Do you wish to acquire a thorough knowledge of bookkeeping? If so, send $3 to Mr. J. H. Goodwin, room 449, 1,215 Broadway, New York, and secure a copy of "Goodwin's Improved Bookkeeping and Business Manual," which has attained an enormous sale, owing to its actual worth. It is clear and concise in its treatment of the various subjects that are so important, not only to the bookkeeper, but to the business-man as well.—*Adv.*

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IF there be another life—a day of judgment, no God can afford to torture in another world the man who abolished torture in this. Though God be the keeper of an eternal penitentiary, he should not imprison there the men who broke the chains of slavery here. He cannot afford to make eternal convicts of Franklin, Jefferson, Paine, and Voltaire.—*Ingersoll.*

SOME who admit development of physical forms from lower orders still cling to the idea that the mind of man is a special creation. But consideration of nature's facts will show the gradual development of mind, from the instinctiv movements of animalcules for the purpose of procuring food or propagating their kind, until its upward course culminates in the thoughts of a Newton or a Darwin. When the coral polyp throws out its lassoo to capture the passing food, when a dog answers the dinner-bell, or when a man raises his umbrella to the rain, is not each giving evidence of the existence of what we call mind? There is a progressiv development of the brain in the higher animals, and mental powers correspond in force with this growth. Haeckel says: "The human mind is but a more highly developed ape-mind," and Wallace declares that there is less of a gap between the minds of a dog and a Hottentot than between the minds of a Hottentot and a Newton. Dr. Gray gives instances of the exhibition of mind in plants, as when they catch and devour insects or reach out their tendrils toward supports.—*Robt. C. Adams.*

THE first claim of science is founded on the essential difference between scientific and unscientific opinion. "The classification of facts," says Professor Pearson, "and the formation of absolute judgments upon the basis of this classification—judgments independent of the idiosyncrasies of the individual mind—is peculiarly the scope and method of modern science. The scientific man has above all things to aim at self-elimination in his judgment, to provide an argument which is as true for each individual mind as for his own. . . . The scientific method of examining facts is not peculiar to one class of phenomena and to one class of workers: it is applicable to social as well as to physical problems, and we must carefully guard ourselvs against supposing that the scientific frame of mind is the peculiarity of the professional scientist." Not only is this method not that of the average man, but its very existence is scarcely surmised by him. His method—if such it can be called—of arriving at conclusions is to fasten his attention on a few salient facts, and to interpret them according to his own prepossessions and interests. If asked to take a point of view from which, perhaps, other facts would become salient, or to divest himself of self-interest as a canon of interpretation, he will in general decline; in many cases, indeed, he will be totally incapable of responding to the invitation. The idea of requiring a wide range of facts as a basis for induction, of checking the result of a survey or examination by that of a second, third, fourth, or tenth, and of treating self-interest or previously formed opinion as a disturbing influence from which the judgment is to be kept as free as possible, is one which long ages of struggle with the problems of Nature hav at length bequeathed to the scientific workers of to-day, but which has no lodgment, and but slight recognition, in the minds of the multitude.—*Professor Youmans.*

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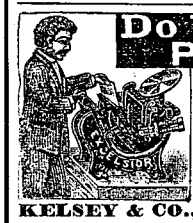
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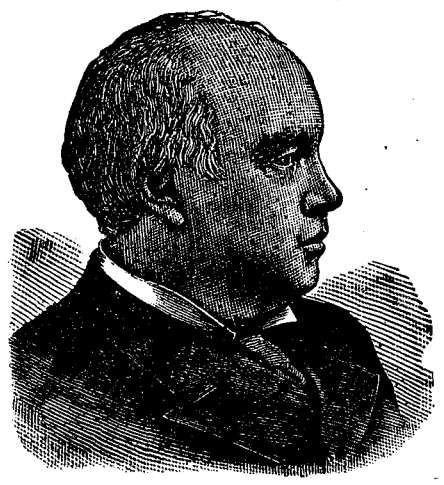
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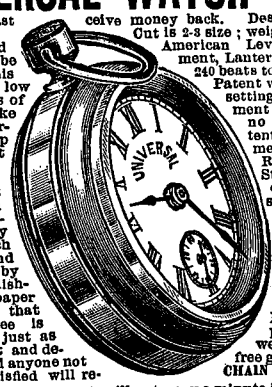
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Preachers Being Shamed Into Rationalism.

Now and then there starts forth from the clerical ranks a preacher who is too honest to go on declaring the Bible infallible when we Rationalistic investigators hav so abundantly proved it erring. As he declaims the old assertions of biblical inerrancy he sees in one pew a smile on the face of some man who has heard Ingersoll, in another corner a twinkle in the glance of a reader of Paine, and again a gleam of under-meaning in eyes that hav been bent upon Oort and Kuenen. He grows weary of lying, and knowing that his most sensible acquaintances know he is lying, and at some time or other comes out with a burst of plain-spokenness that induces a brisk resort to a heresy trial by the orthodox, and would cause these strait-laced to hav recourse to rack and stake if they only had the numbers and power that they fervently desire.

The latest of these reformed preachers—these brands snatched from the burning who giv evidence of desire to become regenerated and lead an upright life—is Rev. Dr. Briggs, a Presbyterian. His trial by his presbytery at New York city has occupied the valuable time of many parsons and parsonlings during nearly the whole of December. The chairman of the prosecuting committee was an old curmudgeon named Birch. On the 6th inst. this stiff old grimsir knit his brows, peered ferociously at the culprit over his spectacles, and launched into a recital of the misdeeds of the hardened being before him. Charges 1 and 2 were given to the world. In the first of these charges Dr. Briggs is accused of teaching "that the reason is a fountain of divine authority which may and does savingly enlighten men, even such men as reject the scriptures as the authoritativ proclamation of the will of God, and reject also the way of salvation through the mediation and sacrifice of the son of God as revealed therein." Dr. Birch took the ground that the Bible was the only rule of Protestantism. "If these charges be true, where does Presbyterianism stand?" he asked. To call the church and reason fountains of the divine truth was to affirm their authority. He quoted several divines to prove that the Bible was held as the only rule of faith by Protestants. Dr. Briggs in his inaugural address had assailed the infallibility and inerrancy of the scriptures. Mr. Birch declared that "when Professor Briggs ventured to say that the scriptures were not inerrant he called God a liar." Birch continued that every letter, word, and phrase of the scriptures was true. "God does not cross his t's or dot his i's for nothing," he exclaimed. The scriptures must be undefaced, a perfect Parthenon, and, to quote his homely metaphor, "there should be no fly-specks on this mirror." On the following days the heretic was turned over on his gridiron from side to side till each was thoroughly browned. Charge 4 was omitted, and charge 5, which says that Professor Briggs denies that Moses was the author of the Pentateuch, was taken up. "If Moses," urged Birch, "did not write the Pentateuch, then no Jew can be blamed for not accepting Christ. This assertion of Professor Briggs makes Christ dishonest. Who will pretend that he did not know all that has since been discovered and used by the higher criticism? It will be a surprise to some of us that Professor Briggs has used quotations in his works which are extracts from Thomas Paine. You cannot divide Moses or Christ. Begin with rejecting the Old Testament and you will wind up by discarding the New Testament." The above statement that Christ's truthfulness depends on Moses's having written the Pentateuch, arises, our readers will probably perceive, from Jesus's ascription of that work to Moses in Matt. xix, 8; Luke xvi, 29, 31, etc. Dr. Birch's final sentences were an impassioned rhetorical appeal to Christ, "the Christ of the divine, inerrant, infallible Bible, who could never fail."

In his turn Dr. Briggs made a gallant defense. Besides speaking he distributed among the assembly a good-sized pamphlet entitled, "Who Wrote the Pentateuch?" One extract runs:

"The testimony of the Hexateuch [the first six books of the Bible] itself tells a different story and shows conclusivly that the Hexateuch embraces Mosaic originals, several different codes and historic documents, and the handiwork of a number of editors at different epochs in the history of Israel, and that the unity of the Hexateuch is the result of a final redaction of all the earlier elements."

He buckles to answer against a deliverance of the last general assembly, which deliverance was:

"The general assembly would remind all under its care that it is a fundamental doctrin that the Old and New Testaments are the inspired and infallible word of God. Our church holds that the inspired word, as it came from God, is without error. The assertion of the contrary cannot but shake the confidence of the people in the sacred books. All who enter office in our church solemnly profess to receive them as the only infallible rule of faith and practice."

To this his defense was:

"The general assembly has no authority under the constitution to make dogma by deliverance. The general assembly has no authority under the constitution to giv an interpretation of the doctrin of the church by deliverance, and impose such interpretation upon the presbyteries and the ministry."

In regard to errors in the scriptures he took this stand:

"You will sometimes hear the proverb cited: *Falsus in uno, falsus in omnibus* [False in one, false in all]. But this ancient proverb has no manner of application to the matter in hand. It does not refer to errors of ignorance or inadvertence, but to errors of deceit and falsehood. If it could be shown that the writings of the Old Testament, any of them, were written with the intent of deceiving and misleading men, then we could not trust them as infallible in matters of faith and practice. But the errors that hav been found in the Bible are not errors of deceit, but of inadvertence; not of falsehood, but of lack of knowledge."

In this last position we cannot giv Dr. Briggs our complete concurrence.

Professor Briggs took up the charge that he had taught "that errors may hav existed in the original text of the holy scriptures as it came from its authors." Here much distinction was made between declaring that there were errors in the very first manuscripts of the scriptures, of which manuscripts none exists at the present day, and declaring that there are errors in the copies of those originals which we possess now. Dr. Briggs boldly declares:

"It is the unanimous testimony of modern biblical scholarship that there are errors in the Hebrew and Greek texts now in our hands, errors that meet us in textual criticism, in literary criticism, and in historical criticism, that no one has been able to deny or to explain away. Modern biblical scholarship has forced the advocates of inerrancy to fall back from the texts in our hands and grant that there are errors in them, in order to rally about the modern dogma of the inerrancy of the original autographs.

"I shall adhere to the policy which I hav thus far followed with regard to errors in holy scripture. I hav refused to accept the dogma that the original autographs were inerrant. I hav maintained that there are errors in the texts which we hav, and in the best texts we can get by the science of textual criticism, and that it is improbable that the original texts, if we could discover them, would be much different from those we hav in that regard.

"But I hav refused to affirm that there were errors in the original autographs, because it is unscientific and it is unscholarly and it is against the truth-loving spirit of Christianity to make affirmations of dogma where we hav no certain evidence. I hav always refrained as far as possible from pointing to errors in the present text of scripture. But every biblical scholar admits them."

Feeble and faltering are these steps with which the church is being shoved forward by Rationalism. But the goal will be reached in some generation or other, and will be excellent, most excellent.

What Religious Rule Is Like.

The political party that controls New York city is more intimately identified with the church than the political party which governs any other city in the country. If church influence were of beneficial operation on government we should find New York city governed better than its fellows; if such influence were maleficent we should find it governed worse. The fact is, that we find it governed worse.

Its sanitary condition is bad. The annual death rate per thousand in London is 17.5; in Chicago, 19.6; in Philadelphia, 20.7; in New York, 26.6. No one who is at all acquainted with the facts will question the advantages of New York for drainage and water supply over the other cities named, and yet how marked the difference in the death rate. It has been stated by competent authority that New York should be one of the most healthful cities in the world, so abundant has been the natural provision of all the facilities for maintaining the best hygienic conditions.

The corruption of the Tammany-Catholic party has caused the most valuable members of the health board to be removed from that body, some by dismissal and some by their own action in withdrawal. Dr. Jacobi says:

"I sent my resignation as one of the consulting members to the board of health about ten days ago and it has been accepted. I hav no hesitancy in saying that the reason I did so was because I am unwilling to serve even in an advisory capacity to the health department when I see and realize that that department is no longer an independent body for the public good, but that it dare not call its life its own and has become subservient to an outside influence who knows nothing about or cares nothing for the public health. The trouble dates back to the peremptory demand for the resignation of Dr. W. A. Ewing, sanitary superintendent, which was without warrant, only that his place was wanted for a Tammany man. The way in which Ewing's resignation was demanded was simply disgraceful. I was told by him that on the day he resigned President Charles Wilson of the board asked him for his resignation, and he said he would take

twenty-four hours to consider it, but President Wilson told him that he must hav the resignation that afternoon, and added: 'If your resignation is not forthcoming at once, mine will be demanded by the powers that be.'"

Dr. Prudden says:

"My connection with the board of health was solely in a scientific capacity. I am not a partisan of any kind, and when I saw matters shaping the department into a political machine I did not consider that my professional duties were any longer required. The forcing out of Dr. Ewing and Councillor Prentice, two men of great worth to the board and its impartial work, was the beginning of the trouble."

Such non-partisan journals as lead a feeble existence in New York city are anxious that the quarantine against cholera at this port next spring be in the hands of a national commission, and not in those of the local health board possessing much faith in Catholicism and Tammany but little efficiency in prophylaxis.

Other cities much poorer maintain public libraries. New York has none, its rulers evidently deeming the instruction given in church, and the reading of the trashy dailies which are devoted to the glorifying of said rulers, sufficient intellectual pabulum for the populace.

The two men in New York city at present who are probably in the eyes of the masses the greatest, are the coming mayor and John D. Crimmins. This mayor, Gilroy, is a good Catholic. Crimmins is a great power in business, politics, and religion. He is, in the words of one describer, "the new civilian king of New York—a man with more power probably than any other individual ever enjoyed in the metropolis." He is the controler of most of the street railway companies. He has an army of men under his control. He is, says one estimate, "in the position of a supreme dictator. No man in New York's history ever occupied a similar eminence, or one even analogous." Now, when this has been learned, it is unpleasant to find further that in religion Mr. Crimmins is a Roman Catholic and a devout one. He is at present treasurer and trustee of St. Patrick's cathedral, and is on the board of managers and directors of most of the prominent Catholic institutions in the city. Whenever a new building is to be erected by any Catholic church or order, he is called in as consulting director. At the time the relic of St. Ann was brought from Montreal Mr. Crimmins had it fetched to his house by Archbishop Corrigan. A number of other prominent Catholics were present and paid reverence to the relic with their host and the archbishop.

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The World's Fair on Sundays.

The question of the Sunday opening of the World's Fair has been taken into court. An application has been made in a Chicago court for an injunction restraining the World's Fair directors from closing the gates on Sunday, and Judge Tuley will hear arguments on the matter on January 3d. The question was brought before him to the amendment of a bill filed in October by the South Shore Transportation Company. The South park commissioners, the city of Chicago, the Illinois Central Railroad Company, and the World's Columbian Exposition were made party defendants. The bill alleges that the South park commissioners hold the property in trust for the people, and cannot giv the use of the land to any corporation to the exclusion of the public. The people hav paid heavy taxes for the improvement of the park and cannot be excluded on Sunday. Jackson park is public property, a place of resort owned by the whole people. The park commissioners, it is alleged, hold this property in trust for the people and hav no authority to debar the public from it on any day in the year. It is further alleged that since they hav not the right to bar out the people they hav not the right to delegate to any other body the right to close the grounds on Sunday. It is claimed that under the charter, the citizens and taxpayers hav the right to visit Jackson park on any day in the year without paying for admission.

The Rev. H. H. George, general field agent of the American Sabbath Union, Colonel Shepard president, called upon Secretary Foster at the treasury at Washington, D. C., on the 22d, in some alarm, to break the news to Mr. Foster that the above injunction had been applied for in Chicago. Mr. Foster had got ahead of Mr. George a little. He supposed Mr. George had come to ascertain what could be done to prevent the Chicago people who run the Fair from receiving their souvenir coins before the rules were announced closing the Fair "on the first day of the week commonly called Sunday." Mr. Foster read to Field Agent George an opinion by the acting solicitor of the treasury, F. A. Reeve, on the protest of Thomas K. Cree, of New York, that until there was a Fair there need be no rules, but that there would be no Fair until next May, while the law provides for the payment of the subsidy at once after the directory had promised to close, which it has done. Mr. Foster candidly told Mr. George that he was opposed to closing, but he would stipulate that, if kept open, there should be no machinery running. The opinion is as follows:

"Mr. Cree protests against the delivery of any of the souvenir half dollars to the representativs of the Columbian Exposition until the provisions of the law making the gift are complied with, namely, that the Exposition shall be closed on Sunday. He contends that 'in the eyes of the law' the Exposition was formally opened in October, and, therefore, that the law requiring its closing on Sunday is now in full force and is being violated by Sunday opening.

"I do not understand that the Exposition was opened in October. Section IX of the act of April 25, 1890, authorizing the Columbian celebration, provides for 'the dedication of the buildings of the World's Columbian Exposition . . . on the 12th day of October, 1892, with appropriate ceremonies.' This has been done. Said section further provides 'that the Exposition shall be open to visitors not later than the 1st day of May, 1893.' Section IV of the act of Aug. 5, 1892, declares that all appropriations made by said act (including, of course, the 5,000,000 of souvenir half-dollar pieces) are made 'upon the condition that the said exposition shall not be opened to the public on the first day of the week, commonly called Sunday; . . . and it shall be, and it is hereby made, the duty of the World's Columbian Commission, created by the act of Congress of April 25, 1890, to make such rules or modifications of rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday.'

"The commissioners hav not yet prescribed the rules authorized and directed by said section of the act of 1892, nor are they bound to do so prior to the formal opening of the Fair at any day not later than the 1st of May, 1892. I observe that the program for the formal opening of the Exposition in May next has been completed by the committee having charge of the matter.

"The making of rules prohibiting the opening of the Exposition on Sunday is not a condition precedent to the delivery of the souvenir coins. The act of Aug. 5, 1892, provides that 'before the secretary of the treasury shall pay to the World's Columbian Exposition any part of the said 5,000,000 silver coins, satisfactory evidence shall be furnished him showing that the sum of at least $10,000,000 has been collected and disbursed as required by said act (the act of 1890), and provided that the said World's Columbian Exposition shall furnish a satisfactory guarantee to the secretary of the treasury that any further sum actually necessary to complete the work of the Exposition to the opening thereof has been or will be provided by said World's Columbian Exposition.'

"The statute thus presupposes that the souvenir coins will be used for the purpose intended before the Exposition is formally opened. I am, therefore, of the opinion that the Exposition has not been formally opened, and the statute has not been violated by the delivery of said souvenir silver coins."

There occurred at Chicago on the 13th in the course of the Sabbath Union's endeavor to close the Fair an incident which is one of the best jokes of the season. This unlovable association was made the victim of an unexpected blow at the hands of those whom it had counted its friends. This blow was the more grievous because it was administered by one of the most Sabbatarian of all Christian denominations. A mass-meeting was held in the church of a Methodist Episcopal congregation. Everything went on smoothly for a time, and the "American Sabbath" had everything its own way. Dr. H. H. George, a leader in the movement, Mr. Locke, and others advocated the closing of the World's Fair Sunday, and vigorously denounced the efforts of the directors and the mayor and city council to hav Congress repeal the closing act. These speeches were warmly, if not unanimously, approved by frequent "amens" and clapping of hands. No one looked for any opposition to a long set of resolutions which were read, condemning the efforts being made for an open Fair on Sunday. When the reading was concluded Rev. H. N. Axtell put the resolution to a vote. To his surprise the "ayes" and "noes" seemed equal. On a rising vote the "noes" were largely in the majority. After a moment of wonder the chairman said he would like to hav some explanation for the action of the majority, and then the Rev. A. D. Jones, a Seventh Day Adventist, stood up, and despite interruptions and questions made a long and aggressiv speech. Personally, he said, he would not turn over his hand to determin whether the Fair should be opened or closed on Sunday, but he was opposed to the resolution because it condemns the effort to hav the Fair opened on theological grounds, and because Congress had no right in the first place to say whether it should be opened or closed. The action was unconstitutional because no power on the subject had been delegated to Congress. The fourth Commandment, he said, had been sent up for reading by Senator Quay as a reason for the passing of the act, and Senator Peffer was right when he said the Senate was engaged in a religious discussion as to whether the first or the seventh day should be observed as Sunday. In answer to questions he said the employment of chaplains in Congress and in the army was unconstitutional and that Congress could not in any way establish or legalize a Sunday law. "Then you are an Infidel?" was asked him. "No, sir; no, sir. I'm a Christian. God never gave his pledge in favor of Sunday. He always said the seventh day was the Sabbath and when you say he meant the first day, where is your respect for the law of God?" Mr. Stowe, Mr. Locke, Dr. George, and others replied to him, and Rev. Mr. Jones came back with other arguments.

In another column Mr. Stevens givs the results of canvassing the people's opinion on Sunday opening, by means of postal cards.

It is to be hoped that by some means or other the detestable outrage that the Sabbatarians are striving to perpetrate will be prevented.

About two hundred newspapers in this land of the free hav printed the statement that Helen Gardener is no woman at all, but a man. The last paper to say it was the Saginaw *Courier-Herald*. A friend of Helen living in that town corrected the error. "I am," he said, "personally acquainted with Helen Gardener, hav visited her in her home in New York, hav spent parts of the summer with her at pleasure resorts, we correspond regularly, and she has given me all her books, some five or six in number. She is a very pretty, charming, and brilliant young woman, but unfortunately for her masculin admirers she is married to a man whom she loves devotedly. 'Helen Gardener,' of course, is a *nom de plume*. She and her husband once visited Saginaw and spent some days here while she was gathering materials for her startling novel, 'Is This Your Son, My Lord?' This powerful and realistic, though unconventional story, has done much good and had a phenomenal sale, reaching

twenty-five thousand copies in five months. Her last story, 'Pray You, Sir, Whose Daughter?' issued three or four months ago, has already run through two editions of nine thousand copies each, and a third edition is now being printed. This book has sold well in Saginaw, and the other might be read with profit by all young men. 'A Thoughtless Yes' and 'Pushed By Unseen Hands' are each a series of fascinating short stories containing profound and important philosophical truths popularly stated. Her book on 'Men, Women, and Gods' is a strong attack on the popular theology of this day, and while not profound it cleverly exposes many theological absurdities. Helen Gardener is an earnest advocate of woman's rights, but does not belong to that class of hobbyists who bore you to death with their 'views' when you want to hav a pleasant conversation on general topics. She is a fine conversationalist, clever, witty, stern, or pathetic as the case discussed may demand. Her writings are certainly wholesome, and if parts of them shock prudes and conventionalists they only shock to enlighten."

What the unregenerate will probably call righteous retribution has overtaken a Long island pharisee. Simeon Poey, of Whitestone, was known as a very pious gentleman. He owned a yacht but he would not go sailing on Sunday till after church, and he resigned from a yacht club because the members made Sunday their principal day of recreation. Mr. Poey was president of the Law and Order League of Whitestone, and put forth his best efforts to prevent the Germans of the town from obtaining their regular supply of beer on Sunday, though he himself would visit his club after church, and partake of liquid refreshment considerably stronger than beer. But he did it out of sight. The gentleman is now behind prison bars because he has for all the years covering his extraordinary piety been systematically robbing the corporation in which he held a responsible position, and which position gave him no small share of his respectability. He is one of the best examples of phariseeism that we hav ever known. And there are thousands like him in the churches of this broad land. A friend traveling in the drug business relates a story which accounts in part for the prevalence of such scamps as Poey. Recently this friend went down on Long island to sell goods, and, incidentally, with a commission to buy a drug store if he found a profitable one for sale. One of the stores offered met all the requirements until the last question was asked—Why is the store for sale? The aged proprietor replied: "My friend, I am a crank, I think for myself; I don't believe in the old things that my neighbors do. And if your friend buys this store the first thing he must do is to join that Methodist church over there. That is the dominant sect here, and I don't care what his religion is, or whether he has any, he must belong to it or he won't stand any chance in this town. I am too old to change my ways, and I want to get away to some place where hypocrisy is not at quite so high a premium." But the old man is still selling drugs there and sighing for his release, and there are other Poeys growing up in the churches to fill the prisons because the prevailing religion ostracises thinkers and cuddles hypocrits.

The Mohammedan theological students, whose numbers in Constantinople are legion, hav always been one of that city's most unruly and baneful elements. They hav always been noted for their fanatic hatred of everything that savored of progress and civilization, and their presence in Stamboul has constituted a powerful obstacle to the development of the Turkish empire. The sultan recently took radical steps to rid his capital of their presence. One night a few weeks ago he caused over five thousand of them to be hurried before daybreak on about a dozen large passenger steamers, which started forthwith, conveying them to distant portions of the empire. Some were dispatched to Broussa, others to the Arabian shores, while some were conveyed to Palestine. In order to lessen the bitterness which this treatment might arouse in their breasts, they were each provided by the sultan's orders with a small sum of money sufficient to keep them from want for some time. Their departure from Constantinople is stated to be viewed with feelings of universal relief, both by the Ottoman government itself and by the foreign colony established on the shores of the Bosphorus. In this America of ours the same class of persons studying theology, together with those who think they hav learned something about it, are equal obstructers of progress and happiness. If the whole brood of them were seized and bundled off to some outland or other we should bear the bereavement quite dry-eyed.

Missionary Turner and his wife complain of gross ill treatment at Sungpan, China. While they were waiting there the nativs, who were suffering from want of rain, concluded that the foreign missionaries were skilled in necromancy and had used their arts to prevent rain. They were lashed into fury at this, and attacked the missionaries. Mr. Turner was seized, his arms and legs were tied, he was kicked and struck over the head, and then the mob seized his wife and children. A military mandarin, apparently to gain time, suggested that the missionaries should be tried before the mob proceeded further. This being acceded to, they were taken to the Yamen and ordered to be beaten, but two nativ Christians volunteered to be beaten in their place. The mob was satisfied, and the missionaries left Sungpan. We will comment that if the pretenders to supernatural influence over the weather and so forth in this country were served in the same way it would do no little toward discouraging imposition and promoting truthful dealing.

The Leaflet advocating the Sunday opening of the World's Fair ought to be scattered by the thousands. In December or January we shall send them to Congressmen and to others who may be influenced by argument. We need money to do this, and those who can afford to aid are requested to do so. The price of the Leaflet is 25 cents per dozen; $1.50 per hundred. Anyone who will distribute five hundred or a thousand can obtain them at special rates.

We hav made arrangements with Otto Wettstein whereby we can offer the Freethinker's Badge-Pin and THE TRUTH SEEKER together at a material reduction. The $2 pin and the paper one year for $4.50; the $2.75 pin and the paper for $5. Also the Ingersoll Souvenir Spoon and THE TRUTH SEEKER in combination at a still greater reduction. The tea spoon and the paper, $4.75; the sugar spoon and the paper, $5.25. We giv our subscribers the benefit of all discounts.

We shall shortly publish the fourth edition of the "Crimes of Preachers." If our readers see any records of the clergy being guilty of ministerial conduct, from lying to murder, they will add to the world's knowledge and the cause of truth by marking the report and forwarding the paper containing it to this office. We desire to do all the justice possible to the reverend clergy who so kindly constitute themselvs our moral and religious guardians.

In the West.

News and Notes.

I find the following in the Salt Lake *Herald*:

The Journeymen Barbers' Union, in session at St. Louis, want the ministers of that city to preach a sermon apiece, on the same day, against Sunday shaving. "Every man his own barber," is the preachers' motto, and many of those who shave are very particular with their tonsorial operations on the days when they are to preach; so it is a delicate question, especially as the lesson must be to the recalcitrant barbers, rather than their customers.

There are many Freethinkers among the barbers. I hope these will see the folly of the proposed legislation to forbid Sunday shaving. The only possible way the barbers can succeed is by the aid of the church. In a purely secular government no legislation to enforce idleness would be allowable. To ask the legislature to make Sunday shaving a crime is paternalism and ecclesiasticism in the state. Cannot the barbers take care of themselvs? Are they not full grown men? Are they little children, that their interests must be looked after by the government?

The Journeymen Barbers' Union are uniting with the church and joining church and state. This matter of Sunday shaving can be settled by mutual and free coöperation. Let there be no resort to state tyranny.

I had a "divine providence" on my trip East as well as Moody on the deep sea. A large stone fell upon the track at Royal gorge, and being covered with snow the engineer did not perceive it and the speed of the train was unrelaxed. Fortunately the stone was just one inch too small and the engin passed over it without being derailed—but was seriously injured, and we were detained several hours. It might be said that we came within "an inch of our lives." If the stone had been a little bigger we might hav been hurled down the precipice. God, in his infinit wisdom and love, hurled that stone upon the track, but his "divine providence" made it just a bit too little for effectiv service. Small favors thankfully received. Larger ones not so much so. We didn't pray, but I think we got an "answer" just as much as Moody did, and escaped by the "skin of our teeth." Why God should get one into such a peck of trouble in order to giv "divine providence" a chance to exhibit its ground and lofty tumbling I don't understand.

I am in Chicago. I find an immense feeling here in favor of opening the World's Fair on Sunday. The *Herald* has sent in a petition of four hundred thousand names. The Sunday Opening Association, mainly a Liberal Christian organization, is hard at work. I find several thousand names at our headquarters. Yesterday five hundred names came in from Oshkosh, Wis. This mail names from Oregon, etc., hundreds daily. The fight in Congress will not come until after New Year's. Pour the petitions in. Joseph Cook says the Fair will not be open on Sunday. The bigots are not disposed to yield one inch. If we could put it to the vote of the people our majority in favor of the opening would be vast indeed. But we must deal with Congress, and that makes the issue uncertain. We know what politicians are. Pope describes them with too much truth:

> I see the right and I approve it too;
> I know the wrong and yet the wrong pursue.

I hav met C. H. Darrow, of Chicago, who has materially aided me in the work to be done at Washington; also E. A. Stevens; Geo. L. Robertson; Dr. and Mrs. De Lespinasse, who are visiting in Chicago; Judge Waite; Reighwald brothers; Dr. Greer; Dr. Bishop; Mrs. Hewitt Harris, the artist, and family; A. D. O'Neil, and others who are in hearty coöperation with this most important movement in behalf of a free American Sunday.

SAMUEL P. PUTNAM.

Lectures and Meetings.

JOHN R. CHARLESWORTH'S lecture appointments are:

Rosalia, Wash.....Dec.	28-30	Silverton, Ore....Feb.	1
Spokane, Wash...Jan.	1	Barlow, Ore..... "	3-5
PalouseCity, Wash "	2-4	Grass Valley, Cal. "	8, 9
Reardon, Wash... "	6-8	Selma, " "	16, 17
Salem, Ore. (convention)..... "	11	Merced, " "	19
Seattle, Wash. (debate with Braden). "	13-16	Savanah, " "	27
Tacoma, Wash.... "	17	El Monte, " "	28
Buckley, Wash., "	23-25	" " Mar.	1
Forest Grove, Ore. "	27-29	San Pasqual " "	16, 17
Silverton..... " "	30, 31	Tucson, Ariz ..... "	23-26
		Albuquerque, N.M. "	31
		" "April	1, 2

He will return *via* Arizona, New Mexico, Colorado, Nebraska, and Iowa. Friends in those states desiring lectures should address him at 345 West Randolph street, Chicago, Ill.

THE last Manhattan Liberal Club lecture for December is as follows. The Club meets at 220 E. 15th street: December 30th, "Blood Stains"—from the Medico-Legal Standpoint, with lantern illustrations, Hon. Clark Bell.

INGERSOLL SECULAR SOCIETY meets at Paine Hall, Boston, Sundays, at 2:45 P.M.

THE Newark Liberal League meets at 177 Halsey street, corner Market, Sundays, at 3 P.M.

OHIO LIBERAL SOCIETY meets at Douglass Hall, northwest corner Sixth and Walnut streets, Cincinnati, Sundays, at 7:30 P.M.

THE Chicago Secular Union meets every Sunday evening at Lincoln Hall, 68 Adams street, between State and Dearborn streets.

J. E. REMSBURG will come East about the last of Deber, and Liberals desiring lectures should address him at once at Atchison, Kan.

THE Liberal League holds session at Industrial Hall, Broad and Wood streets, Philadelphia, Sundays, at 2:30 and 7:30 P.M. Lectures and debates.

THE Brooklyn Philosophical Association meets at Fraternity Rooms, Bedford avenue and South Second street, Brooklyn, E. D., Sundays, at 3 o'clock P.M.

W. S. BELL'S address will be for two months, 246 State street, Chicago, Ill. Persons wishing to arrange with him for Freethought lectures can address him there.

MR. FRANKLIN STEINER lectured in Creston, Ia., last Sunday and will speak at Newton January 7th, and expects to go to Ottumwa and Macedonia soon. He wishes engagements in northern Iowa and will be pleased to hear from friends in that section of the state. His address is Box 882, Des Moines, Ia.

Science and Progress.

Self-Combustion.

Prof. H. P. Smith, the most accomplished scholar of a rather Liberal theological seminary, has been expelled from the ministry of the Presbyterian church for denying the "plenary inspiration" of the Bible—*i. e.*, for recognizing the fact that a large number of contradictory traditions *cannot* all be true. The author of the treatis on the rule of three might as well be impeached for the anti-trinitarian tendency of his doctrin; but, happily, the time is past when persecutions of that sort can hurt anybody except their instigators. The blind rage of the Holy Inquisition degraded Spain from the highest to the lowest rank among the countries of Christian Europe by burning out the noblest and most intelligent men of a once highly gifted race, at the rate of fifteen hundred a year; but the "firing-out" process of our modern heretic-hunters involves less ruinous consequences. It results merely in driving the ablest exponents of their faith into the camp of their adversaries, and burning down the composit elements of the church to a *caput mortuum* of impotent bigotry.

Young America.

The hight of the Wellingtonia cedar is said to be exceeded by a recently discovered variety of eucalyptus, but there can be no doubt that America leads the world in the production of wide-awake youngsters. A citizen of Cincinnati, O., was treating his family to a summary of the morning news and noticed a curious twinkle in the eyes of his youngest daughter (*æt.* ten) when he mentioned that the Rev. Parkhurst, the "Christian detectiv," as the New Yorkers call him, had started on a Western lecturing tour. "Will he do the leap-frog act?" asked the little lady.

A Lost Paradise.

The sportsmen's paradise of the Pacific slope is fast becoming a tradition of the past. There was a time when the California coast range was so overstocked with deer that their raids on the farms of the lowlands were a serious obstacle to agriculture, and hunters, even of moderate skill, could get a month's supply of venison in a day's still hunt. Thousands of fine bucks were shot merely for the sake of their hides in districts where game is now so scarce that the state legislature of 1890 prohibited deer-hunting for the period of five years to prevent the total extermination of the species. The fishing-grounds hav likewise been gradually depleted. In the neighborhood of the larger cities (Stockton excepted) angling has ceased to be a popular pastime, and good fish stories can rarely be heard outside of Sunday-schools. The urchins besetting the wharves of East Oakland think themselvs lucky to bring home a dozen rock-bass of an ounce apiece; but there was a time when the salmon were so abundant in the Sacramento and its upper tributaries that the horses of teamsters trying to cross a ford were often scared wild by the multitude of fish leaping out of the water all around. In the Alleghanies sportsmen hav come down to squirrel-hunting; and for Texas, too, game laws would be more useful than Sabbath laws.

The Austrian Inquisition.

Austria is trying to compensate the loss of her military prestige by joining in the crusades of the church militant. A Vienna orator was recently jailed for quoting a line from Heine advising Christians to "relinquish heaven to the angels and skylarks."

Ernest Renan.

Renan, with all his easy-going good nature, could use pretty strong language if occasion demanded it. "That epic," says he, in his comments on Edwin Arnold's "Light of Asia," "is both too immortal and too heterodox to leave its author a shadow of a chance for a niche in Westminster, to which remarkable pantheon the surest passport appears to be not merit but conformity to the doctrin of the Thirty-nine Articles." Shakspere he thought rather overrated (an opinion strangely prevalent in continental Europe), but recognized the transcendent genius of Lord Byron, and denounced Moore's consent to burn the autobiography of his friend in order to please a clique of British bigots, as "all in all the meanest act recorded in sacred or profane history." Like Victor Hugo, he was a strong partisan of the first Napoleon, and thought that the early death of the French Cæsar proved the favor of Fate even in the last act of the great historical drama. "St. Helena," he said, "was, after all, a lesser evil, and Fortune was kind to her favorit to preserve him from witnessing such feats of the great nation as the appointment of a government committee for the elaboration of a medal to reward an exhibitor of millinery flounces."

Long-tailed Saints.

The ape-worship of British India has survived the progress of civilization, and in the neighborhood of Benares and Lucknow the slayer of a Hanuman monkey would be promptly mobbed, and probably killed, like Lord Elphinstone's gardener, who was torn limb from limb for treating a surprise party of long-tailed marauders to a dose of buckshot.

A Victim of Bacchus.

Mirza Kahn, the son of the shah of Persia, has broken his neck on a hunting expedition to the Elbury range. In Christian Europe the accident would be ascribed to the "mysterious dispensation of providence" or to the bad condition of the roads, but the Persians hold that horsemanship and truth-speaking are the chief qualifications of a cavalier, and the relativs of the ill-fated prince admit that he was rather fond of wine.

Is the North Getting Colder?

The clearing of forests may explain the alleged improvement in the climate of Chili and Patagonia, where summer is said to linger half a month longer than a hundred years ago. But if the temperature of the southern hemisphere is increasing, it is at least equally certain that the north is getting colder. The Danish government has repeatedly considered the question of assisting the nativs of Iceland to leave a clime which almost every other year threatens them with annihilation, and yet there is abundant evidence for Professor Lundberg's assertion that the island-home of the Edda was once quite as habitable as any part of modern Sweden. Greenland, too, once deserved its name, and there is no doubt that Labrador formerly contained five times its present population. The mammoth skeletons of the Siberian moorlands imply a similar change, and in the course of time European Russia may become untenable to a civilized race, and Canada so cold that the description of the orthodox hades will excite the envy, rather than the horror, of a frostbitten community.

Gin and Jesus.

The support of the temperance movement is a redeeming feature in the policy of our orthodox friends, but the trouble is that the sincere promotion of sanitary reform is inconsistent with the anti-physical dogmas of their creed. The ethics of the New Testament distinctly depreciate the importance of bodily health. The body, according to the theory of the Galilean Buddhist, is the enemy of the immortal soul, and the deified moralist who changed water into wine repeatedly repudiates the health-laws of Moses, and informs his disciples that a man cannot be defiled by things that enter his mouth. The fruits of that doctrin were the alcoholized potbellies of the medieval convents, and the persistent ignoration of a physiological truth which the followers of Mohammed recognized more than a thousand years ago. F. L. Oswald.

Items of Foreign News Interesting to Freethinkers.

A new Freethought society has been formed in Brussels, Belgium, and over fifty members were admitted at the first meeting.

Here is a little story about the late Renan. One day when he went into a church he uncovered his head. "What!" said a friend, "I thought you had broken off with our Lord?" "Well," said Renan, "we greet one another, but we never speak."

The Spanish Freethinkers and some sensible newspapers are not done protesting yet against the closing of their congress by government. It is all they hav done so far. Still, if arrests and imprisonments are made no one can tell where the knife will be.

The Belgian Freethought society at Gand, Libre Pensée Gantoise, has instituted a series of entertainments the income of which is to be expended for the social development of the society and the formation of a library. Our Secular societies ought to do likewise.

At a ministerial meeting held some time ago at Bergen, Norway, it was resolved that the defeat of the French in 1871 was due to their lack of good religious schools. According to this if a country has good religious schools it can lick any one that is not so fortunate. But the truth is just the other way. The French schools were in the hands of the clergy solely, and very few of the French soldiers knew anything except to say their "Mary."

Foreign exchanges speak well of the American Freethought Federation. All speak in words of hope, stating that the old association, the American Secular Union, hardly had life enough to gather in at its annual meeting two dozen voting members. Friends, send in your money and names to Mr. J. R. Charlesworth. G. N.

Unreasonability of Christian "Reasonability of Hell."

NO. 2.

Not anticipating any acknowledgment from Rev. Geo. K. Morris, an article under the above title has been published in No. 51 of The Truth Seeker. Yet I shall readily confess having been painfully mistaken; an answer came. The same bearing quite forcibly upon some of the most vital points of issue, we herewith bring it also before the forum of our readers, accompanied by a few short comments and a copy of a personal reply to the said Rev. D.D.'s epistle.

Unexpected, I stated, was the answer, for seldom, yes, very seldom do ministers of the holy gospel "lower" themselvs to discussing the "divine truths" with non-clericals, and still less with anti-clericals; and, secondly, because there is practically *no* disproving answer to the arguments spread before him.

The great pastor's reply consists mainly in his objections to my meddling with his business, claiming a full and patent mastership and rulership in his apostolic capacity and sphere. He knows what he knows, and does not care if anybody else likes it or not, as long as "all intelligent persons in this country" (please do not laugh too heartily) will continue to show a pious satisfaction with his knowledge. Not a word did he deem worthy of uttering in regard to the disputed existence of the human soul, or God's personal government, merely regretting my "bitter hatred" and "erroneous conception." How sophistically kind, and kindly sophistical.

Yes, but I hav probably more reason to regret the regular and outrageous robbing of my pocket-book toward the support and multiplication of the holy hypocrits, their families and lieutenants. Wrong and delusiv are their teaching and preachings; wrong and unjust are their benefits in salaries and social position. The church properties are free from any incumbrance of taxation; an increased ratio in all state and municipal contributions is therefore mine and everybody's forced and tyrannical misfortune.

His abusiv reflection by way of comparison of the medical with the so-called theological science, is too pueril and absurd to justify more than this passing mention.

A shame and disgrace to our country and age stands the church of to-day, with her Bible and creeds, her blessings and prayers, her teachers and Gods.

Now let us read the letters themselvs:

St. Paul Methodist Episcopal Church,
George K Morris, Pastor,
319 W. Seventh st., Cincinnati, O., Nov. 26, 1892.

Dr. N. T. Tanski, *Dear Sir:* Your letter came to me last Monday on my return home. Other dutics hav prevented an earlier reply. I thank you for this sad, yet interesting piece of your moral and intellectual autobiography.

Were I to speak of your letter with the frankness that characterizes your reference to my preaching you would think that I meant to insult you. I beg therefore that you will excuse me from a rejoinder.

I will only say that, as you are a specialist in one branch of physical science, I also am a specialist in the science of the spiritual life. For thirty-five years I hav been a reverent student of the matters which it is *my delight to teach to those who are willing to learn.* Many other branches of learning hav engaged my thought and medicin among them. Pardon the apparent rebuke, but I could not bring myself to write you on medicin as you hav written me on Theology. Were I to be so inconsiderate as to do so you would think of me about as you hav forced me to think of the author of the letter now before me. And I, alas, would be without defense, as he is. If in reply you were to say that you are an expert in these matters also, the character of your first letter would overwhelmingly confute you.

Since all intelligent persons in this country know that my profession offers no inducement of a pecuniary character, because *the ability that wins success in preaching* would command much larger remuneration in business, we expect to hear the imputation that we preach for money or position only from the unclean lips of the *canaille.*

Regretting your bitter hatred toward *matters of such great moment* as those you discuss and your fatally erroneous conception of these *sublime realities,* I am,

Sincerely yours, Geo. K. Morris.

Copy of my reply:

Cincinnati, O., Dec. 2, 1892.

Rev. Geo. K. Morris, D.D., *Dear Sir:* Your reply to my humble sentiments regarding the sermon on "Reasonability of Hell" received. I am by no means astonished at your cheap excuse that, having been teaching religion for so many years, you understand your business. I hav studied the Bible, and all of her supplementary traditions, with the closest and most reverential scrutiny for some twenty years, until the "Lord's," yes, the very "Lord's prayer" accidentally convinced me of her irreverence and absurdities. Unfounded stories, myths, and claims unprovable, mesmerize all pitiable idiots into a slavish submission and trembling prayer. No true intellect will sign a list of any Christian membership, unless a personal benefit, hypocrisy, shall stimulate him to disregard all scrutiny, honesty, and justice.

These, my objections to all the reverend usurpers, are made in good faith, and by reasons given in my former

communication; and I solemnly demand of you a proof, clear and honest proof, of my mistakes and untruths. But to call anyone criticising you and your consorts simply *canaille*, is, by no means, reasonable, though probably church policy. "Unclean" are rather the lips of the religious bigots instead of those of the true "Infidels" who can never, nor will ever, concede that the all-powerful master of the universe, if there is any, is so unjust, mean, and ungodly as the church has been (I hope unconsciously) making him from times immemorial.

I hereby earnestly advise you to read Paine's "Age of Reason," John Peck's "Christian Absurdities," "Candle From Under the Bushel," and the weekly TRUTH SEEKER. A different "I" will signalize your name, and gladly will you confess: *Mea culpa!*

Respectfully yours, N. T. TANSKI.

61 *West Ninth street.*

The International Freethought Congress at Madrid.

About two months hav rolled by since the prohibition of the Spanish government which put an end to a congress which began so favorably and with so much enthusiasm. In speeches delivered too many truths had been told about the Catholic church to suit the clergy.

The reports about the congress that appeared in various journals were contradictory and no satisfaction would be got from them, so the writer resolved to wait until the official report came out in *La Raison.*

Among the adhesions reported to the International Federation at the congress we will mention:

UNITED STATES OF AMERICA.

THE TRUTH SEEKER, New York city.
Freethought Federation of America; president, S. Putnam; secretary, J. Charlesworth.
The society Roberto Ingersoll, Jacksonville, Fla.
The society Fideles Obreros de la Baja, La Paz, Cal.
The New York Spanish periodical *El Progresso.*
The New York Spanish periodical *El Pensamiento Contemporaneo.*

GERMANY.

Deutsch Freidenker-Bund (German Freethought Federation).

ENGLAND.

National Secular Society.
The *London Freethinker.*
The *National Reformer.*

ARGENTINE REPUBLIC.

Nine Secular journals.
Fifteen Freethought societies.

AUSTRIA.

Der Lichtfreund, organ for the Free-religious societies of Austria and Hungary.

BELGIUM.

The National Freethought Federation, comprising one hundred and twenty-five societies with over fifteen thousand activ members.

THE REPUBLIC COLUMBIA.

Three societies.

REPUBLIC ST. DOMINGO.

One journal, *El Boletin de Comercio.*
Three societies.

SPAIN.

Las Dominicales del Libre Pensamiento.
One hundred and fifty Masonic lodges.
Two hundred and fifty Freethought societies.
Fifty journals.

Besides the above-named, one thousand individual adhesions, among whom we will mention: Nicolas Salmeron and Pi y Margall, ex-presidents of the Spanish republic, several members of the Cortes (Spanish congress), and several professors from the universities of Madrid, Barcelona, Salamanca, Seville, Ovieda, Granada, etc.

FRANCE.

The Grand Orient of France, Masonic society, comprising four hundred lodges.
The French Freethought Federation, comprising three hundred societies.
Four independent societies.
Six journals.

Besides a large number of individual adhesions, among whom we will mention: Max Nordau, Jean-Paul Ceé, René Goblet, and Yves Guyot, ex-ministers of France.

GUADELOUPE.

The Freethought Society Antorcha.

GUATEMALA.

The Secular journal *Las Noticias.*
The Secular journal *El Quétzal.*

HOLLAND.

De Dageraad, monthly Freethought magazine.
De Dageraad, the Freethought Federation of Holland.

ITALY.

Ten societies.

Among individual adhesions: Giovanni Bovio, professor of University at Naples; Enrico Ferri, professor at University at Florence; Jacques Moleschott, member of senate.

MEXICO.

Gen. Porfirio Diaz, president of the United States of Mexico.
The Grand Diéte Symbolique Ecossaise, comprising one hundred lodges.
Four individual Freethought societies.
Fifty-three Masonic lodges.
Fifty journals.

PERU.

Four societies.

PORTUGAL.

The Portuguese division of Le Grand Orient, one hundred and twenty lodges.
Five individual adhesions, among whom is D. Theophile Braga, professor University at Lisbon.
Four journals.

ROUMANIA.

The journal *Munca*, Bucharest.
M. Constantin Mille, lawyer, Bucharest.

SAN SALVADOR.

Freethought society America Central.

SWEDEN.

The Swedish Freethought Federation.

SWITZERLAND.

Société de Libre Pensuers, Geneva.

URUGUAY.

Three societies.
Three journals.

VENEZUELA.

Grand Orient National, comprising forty lodges.
The Central Society of Freethinkers, Caracas.
The journal *La Razon.*

GUSTAVE NELSON.

The Existence of the Universe Proves the Non-existence of God.

AN OPEN LETTER TO A. AUGUSTA CHAPMAN.

ESTEEMED MADAM: Gods—your God and all other gods—were invented, assumed, inferred, and considered a necessity to account for nature and cosmic life. But no such necessity exists. Existence to-day implies, yes, absolutely proves, eternal existence. As well might we assume a time when time was not, a time when space was not, as to assume a time when the universe was not.

Something exists to-day. This requires no proof. The sum total of all existence cannot be increased or decreased to the amount of a solitary atom. Something cannot spring from nothing. Hence existence to-day proves eternal existence.

Before proceeding with my argument I must here define what I mean by "existence." All *forms* are transient (destructiv of both Gods and spirits). There are no eternal forms. The only existence *per se* in the universe is matter. We know this exists. It embraces all reality, all existence. It is the objectiv, or basis of all subjectiv, and without it those who attempt to materialize thought and annihilate substance would not even be able to generate from their physique their stupid theories and attempt to draw the horse with the cart. Whatever exists is a form of matter, and whatever is not matter does not exist. All is matter, the remainder—nothing. This constitutes the great realms of God and spooks.

The universe exists only as an infinit aggregation of matter. Its worlds, suns, and their respectiv associate phenomena—men, houses, trees, rocks, etc.—hav no existence *de facto*, but all these are simply mutable forms of lesser or greater aggregations of immutable matter. These forms are alike transient; at one time they were not, and at some indefinit time in the future they will cease to be. Their components, matter in its chemical and physical elements, alone survives and thus perpetuates the formation process forever. Therefore, when I speak of existence here, it is in the sense of abstract existence, not in the sense of existence of special forms.

The eternity of matter being conceded, this proves that it was never created, and, hence, needed no creator.

Matter *is* force. The idea that matter is inert, dead, impotent, and needs the aid of a creator or outside agencies or forces to manipulate it, is exploded. Matter *is* force, one and inseparable, physical and chemical force, and fully accounts for all cosmic phenomena.

Nature is one vast chemical laboratory; and, soulless and will-less, in the course of eternity, matter, of its own potencies, mingles with and selects by chemical affinity and physical process, genial elements, and unaided evolves into flowers, trees, men, worlds, suns, and systems. Evanescent and delicate in its segregate form, it becomes, in vast aggregation, the power which moves worlds and controls the universe. It is the sole cause and creator of a world teeming with life and beauty, and the source of all harmony and order pervading the boundless realms of space. As the tiny drop of water or molten lead in mid-air assumes a globular form, so all cosmic bodies are shaped by virtue of like potencies composing and surrounding them. No God is needed in either case. On the contrary, it would require an infinit number of Gods to *prevent* phenomena, rather than a single God to cause the same.

Matter being eternal proves that its general aspect has also been forever the same. No eternal chaos, followed by a sudden miraculous jump into its present form, but an eternal *statu quo*—a veritable and only perpetual motion. Hence no beginning to harmony and order, no first world, sun, or system, but all phenomena but a repetition of similar phenomena preceding them forever. If six thousand (or six million) years ago matter had been dead, inert, motionless, and in chaos, it would be in identical condition to-day. But, it is plain, what matter or all existing causes would not produce or evolve during the eternity of time prior to the above time it would, of course, never evolve. An eternity of time is ever sufficient time to accomplish at any special period of time what it has accomplished at the present time.

The same argument demonstrates the fallacy of postulating a "First Cause," a "lawgiver," a "designer," or a "God" in order to explain existence and life.

A "First Cause" implies an eternity of time prior to the time when this "First Cause" is supposed to hav caused the universe or before it began to act as a cause. Think of it! For countless millions of ages, multiplied *ad infinitum*, this cause was absolutely inert, dead, and non-productiv of a solitary effect, then suddenly, without cause—because no other causes existed—it created (from nothing) an infinit universe as we behold it to-day! Can the credulity of fetichism go beyond this? Common schoolboy sense would conclude that if such "First Cause" had existed during all eternity without being activ as such "First Cause," it would never hav become activ.

The same train of thought annihilates a "lawgiver." To giv, make, or enact a law implies a time before such law was given, made, or enacted. Applied to nature this again implies an eternity of time before the particular period of time when such law was enacted. But what such "omniscient lawgiver" would not giv or enact during an eternity, "he," of course, would never enact.

The idea of a "designer of the universe" shares the same sad fate: What an unchangeable, allwise "designer" would not design during all eternity, "he," of course, would never design.

And last, but not least, the God-idea, when subjected to the same crucial test of logic and reason, "must go!"

"In the beginning God created the heavens and the earth." It would be hard to find a line in Munchausen which contains more falsehoods than this: First, no beginning; second, no God; third, no creation; fourth, nothing to create. But pardon, dear madam, this digression upon a subject which has now little interest for you and from which you concede you hav evoluted. But you hav fashioned a higher ideal for your God, "a higher source of the origin of all our material blessings and even life itself." Will you kindly inform us what your God was occupied with before, in his wisdom, he caused the origin of the universe? The duration of the period of time since this (imaginary) "origin," and the antecedent period, compares about as one drop of water does to all the moisture on the earth and "in the heaven." And no matter whether the period of such origin is supposed to be six thousand or six million of years ago, any definit period is utterly insignificant when compared with the infinit period of beginningless time preceding it. What then, my friend, was *your* God's occupation before the creativ act? If "omniscient" he must be perfect and unchangeable. Prior to "the beginning" he must hav embodied within "himself" all then-existing causes. No extraneous causes existed during all the infinit cycles of ages of eternity. "He" existed content (of course) in idleness, in absolute dark vacuum, and solitary and alone (almost any other member of "our persuasion" would hav longed for a companion of "t'other persuasion") during all this dreary eternity of time. All existing causes did not prompt "him" to create a universe or a mouse. Now, like causes produce like effects. But no other causes existed to change God's lonesome condition of eternal solitude. If then *your* God, during the eternity prior to the period when you assume he caused the origin of the universe, had so existed, would it not follow, as a logical necessity, that 'he" would so exist now? How, then, can you reconcile God's act with his omniscience?

Theism implies an eternity of nothing, of standstill, suddenly and miraculously transformed into a comparativly very brief period of universal life, motion, and activity—an absurdity which all thinking and honest minds must and will discard in the near future. And thus, as you hav courageously discarded "the little tin God of orthodoxy," I am sure that my good friend will continue in the grand work of investigation, and soon also discard her "sovereign ruler," or her "God of Perfect Wisdom," and leave them behind too!

And imagin this grand world with *all* the countless Gods obliterated, and all the wealth and energy now sacrificed upon the altar of phantoms and for idle pomp and mummery applied to the moral and intellectual elevation of man. No more Catholics, Methodists, Mohammedans, or Jews, but only men and *brothers.* No more sources of dissensions, hatreds, and jealousies. No more churches, cathedrals, synagogs, or idols, but only schools and halls of science, music, and art. No more devotion of time and money to the unknown, but only to the true, the pure, and the beautiful. Morality and good behavior taught in graded lessons in our public schools, and a system of moral-

ity based upon natural law, generally promulgated, would be infinitly more productiv of men of character and women of virtue than a vague system of theology which rewards and punishes only after death.

Let the gods go! They hav absorbed the vitality of the world for centuries, now let us work and liv for mankind.

But there are many other reasons which prove there is no God. It has never been proved there is a God, and if there is one he himself has not proved it. Yet the burden of proof devolves upon those affirming. Has God been proved? No! as our greatest Theists admit, and I will agree to giv $100 to charity for every definition of God which I can not prove to be absurd.

Existence (nature) is absolutely incompatible with the existence of a God. It is either all God or all nature. It cannot be both. The one annihilates the other. Nature is infinit—here and there and everywhere. God, if "he" exists, must be infinit also. If not infinit, "he" cannot be God and all it implies. But two infinit entities are impossible, both cannot exist in the same space at the same time. We look around the world, we search space for billions of miles with our telescopes—alas, no God! All is nature. Nature here and there and everywhere. Where, then, is God?

To insist, dear friend, that nature "is as undemonstrable an entity as God himself," is, permit me to say, one of the weak arguments in your very interesting letter. You *know* nature exists, and to explain it—for no other reason—you still cling to the (higher) God idea, which, however, you cannot explain. So, in seeking the latter, you tacitly admit the former. But without the self-evident fact of nature—grand and, indeed, awe-inspiring—the God idea would never hav been born.

But, *en passant*, permit me here in kindness to suggest a simple but practical test to demonstrate the supremacy of nature over God: Boldly place your finger in the fire, pray fervently to your God to protect your finger from injury and you from pain, and if at the close of the experiment you hav experienced some pain, you will at least hav received demonstration of the existence of nature, if not of God!

One of the strongest arguments against a God you involuntarily supply yourself. You say: "I, nor anyone else, ever knew wisdom, intelligence, knowledge, affection, or benevolence disassociated from a personality of some sort." You hav seen what you (wrongly) interpret as "unerring intelligence and undoubted beneficence" in nature, and consequently, these being purely personal attributes, you are compelled to a Theistic solution.

Permit me to reply as briefly as possible: A God implies being—an organic being; this physical being; this necessitates limit, as an unlimited being is an absurdity; but a limited being cannot be God.

"Divine Potentiality" implies animal potentiality, because, as you say, where there is no being or personality there can be no "Divine Potentiality." Such a being necessitates brain. A God without a brain cannot be a God, but, my dear madam, a God with a brain cannot be infinit, and consequently can not be God.

A God can only be conceived in the form of man. But a man-God, though a huge giant, is but an impotent agent to change the course of the smallest planet even a hairsbreadth. Imagin *your* God personality off in space among flying and burning orbs, with no foothold but violently revolving, flying, and burning orbs, and by what law of nature would he escape instant destruction? Science says all organic life freezes to an icicle in interstellar space—this freezes out God. And if "he" should venture too near to one of the stars—*which are all suns*, except a very few planets—or too near our sun, he would instantly be incinerated!

Please imagin yourself in a large hall and molten balls of fire shot from immense cannon flying thick and fast all around you and you hav an approximate idea of the fate of a God, if he really exists in interstellar space.

And lastly, as intelligence is always associated with personality, so is it always associated with sex. There is no sex without intelligence, and no intelligence without sex. But sex implies kind—male and female. The one without the other would be a lamentable failure—an adaptation for no purpose, one of the "mistakes of nature" we read about. If there is a God, you admit he must be a being or personality. Conceded. Now, if a person, what gender? The church in ignoring a female God virtually denies both, as the one cannot possibly exist without the other and imply perfection.

OTTO WETTSTEIN.

SEND for free catalog of our books.

The Freethinkers and The Fair.

Samuel P. Putnam, president of the Freethought Federation of America, is in the city on his way to Washington with petitions, chiefly from the Pacific coast, of over twenty thousand names favoring the opening of the Fair on Sunday.—*Chicago Herald.*

The foregoing item evidences that Liberals hav to look to the Federation for whatever real, aggressiv work is to be done before Congress concerning the opening of the Fair on Sunday. It also implies a good deal more—that the Federation is not exclusivly an organization for extorting financial aid from generously disposed Liberals to be frittered away in incompetent idleness, nor yet a charity to maintain impecunious persons.

It means that its officers do not even wait till the money is forthcoming to perform any necessary service, but go and do the work first, relying on the support of those who believe in paying for labor honestly performed. There is another point to this: this season is generally the lecturer's harvest, and Mr. Putnam could hav labored for months with certain financial success on the Pacific coast, but regardless of that, or whether he will ever be paid or not, he comes all the way from San Francisco to Washington, D. C. He proposes with the Torch of Reason to try and disperse some of the dark clouds of bigotry and superstition that now lower over our national citadel. May the Liberals aid him in his heroic assault.

I was pleased to see by the enormous package in Geo. L. Robertson's store that the Freethought Federation is distributing THE TRUTH SEEKER'S admirable pamphlet on closing the World's Fair on Sunday. It is an "eye-opener." Macdonald is to be congratulated on his enterprise, and the Federation for knowing a good thing when they see it.

I see that the replies to the postal cards sent out by the Sunday Opening Association of this city, among whom are those of the mayor, postmaster, Editor Scoll of the *Herald*, and Rev. Dr. Thomas, show that seventy-two and one half per cent favor the opening of the Fair on Sunday. That shows how the public feels.

After all, those interested in an open Fair are likely to steal a march on the Sabbatarians. And though the legal fight will be made and should be made in Congress on the constitutionality of its imposition of such conditions to the appropriation, that will not end the matter. At least, many are convinced that unforeseen complications might arise to defeat the proposed amendment, and knowing the uncertain temper of Congress on any question requiring a little backbone, those interested hav decided that there should be another point on which to base their movement. About two months ago a number of prominent south side citizens, among whom, I learn, was my old friend and former employer, Otis S. Favor, applied to Judge Tuley for an injunction restraining the World's Fair commissioners from closing the gates of the Fair on Sunday. January 3d was set as the date of the hearing. The ground on which the writ is asked is, that by the provisions of the city charter Jackson park is public property; that the park commissioners hold it in trust for the people, and that neither the commissioners nor the World's Fair authorities nor Congress hav a right to shut the public from the park at any time.

If it is possible, under the law and the evidence, for Judge Tuley to decide in favor of Sunday opening, there is this assurance, that no fear of incurring the enmity or displeasure of any class will deter the grand old chancellor from doing his duty. So that we are hopeful of this decision.

I append a clipping detailing the postal card canvass.

Chicago, Dec. 18, 1892. E. A. STEVENS.

The World's Fair Sunday Opening Association has received returns from the postal cards sent out to get an expression of the people on the question of Sunday opening of the Fair. The replies show that seventy-five per cent of the people answering the committee's request favor open gates and a quiet Sunday Fair. The special committee of the association appointed to get an expression of the people on this question has made its report, in which the members tell of the method of obtaining the sentiment of the people and also the result of their work in this line. In sending out the requests for these expressions of opinion the committee selected from Dunn's commercial reference book the twenty-five first printed names in the list of business men rated above $1,000—liquor-dealers excepted—in forty different cities of the United States of a population of less than fifty thousand. They also selected from the same book the first ten names—liquor-dealers excepted—of men rated above $1,000 in each and every city of the United States of a population of not less than four thousand nor more than ten thousand.

To these men, as representing the popular sentiment of the country, postal card tickets with the following two propositions were sent:

"Do you favor absolute closing of the Exposition on Sunday?

"Do you favor opening the Exposition on Sunday with a cessation of machinery, merchandising, and unnecessary labor?"

Nothing in the way of argument *pro* or *con* was sent with the cards, the whole matter being left in a purely unprejudiced light.

Of 2,758 answers received there were voting for the first proposition 756; for the second proposition there were 2,002 votes, giving a ratio on the entire vote of 72½ per cent in favor of open gates and a quiet Sunday Fair. From the different states the percentage on the entire vote received in favor of repealing the closing clause was as follows:

Alabama	75 1-7	Nevada	75
Arizona	75	New Hampshire	64 1-7
Arkansas	78 1-5	New Jersey	67 1-5
California	77 1-2	New Mexico	75
Colorado	78 1-5	New York	68 1-2
Connecticut	74 1-10	North Carolina	64
Florida	60	North Dakota	78 1-4
Georgia	75	Ohio	62 1-8
Illinois	71 1-2	Pennsylvania	71 1-2
Indiana	66 1-6	Rhode Island	68 1-4
Iowa	75 1-9	South Carolina	72 1-7
Kansas	75 1-7	South Dakota	76
Kentucky	74 1-7	Tennessee	78 1-5
Maine	64 1-2	Texas	74 1-2
Maryland	80	Utah	100
Massachusetts	69 1-2	Vermont	65 1-8
Michigan	76 1-6	Virginia	
Mississippi	71 1-4	Washington	77 1-2
Minnesota	79 1-3	West Virginia	83 1-3
Montana	81 1-8	Wisconsin	76
Missouri	74 1-7	Wyoming	71 1-4
Nebraska	82 1-3		

In concluding the report the committee says:

"We hav taken, so to speak, crude portions of the public sentiment from every state and section of the country, making the rule apply to small cities particularly, as it is here the stricter sentiment of Sunday observance is admittedly the strongest. We furnish in this what we truly believe—and what in the commercial world would be exact knowledge—is an average expression of the will of all people on the question of Sunday and the World's Fair. No fairer nor more unprejudiced and unbiased plan for securing an expression from the people could be devised; for on such tests the industrial trades, produce, and commerce of the world is carried on with absolute security. We submit the results to those concerned in confidence of their reasonable consideration."

The committee making the report includes Mayor Washburne, Postmaster Sexton, James W. Scott, and Rev. Dr. Thomas.

Working for Justice.

From the Stockton, Cal., Independent of November 29th.

Notwithstanding the rain Sunday night S. P. Putnam had a fair-sized audience in the Avon Theater to hear his lecture on the World's Fair. Mr. Freeman, of the Liberal League, who introduced Mr. Putnam, apologized for the necessary omission of the singing. Two important members of the maennerchor had gone to a wedding festival and were unable to return in time, and the singing could not proceed without them.

Mr. Putnam spoke without notes, and told how Congress came to insert the Sunday-closing proviso in making the appropriation for the World's Fair, and said that Congressmen had been bulldozed and blackmailed into passing it. He read the resolutions of workingmen's organizations in favor of keeping the Fair open, and said the churches had practiced false pretenses to influence Congressmen to close it. Petitions sent from Ohio and Pennsylvania purported to represent more petitioners than there were inhabitants in those states, and one from California contained the names of men that were dead before the petition containing them was drawn. He showed that only twenty-one million of the inhabitants of the United States were nominally Christians, and that forty-two million must, of course, be non-Christian, and said that this showed that the United States was not a Christian country. He added that the Declaration of Independence only mentioned God once, and the Constitution not at all. A decision of the United States Supreme Court had pronounced the country Christian, but it went outside the law and back to the fact that Ferdinand and Isabella, Christian monarchs, had commissioned Columbus to discover the New World. To do so that tribunal ignored a plain provision of the Constitution, and Congress had done likewise by legislating in recognition of the so-called Christian Sabbath, established by Constantine, one of the most cruel of all tyrants. Jesus did not establish Sunday as a Sabbath and Paul told the Romans not to contend about the subject. For three hundred years Sunday had been observed as a feast day, not as a Sabbath, and there was no warrant for it as such until Constantine proclaimed it.

At the close of the lecture petitions for opening the Fair gates were signed by large numbers, and Mr. Putnam announced that he was going to Washington to labor for the repeal of that part of the law closing the Fair on Sunday.

Before the lecture began W. F. Freeman presented the following resolutions which had been adopted by the Turn Verein and Liberal League, and they were adopted unanimously:

WHEREAS, The Congress and Senate of the United States hav surpassed the powers delegated to them by the

Constitution in attaching to their appropriation to the World's Fair the proviso "that the exhibit be closed on Sunday;" and

WHEREAS, Deeming such legislation dangerous in the extreme, affording as it does a precedent which will lead to greater abuse of power in the same direction, and practically tending to a union of church and state; therefore be it

Resolved, That we earnestly and emphatically condemn the action of our constituted authorities at Washington as hasty, ill-advised, and reckless, and respectfully urge that they reconsider the aforesaid objectionable proviso, and take such actiou as will cause it to be expunged from the bill, thereby showing to the world that in the United States, the boasted land of religious liberty, religion can and must be maintained without the aid of political legislation by the government.

The Freethought Federation of America.

[Headquarters, 345 West Randolph street, Chicago, Ill. S. P. Putnam, president; John R. Charlesworth, secretary; George L. Robertson, treasurer.]

Minneapolis has been called the Queen City of the Northwest, and not without good reason. Here, amid the snows and ice of winter, such winter as is unknown to the southern and eastern portions of our country, is a busy, bustling people, full of life and energy, made up of that activity of purpose that has made the American nation what it is to-day. Here, in the grand march of civilization, what was a few years ago a vast wilderness of forest growths has been built to a grand city of two hundred thousand inhabitants, the push and the enterprise of whom are excelled nowhere in the United States. In place of forest trees we find huge and massiv business blocks. The hum and the whirl of machinery has taken the place of the rustling of leaves as the winds blew through the forests. Here, upon the banks of the Mississippi stretching away upon either side, is a grand example of human art and industry in bringing together in one grand center large business enterprises and commercial activity of every description. Minneapolitans did not succeed in nominating our next president, but they hav succeeded in getting the latest United States cruiser named after the city; and the Minneapolitans are made up of that kind of stuff that we need not be surprised should they urge Uncle Sam into a naval encounter, just to try the new ship and to see what she is made of. The rivers and lakes are all frozen over and covered with a thick mantle of ice. Over its surface the skaters skim with ease and grace. Racing with ice yachts is a sport heartily enjoyed in this country. They are built, and rigged with masts and sails, like an ordinary yacht, but are provided with runners; these, placed upon the surface of the ice, with their sails unfolded to the breeze, glide along at an exceedingly rapid rate. The ice offers less resistance to the progress of these boats than if they were placed in water, so that a very little breeze will carry them rapidly along. I was met at the depot by Charles Lownd, who immediately took charge of me, and made me his guest while in the city. On Sunday afternoon we pay a visit to the Minnehaha falls, now immortalized by the poems of Longfellow. It is a grand and imposing sight. The waters fall for a distance of nearly forty feet, and upon every side are to be seen gigantic pillars of ice, whose varied hues make them glow with many colors. They resemble huge stalactites, down the sides of which rushes the water with mighty force, send its spray all around, and this falling upon the trees and shrubs forms there a coating of ice which makes them look like crystals in the sparkling sun. We next visited the lake in Central park, which fairly swarmed with skaters. It is exhilarating sport, and I could scarcely help breaking the tenth Commandment, just for a few minutes. I felt as though I would rather be a skater just then than a lecturer. Eventually, as I could not resist the temptation—and in this respect I did not differ from the "first man"—I tried it. Some of them were cutting fancy figures on the ice, so did I. Mine were not fancy. My figures resembled a "dot and carry one." They came near having to carry me. Mr. Lownd assured me that I had done first-rate, considering my inexperience, but I only wished that I might hav done better.

Sunday morning I went and heard the Rev. Mr. Simmons deliver a grand address upon our public-school system in the Unitarian church, and in the evening I went to the People's Meeting and heard the Rev. Mr. Sample. The former was the more scholarly discourse, and Mr. Simmons should receive the support of the most heterodox people in this city. I did not lecture here at all, the time being too short to make any arrangements for an independent meeting, and, although Mr. Lownd had made strenuous efforts to secure me an engagement at the two meetings mentioned above, he was unsuccessful, I being unknown to the directors. However, I was assured of a hearing the next time I visit Minneapolis.

Several petitions upon the opening of the World's Fair on Sunday were circulated, and a large number of petitions is expected from this city. The great majority of the people here are decidedly in favor of such opening. The local press expressing the views of the people is explicit upon this subject.

I was pleased, indeed, to meet with such sturdy Freethinkers as Mr. Lownd; G. Cox, late of Vancouver, B. C., now a resident of this city, whose efforts in the cause of Freethought are too well known by his friends to need comment. Messrs. Macomber, Cooper, Pierce, and Dr. Clark make up the Liberal vanguard, all of whom treated me with the utmost respect and consideration. "All good things must come to an end," says the proverb; so did my visit to Minneapolis. So, bidding good-bye to my new friends, I plunge farther into the snowy regions of the Northwest, *en route* to Crookston, where I am billed for two lectures. Crookston has a population of about three thousand, and is situated in the Red River valley. Its population is made up largely of the Scandinavian element, which is Liberal in the extreme. This little Minnesota town is fairly alive with Liberals, which speaks well for the value to this country of the Scandinavian people. My advent had been eagerly anticipated, and I soon found myself amid a host of friends, who could not do too much to make me welcome to their town. The Freethinkers here hav a large influence in the political issues of the district, and, working upon the plan laid down and urged by the Federation, they hav been preëminently successful in their endeavors. The Freethinkers, fusing with the Populists, hav succeeded in electing three well-known Freethinkers to office—namely, H. E. Boen, the new Congressman-elect; Frank Ives, judge of the district court, and A. R. Holston, county attorney. Here is a splendid achievement, and now will the Freethinkers in other parts of the country take these gallant workers in our vineyards as their exemplars and work to accomplish the same end? J. O. Matthews, the deputy county treasurer, is also an avowed Freethinker, and places himself upon the list of THE TRUTH SEEKER subscribers. William Münch follows suit and sends in his subscription also.

My first lecture was received by a large and enthusiastic audience, which frequently manifested its appreciation of the lecture. Upon the second night the hall was filled to its utmost capacity, and to add to the attraction the local Baptist preacher had ventured into the lion's den and attempted to muzzle him. He had been induced to this by one of his friends and supporters, but I venture to think that the preacher, when he got home, uttered a fervent prayer for the "Lord" to save him from his friends in future, especially when a Freethought lecturer is in the arrangement. The reverend gentleman made the poorest attempt to defend his cause of anyone I hav yet encountered. Nevertheless, it served as an interesting feature of the meeting, and his discomfiture became the talk of the town next day. Freethought is in the air. At every street corner may be seen groups of people discussing the topic of the day. And the largest hall in town will hav to be engaged the next time a Freethought lecturer visits this town. Thirty stanch and enthusiastic Liberals placed their names upon the roll of the Federation. World's Fair petitions are being circulated and Freethought is being pushed forward in this town with a vim and enthusiasm that cannot fail to win.

Andrew Steenerson got out his sleigh and, with a splendid team, took me for a ride upon the vast and almost boundless prairies of Minnesota. On and on we sped, over the broad, snow-covered plains. The temperature almost froze our breath, and long ere we returned the horses were covered with a hoary frost where the perspiration had been turned to ice upon them. It was a cold ride, but bracing. I thoroughly enjoyed it, and it gave me an immense appetite for supper.

Ole E. Hagen is among the foremost in our ranks here. Of Norwegian birth, yet a true American and a brave Freethinker, he has labored upon several journals in this portion of Uncle Sam's territory, but his views became too Radical for them. He has written and published two pamphlets in the Scandinavian tongue entitled, "The Freethinker, the Priest, and the Sexton," and "Priestcraft and Churchcraft." Mr. Hagen gave me fifty copies of these pamphlets, the proceeds of which are to be given to the Federation. Their price is fifteen cents each. Any of our Scandinavian friends who may desire one or both of these pamphlets, written in their nativ language, may hav the same by applying to me at the headquarters of the Federation.

Ole Hagen, Andrew Steenerson, Elias Steenerson, and several others whose names I cannot now recall, are to be found ever ready to welcome the Freethought pilgrim as he journeys to and fro upon the face of the earth. Our friends here were so gratified with the result of my lectures that they wanted some more. I could not conform to their wishes, for other engagements called me away; and as much as I would like to hav given them another talk, or even to stay a little longer in their midst, I must obey the call of duty's voice and journey on to other fields. Amid farewells I leave this host of friends and once more resume my journey into North Dakota.

Several Freethinkers hav written me, and others hav expressed their views personally, upon Freethought headquarters in Chicago during the World's Fair. They desire some place wherein accommodations for Freethinkers can be made, and wherein the friends of our cause from all the parts of the globe may meet and congregate together in the bonds of friendship. Undoubtedly many Freethinkers will visit the Fair, and an enormous sum will be required to safely carry one through the extortionate rates of hotelkeepers or those who hav rooms to rent. Hotel rates and prices of accommodation will be doubled, and in some cases trebled, and what we now propose is to lease some building during the continuance of the Fair, fit it up for as many as it will comfortably accommodate, and then we shall hav a place for Freethinkers to come to, and where they can obtain accommodations at ordinary rates without any attempt at extortion. This will cost money, of course, but if a few Freethinkers of means can be found who are willing to assist in this scheme it can easily be done, and at the conclusion of the Fair their money will be returned with a good dividend. The rooms could be engaged in advance, whenever one could be found empty, and as soon as one stepped out another would step in, so that the place would always be occupied and failure would be impossible.

Now, how many of our rich Freethinkers are willing to undertake their share of this process? How many desire to see Freethought headquarters in Chicago during the Fair? It is now time to cease talking about it, to cease saying just how much you would like to see this done, and come down with that assistance that makes the project possible. The Federation will do its share. We are willing to manage the concern and do our utmost in that direction. Will you do yours? Six or seven thousand dollars will be required to make the move a success. A start could be made with half that amount, and how many are ready to put up a share in the Freethought headquarters? It cannot be done without financial assistance, and unless we get it as speedily as possible it will be useless talking further upon the subject. Let us hear from you. Those who will help us to sustain the cause of Freethought may send their names to me, with the amount they will invest, and which shall be published in THE TRUTH SEEKER'S columns from time to time.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

What!

I can imagin how a man could be bribed with a dollar or two to vote for a man he had intended to vote for.

Also by the use of a dozen dollars or so, a man in a tight place might be bribed to vote for some one he had not intended to.

I can imagin how by the use of a few hundred dollars a mean man might be bribed to burn another man's stacks or barn; or for a few thousand dollars a mighty mean man might be bribed to murder a fellow-man.

But what tremendous crime calls for the bribe of $2,500,000? Is it possible that noble, honorable men would offer such a bribe as that? Is it possible that noble, honorable men could be bribed into a crime commensurate with such a huge appropriation?

Behold the Congress of the United States bribing the management of the Columbian Exposition into an actual union of church and state!

Behold the acceptance of the bribe by the management and its enforcement of the contract!

Indeed justice has fled from the haunts of men.

For shame, for shame, for shame!

L. L. GOODWIN.

Mayston, Tenn., Nov. 24, 1892.

As Good As the Theological Definitions.

Maud: "Mamma, please answer me this one question. What is a spirit?"

Mamma: "Why, Maud, I can't explain it to you; you would not understand if I did."

Maud: "Oh, yes, I should."

Mamma: "Well, then, a spirit is something you perceive but don't see. Now you don't know any better than you did before."

Maud: "Yes, I do. It's a skunk."

Letters of Friends.

Poetry and Science.

DENVER, COL., Dec. 15, 1892.

MR. TRUTH SEEKER: Once more
I write to you, as I wrote before.
Inclosed a dollar you will find,
To send me a book of another kind.
The name, the title, you will know,
For I write the name of the book below.
"The Origin of Species" it's to be,
And please be quick and send it me.
It's by Darwin. And don't forget;
For I hav never read it yet.

R. S. JAMES.

Will Some Newburgh Reader Reply?

WARREN, O., Dec. 3, 1892.

MR. EDITOR: The attached clipping is from the *Daily Chronicle*, of this city, of November 21st. I hav challenged the truth of the Newburgh incident and called for authentic proofs, but without response so far. I thought best not to allow latter-day miracles to get established by simple consent. I wrote to the mayor of Newburgh, but that courteous official has done nothing but preserve the stamp inclosed him for reply. If I can procure a few short letters from prominent Liberals of Newburgh, N. Y., I hav permission to publish them. D. MCLAREN.

The meeting Sunday night at the Presbyterian church was the most interesting one yet. Mr. Potter spoke of an Infidel club in Newburgh, N. Y. He said these men burnt the Bible, baptized a cat, and gave communion to a dog, and the same night two died in bed, and one had a fit and died, and within five years two starved, seven were drowned, eight shot, five committed suicide, seven went to the gallows, and one froze to death, while three died what were called accidental deaths.

The First Women, and a Brooklyn Misstater of Facts.

MILLEDGEVILLE, ILL., Dec. 5, 1892.

MR. EDITOR: I see a great many comments on the two first chapters of Genesis in regard to creation, and I hav never seen any mention made of how many women there were on earth before there was one born of woman. I hav taken some trouble to figure on the subject, and I can make out five. First, God created man and woman. That is one. That one is never mentioned again. Next he made one out of a rib. That is No. 2. Then Cain emigrated to the land of Nod and got him a wife. That makes three. Then one of Cain's sons took two wives. That makes five. Now, I defy any priest or parson to prove the above false. I hav asked several church people how many women there were before there was one born, and everyone would say, "Why, there was one, of course." And then I would say, "There were five." Then they would say that I could not prove it by the Bible. Then I would get the old novel and read the two first chapters of Genesis and make them keep count, and when I got through just see how they would twist and squirm and try to lie out of it. But facts are stubborn things.

I was reading in THE TRUTH SEEKER of December 3d your account of Russia. I had just finished reading Talmage's sermon about the same country. Now, if you hav not read it I wish you would. I read it in the Toledo *Blade* of November 24th. Either he is an awful liar or there is a misstatement somewhere. According to all accounts I hav read about that country, it is the worst-governed land on earth. But according to holy Talmage it is one of the best-governed countries in Europe. He says the Russian people just worship the emperor. He says in another sermon in the same paper that in twenty years Russia has only transported to Siberia 443 prisoners, and those that hav been sent there are well treated and hav a good chance to better their former condition in life. Now what do you think? I think I would help pay the Rev. T. D. T.'s fare to that blessed Siberia provided he got the same treatment that those convicts get. Yours for civil and mental Liberty,

M. H. WILLFONG.

Christianity Persecuting the Vicious Whom Its Ignorance Has Bred.

PITTSBURGH, PA., Dec. 3, 1892.

MR. EDITOR: Our ministers in this city hav got a good fit on the last few weeks and hav compelled our mayor to issue orders to close up the city disorderly houses and put the prostitutes out on the streets without one day's notice or any provision to giv them homes or any place to stay or get a meal. They use them more like cattle than human beings. These are the so-called heads of the Christian church, and the so-called followers of the man that did not hav where to lay his head and the man that was not ashamed to talk to the fallen women of his day and told the mighty braves of his day, "You that hav no sin cast a stone at her." He did not try to chase her off the earth as the fanatics of Pittsburgh are trying to do. The Rev. Mr. Donehoo says that the Infidelity of our people is to blame to a certain extent. Would the reverend gentleman tell us what caused the prostitution back when Jesus told the man without sin to cast a stone at her (John viii, 7)? He might also answer at the same time what effect Infidelity had on the harlots in Rahab's time. They lived in the city at that time, and they were all the people in the city that the Lord or Joshua could trust to deliver his chosen people. Now, this fight against the prostitutes by the ministers shows that the ministers hav lost their grip on the people, and the church God has also lost his grip of superstition and fear on the people. This raid on the magdalens is not to fill heaven with them, but the church God and the priests and preachers now call on the strong arm of the law to drive them into the churches to help fill the contribution-box. That is the strong power that is making the magdalens get out of the city or reform and go to church. They, the preachers, ignore the teaching of the scripture altogether: "No man can come to me except the father draw him" (John vi, 44). Now, the actions of these fanatics prove that their church God is not able to draw them or that he is too slow for them to wait till he is ready to move them. I do not know of any commandment in the book that tells them to persecute the bad to drive them into the kingdom. Now, this man that the preachers profess to follow was not afraid of being polluted by living in the same city with them, and the book that they claim is filled with his sayings says: "I say unto you that the publicans and the harlots go into the kingdom before thyself," righteous preachers (1 John xxi, 31).

I hav been trying to get some of the good people of this section to take the Bible Picture Book and to subscribe for THE TRUTH SEEKER. But I hav had no success as yet. Many are willing to read books and papers if you hav them. They hav mine nearly worn out.

DELMONT JONES.

The Election.

ST. JOSEPH, MO., Nov. 27, E.M. 292.

MR. EDITOR: As various persons and papers hav given the reason of Harrison's defeat, I will giv one. The administration in its foreign policy has been all that any American citizen could wish for, but its home policy has not been up to the standard of American citizenship, from the fact that the president could hav released E. H. Heywood from the prison in Massachusetts, and he could hav released Moses Harman from the Kansas prison, but he turned a deaf ear to the demands of justice, and in the interest of the hierarchy, Anthony Comstock, John Wanamaker & Co., has left such men to suffer in prison, who are better men than their persecutors. This is one of the very potent reasons of Harrison's defeat. There are a great many people who are called Freethinkers in this country that hav heretofore been Republicans but think too much of justice and humanity to silently submit to the wrongs perpetrated on innocent men on account of their belief or unbelief. The Freethinkers are very conservativ. They accord to all persons the rights and immunities they claim for themselvs. Hence they hav kept their mouths shut and hav not been very vociferous in behalf of Harrison's election. The Constitution of the United States says that Congress shall make no law respecting the establishment of any religion or the abridgment thereof, and we want that to be so in fact, but when the administration uses its power in behalf of the priesthood and for the furtherance of the Christian or any other religion, then all Freethinkers enter their protests, and hence their action in the present campaign.

We want total separation of church and state in fact. We want the church taxed just the same as our knives and forks that we eat with. We want the abolition of all sumptuary laws; also of all Sunday laws as a religious institution.

In fact, we want fewer enactments of legislatures. We think the legislature or Congress that would repeal some of the obnoxious laws now on the statute-books would immortalize itself. We want laws the masses respect; others are a dead letter. We want "liberty for man, woman, and child;" and we want it understood when we say "liberty" we do not mean license to do wrong to our neighbor.

President Harrison had the prestige of the government patronage, and thereby was nominated. He had the prestige of having been elected four years ago. And yet he was badly beaten this year, and as we said, the above are some of the reasons. The people hav been thinking for themselvs and they hav made up their minds that you cannot make people good by law. You cannot make people pious by keeping some of the best in prison.

There are other very plain reasons for Harrison's defeat. One is, he affixed his signature to the law closing the World's Fair on Sunday in the interest of Wilbur F. Crafts and a part or fraction of the church, and against the interest and welfare of the laboring man who has made it possible to hav a World's Fair and who cannot spend the time to go and take his family on any day except the first day of the week, commonly called Sunday. It is a well-known fact that rich people do not need legislativ favors. But it seems that the workers of our country hav no rights that church and political bigots will respect. And the only recourse they hav left is the ballot, and they hav used it this time most effectually for the defeat of the present administration.

Of course the tariff hullabaloo had its effect and was made the question at issue, but it was only fog for the purpose of keeping the real questions from being brought to the notice of the people.

The Catholic and free school question, and the total separation of church and state, ought to hav had a hearing before the people, and will hav in the near future. We will hav to face the music sooner or later, and the sooner the better. We must keep our free school system in the United States intact and not submit to the dictation of the pope of Rome. Otherwise the great and glorious American republic is doomed. G. G. BECK.

We Must Be Our Own Gods.

Dec. 6, 1892.

MR. EDITOR: In your paper of Nov. 26, 1892, appears an article asserting the affirmativ of whether or not there is a wise and powerful personality directing and controling the universe.

The author says, "The existence of a supreme being may, I think, be affirmed, if not confirmed and established, by the threefold logic of nature, experience, and history, as well as by the deductions of pure reason and reflection." To support this it is in effect said, first, that inasmuch as the earth and other planets must be supported, especially in light and heat, by another body, the sun; and inasmuch as, inferring from the analogy of the whole being usually mirrored in its parts, each planet should hav everything needful to the maintenance and development of its varied activities; that, if the universe were self-derived, etc., these properties of light and heat not being in fact self-derived on earth, nature compels us to look to a higher source for those material blessings.

Now, considering the universe as a whole, I cannot agree with this view. The whole may be to a certain extent mirrored in its parts, but not necessarily in all. What one portion of the universe lacks may be made up in another portion. But, that matter and natural laws are identical throughout the universe has been proved. Büchner says (Force and Matter, page 96): "Above all things, it [spectrum analysis] has taught us that the mass of the sun contains no other chemical elements in its ardent or incandescent tegument than those which exist in our earth," and mentions several of these elements. In the course of the chapter he proves conclusivly the truth of the proposition. This being the case, it would seem that it was only the conditions in which the earth and other planets are placed through the operations of natural laws which cause them to appear dissimilar in these and other properties to the sun.

I quote again from the same author: "Nobody can comprehend how an eternal and ruling intelligence can be in unison with immutable natural laws. The rule of the former would render the latter useless, while the working of immutable natural laws admits of no exception, nor of any personal interference, and therefore can never be set down as a system of government rule." Again: "While human laws necessarily presuppose a lawgiver or controling will, it is not so in the case of natural laws, which are not imposed upon nature, but are inseparable from and identical with her very self." Another writer says: "He who finds this theory of the universe comfortless philosophizes with wishes instead of knowledge." A natural order of the universe being proved, as it can be, we are placed on a foundation of fact and truth upon which all impregnable theories must rest.

In regard to the worship of nature and of man. Is not the feeling with which thinkers and investigators regard nature, simply a feeling of admiration for natural laws (nature's very self), regarding them as the All, the Whole, the Universe in short? Is not Nature simply a collectiv name given to all the grand natural laws and their operation which hav been, are, and always will be, the subject of investigation and admiration of thinking people? And is not the feeling toward man also a feeling of admiration for so wonderful a portion of universal matter? Is not the worship of nature or of man, as we generally regard worship, or deification, done only by those who hav not fully comprehended the natural order of the universe, those who imagin something as being above or outside the universe and call it God? What leads to the thought that man is or should be deified is that many hav very truly said, that we should regard man's good as the highest good of all. And in this connection it does not seem as though we should consider man's past crimes and cruelties, because it is the more perfect, or what we hav learned to consider the better, part of man that would naturally be deified if any, and not the imperfect.

As to sin and original sin. Sin, according to Webster, principally means a transgression of the law of God; and original sin substantially means nativ depravity of heart. I will take the term God to mean natural universal forces, both physical and moral, forces which act without regard to the wishes or feelings of men. I can then see that the transgression or disregarding of any of these will always work injury to the transgressor. And, if there were any such thing as nativ or innate depravity, the ideas of it would hav to show a universal similarity and hav an absolute value, which they cannot do. We find such ideas, in fact, in the highest degree relativ and changing, so that their existence cannot be proved.

It may be true that no one ever knew "wisdom, intelligence, knowledge, affection, or benevolence dissociated from a being or personality of some sort," but is not that being a human being? And if we hav never seen these in a "perfect and infinit degree" then we hav never seen a perfect and infinit mind, and we can just as well look to an infinit development of mind for these in an infinit degree, as to assume an outside personality and call it God.

In regard to design implying a designer. Would it not be well to prove design before we say a designer is implied? I would here again respectfully refer to Büchner's "Force and Matter," the chapter on "The Fitness of Things in Nature." That chapter is a complete

answer to all the arguments founded on design in nature. I will quote, "If matter, as has been shown, cannot exist or be thought of without force, motion, and form, it stands to reason that the genesis and destruction of individual forms, existences, and institutions of nature are a necessary and obvious result of physical existence or of the interaction of natural forces. Not less obvious must it appear that these natural forces by their million-fold reactions must determin and limit each other so that at length an apparent order and design must hav arisen," etc., and the author goes on to say that inapposit and unfitting things must necessarily hav perished by their own defects in the course of time, leaving only the more apposit. And Kant says, "Design is introduced into the world by the reflecting reason."

In conclusion I would say that to me, "infinit wisdom," "infinit love," and "infinit power" are all creations of human minds, "reasoning from the known to the unknown." But I also believe that obeying the natural law of reciprocity (the doing to others as we would hav them do to us) to the utmost degree we will approach "infinit love;" through a knowledge of the universe we will approach "infinit wisdom," and making our best application of such knowledge we will approach "infinit power." A. B. L.

A Personal Experience with the Catholic Church.

HOWICK, CAN., Dec. 12, 1892.

MR. EDITOR: Will you lend a small place in your columns to record the death of my father, Benoni Laperche? He died at St. Hyacinthe, Quebec, on the 8th day of December, 1892, and was buried on the 10th at St. Chrysostome. He was nearly ninety years of age. His record is that of an honest, intelligent, and respectable man; but he was born too soon and not in the right locality to become a Freethinker. In conversation on religious topics he showed a keen perception and a clear vision that would hav done honor to a Freethinker, but the old superstition was too deeply rooted. He lived and died what his surroundings had made him, a Roman Catholic. At his urgent request I transported his remains a hundred miles to bury him alongside of my mother. He had had a second wife, but had remained strongly attached to the first. About a year ago, when he requested me to lay him alongside of my mother, he told me he had asked the bishop which of his two wives he would hav in heaven, and the bishop had answered, "The first." This gave him great joy and hope of future happiness, but much anxiety in the mean time as to the possibility of his not reaching that celestial Jerusalem. My father was fairly educated, but, like all Roman Catholics, he knew very little about scripture. He was certainly not conversant with Mark's gospel xii, 25. Whether the bishop indulged in this bit of falsehood from a motiv of kindness to the old man or because he really did ignore what his Lord and master had answered to the scribes on this same question, I cannot say. Either is possible.

This funeral brought me in contact with the hierarchy which I had left thirty years ago, and with which I hope to hav nothing to do for at least another similar period. In the course of two hours I hav experienced all the religion I want for time and eternity! Two hours more would hav ruined me—financially if not morally. My father had been a member of and had paid fees to a religious order half of his life, in consideration of which the church owed him a first-class funeral service. The priest did not deny his right, but he named a long list of ornaments, vestments, and paraphernalia to be used, and ceremonies to be performed, all of which were most essential to giv the funeral a respectable appearance and which he called "extras" and must be paid for. Without these "extras" I am at a loss to know what his first-class service would hav consisted of. Even the tolling of the bells was reckoned among the extras. All the good there was about the whole performance was the music, and he had nothing to do with that, as it was kindly supplied by my personal friends. In this short intercourse with the institution that I blame for all the misfortunes of my life, I experienced anything but edification, but I noticed that that money-making organization which Father McGlynn calls "the machine at Rome" has more than doubled its means and cunning devices to defraud the people in the last thirty years.

After such a long absence from the place, I was amazed to find the friends of my childhood at the point where I left them in 1850. There seems to be no material change, unless it is for the worse. Indeed, they appear to be more tightly chained down and oppressed by the church than they were of yore. I am told they hav one of the most penurious priests of the province for curé. His whole devotion is for mammon and the almighty dollar. They know, by a dear experience, all about his insatiable greed and worldly *penchant*, and they cordially hate him for it, but they still cling to him as an indispensable evil. Some of them are brave, bright, and intelligent men and women, yet they are unable to catch the idea that such a miser cannot be the authorized agent of God or that the institution of robbery he represents cannot possibly hold its chart from heaven. I do not blame them, as I believe that if I had remained there as they hav I would be as they are. The religious atmosphere is so thick and foul that Liberal ideas can not penetrate through it.

Unlike the intelligent Protestants, there are no hypocrits among them. A conversation with some of the brightest citizens soon persuaded me that they firmly believe what they profess. Even the nine years of adulterous life of a Montreal priest, and the offer made by the press of Montreal to the bishop to point out some more such cases, do not weaken their confidence in the sincerity of their teachers.

This shows what a power there is in early training, and ought to awaken all Liberals to the importance of purifying the schools. The stronghold of the Roman machine is its wise, but wicked, custom of maiming the mind of children into the belief that God so despises knowledge that he punishes with eternal damnation everyone who dares open his eyes and investigate before purchasing, and that he is so infatuated with blind and docil submission to its wicked, oppressiv, and tyrannical speculation as to reward it with eternal bliss in some peculiarly formed castle in the air. The rulers of the church know right well that such an infamy could not be successfully practiced on full-grown human beings. Hence their cunning practice of taking advantage of helpless infancy.

The world is getting civilized in its different parts only as fast as the people are awaking to the importance of taking the care of their souls and bodies in their own hands, and I am afraid this province will always drag a long way in the rear of civilization. In no part of the world can much advance be made so long as parents and teachers hav the right to teach to the young any fancies they only suppose to be true, as being indisputable facts. But this province of Quebec has furthermore to recover the right of individual judgment, of which every Roman Catholic is robbed before he is old enough to know the good of it. Without self-control of individual judgment there is no reform possible in either religion or politics. A great drawback with the French people of Canada is that there is nothing published in the French language but what is especially prepared for them by their oppressiv lord and master.

Yours for light and justice to all,

CHAS. LAPERCHE.

What Spirits Hav Done.

BUFFALO, N. Y., Dec. 4, 1892.

MR. EDITOR: In reading the last number of THE TRUTH SEEKER I noticed an article from C. Severance on Spiritualism. He claims to hav been a Spiritualist for many years, but only from having been reared by Spiritualist parents and believing in the ism the same as children of Christians believe in Christianity—from having been reared in that belief. He does not claim to hav believed from having investigated the evidences of Spiritualism, consequently his belief had no foundation to rest on. He was in a very different position from one who had arrived at a knowledge of the truths of Spiritualism from long and carefully examining its phenomena. Professor Hare, of Philadelphia, investigated the subject of Spiritualism, believing it to be a delusion, to show to the world in what the delusion consisted, and instead of finding the hoax found a great truth, and like an honest man published to the world his discoveries and an account of the phenomena through which he gained that knowledge. Professors Hare and Crookes and Wallace and Zollner, Judge Edmonds, Professor Mapes, and scores of others that could be mentioned, became Spiritualists from investigation. Professor Wallace did not giv his opinion to the world until he had investigated the subject for many years so that he could giv his views understandingly. Not so with Professor Lancaster, who gave his opinion condemning Spiritualism after having the experience of two evenings at Wallace's house under unfavorable circumstances or conditions.

Mr. Severance makes many assertions that hav, according to my views, no foundation in facts. He claims that "cold Materialism" is entitled to as much credit for freeing the minds of the people from church dogmas as is Spiritualism, which I think is not true. Where "cold Materialism" has freed one, Spiritualism can claim at least ten. Very few of the Materialistic publications, if any, could sustain their papers were it not for the support and patronage of the so-called foolish Spiritualists. Mr. Severance asks, What good has Spiritualism done? He claims that it has done nothing for the world, and that all inventions are made by those not Spiritualists. I for one deny that to be true, and on the other hand claim that nearly all, if not all, of the great inventions are made by Spiritualists or mediums, though they may not always know it. These new ideas or points in new inventions come by impression, as I claim and believe, from spirits. I hav been in the manufacturing of machinery for many years, and hav done my share in improving woodworking machinery. I hav in many instances had the important parts of machines suddenly impressed so vividly on my mind that I could go to work and construct them as easily as though I had made many of them. In some instances I hav been shown in an instant the whole machine. These impressions are always given me at times when I am not thinking of them. If they came when I was studying on the thing given I might then more reasonably take them to be the outworking of my own mind. I hav questioned very many who had invented novel improvements that were very much out of the usual line, and in every instance they were impressions. Some receive them while asleep. Some hav to get up and make a drawing of the thing at once, as they could not retain it until morning. This is not the case with me, as after the impression is once made I never forget it. I can wait for years and then go to work and construct it as first seen. I might giv the conditions and circumstances under which I hav received some, to me, new ideas of improvements of machines, but it would take too much writing. Edison, one of the most versatil inventors of this or any other age, is a medium, and I hav no doubt spirit impressions hav much to do with his many improvements. Professor Morse was a medium and Spiritualist. Perhaps Mr. Severance will say that the electric telegraph is not of much account rather than acknowledge that a Spiritualist has ever done any good in the world.

Severance has made one good point, in regard to the burying alive of many, which I cannot answer as I do not recollect any instance of people being saved that I can giv. I think I hav heard of instances of persons being saved, but my recollection is not vivid enough to giv a satisfactory statement. If I cannot giv instances of saving life under these conditions, I can giv many of those which occurred aboveground. I will giv an instance or two, though I cannot remember names to any great extent. Peter West was a noted medium, and was in the army during the Rebellion. He was going home on a furlough, and when he arrived as far as New York was out of money, as he was, like many other mediums, not very good at making money go far. He got the privilege to ride on the locomotiv from New York to Buffalo and help fire. It was over the Erie. At the point where they were at the time they were about to go round a curve around a hill to where there was a high bridge over a stream. West asked the engineer if there was not a bridge around the curve, and on receiving an affirmativ reply, said that a spirit had told him that a section of the bridge was down and that he should stop the train, which was done in time to save the train and, in all probability, many lives. The passengers were so grateful to West that they made up a handsome purse for him and he was under no further necessity of riding on the tender. In another instance, when a passenger train was running over a Michigan railroad, the conductor saw a spirit come on board, which told him that there was a rail taken up a short distance ahead and that he should stop the train at once. The conductor signaled the engineer to stop, and on stopping found that a rail had been taken up, and the wheel of the locomotiv was within four feet of the end of the rail. Some twenty or twenty-five years ago Abraham James was conductor of a passenger train on the Michigan Central railroad. At that time the track for some distance coming out of Chicago was alongside of the lake on spiles and elevated several feet above the ground. At this time there was a heavy blow from the north, which caused the water to rise and had weakened the support of the track so that the piles one side had settled so much that some cars standing on a side track had fallen over on the track over which James's train ran. He left Chicago in the evening just after the arrival of the express train from the East, and as the track was known to be all right but a moment before felt that all was right ahead. Soon after starting a spirit told James that there was danger ahead and to stop the train, which he did not heed. Very soon thereafter the same warning was given again—without heed, as he felt that the track was all right as the incoming train had run over it so recently. Very soon the voice with much emphasis exclaimed, "For God's sake stop the train!" which he did just in time to save the train being upset in the water. When they stopped they were so near to the obstruction that it tore off one side of the caboose and at the same time injured the engineer's knee severely.

As Severance claims that hypnotism explains so much of Spiritualism, I would like to know how it explains how a musical instrument can be suspended in the air within three or four feet of a gas burner and any tune that the company may call for be played on it, or any accompaniment of any piece played by any one of the company on the piano. How is writing done between two slates that the medium has never seen open or even touched in any way? How are plants, minerals, birds, and small animals brought long distances and brought into the room when the doors and windows are closed? The only way he can get over such manifestations is to deny their ever having occurred. I, for one, know they do, as I hav witnessed them repeatedly. I was skeptical about things being brought by spirits until I had tested them so that I could not doubt. I will mention but one instance, as my article is already too long. I was given a piece of petrified wood about the size of a hen's egg that the medium claimed was brought from Nevada in the vicinity where I owned some mining interest, at the same time describing the locality, when he had never been within two thousand miles of it. I was skeptical in the matter, and to test it I went to another medium, Charles H. Foster. The specimen was left wrapped in several thicknesses of paper. We went into a room in the light with the doors and windows closed, and I held two corners of the handkerchief while Foster held the other two, and while in that position the specimen was brought and apparently dropped as if from the ceiling on the handkerchief. I know there was no trickery about this, as I knew where the specimen was at the time. I would like to giv other manifestations and this one more in detail, but my article is already too long. I hope some other one who is more used to writing than I will reply to Severance. The large part of my life has been spent in using and constructing machinery, so that I am more at home among the machines than I am with the pen. A. H. FRANK.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Recompense.

Never a word is said
Or breathed upon the air,
But the truant voice has sped
To vibrate everywhere.
And it may be in hours of pain
We shall hear it again.

Never is a kind act done,
Or an aching heart at rest,
But like flashes of the sun
It warms the human breast.
And maybe when we need the aid
The kindly deed shall be repaid.

Never a day is given,
But it tones the after years;
Never are acts forgiven,
But the forgiver best appears.
For the love and kindness given to-day
Are ringing the bells in the far-away.

There is no end to the sky,
And the stars are everywhere;
Time is eternity,
And life is full of care;
But golden deeds and words of love
Are boundless and grand as the sky above.

IDA BALLOU.

Our Jewels.

One of our young lady correspondents, who aforetime sent communications to the Corner from a Western town, was married not long since to a young gentleman of Massachusetts. J. W. writes of the couple: "The young people of whom you make inquiry seem to be doing finely. The young lady is educated and accomplished; besides, is a culinary artist and a practical housekeeper. She is amiable and sensible withal. What more could the heart of man desire? If your Corner girls are all the quality of this one, you possess that of which a queen may be proud, and you may well exclaim with that noble Roman mother Cornelia, 'These are my jewels!'"

We are proud of our girls, and our boys, too. They are indeed jewels of the first water, every one. No more intelligent, brighter, brainier children can be found anywhere on the face of the earth. More than all, they are Liberal and thoughtful. They are the offspring of sensible parents, of course, or they could not be the fair-minded, reasoning beings they are.

When we think of the men and women who are to come—the poets, artists, merchants, farmers, teachers, philosophers, preachers of genuin truths, we see a goodly number from our Corner, good men and good women who are to take up the work of this world and carry it on toward perfection, who are to disseminate, far and wide, the seeds of truth and liberty. We see among them those whose names will ring triumphantly down the ages as harbingers of love and good will, promulgators of manifest truths, heralds of wisdom and progress.

These are not only our jewels, but the jewels of the world, whose starry luster, undiminished and untarnished by time and its changes, shines on and on forever, illuminating the aisles of the incoming centuries as well as the present age.

S. H. W.

Correspondence.

WANSIC, ORE., Nov. 18, 1892.

DEAR MISS WIXON: I wrote to the Children's Corner some time ago and thought I would do so again.

I liv on the banks of the White river. It rises at the foot of Mount Hood in the Cascade range. It is a very rapid stream, and with it carries a very large quantity of sand. About five miles above its mouth is a beautiful waterfall which falls about sixty feet. A short distance below there is another fall. The stream is very narrow here and the water pours over to a depth of about thirty feet. The scene is grand and picturesque. Farther down this empties into the Deschutes river, which is a larger stream and is also swifter and deeper. This stream has a fall of about twenty feet, and here is where salmon are caught in large numbers. The Indians come here from the reservation and catch them with hooks, spears, nets, and in traps. This stream empties into the Columbia river and through the Columbia reaches the Pacific.

I would like to tell you about Mount Hood, but I am afraid I will tire you with this letter. PERCY B. DRIVER.

NOBILITY, TEX., Dec. 1, 1892.

DEAR MISS WIXON: This is my first attempt at writing to the Corner. I see so many letters from other boys and girls, I thought I would write also. I am fifteen years old. I am not too old to write, am I? I like reading the Children's Corner very much, for it is so interesting.

School commences Monday, but I am not going. I study history, geography, grammar, arithmetic, and spelling.

There are not very many Freethinkers around here. I hav a brother who is an Infidel, and nobody can make him believe any other way. He has taken THE TRUTH SEEKER for four years, but he is not taking it now.

Well, I guess I had better close for fear this will find its way to the waste-basket. I will close, hoping to see this in print.

Yours sincerely, AGNES CAYLOR.

CALVERT, TEX., Nov. 20, 1892.

DEAR MISS WIXON: I hav just finished reading the Children's Corner, and I thought I would like to write a letter. I am fourteen years old, and my little brother Frank is seven years old. Papa is a Freethinker. I go to Sunday-school, but I do not think there is much good in it. Frank does not go to Sunday-school, but goes fishing with papa. I went to hear Mr. Putnam speak and I like that kind of preaching. My grandma is a great Methodist, and says she thinks papa talks very foolishly. When Mr. Putnam spoke here he dined with us the following Sunday. I hope the World's Fair will be kept open on Sunday because I want to go. We do not hav any Bible-reading or prayers in our school, but the teacher makes us quote verses from the Bible. One of my classmates said this verse, but it was not taken out of the Bible. It was:

Good God of love,
Look down from above
And pity us poor scholars.
We hav a fool
To teach our school,
And pay him sixty dollars.

If my letter escapes the waste-basket I will take courage and write again.

Your little friend, LULU BAINUM.

[We hope the above quotation was not repeated in school, for it would be very rude and insulting to the teacher. We must be respectful and polite to all. We shall be pleased to hear from Lulu again. Tell us about the town of Calvert—its situation, industries, climate, etc.—ED. C. C.]

STOCKHOLM, WIS., Dec. 1, 1892.

MISS SUSAN H. WIXON, *Dear Miss Wixon:* I am glad to know that you hav arrived safely on American soil again.

I missed the Correspondence of the Corner very much while you were gone, for it seemed to me that all the little friends of the Corner went with you.

I read your letters which you wrote to the Corner and thought them very interesting indeed.

Yes, my mamma and grandpa saw quite a number of icebergs when they came from Sweden. They were off the banks of Newfoundland.

I am just recovering from an attack of the measles, and find it quite lonesome, for I hav to stay in the house all the time.

School closed on account of so many being sick with the measles.

It is very unpleasant out of doors, for the snow is thawing some.

Lake Pepin is all one cake of ice, so you see when I am well I can go skating any time I want to.

If I liv I hope to be an honest, Liberal man.

I do think I can succeed without Christianity—or strong drink, for I think they are twin sisters.

I tried to solve the historical questions in THE TRUTH SEEKER No. 13, but I was taken sick.

I hav a scroll saw and hav succeeded in making a few plain ornaments.

Mamma would like to hav you giv your opinion in brief of the Chautauqua system of education.

With regard to you and the Corner friends, I am, Your Liberal friend,

EVALD B. STROMBERG.

[We trust our friend has quite recovered from measles, and is now able to run out and play. Yes, we did take all the children of the Corner with us in mind, and wish we could hav had their company bodily. What a glorious time we would hav had! An honest, Liberal man—let it be your ambition, and you will succeed in all you undertake. The Chautauqua system is good for those who cannot hav other methods.—ED. C. C.]

NEW ROCHELLE, N. Y., Dec. 6, 1892.

DEAR MISS WIXON: We returned home from London yesterday (Monday), or rather from Liverpool, where we took the steamer Aurania, Cunard line, the same as we went to England on. We like it very much; it is a splendid ship.

The weather was not as nice as it was going. We had two very rough days. Ma, Portia, and I were very sick, and we were obliged to remain in our stateroom two days. The waves dashed against the steamer so dreadfully we could not go outside on deck.

Pa is such a good sailor he was on deck every day, and never missed a meal.

We met a young lady on board, a passenger that crossed on the City of Rome the same time you did. If you hav a list I wish you would see if her name is on it—Miss Edith Price. We asked her if she knew you or your sister, but there were so many passengers she could not remember. We only had 60 cabin, 116 second, and 248 steerage. I was sick the first night going from Liverpool to Queenstown; it was rough in the channel, St. George's channel. Queenstown looked so pretty from the ship. We saw such funny sights. Women and men came up to the side of the vessel in rowboats with their goods to sell. Some had shawls, apples, oranges, tin pails and plates, caps, laces, and a great many other things. They tied their boats to the side of the vessel and if one wanted to buy anything they would send it up in baskets. They had some beautiful Irish lace, hand-made. They knew how to charge for their things.

We carried 1,180 bags of mail, and we had quite a large cargo. I will mention a few things: Irish potatoes, dry goods, oranges, figs, cotton mitts, raisins, machinery, drugs, wines, etc.

I hav not said anything about London. I cannot tell you anything, because you hav been there, but will tell you some of the places: Tower of London, British Museum, Picture Gallery, Crystal Palace; saw a dog show and a poultry show. We visited South Kensington Museum, Albert Hall, heard Patti; got caught in a fog; it was so dense had to hav lanterns to see. You could only see your hand in front of you. It was terrible, but pa found his way home; he knows London well. I hope I shall never see another fog like that.

We had disagreeable weather, always raining or foggy. We saw Albert Memorial, House of Parliament, Westminster abbey, St. Paul's cathedral. We went to see so many places I cannot remember them all.

Oh! London is a *busy* place. You could not describe it if you would write for days and days.

I hope you and your sister are well. I received a letter from a boy in California. He was looking over the back numbers of THE TRUTH SEEKER and saw my name, so he wrote. He livs on a ranch in California with his mother. His father is in Arizona. I was pleased to receive a letter from our Western states. His name is Robert Loose. Perhaps you know him.

How glad our animals were to see us. They knew us just as well as if we were home all the time. The dogs were so glad to see papa.

We are all well and send love to you and your sister. Your young friend,

GERALDINE BROADBELT.

[We are glad to welcome our friends safely home from a foreign shore. We hope you will not go so far again in some time, for we are anxious when you are out at sea.—ED. C. C.]

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News of the Week.

JAY GOULD left $72,000,000.

THE adoption in Maine of an educational qualification of the right to vote is causing a crowded attendance of evening free schools.

THE last words of Fred McGuire, hanged at Sing Sing, N. Y., on the 19th for murdering a woman for her money, were the Lord's prayer.

IN Detroit, Mich., Protestants are discharging Catholic employees and boycotting Catholic stores, while Catholics are retaliating similarly.

RABBI ROSENBURG, of New York city, has been expelled from the ministry by his congregation for eating a morsel of ham at a free lunch counter after a glass of beer.

IN Spain, despite the emphatic protests of the Papal nuncio, the bishop of Madrid, and thousands of aristocratic Catholics, a Protestant church was consecrated on the 19th with the consent of Premier Sagasta.

THE Catholic hierarchy in the province of Hungary has directed that in all its churches for four Sundays civil marriage be denounced as concubinage and the children of such marriage be declared illegitimate.

AT Albuquerque, N. M., on the night of the 18th several men drove up to the Catholic church in two buggies and forcing the door entered and "desecrated the statue of Christ" by knocking off the head and one of the arms.

THE will of Mrs. Mary Preston, of Lexington, Ky., is being contested. Late in life she entered St. Joseph's Infirmary and there such influence was used on her that she bequeathed her property to the Catholic church so largely that her natural heirs will litigate.

THE unseating of Member of Parliament Fullam has led to investigations which reveal shameful intimidations of voters by threats of spiritual penalties. The bishop of the diocese in question preached that on a vote against Parnellism depended the voter's salvation. The priests beset the polls and threatened hell-fire to whomsoever voted against their candidate.

THOMAS JAMES, postmaster-general under Garfield, says of the periodical which alleges unfair discrimination by Wanamaker: "I cannot conceive why *Printer's Ink* should not be allowed to go through the mails as second-class matter. I think the autocratic manner in which that journal has been dealt with by the post-office department is an unjustifiable outrage."

SAM LEE, a New York city Chinaman, was beaten by two Americans, and appeared in court with an interpreter. Lawyer Manzinger for the accused argued that Chinamen hav no rights in a police court because they do not believe in a God. "Do you believe in God?" Justice Voorhis asked Sam. "We are Christians and we know what we are doing," replied his interpreter. The examination then went on.

IT is said that Father Jones, of the church at Canton, Minn., which contained a window bearing so-cal'ed miraculous pictures, plotted with a saloonkeeper who is a pillar of his church to produce the fraud in order to raise money. They went to a photographer of a neighboring town and had the glass treated accordingly. Disclosure of the fraud has led Archbishop Ireland to hav the window removed.

A MAN who has the appearance of a priest is locked up in Long Island City, N. Y., accused of obtaining money under false pretenses. He was arrested on the streets on the complaint of Father John McGuire of St. Mary's church. He was selling religious pictures, and, it was charged, gave as an inducement to his customers medals and copies of the Testament of St. John and prayers, which he said were blessed. The medals were shown to Father McGuire, who said they were not blessed, and he informed the police.

LABOUCHERE, the eminent editor of London *Truth*, is led by the case of Jay Gould to propose a preventiv of large fortunes. "Were I an American," he says, "I should meet this tendency by a progressiv death duty on all bequests. What I mean is that the duty would not progress on the sum total left by the individual, but on the sum inherited by the individual. Suppose that a man left $10,000,000, and that my progressiv duty doubled itself on every $500,000 inherited by any of his heirs. My plan would work out in this way. If the duty on the first $500,000 were five per cent, should he leave one person $1,000,000 the sum of $75,000 would hav to be paid, $175,000 by anyone getting $1,500,000, and so on, until the effect of leaving an excessiv amount to one individual would be that the state would become the sole heir."

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This Spiritualistic work consists of communications purporting to hav been made to us who yet feel "this sensible warm motion" by denizens of another and a viewless world. These deliverances deal with high and mighty matters, and promis glorious things.

A pamphlet entitled "Hard Knocks at Christianity" knocks lustily against the ancient superstition. Its 44 pages giv a local habitation to a lecture delivered by R. Wheeler, of Salida, Col. This lecture knocks on the head the doctrin that the gospels are authentic, knocks out the assertion that Christianity is in accord with science, and plants a knock-down blow on the belief that religion is a benefit to man. It is a good missionary document. We wish it luck. It sells for 20 cents, or six copies for $1.

Swedenborg was a man of great natural gifts who was crazed by the Christian religion, and spent his latter life in building huge systems of crackbrained interpretation of scripture. As it is a greater crime to spoil a genius than to ruin an ordinary man, the Christian church should be especially anxious to thrust memory of Swedenborg into the farthest corner out of mankind's knowledge and reproach. Instead of this, the American Swedenborg Publishing Co. shamelessly sends us a book translated from Swedenborg's Latin, entitled "The Doctrin of the New Jerusalem." Its price is not communicated to us. If we recollect aright our last dealings with the old-paper men, we are not astray in awarding to the work a value of one cent per avoirdupois pound.

A promising title is "The Well-Dressed Woman: a Study in the Practical Application to Dress of the Laws of Health, Art, and Morals." The work thus inscribed is by Helen Gilbert Ecob. It is published by the Fowler & Wells Co., New York, at $1. Its 251 pages are neatly bound in cloth. They contain some pictures showing the female form as it should naturally be and as it is distorted by dress. They are moreover embellished with a number of large engravings of pretty women in reformed garbs. The work enlarges upon the effects of the compression of woman's waist, and as the denunciation does not include the pressure of the male arm it likely enough deserves some consideration. There is extensiv condemnation of all the deforming influences brought to bear upon woman's frame, except to be sure that directed to the deforming of her brain by the priesthood. Though the ones treated may not be so blameworthy as this latter which we mention, they perhaps still present a considerable need for reform.

A dog-fancier once wrote to an English gentleman recommending the purchase of a notable rat-dog named Vermin. He stated, with some disregard of spelling and capitalization: "Hit his my umble opinion that vermin would be kapital cumpany for a gentleman, and espeshully as being so liveli, would be found very amusing." We now come upon a book devoted to the urging of this sentiment, that a dog makes capital company for a man. The title-page bears the quotation from Pope:

"But thinks, admitted to that equal sky,
His faithful dog shall bear him company."

The title is, "Where Is My Dog? or, Is Man Alone Immortal?" Its aim is to prove that dogs go to heaven the same as human beings. We cheerfully admit that dogs hav souls just as much as men hav. The volume contains 202 pages, in cloth, and is published by Fowler & Wells, at the price of $1. This book intersperses its reasonings that dogs possess our mental faculties with readable anecdotes. It is written in a bland and pleasant style, the author being a clergyman and having nothing to do but saunter about and squeeze women's hands and pat dogs' heads—and at the time of writing, we suppose, being comfortably full of yellow-legged chickens run down for him by one of his canine friends. The reverend concludes: "I hav shown how the lower animals: (1) Rely upon Providence; (2) How they see the departed. . . . We . . . conclude then that, in common with men, they hav the faculty of spirituality." Yes, dogs are suitable companions for men. They are intellectually perfectly fit companions for some men.

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The cell does move we do declare,
That is what proves the prisoner there;
No eye hath seen him thereabout,
And none shall see when he goes out.
No one hath seen; no one shall see;
Now tell me how these things can be.

THE great men are the heroes who hav freed the bodies of men; they are the philosophers and thinkers who hav given liberty to the soul; they are the poets who hav transfigured the common and filled the lives of many millions with love and song. They are the artists who hav covered the bare walls of weary life with the triumphs of genius. They are the heroes who hav slain the monsters of ignorance and fear, who hav outgazed the Gorgon and driven the cruel gods from their thrones. They are the inventors, the discoverers, the great mechanics, the kings of the useful who hav civilized this world.—*Ingersoll.*

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SOME men make their due impression upon their generation because a petty occasion is enough to call forth all their energies; but are there not others who would rise to much higher levels, whom the world has never provoked to make the effort? I believe there are men now living who hav never opened their mouths in a public assembly, in whom nevertheless there is such a well of eloquence that the appetite of any age could never exhaust it, who pine for an occasion worthy of them, and will pine till they are dead, who can admire as well as the rest the flowing speech of the orator, but do yet miss the thunder and lightning, and visible sympathy of the elements which would garnish their own utterance. The age may well pine that it cannot put to use the gift of the gods. He livs on still unconcerned, not needing to be used.—*Thoreau.*

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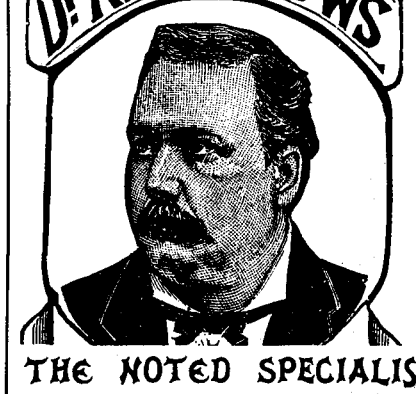
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